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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.)
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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.

P Q

Dedication

The Mother's Gift

For all her children

Your path is up and onwards,
Never downwards

S 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 Gianendra Sharma, the publication of this work.

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

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

Thanks to all the 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 Vedalankar;
Ex-Prof and Chairman of Sanskrit Department,
Rajasthan University, Jaipur, India.
Presently Chairman, Dept. of Sanskrit and Vedic
Vangmaya, Maharshi Dayananda Saraswati University,
Ajmer, Rajasthan, India.

About Dr. Tulsi Ram Sharma's English translation of the 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 Prasthana Trayi i.e. Vedanta, Upanishads and Gita is not a take off from the Vedas but a continuation of Vedic studies in its own context of meditation, meditative teaching and a rousing call to action in a situation of karmic crisis. This English translation is a welcome addition to Vedic studies opening truly a new path establishing with ease the Vedas in the service of humanity.

—Dr. Krishna Lal
Former Professor and Head of Sanskrit Department,
University of Delhi. Delhi.

English Translation of Vedic Hymns: An Opinion

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

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

—Bhawani Lal Bhartiya
Ex. Chairman and Professor
Dayananda Chair for Vedic Studies
Punjab University; Chandigarh

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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 theArsh 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-likhitaḥ Susamvādaḥ;
Īshvarasya vākyam Yishor mahatvam avatāra kathā ca.

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

J.Wenger is available on the internet.)

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

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

Hancock first gives the range of dates accepted by Western scholars such as Max Muller and Dr. Mitchiner, a great authority on ancient Sanskrit texts: Vedas 1500-800 BC, Brahmanas 900-600 BC, Aranyakas 700-500 BC, Upanishads 600-400 BC, Mahabharata 350 BC-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	ṛ	ॠ	ॡ
ऌ	ḷ	ॡ	ḹ				
ए	e	ऐ	ai	ओ	o	औ	au

अनुस्वार (ं) ṁ विसर्ग (:) ḥ

(ँ) ñ

Consonants

Guttural

क्	k	ख्	kh	ग्	g	घ्	gh	ङ्	ṅ

Palatal

च्	c	छ्	ch	ज्	j	झ्	jh	ञ्	ñ

Lingual

ट्	ṭ	ठ्	ṭh	ड्	ḍ	ढ्	ḍh	ण्	ṇ

Dental

त्	t	थ्	th	द्	d	ध्	dh	न्	n

Labial

प्	p	फ्	ph	ब्	b	भ्	bh	म्	m

others

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

AUM

ATHARVA-VEDA

अथर्ववेदः

KANDA-1

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

Vachaspati Devata, Atharva Rshi

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

Kanda 1/Sukta 2 (Hymn of Victory)

Parjanya Devata, Atharva Rshi

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

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

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

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

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

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

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

वृक्षं यद्वावः परिषस्वजाना अनुस्फुरं शरमर्चन्त्यृभुम्।
शरुमस्मद्यावय दिद्युमिन्द्र॥ ३॥

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

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

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

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

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

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

Parjanya, Mitra, etc. Devatah, Atharva Rshi

वि॒द्मा श॒रस्य॑ पि॒तरं॑ प॒र्जन्यं॑ श॒तवृ॑ष्ण्यम्। तेना॑ ते त॒न्वे॑३ शं क॑रं पृथि॒व्यां ते॑ नि॒षेच॑नं ब॒हिष्टे॑ अस्तु॒ बालि॑ति॥ १॥

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

Kanda 1/Sukta 4 (Water Treatment)

Apah Devata, Sindhudvipa Rshi

अ॒म्बयो॑ य॒न्त्यध्व॑भिर्जा॒मयो॑ अध्वरीय॒ताम्।
पृ॒ञ्च॒तीर्मधु॑ना॒ पय॑ः॥ १॥

1. *Ambayo yantyadhvabhirjāmayo adhvarīyatām.*
Pṛñcatīrmadhunā payaḥ.

Streams of nature's living energy, life giving

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

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

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

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

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

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

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

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

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

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

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

Kanda 1/Sukta 5 (Blessings of Water)

Apah Devata, Sindhudvipa and Krti Rshi

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

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

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

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

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

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

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

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

O holy waters, for that peace, pleasure and

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

ईशा॑ना॒ वार्या॑णा॒ं क्षय॑न्तीश्चर्षणी॒नाम्।
अ॒पो या॑चामि भेष॒जम्॥ ४॥

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

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

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

Apah Devata, Sindhudvipa, Krti, or Atharva Rshi

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

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

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

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

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

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

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

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

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

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

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

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

Kanda 1/Sukta 7 (Elimination of Negative Forces)

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

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

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

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

आज्यस्य परमेष्ठिञ्जातवेदस्तनूवशिन्।
अग्ने तौलस्य प्राशान यातुधानान्वि लापय॥ २॥

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

Kanda 1/Sukta 8 (Elimination of the Evil)

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

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

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

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

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

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

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

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

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

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

यत्रैषामग्रे जनिमानि वेत्थ गुहा सतामत्रिणां जातवेदः।
तांस्त्वं ब्रह्मणा वावृधानो जह्योषां शततर्हमग्रे॥ ४॥

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

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

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

Kanda 1/Sukta 9 (Power and Lustre)

Vasus and others Devata, Atharva Rshi

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

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

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

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

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

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

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

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

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

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

ऐषां य॒ज्ञमु॒त वर्चो॑ ददे॒ऽहं रा॒यस्पोष॑मु॒त चि॒त्तान्य॑ग्ने ।
स॒पत्ना॑ अ॒स्मदध॑रे भवन्तूत्त॒मं नाक॒मधि॑ रोहये॒मम् ॥ ४ ॥

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

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

Kanda 1/Sukta 10 (Freedom from Sin)

Varuna Devata, Atharva Rshi

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

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

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

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

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

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

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

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

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

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

मु॒ञ्चामि॑ त्वा वैश्वान॒रादथ॑र्णवान्महत॒स्परि॑ ।
स॒जा॒ताना॑ग्रे॒हा व॑द॒ ब्रह्म॒ चाप॑ चिकीहि नः ॥ ४ ॥

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

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

Kanda 1/Sukta 11 (Easy Delivery)

Pusha and others Devata, Atharva Rshi

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

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

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

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

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

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

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

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

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

नेवं मांसे न पीवसि नेवं मज्जस्वाहतम्। अवैतु पृश्नि शेवलं
शुने जराय्वत्तवेऽ वं जरायु पद्यताम्॥ ४॥

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

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

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

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

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

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

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

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

Kanda 1/Sukta 12 (Lavation of Disease)

Yakshmanashanam Devata, Bhrgvangira Rshi

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

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

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

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

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

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

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

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

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

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

शं मे॒ पर॑स्मै॒ गात्रा॑य॒ शम॒स्त्ववर॑राय मे।
शं मे॑ च॒तुर्भ्यो॒ अङ्गे॑भ्य॒ः शम॑स्तु त॒न्वे३॒ मम॑ ॥ ४ ॥

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

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

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

Kanda 1/Sukta 13 (Electric Energy)

Vidyut Devata, Bhrgvangira Rshi

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

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

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

नमस्ते प्रवतो नपाद्यतस्तपः समूहसि।
मृडया नस्तनूभ्यो मयस्तोकेभ्यस्कृधि॥ २॥

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

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

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

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

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

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

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

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

Kanda 1/Sukta 14 (The Bride)

Yama Devata, Bhrgvangira Rshi

भग॑मस्या॒ वर्च॒ आदि॒ष्यधि॑ वृ॒क्षादि॑व॒ स्रज॑म्।
म॒हाबु॑ध्न इव॒ पर्व॑॑तो॒ ज्योक्प्॒॑तृष्वा॑स्ताम् ॥ १ ॥

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

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

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

एषा ते॑ राजन्क॒न्या॑ ऽ वधू॒र्नि धू॑यतां यम।
सा मा॒तुर्बँ॑ध्यतां गृ॒हे ऽ थो॒ भ्रातु॒रथो॑ पि॒तुः॥ २॥

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

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

एषा ते॑ कुल॒पा रा॑ज॒न्तामु॑ ते॒ परि॑ दद्मसि।
ज्योक्पि॑तृष्वा॑सातृ॒ आ शी॒र्ष्णः स॒मोप्या॑त्॥ ३॥

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

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

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

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

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

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

Kanda 1/Sukta 15 (Joint Power)

Sindhu Devata, Atharva Rshi

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

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

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

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

to join and conduct the yajna.)

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

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

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

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

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

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

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

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

Whatever confluent streams of ghrta, milk and

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

Kanda 1/Sukta 16 (Elimination of Thieves)

Agni, Varuna, Indra, lead Devatah, Chatana Rshi

ये ऽमावास्यां३ रात्रिमुदस्थुर्व्राजमत्तिणः ।
अग्निस्तुरीयो यातुहा सो अस्मभ्यमधि ब्रवत् ॥ १ ॥

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

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

सीसायाध्याहु वरुणः सीसायाग्निरुपावति ।
सीसं म इन्द्रः प्रायच्छत्तदङ्ग यातुचातनम् ॥ २ ॥

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

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

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

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

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

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

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

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

Kanda 1/Sukta 17 (Stop Bleeding)

Yoshit Devata, Brahma Rshi

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

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

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

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

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

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

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

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

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

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

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

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

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

Kanda 1/Sukta 18 (Planning and Prosperity)

Vinayakam Saubhagyam Devata, Dravinoda Rshi

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

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

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

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

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

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

यत्त॑ आ॒त्मनि॑ त॒न्वां॑ ज॒घो॒रमस्ति॒ यद्वा॒ केशे॑षु प्रति॒चक्ष॑णे॒ वा।
सर्वं॒ तद्वा॒चाप॑ हन्मो व॒यं दे॒वस्त्वा॑ सवि॒ता सू॑दयतु॥ ३॥

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

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

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

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

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

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

Kanda 1/Sukta 19 (No Enemies)

Ishvara Devata, Brahma Rshi

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

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

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

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

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

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

यो नः स्वो यो अरणः सजात उत निष्ट्यो यो अस्माँ अभिदासति। रुद्रः शरव्य ∫ यैतान्ममामित्रान्वि विध्यतु॥ ३॥

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

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

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

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

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

Kanda 1/Sukta 20 (No Enemies)

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

अदा॑रसृद्भवतु देव सोमा॒स्मिन्य॒ज्ञे म॑रुतो मृ॒डता॑ नः । मा नो॑ विदद॒भि॒भा मो अश॑स्ति॒र्मा नो॑ विदद् वृ॒जि॒ना द्वे॒ष्या॒ या ॥ १ ॥

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

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

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

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

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

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

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

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

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

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

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

Kanda 1/Sukta 21 (People's Ruler)

Indra Devata, Atharva Rshi

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

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

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

वि न॑ इन्द्र मृधो॑ जहि नी॒चा य॑च्छ पृतन्य॒तः।
अ॒ध॒मं ग॑मया॒ तमो॒ यो अ॒स्माँ अ॑भि॒दास॑ति॥ २॥

2. *Vi na indra mṛdho jahi nīcā yaccha pṛtanyataḥ.*
Adhamaṁ gamayā tamo yo asmāँ 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 रक्षो॒ वि मृधो॑ जहि॒ वि वृ॒त्रस्य॒ हनू॑ रुज।
वि म॒न्युमि॑न्द्र वृत्रहन्न॒मित्र॑स्याभि॒दास॑तः॥ 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.

अपे॑न्द्र द्विष॒तो मनोऽ॑प॒ जिज्या॑सतो व॒धम्।
वि म॒हच्छर्म॑ यच्छ॒ वरी॑यो यावया व॒धम्॥ ४॥

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

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

Kanda 1/Sukta 22 (Heart Trouble and Jaundice)

Surya Devata, Brahma Rshi

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

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

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

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

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

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

या रोहि॑णीर्देव॒त्या॒३॑ गावो॒ या उ॒त रोहि॑णीः ।
रू॒पंरू॑पं॒ वयो॑वय॒स्ताभि॑ष्ट्वा॒ परि॑ दध्मसि ॥ ३ ॥

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

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

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

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

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

Kanda 1/Sukta 23 (White Leprosy)

Vanaspati Devata, Atharva Rshi

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

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

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

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

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

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

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

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

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

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

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

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

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

Kanda 1/Sukta 24 (Leprosy Cure)

Asuri Vanaspati Devata, Brahma Rshi

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

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

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

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

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

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

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

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

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

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

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

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

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

Kanda 1/Sukta 25 (Fever Cure)

Agni Devata, Bhrgvangira Rshi

यद॒ग्निरापो॒ अद॑हत्प्र॒विश्य॒ यत्राक्र॑ण्वन्ध॒र्मधृतो॒ नमां॑सि।
तत्र॑ त आहुः पर॒मं ज॒नित्रं॑ स न॑ः संवि॒द्वान्परि॑ वृङ्ग्धि तक्मन्॥ १॥

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

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

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

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

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

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

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

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

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

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

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

Kanda 1/Sukta 26 (Peace and Protection)

Indra and others Devata, Brahma Rshi

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

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

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

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

सखासावस्मभ्यमस्तु रातिः सखेन्द्रो भगः सविता चित्रराधाः ॥ २ ॥

2. *Sakhāsāvasmabhyamastu rātiḥ sakhendro bhagaḥ savitā citrarādhāḥ.*

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

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

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

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

सुषूदत मृडत मृडया नस्तनूभ्यो मयस्तोकेभ्यस्कृधि ॥ ४ ॥

4. *Suṣūdata mṛḍata mṛḍayā nastanūbhyo mayastokebhyaskṛdhi.*

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

Kanda 1/Sukta 27 (Ruler's Army)

Indrani Devata, Atharva Rshi

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

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

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

विषूच्येतु कृन्तती पिनाकमिव बिभ्रती ।
विष्वक्पुनर्भुवा मनोऽसमृद्धा अघायवः ॥ २ ॥

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

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

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

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

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

mind and morale is broken down to naught all round.

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

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

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

Kanda 1/Sukta 28 (Destroying the Wicked)

Agni, Yatudhanas Devatah, Chatana Rshi

उप प्रागाद्देवो अग्नी रक्षोहामीवचातनः।
दहन्नप द्वयाविनो यातुधानान्किमीदिनः ॥ १ ॥

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

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

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

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

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

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

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

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

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

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

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

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

Kanda 1/Sukta 29 (Rise of the Rashtra)

Brahmanaspati Devata, Vasishtha Rshi

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

the onslaughts of enemies.

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

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

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

Kanda 1/Sukta 30 (Health and Full Age)

Vishvedevah Devata, Atharva Ayushkama Rshi

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

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

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

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

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

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

ये दे॑वा दि॒वि ष्ठ ये पृ॑थि॒व्यां ये अ॒न्तरि॑क्ष॒ ओष॑धीषु
प॒शुष्व॒प्स्व॑१॒न्तः। ते कृ॑णुत ज॒रस॒मायु॑र॒स्मै श॒तम॒न्यान्परि॑
वृणक्तु मृ॒त्यून्॥ ३॥

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

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

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

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

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

Kanda 1/Sukta 31 (Hope and Fulfilment)

Ashapalah Vastoshpatayah Devata, Brahma Rshi

आशानामाशापालेभ्यश्चतुर्भ्यो अमृतेभ्यः।
इदं भूतस्याध्यक्षेभ्यो विधेम हविषा वयम्॥ १॥

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

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

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

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

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

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

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

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

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

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

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

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

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

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

Dyava-prithivi Devata, Brahma Rshi

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

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

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

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

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

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

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

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

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

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

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

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

Kanda 1/Sukta 33 (for Peace)

Apah Devata, Shantati Rshi

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

Kanda 1/Sukta 34 (Life's Honey)

Madhu Vanaspatih Devata, Atharva Rshi

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

Hiranyam, Indragni, Vishvedevah Devatah, Atharva Ayushkama Rshi

यदाबध्नन्दाक्षायणा हिरण्यं शतानीकाय सुमनस्यमानाः ।
तत्ते बध्नाम्यायुषे वर्चसे बलाय दीर्घायुत्वाय शत-
शारदाय ॥ १ ॥

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

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

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

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

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

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

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

Just as Indra, the soul, bears and commands the

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

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

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

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

॥ इति प्रथमं काण्डम् ॥

KANDA-2

Kanda 2/Sukta 1 (The Supreme Abode)

Brahma, Atma Devata, Vena Rshi

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

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

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

प्र तद्वोचेदमृतस्य विद्वान् गन्धर्वो धामं परमं गुहा यत्।
त्रीणि पदानि निहिता गुहास्य यस्तानि वेद स पितुष्पिता-
सत् ॥ २ ॥

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

Of that highest One mystery which is the

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

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

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

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

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

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

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

परि॒ विश्वा॒ भुव॑नान्यायमृ॒तस्य॒ तन्तुं॑ वित॒तं दृ॒शे कम्।
यत्र॑ दे॒वा अ॒मृत॑मानशा॒नाः स॑मा॒ने योना॒वध्यैर॑यन्त॥ ५॥

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

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

Kanda 2/Sukta 2 (Lord Supreme)

Gandharva Apsarasa Devata, Matrnama Rshi

दि॒व्यो ग॑न्ध॒र्वो भुव॑नस्य॒ यस्पति॒रेक॑ एव नम॒स्यो॑ ∫ वि॒क्ष्वी॒-
ड्यः। तं त्वा॑ यौमि॒ ब्रह्म॑णा दिव्य देव॒ नम॑स्ते अस्तु दि॒वि ते॑ स॒धस्थ॑म्॥ १॥

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

Kanda 2/Sukta 3 (Health and Healing)

Bhaishajyam, Age, Dhanvantari Devata, Angirah Rshi

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

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

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

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

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

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

नीचैः खनन्त्यसुरा अरुस्राणमिदं महत् ।
तदास्रावस्य भेषजं तदु रोगमनीनशत् ॥ ३ ॥

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

Efficient physicians dig out the herbal medicine

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

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

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

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

अ॒रु॒स्त्राण॑मि॒दं म॒हत्पृ॑थि॒व्या अध्युद्भृ॑तम्।
तदा॑स्त्रा॒वस्य॑ भेष॒जं तदु॒ रोग॑मनीनशत्॥ ५॥

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

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

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

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

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

distances fall upon the germs and destroy the rogues.

Kanda 2/Sukta 4 (Jangida Mani)

Jangida, Chandrama Devata, Atharva Rshi

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

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

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

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

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

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

अयं विष्कन्धं सहते ऽयं बाधते अत्रिणः।
अयं नो विश्वभेषजो जङ्गिडः पात्वंहसः ॥ ३ ॥

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

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

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

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

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

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

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

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

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

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

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

Kanda 2/Sukta 5 (The Ruler)

Indra Devata, Bhrgu Atharvana Rshi

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

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

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

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

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

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

इन्द्रस्तुराषाण्मित्रो वृत्रं यो जघान यतीर्न।
बिभेद वलं भृगुर्न ससहे शत्रून्मदे सोमस्य ॥ ३ ॥

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

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

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

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

Indra, let the maturest wealth of homage distilled

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

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

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

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

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

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

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

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

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

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

Kanda 2/Sukta 6 (Dharma and Enlightenment)

Agni Devata, Sampatkama Shaunaka Rshi

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

Kanda 2/Sukta 7 (Countering Evil)

Bhaishajyam, Ayu, Vanaspati Devata, Atharva Rshi

अघद्विष्टा देवजाता वीरुच्छपथयोपनी। आपो मलमिव प्राणैक्षीत्सर्वान्मच्छपथाँ अधि॥ १॥

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

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

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

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

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

Whatever the words and vibrations of hate and

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

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

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

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

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

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

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

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

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

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

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

Kanda 2/Sukta 8 (Hereditary Diseases)

Yakshmanashanam Devata, Bhrgu Angirasa Rshi

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

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

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

अपे॒यं रात्र्यु॑च्छ॒त्वपो॑च्छन्त्वभि॒कृत्व॑रीः ।
वी॒रुत्क्षे॑त्रि॒य॒नाश॒न्यप॑ क्षेत्रि॒यमु॑च्छतु ॥ २ ॥

2. *Apeyaṁ rātryucchatvapocchantvabhikṛtvarīḥ. Vīrutkṣetriyanāśanyapa kṣetriyamucchatu.*

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

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

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

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

नमस्ते लाङ्गलेभ्यो नम ईषायुगेभ्यः।
वीरुत्क्षेत्रियनाशन्यप क्षेत्रियमुच्छतु॥ ४॥

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

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

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

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

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

Kanda 2/Sukta 9 (Rheumatism)

Yakshmanashanam, Vanaspati Devata, Bhrgu Angira Rshi

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

Nirrti, Dyavaprthivi etc. Devata, Bhrgu Angira Rshi

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

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

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

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

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

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

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

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

May the wind in the firmament bear and bring

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

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

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

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

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

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

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

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

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

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

both heaven and earth be good and kind to you.

अहा॒ अरा॑ति॒मवि॑दः स्यो॒नमप्य॑भूर्भद्रे सु॑कृ॒तस्य॑ लो॒के। ए॒वाहं त्वां क्षे॑त्रि॒यान्नि॒र्ऋत्या॒ जामिशं॑साद् द्रु॒हो मु॑ञ्चामि॒ व॑रुणस्य॒ पाशा॑त्। अ॒ना॒गस॑ं ब्रह्म॑णा॒ त्वा कृ॑णोमि शि॒वे ते॒ द्यावा॑पृथि॒वी उ॒भे स्ता॑म्॥ ७॥

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

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

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

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

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

Kanda 2/Sukta 11 (Soul Counters Evil)

Mantrawise Devata, Shukra Rshi

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

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

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

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

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

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

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

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

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

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

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

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

शु॒क्रो ऽ सि भ्रा॒जो ऽ सि॒ स्व ऽ र॒सि॒ ज्योति॑रसि।
आ॒प्नु॒हि श्रेयां॑स॒मति॑ स॒मं क्रा॑म ॥ ५ ॥

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

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

Kanda 2/Sukta 12 (Self Protection and Development)

Vishvedeva Devata, Bharadvaja Rshi

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

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

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

इदं देवाः शृणुत ये यज्ञिया स्थ भरद्वाजो 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 yujyatāṁ yo asmākaṁ mana idaṁ hinasti.*

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

Kanda 2/Sukta 13 (Investiture)

Agni etc. Devata, Atharva Rshi

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

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

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

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

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

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

परी॒दं वासो॑ अधिथाः स्व॒स्तयेऽभूर्गृष्टी॒नामभिश॒स्तिपा उ॑ ।
श॒तं च॒ जीव॑ श॒रदः॑ पुरू॒ची रा॒यश्च॒ पोष॑मु॒प सं॑व्ययस्व ॥ ३ ॥

3. *Parīdaṁ vāso adhithāḥ svastaye'bhūrgṛṣṭī-nāmabhiśastipā 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.

एह्यश्मा॑न॒मा ति॒ष्ठाश्मा॑ भवतु ते त॒नूः ।
कृ॒ण्वन्तु॒ विश्वे॑ दे॒वा आयु॑ष्टे श॒रदः॑ श॒तम् ॥ ४ ॥

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

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

यस्य॑ ते॒ वासः॑ प्रथम॒वास्यं॑१ हरा॑म॒स्तं त्वा॒ विश्वे॑ऽ वन्तु दे॒वाः। तं त्वा॒ भ्रातरः॑ सु॒वृधा॒ वर्धं॑मान॒मनु॑ जायन्तां ब॒हव॒ः सुजा॑-तम्॥ ५॥

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

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

Kanda 2/Sukta 14 (We Counter Negativities)

Shalagni etc. Devata, Chatana Rshi

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

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

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

निर्वो॑ गो॒ष्ठाद॑जामसि॒ निरक्षा॒न्निरु॑पान॒सात्। निर्वो॑ मगु॒न्द्या दुहितरो गृ॒हेभ्य॑श्चातयामहे॥ २॥

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

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

असौ यो अधराद् गृहस्तत्र सन्त्वरायय्यः।
तत्र सेदिर्न्युच्यतु सर्वाश्च यातुधान्यः॥ ३॥

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

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

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

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

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

यदि स्थ क्षेत्रियाणां यदि वा पुरुषेषिताः।
यदि स्थ दस्युभ्यो जाता नश्यतेतः सदान्वाः॥ ५॥

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

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

परि॒ धामा॑न्यासामा॒शुर्गाष्ठा॑मिवासरन् ।
अजैषं॒ सर्वा॑ना॒जीन्वो॒ नश्य॑ते॒तः स॒दान्वा॑ः ॥ ६ ॥

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

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

Kanda 2/Sukta 15 (No Fear)

Prana Devata, Brahma Rshi

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

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

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

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

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

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

यथा॒ सूर्य॑श्च च॒न्द्रश्च॒ न बि॑भी॒तो न रिष्य॑तः ।
ए॒वा मे॑ प्राण॒ मा बि॑भेः ॥ ३ ॥

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

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

यथा॒ ब्रह्म॑ च क्ष॒त्रं च॒ न बि॑भी॒तो न रिष्य॑तः ।
ए॒वा मे॑ प्राण॒ मा बि॑भेः ॥ ४ ॥

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

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

यथा॑ स॒त्यं चानृ॑तं च॒ न बि॑भी॒तो न रिष्य॑तः ।
ए॒वा मे॑ प्राण॒ मा बि॑भेः ॥ ५ ॥

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

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

यथा॑ भू॒तं च॒ भव्यं॑ च॒ न बि॑भी॒तो न रिष्य॑तः ।
ए॒वा मे॑ प्राण॒ मा बि॑भेः ॥ ६ ॥

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

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

Kanda 2/Sukta 16 (Prayer for Divine Protection)

Vishvambhara Devata, Brahma Rshi

प्राणा॑पानौ मृ॒त्योर्मा॑ पात॒ं स्वाहा॑ ॥ १ ॥

1. *Prāṇāpānau mṛtyormā pātaṁ svāhā.*

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

द्यावा॑पृथिवी॒ उप॑श्रुत्या मा पात॒ं स्वाहा॑ ॥ २ ॥

2. *Dyāvāpṛthivī upaśrutyā mā pātaṁ svāhā.*

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

सूर्य चक्षुषा मा पाहि स्वाहा ॥ ३ ॥

3. *Sūrya cakṣuṣā mā pāhi svāhā.*

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

अग्ने वैश्वानर विश्वैर्मा देवैः पाहि स्वाहा ॥ ४ ॥

4. *Agne vaiśvānara viśvairmā devaiḥ pāhi svāhā.*

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

विश्वम्भर विश्वेन मा भरसा पाहि स्वाहा ॥ ५ ॥

5. *Viśvambhara viśvena mā bharasā pāhi svāhā.*

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

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

Ojas etc. Devata, Brahma Rshi

ओजोऽ स्योजो मे दाः स्वाहा ॥ १ ॥

1. *Ojo'syojo me dāḥ svāhā.*

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

सहोऽ सि सहो मे दाः स्वाहा ॥ २ ॥

2. *Saho'si saho me dāḥ svāhā.*

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

बलमसि बलं मे दाः स्वाहा ॥ ३ ॥

3. *Balamasi balaṁ me dāḥ svāhā.*

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

आयुरस्यायुर्मे दाः स्वाहा ॥ ४ ॥

4. *Āyurasyāyurme dāḥ svāhā.*

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

श्रोत्रमसि श्रोत्रं मे दाः स्वाहा ॥ ५ ॥

5. *Śrotramasi śrotraṁ me dāḥ svāhā.*

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

चक्षुरसि चक्षुर्मे दाः स्वाहा ॥ ६ ॥

6. *Cakṣurasi cakṣurme dāḥ svāhā.*

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

परिपाणमसि परिपाणं मे दाः स्वाहा ॥ ७ ॥

7. *Paripāṇamasi paripāṇaṁ me dāḥ svāhā.*

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

prayer in truth of word and deed.

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

Agni Devata, Chatana Rshi

भ्रातृव्यक्षयणमसि भ्रातृव्यचातनं मे दाः स्वाहा ॥ १ ॥

1. *Bhrātṛvyakṣayaṇamasi bhrātṛvyacātanaṁ me dāḥ svāhā.*

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

सपत्नक्षयणमसि सपत्नचातनं मे दाः स्वाहा ॥ २ ॥

2. *Sapatnakṣayaṇamasi sapatnacātanaṁ me dāḥ svāhā.*

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

अरायक्षयणमस्यरायचातनं मे दाः स्वाहा ॥ ३ ॥

3. *Arāyakṣayaṇamasyarāyacātanaṁ me dāḥ svāhā.*

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

पिशाचक्षयणमसि पिशाचचातनं मे दाः स्वाहा ॥ ४ ॥

4. *Piśācakṣayaṇamasi piśācacātanaṁ me dāḥ svāhā.*

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

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

सदान्वाक्षयणमसि सदान्वाचातनं मे दाः स्वाहा ॥ ५ ॥

5. *Sadānvākṣayaṇamasi sadānvācātanaṁ me dāḥ svāhā.*

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

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

Agni Devata, Atharva Rshi

अग्ने यत्ते तपस्तेन तं प्रति तप योऽस्मान्द्वेष्टि यं वयं द्विष्मः ॥ १ ॥

1. *Agne yatte tapastena taṁ prati tapa yo'smān-dveṣṭi yaṁ vayaṁ dviṣmaḥ.*

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

अग्ने यत्ते हरस्तेन तं प्रति हर यो ऽस्मान्द्वेष्टि यं वयं द्विष्मः ॥ २ ॥

2. *Agne yatte harastena taṁ prati hara yo'smān-dveṣṭi yaṁ vayaṁ dviṣmaḥ.*

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

अग्ने यत्तेऽर्चिस्तेन तं प्रत्यर्च यो ऽस्मान्द्वेष्टि यं वयं द्विष्मः ॥ ३ ॥

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

Agni, the fire and flame and the light that's yours, with that either scorch or enlighten that who hates

us and that we hate to suffer.

अग्ने॒ यत्ते॑ शो॒चिस्तेन॒ तं प्रति॑ शोच॒ यो॒ऽ३॒॑स्मान्द्वेष्टि॒ यं व॒यं द्वि॒ष्मः ॥ ४ ॥

4. *Agne yatte śocistena taṁ prati śoca yo'smān-dveṣṭi yaṁ vayaṁ dviṣmaḥ.*

Agni, the radiance that's yours, with that burn and eliminate that which hates and harms us and that which we hate to suffer.

अग्ने॒ यत्ते॒ तेज॒स्तेन॒ तम॑तेजसं कृणु॒ यो॒ऽ३॒॑स्मान्द्वेष्टि॒ यं व॒यं द्वि॒ष्मः ॥ ५ ॥

5. *Agne yatte tejastena tamatejasaṁ kṛṇu yo'smān-dveṣṭi yaṁ vayaṁ dviṣmaḥ.*

Agni, the fire and splendour that's yours, to that, subject him that hates us and that which we hate to suffer.

Kanda 2/Sukta 20

Vayu Devata, Atharva Rshi

वा॒यो॒ यत्ते॒ तप॒स्तेन॒ तं प्रति॑ तप॒ यो॒ऽ३॒॑स्मान्द्वेष्टि॒ यं व॒यं द्वि॒ष्मः ॥ १ ॥

1. *Vāyo yatte tapastena taṁ prati tapa yo'smān-dveṣṭi yaṁ vayaṁ dviṣmaḥ.*

Vayu, the fire and power that is yours, with that burn up that which hates us and that which we hate to suffer.

वा॒यो॒ यत्ते॒ हर॒स्तेन॒ तं प्रति॑ हर॒ यो॒ऽ३॒॑स्मान्द्वेष्टि॒ यं व॒यं द्वि॒ष्मः ॥ २ ॥

2. *Vāyo yatte harastena taṁ prati hara yo'smān-dveṣṭi yaṁ vayaṁ dviṣmaḥ.*

Vayu, the power and passion that is yours, with that seize and remove that which hates us, and that which we hate to suffer.

वायो॒ यत्ते॒ऽर्चिस्तेन॒ तं प्रत्य॑र्च॒ यो॒३॑स्मान्द्वेष्टि॒ यं व॒यं द्वि॒ष्मः ॥ ३ ॥

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

Vayu, the fire and flame that is yours, with that enflame and remove that which hates us, and that which we hate to suffer.

वायो॒ यत्ते॑ शो॒चिस्तेन॒ तं प्रति॑ शोच॒ यो॒३॑स्मान्द्वेष्टि॒ यं व॒यं द्वि॒ष्मः ॥ ४ ॥

4. *Vāyo yatte śocistena taṁ prati śoca yo'smān-dveṣṭi yaṁ vayaṁ dviṣmaḥ.*

Vayu, the intensity that is yours, with that cleanse that which hates us, and that which we hate to suffer.

वायो॒ यत्ते॒ तेज॒स्तेन॒ तम॑तेजसं कृणु॒ यो॒३॑स्मान्द्वेष्टि॒ यं व॒यं द्वि॒ष्मः ॥ ५ ॥

5. *Vāyo yatte tejastena tamatejasaṁ kṛṇu yo'smāndveṣṭi yaṁ vayaṁ dviṣmaḥ.*

Vayu, the power and lustre that is yours, with that cleanse that which hates us and that which we hate to suffer.

Kanda 2/Sukta 21

Surya Devata, Atharva Rshi

सूर्य॑ यत्ते॒ तप॒स्तेन॒ तं प्रति॑ तप॒ यो॒३॑स्मान्द्वेष्टि॒ यं व॒यं द्वि॒ष्मः ॥ १ ॥

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

O sun, the light and blaze that is yours, with that burn up that which hates us and that which we hate to suffer.

सूर्य॑ यत्ते॒ हर॒स्तेन॒ तं प्रति॑ हर॒ यो॒३॑स्मान्द्वेष्टि॒ यं व॒यं द्वि॒ष्मः ॥ २ ॥

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

O sun, the blaze and passion that is yours, with that seize that which hates us, and that which we hate to suffer.

सूर्य॑ यत्तेऽ र्चि॒स्तेन॒ तं प्रत्य॑र्च॒ यो॒३॑स्मान्द्वेष्टि॒ यं व॒यं द्वि॒ष्मः ॥ ३ ॥

3. *Sūrya yatte'rchistena taṁ pratyarca yo'smān-dveṣṭi yaṁ vayaṁ dviṣmaḥ.*

O sun, the fire and flame that is yours, with that scorch up that which hates us, and that we hate to suffer.

सूर्य॑ यत्ते॑ शो॒चिस्तेन॒ तं प्रति॑ शोच॒ यो॒३॑स्मान्द्वेष्टि॒ यं व॒यं द्वि॒ष्मः ॥ ४ ॥

4. *Sūrya yatte śocistena taṁ prati śoca yo'smān-dveṣṭi yaṁ vayaṁ dviṣmaḥ.*

O sun, the radiant splendour that is yours, with

that burn that which hates us and that we hate to suffer.

सूर्य यत्ते तेजस्तेन तमतेजसं कृणु योऽस्मान्द्वेष्टि यं वयं द्विष्मः ॥ ५ ॥

5. *Sūrya yatte tejastena tamatejasaṁ kṛṇu yo'smān-dveṣṭi yaṁ vayaṁ dviṣmaḥ.*

O sun, the splendour and glory that is yours, with that cleanse off that which hates us and that which we hate to suffer.

Kanda 2/Sukta 22

Chandra Devata, Atharva Rshi

चन्द्र यत्ते तपस्तेन तं प्रति तप यो ऽस्मान्द्वेष्टि 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 यो ऽस्मान्द्वेष्टि 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 यो ऽस्मान्द्वेष्टि यं वयं द्विष्मः ॥ ३ ॥

3. *Candra yatte'rcistena taṁ pratyarca yo'smān-dveṣṭi yaṁ vayaṁ dviṣmaḥ.*

O moon, the light ray that is yours, with that cleanse that which hates us and that which we hate to suffer.

चन्द्र यत्ते शोचिस्तेन तं प्रति शोच यो ऽस्मान्द्वेष्टि यं वयं द्विष्मः ॥ ४ ॥

4. *Candra yatte śocistena taṁ prati śoca yo'smān-dveṣṭi yaṁ vayaṁ dviṣmaḥ.*

O moon, the light beam that is yours, with that cleanse that which hates us and that which we hate to suffer.

चन्द्र यत्ते तेजस्तेन तमतेजसं कृणु यो ऽस्मान्द्वेष्टि यं वयं द्विष्मः ॥ ५ ॥

5. *Candra yatte tejastena tamatejasaṁ kṛṇu yo'smāndveṣṭi yaṁ vayaṁ dviṣmaḥ.*

O moon, the splendour that is yours, with that cleanse that which hates us and that which we hate to suffer.

Kanda 2/Sukta 23

Apah Devata, Atharva Rshi

आपो यद्वस्तपस्तेन तं प्रति तपत यो ऽस्मान्द्वेष्टि यं वयं द्विष्मः ॥ १ ॥

1. *Āpo yadvastapastena taṁ prati tapata yo'smān-dveṣṭi yaṁ vayaṁ dviṣmaḥ.*

O waters, the heat that is in you, with that wash off that which hates us and that which we hate to suffer.

आपो यद्वो हरस्तेन तं प्रति हरत यो ऽस्मान्द्वेष्टि यं वयं द्विष्मः ॥ २ ॥

2. *Āpo yadvo harastena taṁ prati harata yo'smān-dveṣṭi yaṁ vayaṁ dviṣmaḥ.*

O waters, the power that is in you, with that wash off that which hates us and that which we hate to suffer.

आपो॒ यद्वो॒ऽर्चिस्ते॒न॒ तं प्रत्य॑र्चत॒ यो॒३॑स्मान्द्वेष्टि॒ यं व॒यं द्वि॒ष्मः ॥ ३ ॥

3. *Āpo yadvo'rcistena taṁ pratyarcata yo'smān-dveṣṭi yaṁ vayaṁ dviṣmaḥ.*

O waters, the brilliance that is in you, with that wash off that which hates us and that which we hate to suffer.

आपो॒ यद्वः॑ शो॒चिस्ते॒न॒ तं प्रति॑ शोचत॒ यो॒३॑स्मान्द्वेष्टि॒ यं व॒यं द्वि॒ष्मः ॥ ४ ॥

4. *Āpo yadvaḥ śocistena taṁ prati śocata yo'smān-dveṣṭi yaṁ vayaṁ dviṣmaḥ.*

O waters, the radiance that is in you, with that wash off that which hates us and that which we hate to suffer.

आपो॒ यद्व॒स्तेज॒स्ते॒न॒ तम॑ते॒जसं कृणुत॒ यो॒३॑स्मान्द्वेष्टि॒ यं व॒यं द्वि॒ष्मः ॥ ५ ॥

5. *Āpo yadvastejastena tamatejasaṁ kṛṇuta yo'smāndveṣṭi yaṁ vayaṁ dviṣmaḥ.*

O waters, the splendour that is in you, with that wash off that which hates us and that which we hate to suffer.

Note: Five hymns from 19 to 23 are hymns of

prayer for natural purity of spirit, energy for action and balance of mind in our process of living.

The human body is an abode of divinities. Agni abides in the vital heat, the tongue and speech. Vayu abides in pranic energy and the tactual faculty. The sun abides in the eye. The moon abides in the mind. And the waters abide in the male virility and fertility of the female in addition to the fluidity of blood. This knowledge is enshrined in the Aitareya Upanishad. Hence the prayer to Agni is a prayer for vitality against frigidity and anger. The prayer to Vayu is for energy against debility and sloth. The prayer to the sun is for light against darkness and ignorance. The prayer to the moon is for peace against agitation and hypertension. And the prayer to the waters is for fluidity in the dynamics of life. On the whole the prayer is for positive values of health, mental and spiritual alertness in a state of balance. Both want and excess are negativities in one way or another. Balance gives us the optimum state of performance. 'Dvesha' means hate. Negativities in these hymns are personified as enemies which we hate, whether they are in others or in ourselves. At the same time negativities hate us because they act as our enemies. Hence the prayer: With your positive powers, destroy those negativities which hate us and which we too hate because, whether they are in others or in ourselves, we hate to suffer them as enemies of life. Hence the prayer for cleansing of the personality.

To hate negativity does not mean that we hate the person who suffers from negativity. We love the person as person, hence the prayer for elimination of the negativity and cleansing of the person.

Kanda 2/Sukta 24 (The Social Negatives)

Ayushyam Devata, Brahma Rshi

शेरभक शेरभ पुनर्वो यन्तु यातवः पुनर्हेतिः किमीदिनः ।
यस्य स्थ तमत्त यो वः प्राहैत्तमत्त स्वा मांसान्यत्त ॥ १ ॥

1. *Śerabhaka śerabha punarvo yantu yātavaḥ punarhetiḥ kimīdinaḥ. Yasya stha tamatta yo vaḥ prāhaittamatta svā māṁsānyatta.*

O demonic killer, destroyer, thieves and robbers, let you and your followers go back to yourselves. Let your arms and onslaughts return on you. Consume and destroy whoever you work for. Consume and destroy whoever sends you down to prowl. Consume and destroy your own selves.

शेवृधक शेवृध पुनर्वो यन्तु यातवः पुनर्हेतिः किमीदिनः ।
यस्य स्थ तमत्त यो वः प्राहैत्तमत्त स्वा मांसान्यत्त ॥ २ ॥

2. *Śevṛdhaka śevṛdha punarvo yantu yātavaḥ punarhetiḥ kimīdinaḥ. Yasya stha tamatta yo vaḥ prāhaittamatta svā māṁsānyatta.*

O thievish violence, O crooked friends of violence, let you all and your allies go back to yourselves, to where you come from. Let your arms and onslaughts rebound on you. Consume and destroy whoever you work for. Consume and destroy whoever appoints you to destroy. Consume and destroy your own selves.

म्रोकानुम्रोक पुनर्वो यन्तु यातवः पुनर्हेतिः किमीदिनः ।
यस्य स्थ तमत्त यो वः प्राहैत्तमत्त स्वा मांसान्यत्त ॥ ३ ॥

3. *Mrokānumroka punarvo yantu yātavaḥ punarhetiḥ kimīdinaḥ. Yasya stha tamatta yo vaḥ prāhaittamatta svā māṁsānyatta.*

O thieves and allied forces of white collar felons, let you all and your followers go back to yourselves, to wherever you come from. Let your arms and your tactics roll back on you. Consume and destroy whoever you work for. Rob and consume whoever appoints you to rob. Consume and destroy your own selves.

सर्पानुसर्प पुनर्वो यन्तु यातवः पुनर्हेतिः किमीदिनः।
यस्य स्थ तमत्त यो वः प्राहैत्तमत्त स्वा मांसान्यत्त॥ ४॥

4. *Sarpānusarpa punarvo yantu yātavaḥ punarhetiḥ kimīdinaḥ. Yasya stha tamatta yo vaḥ prāhaittamatta svā māṁsānyatta.*

O snake, O crooked movers in glittering garb, let you and your allied forces go back to yourselves. Let your arms and your biting onslaughts return on you. Consume and destroy whoever you work for. Bite and destroy whoever appoints you. Consume and destroy your own selves.

जूर्णि पुनर्वो यन्तु यातवः पुनर्हेतिः किमीदिनीः।
यस्य स्थ तमत्त यो वः प्राहैत्तमत्त स्वा मांसान्यत्त॥ ५॥

5. *Jūrṇi punarvo yantu yātavaḥ punarhetiḥ kimīdinīḥ. Yasya stha tamatta yo vaḥ prāhaittamatta svā māṁsānyatta.*

O saboteurs and your allied forces, go back to your own den. O thieves of national resources, let your arms and onslaughts return on you. Consume and destroy whoever you work for. Consume and destroy

whoever sends you down to destroy. Consume and destroy your own selves.

उपब्दे पुनर्वो यन्तु यातवः पुनर्हेतिः किमीदिनीः।
यस्य स्थ तमत्त यो वः प्राहैत्तमत्त स्वा मांसान्यत्त॥ ६॥

6. *Upabde punarvo yantu yātavaḥ punarhetiḥ kimīdinīḥ. Yasya stha tamatta yo vaḥ prāhaittamatta svā māṁsānyatta.*

O venomous destroyers and vociferous mercenaries, misguided fools, go back to your own den and look within. Let your tactics, attacks and protests be directed on yourselves. Catch and destroy whoever is your master. Destroy your own weapons and attacks. Destroy whoever sends you down. Eat up and destroy your own selves.

अर्जुनि पुनर्वो यन्तु यातवः पुनर्हेतिः किमीदिनीः।
यस्य स्थ तमत्त यो वः प्राहैत्तमत्त स्वा मांसान्यत्त॥ ७॥

7. *Arjuni punarvo yantu yātavaḥ punarhetiḥ kimīdinīḥ. Yasya stha tamatta yo vaḥ prāhaittamatta svā māṁsānyatta.*

O deceptive forces of nature and society, destroyers of honesty and positive values, go back, you and your allies. Let your arms and onslaughts turn on to you. Destroy him who is your master. Destroy him that has sent you. Eat up and destroy your own selves.

भरूजि पुनर्वो यन्तु यातवः पुनर्हेतिः किमीदिनीः।
यस्य स्थ तमत्त यो वः प्राहैत्तमत्त स्वा मांसान्यत्त॥ ८॥

8. *Bharūji punarvo yantu yātavaḥ punarhetiḥ kimīdinīḥ. Yasya stha tamatta yo vaḥ prāhaittamatta svā māṁsānyatta.*

O burning life destroying forces of life and nature, thievish killers, go back, you all and your allies. Let your arms and attacks go back to you. Destroy the master you work for. Destroy the force that directs you hither. Eat up your own flesh and destroy yourselves out of existence.

(This hymn suggests that whatever the negative forces that attack life and society should be so tactically dealt with that they turn their forces, intentions, arms and ammunition upon themselves and die out. For example take cancer. Treat it so that cancer cells, in stead of eating other cells, eat themselves and be self-destructive.)

Kanda 2/Sukta 25 (Destruction of Anti-Life)

Prshniparni Vanaspati Devata, Chatana Rshi

शं नो॑ दे॒वी पृ॑श्निप॒र्ण्यशं॒ निर्ऋ॑त्या अकः।
उ॒ग्रा हि क॑ण्व॒जम्भ॑नी॒ तामभ॑क्षि सह॑स्वतीम्॥ १॥

1. *Śaṁ no devī pṛśniparṇyaśaṁ nirṛtyā akaḥ. Ugrā hi kaṇvajambhanī tāmabhakṣi sahasvatīm.*

Let Prshniparni, divine herb of bright rainbow leaves, be auspicious for us. Let it act agaist and root out consumptive and cancerous diseases of body and mind. Strong it is, mighty powerful devourer of sin and negativity. I have studied and researched it and I value it as a divine sanative worthy of adoration.

सह॑मानेयं प्र॑थमा पृ॑श्निप॒र्ण्य॑ ज्जायत।
तया॒ऽहं दु॒र्णाम्ना॑ शिरो॑ वृश्चामि॑ श॒कुने॑रिव॥ २॥

2. *Sahamāneyaṁ prathamā pṛśniparṇya jāyata. Tayā'haṁ durṇāmnāṁ śiro vṛścāmi śakuneriva.*

Prshniparni is a great challenge to deadly diseases. It is the foremost curative in the field of killer diseases. With it I cure the first and last of notorious diseases like breaking the neck of a demon.

अरायमसृक्पावानं यश्च स्फातिं जिहीर्षति।
गर्भादं कण्वं नाशय पृश्निपर्णि सहस्व च॥ ३॥

3. *Arāyamasṛkpāvānaṁ yaśca sphātiṁ jihīrṣati.*
Garbhādaṁ kaṇvaṁ nāśya pṛśniparṇi sahasva ca.

O Prshniparni, challenge, cure and root out that life threatening disease which robs life of its beauty, vitality and longevity, which sucks up the blood and which kills the foetus in the womb.

गिरिमेनाँ आ वेशय कण्वाञ्जीवितयोपनान्।
तांस्त्वं देवि पृश्निपर्ण्यग्निरिवानुदहन्निहि॥ ४॥

4. *Girimenāṅ ā veśaya kaṇvāñjīvitayopanān.*
Tāṁstvaṁ devi pṛśniparṇyagnirivānuda-hannihi.

O divine Prshniparni, bury these life consuming, life destroying diseases in the depths of mountains, burning them all here as fire burns dirt to ash.

पराच एनान्प्र णुद कण्वाञ्जीवितयोपनान्।
तमांसि यत्र गच्छन्ति तत्क्रव्यादो अजीगमम्॥ ५॥

5. *Parāca enānpra ṇuda kaṇvāñjīvitayopanān.*
Tamāṁsi yatra gacchanti tatkravyādo ajīgamam.

Throw out these life threatning, life consuming diseases, drive them out for all time. Where darkest of the darknesses proceed and abide, there have I driven the blood thirsty flesh eating diseases all, like

carnivorous ogres.

Kanda 2/Sukta 26 (Animal Life)

Pashavah Devata, Savita Rshi

एह यन्तु पशवो ये परे युर्वायुर्येषां सहचारं जुजोष। त्वष्टा येषां रूपधेयानि वेदास्मिन्तान्गोष्ठे सविता नि यच्छतु॥ १॥

1. *Eha yantu paśavo ye pareyurvāyuryeṣāṁ sahacāraṁ jujoṣa. Tvaṣṭā yeṣāṁ rūpadheyāni vedāsmintāngoṣṭhe savitā ni yacchatu.*

Let the animals come back to the stalls, all those that had gone out over the forest meadows. The air, the breeze, the winds refresh them as friends. Tvashta, the development expert, knows their breeds and qualities. Let Savita, the inspirer, keeper, keep them properly in the stalls for good health.

इमं गोष्ठं पशवः सं स्रवन्तु बृहस्पतिरा नयतु प्रजानन्।
सिनीवाली नयत्वाग्रमेषामाजग्मुषो अनुमते नि यच्छ॥ २॥

2. *Imaṁ goṣṭhaṁ paśavaḥ saṁ sravantu bṛhaspatirā nayatu prajānan. Sinīvālī nayatvā-grameṣāmā-jagmuṣo anumate ni yaccha.*

Let the animals come back to the stalls together. Let Brhaspati, the head keeper, who knows all of them, bring them back. Let Sinivali, the food manager, lead the foremost homeward, and Anumati, the controller, keep them together in order.

सं सं स्रवन्तु पशवः समश्वाः समु पूरुषाः। सं धान्य स्य या स्फातिः संस्राव्ये ण हविषा जुहोमि॥ ३॥

3. *Saṁ Saṁ sravantu paśavaḥ samaśvāḥ samu pūruṣāḥ. Saṁ dhānya sya yā sphātiḥ saṁsrāvyeṇa haviṣā juhomi.*

Let the animals be and move together, together with horses, and let the men too who manage be together. Let the harvest of grain and grass be profusely rich. I do the development yajna with highly promotive materials.

सं सिञ्चामि गवां क्षीरं समाज्येन बलं रसम्।
संसिक्ता अस्माकं वीरा ध्रुवा गावो मयि गोपतौ॥ ४॥

4. *Saṁ siñcāmi gavāṁ kṣīraṁ samājyena balaṁ rasam. Saṁsiktā asmākaṁ vīrā dhruvā gāvo mayi gopatau.*

By yajna with cow's ghrta, I bring a flood of cow's milk. I bring strength and taste for living. Our youth are strong, fully satisfied and totally happy. May the cows and all animals be strong and steadfast with me as their master protector.

आ हरामि गवां क्षीरमाहार्षं धान्यं रसम्।
आहृता अस्माकं वीरा आ पत्नीरिदमस्तकम्॥ ५॥

5. *Ā harāmi gavāṁ kṣīramāhārṣaṁ dhānyaṁ rasam. Āhṛtā asmākaṁ vīrā ā patnīridamastakam.*

I am blest: I have plenty of cow's milk. I have plenty of food and joy of life. Our youth are happy, satisfied and self-fulfilled. Our women are happy and satisfied in the home with the family.

Kanda 2/Sukta 27 (Victory)

Vanaspati, Rudra, Indra Devatah, Kapinjala Rshi

नेच्छत्रुः प्राशं जयाति सहमानाभिभूरसि।
प्राशं प्रतिप्राशो जह्यरसान्कृण्वोषधे ॥ १ ॥

1. *Necchatruḥ prāśaṁ jayāti sahamānābhibhū-rasi.*
Prāśaṁ pratiprāśo jahyarasānkṛṇvoṣadhe.

Hey Oshadhi, spirit of life, no enemy can win away my food of life, none can win over my understanding of life's values, its questions and answers. All time challenger, all time subduer of doubts and irrelevancies, answer and silence all questions raised by negationists one by one. Render them all empty and meaningless.

(The mantra may also be interpreted as a cure for depression and self-distrust.)

सुपर्णस्त्वान्वविन्दत्सूकरस्त्वाखनन्नसा।
प्राशं प्रतिप्राशो जह्यरसान्कृण्वोषधे ॥ २ ॥

2. *Suparṇastvānvavindatsūkarastvākhanannasā.*
Prāśaṁ pratiprāśo jahyarasānkṛṇvoṣadhe.

You are the gift of suparna the Garuda, eagle power of refulgence and high imagination. You are the achievement of Sukara, holiest action of the immaculate soul, with high pranic energy. Answer all doubts and questions raised by sceptics and negationists and silence them one by one. Expose them all as empty and meaningless.

इन्द्रो ह चक्रे त्वा बाहावसुरेभ्य स्तरीतवे।
प्राशं प्रतिप्राशो जह्यरसान्कृण्वोषधे ॥ ३ ॥

3. *Indro ha cakre tvā bāhāvasurebhya starītave.*
Prāśaṁ pratiprāśo jahyarasānkṛṇvoṣadhe.

Indra, the soul, in defence against the onslaughts of negative desires and passions, bears and wears you on the arm. Answer all doubts and questions raised by sceptics and negationists and silence them one by one. Expose them all as empty and meaningless.

पाटामिन्द्रो व्या ∫श्नादसुरेभ्य स्तरीतवे।
प्राशं प्रतिप्राशो जह्यरसान्कृण्वोषधे ॥ ४ ॥

4. *Pāṭāmindro vyaśnādasurebhya starītave.*
Prāśaṁ pratiprāśo jahyarasānkṛṇvoṣadhe.

Indra, mighty ruler and warrior, in self-defence agaist demonic forces, ill health and disease takes the Pata herb. O herb, answer all doubts and questions raised by sceptics and negationists and silence them all one by one. Expose them as empty and meaningless.

तयाहं शत्रून्त्साक्ष इन्द्रः सालावृकाँइव।
प्राशं प्रतिप्राशो जह्यरसान्कृण्वोषधे ॥ ५ ॥

5. *Tyāhaṁ śatrūntsākṣa indraḥ sālāvṛkāñiva.*
Prāśaṁ pratiprāśo jahyarasānkṛṇvoṣadhe.

With that power I fight and drive out all enemies as Indra, leader of the human community, throws out all wolfish enemies from the settlement. O power of life and health, answer all doubts, dangers and questions raised by sceptics and negationists and silence them one by one. Expose them all and render them empty and meaningless.

रुद्र जलाषभेषज नीलशिखण्ड कर्मकृत्।
प्राशं प्रतिप्राशो जह्यरसान्कृण्वोषधे ॥ ६ ॥

6. *Rudra jalāṣabheṣaja nīlaśikhaṇḍa karmakṛt.*
Prāśaṁ pratiprāśo jahyarasānkṛṇvoṣadhe.

O Rudra, physician of powerful soothing herb and water treatment, giver of peace and prosperity with good health to the home and family, noble and conscientious at work, O herb, answer all doubts and questions raised by sceptics and negationists and silence them one by one. Expose them, O herb, and reduce the ailments to naught.

तस्य॒ प्राश॑ं त्वं ज॑हि॒ यो न॑ इन्द्राभि॒दास॑ति।
अधि॑ नो ब्रूहि॒ शक्ति॑भिः प्रा॒शि मामुत्त॑रं कृधि ॥ ७ ॥

7. *Tasya Prāśaṁ tvaṁ jahi yo na indrābhidāsati.*
Adhi no brūhiśaktibhiḥ prāśi māmuttaraṁ kṛdhi.

Indra, eliminate the questions and onslaughts of the demonic forces who want to subdue us and reduce us to slavery. Speak to us and inspire us with will, power and force. In the struggle and debate between negativities and our positive powers of health, intelligence and progress, make me the superior and victorious power.

Kanda 2/Sukta 28 (Good Health, Full Age)

Jarima and Ayu Devata, Shambhu Rshi

तुभ्य॑मे॒व ज॑रिमन्वर्धता॒मय॑ं मेमम॒न्ये मृ॒त्यवो॑ हिंसिषुः श॒तं ये। मा॒तेव॑ पु॒त्रं प्रम॑ना उ॒पस्थे॑ मि॒त्र ए॑नं मि॒त्रिया॑त्पा॒-त्वंह॑सः ॥ १ ॥

1. *Tubhyameva jarimanvardhatāmayaṁ memamanye mṛtyavo himsiṣuḥ śataṁ ye. Māteva putraṁ pramanā upasthe mitra enaṁ mitriyātpātvaṁhasaḥ.*

O Life of good health and well being, may this child grow on to full age and self-fulfilment unto you. Let no other cause of ailment and death, though hundreds they are, assail him. Just as the mother holds the baby safe in her arms, so may Mitra, universal love, protect him against sin and disease, may the warmth of the sun save him as a friendly soul.

मित्र एनं वरुणो वा रिशादा जरामृत्युं कृणुतां संविदानौ।
तदग्निर्होता वयुनानि विद्वान्विश्वा देवानां जनिमा विवक्ति ॥ २ ॥

2. *Mitra enaṁ varuṇo vā riśādā jarāmṛtyuṁ kṛṇutāṁ saṁvidānau. Tadagnirhotā vayunāni vidvān viśvā devānāṁ janimā vivakti.*

Let Mitra and Varuna, prana and apana energies, days and nights, light and warmth of the sun and cool of the oceans, all loving and operative together in unison, destroyers of negativities and untimely mortalities, lead him on to grow healthy upto full age and fulfilment till death. And may Agni, living warmth of nature, and Agni, enlightened teacher and high priest of educational yajna, knowing all processes of the growth and maturity of body and mind, inform and enlighten him about the rise, growth and maturity of all senses, mind and intellect as he proceeds in years, (nature by natural process and teacher by teaching and training).

त्वमीशिषे पशूनां पार्थिवानां ये जाता उत वा ये जनित्राः।
मेमं प्राणो हासीन्मो अपानो मेमं मित्रा वधिषुर्मो अमित्राः ॥ ३ ॥

3. *Tvamīśiṣe paśūnāṁ pārthivānāṁ ye jātā uta vā ye janitrāḥ. Memaṁ prāṇo hāsīnmo apāno memaṁ mitrā vadhiṣurmo amitrāḥ.*

O lord of life and death, you govern the exits and entrances of living beings of the earth, those that are already born and those that shall be born. Let prana not forsake this child. Let not apana forsake him. Let no friends hurt him. Let no enemies kill him. (O lord, grant him full life of good health and total fulfilment.)

द्यौष्ट्वा पिता पृथिवी माता जरामृत्युं कृणुतां संविदाने। यथा जीवा अदितेरुपस्थे प्राणापानाभ्यां गुपितः शतं हिमाः ॥ ४ ॥

4. *Dyauṣṭvā pitā pṛthivī mātā jarāmṛtyuṁ kṛṇutāṁ saṁvidāne. Yathā jīvā aditerupasthe prāṇāpānābhyāṁ 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.

इमममग्न आयुषे वर्चसे नय प्रियं रेतो वरुण मित्र राजन्। मातेवास्मा अदिते शर्म यच्छ विश्वे देवा जरदष्टिर्यथासत् ॥ ५ ॥

5. *Imamagna āyuṣe varcase naya priyaṁ reto varuṇa mitra rājan. Mātevāsmā adite śarma yaccha viśve devā jaradaṣṭiryathāsat.*

Divine Agni, lord self-refulgent, lead him on to life's vitality and splendour through full age. O refulgent sun and oceans, O prana and apana energies, bring him the cherished vitality and virility of glowing health. O Mother Nature, like the mother as you are, bless him with peace and joy so that, O divinities of the world of nature and humanity, he may live a long life till full age

and fulfilment of his life's mission.

Kanda 2/Sukta 29 (Life and Progress)

Mantra stated Devatah, Atharva Rshi

पार्थिवस्य रसे देवा भगस्य तन्वो३ बले।
आयुष्य ∫मस्मा अग्निः सूर्यो वर्च आ धाद् बृहस्पतिः॥ १॥

1. *Pārthivasya rase devā bhagasya tanvo' bale.*
Āyuṣya masmā agniḥ sūryo varca ā dhād bṛhaspatiḥ.

May the brilliant nobilities of the world, Brhaspati, Lord Almighty, sagely scholar of the Vedic lore, Agni, lord self-refulgent, and the sun, grant this man the lustre of a long life and establish him in the strength of body and in the essence and joy of earthly glory.

आयुरस्मै धेहि जातवेदः प्रजां त्वष्टरधिनिधेह्यस्मै। रायस्पोषं सवितरा सुवास्मै शतं जीवाति शरदस्तवायम्॥ २॥

2. *Āyurasmai dhehi jātavedaḥ prajāṁ tvaṣṭa-radhinidhehyasmai. Rāyaspoṣaṁ savitarā suvāsmai śataṁ jīvāti śaradastavāyam.*

O Jataveda, omnipresent fire and vital energy of life, grant this man a long life. O Tvashta, divine maker of body forms, bring handsome and noble children for him. O Savita, lord creator of earthly life and light, bring him good health and brilliance of wealth and glory so that this dedicated child of yours may live a full hundred years.

आशीर्ण ऊर्जमुत सौप्रजास्त्वं दक्षं धत्तं द्रविणं सचेतसौ। जयं क्षेत्राणि सहसायमिन्द्र कृण्वानो अन्यानधरान्त्स-पत्नान्॥ ३॥

3. *Āśīrṇa ūrjamuta sauprajāstvaṁ dakṣaṁ dhattaṁ draviṇaṁ sacetasau. Jayaṁ kṣetrāṇi sahasāyamindra kṛṇvāno anyānadharāntsapatnān.*

O heaven, O earth, O father and mother, both of equal mind in unison, may your blessings shower on us. Bear and bring this man strength and energy, noble progeny, efficiency and expertise for success, wealth and excellence. O lord omnipotent, Indra, may he, winning fields of life's battles, creating new fields of possibility and progress, subduing negativities and fighting adversaries, live a full hundred years of life and fulfilment as your dedicated child.

इन्द्रेण दत्तो वरुणेन शिष्टो मरुद्भिरुग्रः प्रहितो न आगन्।
एष वां द्यावापृथिवी उपस्थे मा क्षुधन्मा तृषत्॥ ४॥

4. *Indreṇa datto varuṇena śiṣṭo marudbhirugraḥ prahito na āgan. Eṣa vāṁ dyāvāpṛthivī upasthe mā kṣudhanmā tṛṣat.*

Given as a gift by Indra, lord omnipotent, taught and trained by Varuna, judicious parents and eminent teachers, inspired and sent by Maruts, stormy powers of nature and humanity, this young man has now come to us, a mature and perfect citizen. O heaven and earth, pray take this young man under your loving care. Let him never feel short of food and drink for his body, mind and soul.

ऊर्जमस्मा ऊर्जस्वती धत्तं पयो अस्मै पयस्वती धत्तम्।
ऊर्जमस्मै द्यावापृथिवी अधातां विश्वे देवा मरुत ऊर्ज-
मापः॥ ५॥

5. *Ūrjamasmā ūrjasvatī dhattaṁ payo asmai payasvatī dhattam. Ūrjamasmai dyāvāpṛthivī adhātāṁ viśve devā maruta ūrjamāpaḥ.*

O powers, abundant in food and energy, bring this young man food and energy. O powers abundant in milk and water, bring him milk and water. May heaven and earth bring him food, energy and enlightenment. May all divinities of nature and humanity, the Maruts, tempestuous forces of the wind, and Apah, rolling powers of earthly and spatial oceans bring him energy and enthusiasm.

शिवाभिष्टे हृदयं तर्पयाम्यनमीवो मोदिषीष्ठाः सुवर्चीः। सवासिनौ पिबतां मन्थमेतमश्विनौ रूपं परिधाय मायाम्॥ ६॥

6. *Shivābhiṣṭe hṛdayaṁ tarpayāmyanamīvo modiṣīṣṭhāḥ suvarcāḥ. Savāsinau pibatāṁ manthametamaśvino rūpaṁ paridhāya māyām.*

I gratify and fulfill your heart and soul with auspicious thoughts, ambitions and will. Healthy, happy and brilliant, enjoy life to the full. Both of you (bride and bride-groom) having taken the human form of Ashvins, complementary personalities joined in one, blest with perfect will and potential for mutual action, living together in the home, act and enjoy life to the full, drink the soma distilled to perfect taste and purity.

इन्द्र एतां ससृजे विबद्धो अग्र ऊर्जा स्वधामजरां सा त एषा। तया त्वं जीव शरदः सुवर्चा मा त आ सुस्रोद्भिषजस्ते अक्रन्॥ ७॥

7. *Indra etāṁ sasṛje viddho agra ūrjāṁ svadhā-majarāṁ sā ta eṣā. Tayā tvaṁ jīva śaradaḥ suvarcā mā ta ā susrodbhiṣajaste akran.*

Indra, served, honoured and worshipped relentlessly, has, since time immemorial, created this unaging and inexhaustible food, energy, power and potential of life for you. By that gift, happy, strong and lustrous brilliant, live a full hundred years of life. May this light and lustre of life never diminish and wear away. The physicians of life have created and maintain this power and potential of health and life for you.

Kanda 2/Sukta 30 (The Wedded Couple)

Ashvinau Devate, Prajapati Rshi

यथेदं भूम्या अधि तृणं वातो मथायति। एवा मंथ्नामि ते मनो यथा मां कामिन्यसो यथा मन्नापगा असः॥ १॥

1. *Yathedaṁ bhūmyā adhi tṛṇaṁ vāto mathāyati. Evā mathnāmi te mano yathā māṁ kāminyaso yathā mannāpagā asaḥ.*

Just as the wind touches and shakes the grass on the ground, so do I move your heart, O girl, so that you may fall in love with me and never go away from me.

सं चेन्नयाथो अश्विना कामिना सं च वक्षथः।
सं वां भगासो अग्मत सं चित्तानि समु व्रता॥ २॥

2. *Saṁ cennayātho aśvinā kāminā saṁ ca vakṣathaḥ. Saṁ vāṁ bhagāso agmata saṁ cittāni samu vratā.*

Ashvins, mutually loving couple, since you join together in love and marriage, win each other and move

on together in life, may all good fortunes of the world come to you, may your mind and soul be together, and may your vows of discipline and life's values in covenant be alike in unison.

यत्सुप॒र्णा वि॑व॒क्षवो॑ अनमी॒वा वि॑व॒क्षवः॑ ।
तत्र॑ मे गच्छता॒द्धवं श॒ल्यइ॑व॒ कुल्म॑लं॒ 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 तद्बा॒ह्यं॑ यद्बा॒ह्यं॑ तदन्त॑रम् ।
क॒न्या ऽनां॑ वि॒श्वरू॑पाणां॒ मनो॑ गृभायौषधे ॥ ४ ॥

4. *Yadantaraṁ tadbāhyaṁ yadbāhyaṁ tadantaram.*
Kanyā nāṁ viśvarūpāṇāṁ mano gṛbhāyauṣadhe.

What is inside in the heart is out on the surface. Whatever is out is deep at the heart core. When it is so, O nature's sanative of affliction (oshadhi), grab the mind of the maidens, they are blest with universal beauty, love and expression.

एयम॑ग॒न्पति॑कामा॒ जनि॑कामो॒ ऽहमाग॑मम् ।
अश्व॒ः कनि॑क्रद॒द्यथा॒ भगे॑ना॒हं स॒हाग॑मम् ॥ ५ ॥

5. *Eyamaganpatikāmā janikāmo'hamāgamam.*
Aśvaḥ kanikradadyathā bhagenāhaṁ sahāgamam.

This maiden is come with desire for the groom.

I too have come with love for the maiden. And I come with all the power and lustre of the world to offer, loud proclaiming my love and hope to win and carry away the prize.

Kanda 2/Sukta 31 (Afflictive Germs and Insects)

Mahi Devata, Kanva Rshi

इन्द्रस्य॒ या म॒ही दृ॒षत्क्रिमे॒र्विश्व॑स्य॒ तर्ह॑णी।
तया॑ पिनष्मि॒ सं क्रिमी॑न्दृ॒षदा॒ खल्वाँ॑इव॥ १॥

1. *Indrasya yā mahī dṛṣatkrimerviśvasya tarhaṇī.*
Tayā pinaṣmi saṁ krimīndṛṣadā khalvāṁ-iva.

Mighty is the destructive force of Indra: rays of the sun, gusts of the wind, currents of electricity, showers of clouds, running waters and catalytic fragrances of yajna, these are destroyers of dangerous insects and germs of disease. With these and with the resistant force of the body, I crush the germs and insects as I crush hard grain with the grinding stone.

दृ॒ष्टम॒दृष्ट॑मतृहमथो॑ कु॒रूरु॑मतृहम्। अ॒ल्गण्डू॒न्त्सर्वा॑न्छ॒लुना॒न्क्रिमी॒न्वच॑सा जम्भयामसि॥ २॥

2. *Dṛṣṭamadṛṣṭamatṛhamatho kurūrumatṛham.*
Algaṇḍūntsarvānchalunānkrimīnvacasā jambhayāmasi.

We crush and destroy insects and germs, those that are visible or invisible, creeping ones as caterpillars, bugs in beds, fast running ones and those that ramble around.

अ॒ल्गण्डू॑न्हन्मि मह॒ता व॒धेन॑ दू॒ना अदू॑ना अर॒सा अ॑भूवन्।
शि॒ष्टानशि॑ष्टान्नि ति॑रामि वा॒चा यथा॒ क्रिमी॑णां॒ नकि॑रु॒च्छिषा॑तै ॥ 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.

अन्वा॑न्त्र्यं शीर्ष॒ण्य॑मथो॒ पार्ष्टे॑यं॒ क्रिमी॑न् ।
अ॒व॒स्क॒वं व्य॑ध्व॒रं क्रिमी॒न्वच॑सा जम्भयामसि ॥ ४ ॥

4. *Anvāntryaṁ śīrṣaṇyamatho pārṣṭeyaṁ krimīn. Avaskavaṁ vyadhvaraṁ krimīnvacasā jambhayāmasi.*

Germs and insects that abide in the intestines, in the hair on head, in and on the ribs those that creep, burrow into the skin and consume the blood and flesh, all these we destroy with vacha.

ये क्रिम॑यः पर्व॒तेषु॒ व॒ने॒ष्वोष॑धीषु प॒शुष्व॒प्स्व॑न्तः। ये अ॒स्माक॑ं त॒न्व॑माविवि॒शुः सर्वं॒ तद्ध॑न्मि॒ जनि॑म॒ क्रिमी॑णाम्॥ ५ ॥

5. *Ye krimayaḥ parvateṣu vaneṣvoṣadhīṣu paśuṣvapsvantaḥ. Ye asmākaṁ tanvamāviviśuḥ sarvaṁ taddhanmi janima krimīṇām.*

All those germs and insects which thrive on mountains, in forests, on herbs and trees, on and in the

animals, in the waters, and those which infect our bodies, all these we destroy along with their places of breeding.

Kanda 2/Sukta 32 (Elimination of Insects)

Aditya Devata, Kanva Rshi

उद्यन्नादित्यः क्रिमीन्हन्तु निम्रोचन्हन्तु रश्मिभिः।
ये अन्तः क्रिमयो गवि॥ १॥

1. *Udyannādityaḥ krimīnhantu nimrocanhantu raśmibhiḥ. Ye antaḥ krimayo gavi.*

Let the sun when it is rising and when it is setting kill with its rays the germs which are in the earth and in the cows.

विश्वरूपं चतुरक्षं क्रिमिं सारङ्गमर्जुनम्।
शृणाम्यस्य पृष्टीरपि वृश्चामि यच्छिरः॥ २॥

2. *Viśvarūpaṁ caturakṣaṁ krimiṁ sāraṅgamarjunam. Śṛṇāmyasya pṛṣṭīrapi vṛścāmi yacchiraḥ.*

I destroy the germs and insects of varied colour, of four eyes, creeping ones and white, all. I break their back, I break their head, and I uproot them totally.

अत्रिवद्वः क्रिमयो हन्मि कण्ववज्जमदग्निवत्।
अगस्त्यस्य ब्रह्मणा सं पिनष्म्यहं क्रिमीन्॥ ३॥

3. *Attrivadvaḥ krimayo hanmi kaṇvavajjamadagnivat. Agastyasya brahmaṇā saṁ pinaṣmya-haṁ krimīn.*

O germs and insects, I destroy you like a devourer of evil, like an eminent scientist, like blazing fire. I destroy germs and insects by the sagely knowledge

of the masters of cleansing science.

हतो राजा क्रिमीणामुतैषां स्थपतिर्हतः।
हतो हतमाता क्रिमिर्हतभ्राता हतस्वसा॥ ४॥

4. *Hato rājā krimīṇāmutaiṣāṁ sthapatirhataḥ.*
Hato hatamātā krimirhatabhrātā hatasvasā.

The ruler of these germs and insects is dead. And killed is their keeper of the fort. Destroyed are the germs whose breeder is gone. Their mother is gone, dead, their brother is dead, their sister is dead.

हतासो अस्य वेशसो हतासः परिवेशसः।
अथो ये क्षुल्लकाइव सर्वे ते क्रिमयो हताः॥ ५॥

5. *Hatāso asya veśaso hatāsaḥ pariveśasaḥ.*
Atho ye ksullakā-iva sarve te krimayo hatāḥ.

Killed are those of similar species and their vassals. Killed are their all round defences and resistances. And killed are all those which are too small and vile. Thus all those visible and invisible germs and insects are killed alike and together.

प्र ते शृणामि शृङ्गे याभ्यां वितुदायसि।
भिनद्मि ते कुषुम्भं यस्ते विषधानः॥ ६॥

6. *Pra te śṛṇāmi śṛṅge yābhyāṁ vitudāyasi.*
Bhinadmi te kuṣumbhaṁ yaste viṣadhānaḥ.

O deadly insect, O germ, I break your fangs, both of them, with which you strike. I break your bag of poison in which you store the death sting for the victim.

Kanda 2/Sukta 33 (Uprooting the Cancerous)

Yakshma barhanam, Chandrama, Ayushya Devatah, Brahma Rshi

अक्षीभ्यां ते नासिकाभ्यां कर्णाभ्यां छुबुकादधि।
यक्ष्मं शीर्षण्यं मस्तिष्काज्जिह्वाया वि वृहामि ते॥ १॥

1. *Akṣībhyāṁ te nāsikābhyāṁ karṇābhyāṁ chubukādadhi. Yakṣmaṁ śīrṣaṇyaṁ mastiṣkājjihvāyā vi vṛhāmi te.*

I remove and uproot the worst cancer and consumption from your eyes, nostrils, ears, chin, brain and tongue related to the head area.

ग्रीवाभ्यस्त उष्णिहाभ्यः कीकसाभ्यो अनूक्यात्।
यक्ष्मं दोषण्यं मंसाभ्यां बाहुभ्यां वि वृहामि ते॥ २॥

2. *Grīvābhyasta uṣṇihābhyaḥ kīkasābhyo anūkyāt. Yakṣmaṁ doṣaṇyamaṁsābhyāṁ bāhubhyāṁ vi vṛhāmi te.*

I remove and uproot the consumptive, cancerous disease related to the arms, from your neck arteries and veins, nape, collar and chest bones, spine, shoulders and arms.

हृदयात्ते परि क्लोम्नो हलीक्ष्णात्पार्श्वाभ्याम्।
यक्ष्मं मतस्नाभ्यां प्लीह्नो यक्नस्ते वि वृहामसि॥ ३॥

3. *Hṛdayātte pari klomno halīkṣṇātpārśvābhyām. Yakṣmaṁ matasnābhyāṁ plīhno yaknaste vi vṛhāmasi.*

I remove and uproot the consumptive, cancerous disease from your heart, lungs, gall bladder, sides,

kidneys, spleen and liver.

आन्त्रेभ्यस्ते गुदाभ्यो वनिष्ठोरुदरादधि।
यक्ष्मं कुक्षिभ्यां प्लाशेर्नाभ्या वि वृहामि ते॥ ४॥

4. *Āntrebhyaste gudābhyo vaniṣṭhorudarādadhi. Yakṣmaṁ kukṣibhyāṁ plāśernābhyā vi vṛhāmi te.*

I remove and uproot the consumptive, cancerous disease from your intestines, anal area, colon, stomach, flanks, lower abdomen and navel area.

ऊरुभ्यां ते अष्ठीवद्भ्यां पार्ष्णीभ्यां प्रपदाभ्याम्।
यक्ष्मं भसद्यं श्रोणिभ्यां भासदं भंससो वि वृहामि ते॥ ५॥

5. *Ūrubhyāṁ te aṣṭhīvadbhyāṁ pārṣṇibhyāṁ prapadābhyām. Yakṣmaṁ bhasadyaṁ śroṇibhyāṁ bhāsadaṁ bhaṁsaso vi vṛhāmi te.*

I remove and uproot the consumptive, cancerous disease from your thighs, knees, heels, fore-feet and toes, hips, lower back and genitalia.

अस्थिभ्यस्ते मज्जभ्यः स्नावभ्यो धमनिभ्यः।
यक्ष्मं पाणिभ्यामङ्गुलिभ्यो नखेभ्यो वि वृहामि ते॥ ६॥

6. *Asthibhyaste majjabhyaḥ snāvabhyo dhamanibhyaḥ. Yakṣmaṁ pāṇibhyāmaṅgulibhyo nakhebhyo vi vṛhāmi te.*

I remove and uproot the consumptive, cancerous disease from your bones, marrow, tendons, veins, hands, fingers and nails.

अङ्गेअङ्गे लोम्निलोम्नि यस्ते पर्वणिपर्वणि। यक्ष्मं त्वचस्यं ⎫
ते वयं कश्यपस्य वीबर्हेण विष्वञ्चं वि वृहामसि॥ ७॥

7. *Aṅgeaṅge lomnilomni yaste parvaṇiparvaṇi. Yakṣmaṁ tvacasyaṁ te vayaṁ kaśyapasya vībarheṇa viṣvañcaṁ vi vṛhāmasi.*

The consumptive cancerous disease which has spread all over your skin and body in every part, every pore and hair, and every joint, we remove and uproot with the diagnosis and judicious treatment by the Kashyapa, enlightened physician.

Kanda 2/Sukta 34 (Way to Freedom, Moksha)

Pashupati Devata, Atharva Rshi

य ईशे॑ पशु॒पति॑ः पशू॒नां चतु॑ष्पदामु॒त यो द्वि॒पदा॑म्। निष्क्री॑त॒ः स य॒ज्ञियं॑ भा॒गमे॑तु रा॒यस्पोषा॒ यज॑मानं सचन्ताम्॥ १॥

1. *Ya īśe paśupatiḥ paśūnāṁ catuṣpadāmuta yo dvipadām. Niṣkrītaḥ sa yajñiyaṁ bhāgametu rāyaspoṣā yajamānaṁ sacantām.*

Pashupati, lord ruler and protector of living beings, humans, birds and animals, may, we pray, be kind and gracious to accept our homage offered by yajna and bless the yajamana with health, growth, progress and prosperity.

प्र॒मु॒ञ्चन्तो॒ भुव॑नस्य॒ रेतो॑ गा॒तुं ध॑त्त॒ यज॑मानाय देवाः।
उ॒पाकृ॑तं शशमा॒नं यदस्था॑त्प्रि॒यं दे॒वाना॒मप्ये॑तु॒ पाथ॑ः॥ २॥

2. *Pramuñcanto bhuvanasya reto gātuṁ dhatta yajamānāya devāḥ. Upākṛtaṁ śaśamānaṁ yadasthātpriyaṁ devānāmapyetu pāthaḥ.*

O Devas, divinities and nobilities of nature and humanity, while you are releasing the seed vitality for life in the world of existence, pray bless the yajamana

with the path of rectitude, and when he is established in the path of divinity then whatever is the dearest soma love of the devas may also come to the portion of the consecrated prayerful devotee.

ये ब॒ध्यमा॑न॒मनु॒ दीध्या॑ना अ॒न्वैक्ष॑न्त॒ मन॑सा॒ चक्षु॑षा च।
अ॒ग्निष्टान॒ग्रे प्र मु॑मोक्तु दे॒वो वि॒श्वक॑र्मा प्र॒जया॑ संर॒राण॑ः ॥ ३ ॥

3. *Ye badhyamānamanu dīdhyānā anvaikṣanta manasā cakṣuṣā ca. Agniṣṭānagre pra mumoktu devo viśvakarmā prajayā saṁrarāṇaḥ.*

Those who, with concentrated mind and inner vision in meditation, see the soul bound in sufferance, may Agni, lord self-refulgent, enlighten, and may he, Vishvakarma, happy with the children of his creation, liberate them at the earliest.

ये ग्रा॒म्या॑ः प॒शवो॑ वि॒श्वरू॑पा॒ विरू॑पा॒ः सन्तो॑ बहु॒धैक॑रूपाः।
वा॒युष्टान॒ग्रे प्र मु॑मोक्तु दे॒वः प्र॒जाप॑तिः प्र॒जया॑ संर॒राण॑ः ॥ ४ ॥

4. *Ye grāmyāḥ paśavo viśvarūpā virūpāḥ santo bahudhaikarūpāḥ. Vāyuṣṭānagre pra mumoktu devaḥ prajāpatiḥ prajayā saṁrarāṇaḥ.*

Those who are deep in the business of life and yet retain their vision of divinity, all round versatile in varied roles and situations of life many ways and yet same in the essence and similar in character in divine service, these may Vayu, lord self-potent and self-refulgent, Prajapati, sustainer of life happy with the children of his creation, liberate at the earliest.

प्र॒जा॒न॒न्त॒ः प्रति॑ गृह्णन्तु पू॒र्वे॑ प्रा॒णम॒ङ्गे॑भ्य॒ः पर्या॒चर॑न्तम्। दिवं
गच्छ॒ प्रति॑ तिष्ठा॒ शरी॑रैः स्व॒र्गं या॑हि॒ प॒थिभि॑र्देव॒यानै॑ः ॥ ५ ॥

5. *Prajānantaḥ prati gṛhṇantu pūrve prāṇamaṅgebhyaḥ paryācarantam. Divaṁ gaccha prati tiṣṭhā śarīraiḥ svargaṁ yāhi pathibhirdevayānaiḥ.*

Eminent men of the first order of knowledge and vision should gratefully receive and recognise the flow of prana, life energy vibrating in the personality for the sustenance of every part and faculty dedicated to divine service. O man, be steadfast rooted in divinity, rise to the paradise of being by paths of divinities and ultimately rise to the state of divine light and eternal bliss.

Kanda 2/Sukta 35 (Freedom and Surrender)

Vishvakarma Devata, Angira Rshi

ये भक्षयन्तो न वसून्यानृधुर्यानग्नयो अन्वतप्यन्त धिष्ण्याः। या तेषामवया दुरिष्टिः स्वि ष्टिं नस्तान्कृणवद्विश्वकर्मा ॥ १ ॥

1. *Ye bhakṣayanto na vasūnyānṛdhuryānagnayo anvatapyanta dhiṣṇyāḥ. Yā teṣāmavayā duriṣṭiḥ svi ṣṭiṁ nastānkṛṇa-vadviśvakarmā.*

May Vishvakarma, divine maker of the world, change for our sake the low, parsimonious and negative impulse and character of those who, though they enjoy life comfortably for themselves, do not contribute to the wealth of life, for which meanness and selfishness, liberal, devout and intelligent people dedicated to yajnic creation feel sorry and concerned for them. May the lord change their nature and character positively in the liberal direction.

यज्ञपतिमृषय एनसाहुर्निर्भक्तं प्रजा अनुतप्यमानम्। मथव्या ∫न्त्स्तोकानप यान्रराध सं नष्टेभिः सृजतु विश्वकर्मा॥ २॥

2. *Yajñapatimṛṣaya enasāhurnirbhaktaṁ prajā anutapyamānam. Mathavyāntstokānapa yānrarādha saṁ naṣṭebhiḥ sṛjatu viśvakarmā.*

Sages say that a person dedicated to yajna and concerned and distressed for people and progeny is not involved with sin (but he might miss certain cherished things of life, nevertheless). We pray may Vishvakarma join and bless us with those little sweets of life which the yajnapati had to miss.

अदान्यान्त्सोमपान्मन्यमानो यज्ञस्य विद्वान्त्समये न धीरः। यदेनश्चकृवान्बद्ध एष तं विश्वकर्मन्प्र मुञ्चा स्वस्तये॥ ३॥

3. *Adānyāntsomapānmanyamāno yajñasya vidvāntsamaye na dhīraḥ. Yadenaścakṛvānbaddha eṣa taṁ viśvakarmanpra muñcā svastaye.*

One who believes that the performers of soma yajna are not worthy of yajnic gift or that they are misers neither knows what yajna is, nor does he attain to it, nor is he patient and undisturbed at the time of a crisis in life. Self-suffering in bondage, this man is a sinner. Hey Vishvakarma, redeem this man of what he has committed, for the sake of his well being and salvation.

घोरा ऋषयो नमो अस्त्वेभ्यश्चक्षुर्यदेषां मनसश्च सत्यम्। बृहस्पतये महिष द्युमन्नमो विश्वकर्मन्नमस्ते पाह्य१स्मान्॥ ४॥

4. *Ghorā ṛṣayo namo astvebhyaścakṣuryadeṣāṁ manasaśca satyam. Bṛhaspataye mahiṣa dyumannamo viśvakarmannamaste pāhyasmān.*

Blazing brilliant are the Rshis, highly venerable. Salutations to them. Truly, their vision is truth, and truth abides in the depths of their mind and soul. Salutations to Almighty Brhaspati, loud and bold and sincere. Salutations to you, Vishvakarman, pray save us, protect us, advance us in life.

यज्ञस्य चक्षुः प्रभृतिर्मुखं च वाचा श्रोत्रेण मनसा जुहोमि।
इमं यज्ञं विततं विश्वकर्मणा देवा यन्तु सुमनस्यमानाः ॥ ५ ॥

5. *Yajñasya cakṣuḥ prabhṛtirmukhaṁ ca vācā śrotreṇa manasā juhomi. Imaṁ yajñaṁ vitataṁ viśvakarmaṇā devā yantu sumanasyamānāḥ.*

Vishvakarma is the light of yajna, the whole creation. He is the sustainer, his is the revelation of the Word of it. I honour, adore and worship Vishvakarma and offer homage by yajna with thought, speech and participative holy chant I listen. Indeed this yajna of the universe is kindled, sustained and expanded by Vishvakarma. May all Devas, divinities of nature and nobilities of humanity, all happy at heart, come and join this yajna of homage.

Kanda 2/Sukta 36 (Happy Matrimony)

Agni, Soma and others Devatah, Pativedana Rshi

आ नो अग्ने सुमतिं संभलो गमेदिमां कुमारीं सह नो भगेन।
जुष्टा वरेषु समनेषु वल्गुरोषं पत्या सौभगमस्त्वस्यै ॥ १ ॥

1. *Ā no agne sumatiṁ saṁbhalo gamedimāṁ kumārīṁ saha no bhagena. Juṣṭā vareṣu samaneṣu valguroṣaṁ patyā saubhagamastvasyai.*

O lord self-refulgent, Agni, let the bride-groom,

noble of thought and speech, come to us with all good fortune and excellence to wed this noble minded maiden of cheerful disposition. She is lovable among the eminent and agreeable among equals in company. May she enjoy brilliance, happiness and prosperity in the company of her husband.

सोमंजुष्टं ब्रह्मंजुष्टमर्य्म्णा संभृंतं भगंम्।
धातुर्देवस्य सत्येनं कृणोमिं पतिवेदंनम्॥ २॥

2. *Somajuṣṭaṁ brahmajuṣṭamaryamṇā saṁbhṛtaṁ bhagam. Dhāturdevasya satyena kṛṇomi pativedanam.*

By the solemn sanctity of the truth of the law of self-refulgent lord and sustainer of life, society and the home and family, I (husband/wife) offer, enter and confirm the Bhaga, happy matrimonial sacramental covenant, loved and accepted by Soma (husband, wife) approved by Brahma (Lord Almighty, Veda, and the Brahmana priest), and finalised, sealed and protected by the congregation in the presence of the sacred Agni, fire of yajna.

इयमंग्ने नारी पतिंविदेष्ट सोमो हि राजांसुभगांकृणोतिं।
सुवांना पुत्रान्महिंषी भवाति गत्वा पतिंसुभगा विरांजतु॥ ३॥

3. *Iyamagne nārī patiṁ videṣṭa somo hi rājā subhagāṁ kṛṇoti. Suvānā putrānmahiṣī bhavātī gatvā patiṁ subhagā vi rājatu.*

O lord, self-refulgent, Agni, O sacred fire of yajna, let this wedded woman now join her husband. Let Soma, noble brilliant husband, join her as his noble

blessed wife. And let the wife, having joined her husband, be the proud mother of their children and shine and rule the home as the queen of prosperity and conjugal bliss.

यथाखरो मघवंश्चारुरेष प्रियो मृगाणां सुषदा बभूव। एवा
भगस्य जुष्टेयमस्तु नारी संप्रिया पत्याविराधयन्ती ॥ ४ ॥

4. *Yathākharo maghavaṁścārureṣa priyo mṛgāṇāṁ suṣadā babhūva. Evā bhagasya juṣṭeyamastu nārī saṁpriyā patyāvirādhayantī.*

Indra, lord of prosperity, just as a dwelling is the favourite haunt of deer together, so may this woman, dear in communion with her husband, happy and prosperous, be ever the favourite of her husband in the home.

भगस्य नावमा रोह पूर्णामनुपदस्वतीम्।
तयोपप्रतारय यो वरः प्रतिकाम्यः ॥ ५ ॥

5. *Bhagasya nāvamā roha pūrṇāmanupadasvatīm. Tayopapratāraya yo varaḥ pratikāmyaḥ.*

O bride, ascend the ark of matrimonial glory, full, perfect and unfailing, and thereby take your husband across the seas, in covenanted love.

आ क्रन्दय धनपते वरमामनसं कृणु ।
सर्वं प्रदक्षिणं कृणु यो वरः प्रतिकाम्यः ॥ ६ ॥

6. *Ā krandaya dhanapate varamāmanasaṁ kṛṇu. Sarvaṁ pradakṣiṇaṁ kṛṇu yo varaḥ pratikāmyaḥ.*

O mistress of good fortune, call on and keep the husband with you. Keep him happy at heart with

you. Keep him wholly on the right side of you, him who is in mutual love with you, worthy of your love.

इ॒दं हिर॑ण्यं गुल्गु॒ल्व॒यमौ॒क्षो अथो॒ भग॑ः।
ए॒ते पति॑भ्य॒स्त्वाम॑दुः प्रतिका॒माय॒ वेत्त॑वे॥ ७॥

7. *Idaṁ hiraṇyaṁ gulgulvayamaukṣo atho bhagaḥ.*
Ete patibhyastvāmaduḥ pratikāmāya vettave.

This is the gold. This is the auspicious bdellium. This is the sacred water to sprinkle on the path. This is the token of good luck and prosperity. These are given for the groom's party to win their love and good will for you.

आ ते॑ नयतु सवि॒ता न॑यतु॒ पति॒र्यः प्र॑तिका॒म्य ∫ः।
त्वम॑स्यै धेह्योषधे॥ ८॥

8. *Ā te nayatu savitā nayatu patiryaḥ pratikāmyaḥ.*
Tvamasyai dhehyoṣadhe.

May Savita, lord creator, guide you. May the husband, loving and worthy of love guide you. O lord, destroyer of suffering as a sanative, keep the wife and husband together for both of you.

॥ इति द्वितीयं काण्डम्॥

KANDA-3

Kanda 3/Sukta 1 (Storm the Enemy)

Sena sammohanam Devata, Atharva Rshi

अग्निर्नः शत्रून्प्रत्येतु विद्वान्प्रतिदहन्नभिशस्तिमरातिम्।
स सेनां मोहयतु परेषां निर्हस्तांश्च कृणवज्जातवेदाः ॥ १ ॥

1. *Agnirnaḥ śatrūnpratyetu vidvānpratidahannabhiśastimarātim. Sa senāṁ mohayatu pareṣāṁ nirhastāṁśca kṛṇavajjātavedāḥ.*

Let Agni, the commander blazing in arms, march upon our enemies, well knowing, burning off the evil curse. Let him, knowing all his forces and all those he faces, stun the forces of the hostiles, disarming them to nullity.

यूयमुग्रा मरुत ईदृशे स्थाभि प्रेत मृणत सहध्वम्। अमीमृणन्वसवो नाथिता इमे अग्निर्हेषां दूतः प्रत्येतु विद्वान् ॥ २ ॥

2. *Yūyamugrā maruta īdṛśe sthābhi preta mṛṇata sahadhvam. Amīmṛṇanvasavo nāthitā ime agnirheṣāṁ dūtaḥ pratyetu vidvān.*

O Maruts, stormy troops of commandos in thunderous array, keep steadfast thus in top form. Advance, strike and overthrow. Indefatigable warriors, victorious, they are bright and blazing, and Agni is their leader and commander, ever vigilant about the latest that happens and ever ready to march upon the assailant.

अमित्रसेनां मघवन्नस्माञ्छत्रूयतीमभि।
युवं तानिन्द्र वृत्रहन्नग्निश्च दहतं प्रति ॥ ३ ॥

3. *Amitrasenāṁ maghavannasmāñchatrūyatīmabhi. Yuvaṁ tānindra vṛtrahannagniśca dahataṁ prati.*

Indra, leader and commander of power and glory, destroyer of evil and darkness, and Agni, refulgent leading scholar and teacher, whatever the force poised against us as enemy, both of you, pray, destroy that enmity, distress and darkness.

प्रसूत इन्द्र प्रवता हरिभ्यां प्र ते वज्रः प्रमृणन्नेतु शत्रून्। जहि प्रतीचो अनूचः पराचो विष्वक्सत्यं कृणुहि चित्तमेषाम्॥ ४॥

4. *Prasūta indra pravatā haribhyāṁ pra te vajraḥ pramṛṇannetu śatrūn. Jahi pratīco anūcaḥ parāco viṣvaksatyaṁ kṛṇuhi cittameṣām.*

Indra, ruler and commander of power and glory, let your thunderbolt of justice and punishment powered by judgment and passion for rectitude fall upon the enemies of humanity, breaking down all elements of negativity and destruction. Let it eliminate these elements up front, behind and far away, and turn the distracted minds of adversaries to follow truth and the rule of law.

इन्द्र सेनां मोहयामित्राणाम्। अग्नेर्वातस्य ध्राज्या तान्विषूचो वि नाशय॥ ५॥

5. *Indra senāṁ mohayāmitrāṇām.*
Agnervātasya dhrājyā tānviṣūco vi nāśaya.

Indra, O commander of the power and force of the nation, bewilder, hypnotise or fascinate the forces of the enemies. Scattered and distracted as they are,

throw them off by the stormy force of fire and wind and let them disappear.

इन्द्रः सेनां मोहयतु मरुतो घ्नन्त्वोजसा।
चक्षूंष्यग्निरा दत्तां पुनरेतु परांजिता॥ ६॥

6. *Indraḥ senāṁ mohayatu maruto ghnantvojasā. Cakṣuṁṣyagnirā dattāṁ punaretu parājitā.*

Let Indra, with his force and power, stupefy the enemy power and force. Let the stormy troops destroy the enemies with their power and lustre. Let light and fire, Agni, dazzle the enemy eyes to bewilderment, and let the enemy retreat, defeated even before the actual fight.

Kanda 3/Sukta 2 (Storm the Enemy)

Sena sammohanam Devata, Atharva Rshi

अग्निर्नो दूतः प्रत्येतु विद्वान्प्रतिदहन्नभिशस्तिमरातिम्।
स चित्तानि मोहयतु परेषां निर्हस्तांश्च कृणवज्जातवेदाः॥ १॥

1. *Agnirno dūtaḥ pratyetu vidvānpratidahannabhiśastimarātim. Sa cittāni mohayatu pareṣāṁ nirhastāṁśca kṛṇavajjātavedāḥ.*

Let Agni, our brilliant leader and commander, versatile strategist and tactician, march against the enemy destroying the evil curse and misfortune of malignity and adversity. Let him, knowing all his own powers and potential and also the enemy's, bewilder the mind and morale of the hostile forces and force them to lay down their arms.

अयमग्निरमूमुहद्यानि चित्तानि वो हृदि।
वि वो धमत्वोकसः प्र वो धमतु सर्वतः॥ २॥

2. *Ayamagniramūmuhadyāni cittāni vo hṛdi.*
Vi vo dhamatvokasaḥ pra vo dhamatu sarvataḥ.

O commander, leaders and fighters of the hostile forces, this Agni, our commander would bewilder and frustrate whatever thoughts, plans and strategies you have at heart. He would strike you at the heart of your strongholds of your position and throw you out of the entire area.

इन्द्र॑ चि॒त्तानि॑ मो॒हय॑न्न॒र्वाङ॒ाकू॑त्या चर।
अ॒ग्नेर्वात॑स्य॒ ध्राज्या॒ तान्विषू॑चो॒ वि ना॑शय॥ ३॥

3. *Indra cittāni mohayannarvāṅgākūtyā cara.*
Agnervātasya dhrājyā tānviṣūco vi nāśaya.

Indra, ruler and commander, bewildering the enemy's plans, mind and morale, move forward in advance of their strategy. Scatter them with the force of fire and wind, force them to flee, and root them out totally.

व्या ∫कू॒तय एषामि॒ताथो॑ चि॒त्तानि॑ मुह्यत।
अथो॒ यद॒द्यैषां॑ हृ॒दि तदे॑षा॒ं परि॒ निर्ज॑हि॥ ४॥

4. *Vyā kūtaya eṣāmitātho cittāni muhyata.*
Atho yadadyaiṣāṁ hṛdi tadeṣāṁ pari nirjahi.

Let their plans and strategies be uprooted from here. Let their mind and morale be stupefied and gone astray, and then whatever else now is at their heart, frustrate all that too.

अ॒मीषां॑ चि॒त्तानि॑ प्रतिमो॒हय॑न्ती गृहा॒णाङ्गा॑न्यप्वे॒ परे॑हि।
अ॒भि प्रेहि॒ निर्द॑ह हृ॒त्सु शोकै॒र्ग्राह्या॒मित्रा॑ंस्तमसा विध्य॒ शत्रू॑न्॥ ५॥

5. *Amīṣāṁ cittāni pratimohayantī gṛhāṇāṅgānya-pve parehi. Abhi prehi nirdaha hṛtsu śokairgrā-hyā-mitrāṁstamasā vidhya śatrūn.*

O fear and confusion, paralysing powers stupefying the mind and seizing the limbs, go forward, far and deep, let their hearts burn with grief and remorse, catch and cover the enemies in deep darkness, pierce the enemy heart with pain.

असौ या सेना मरुतः परेषामस्मानैत्यभ्योजसा स्पर्धमाना।
तां विध्यत तमसापव्रतेन यथैषामन्यो अन्यं न जानात् ॥ ६ ॥

6. *Asau yā senā marutaḥ pareṣāmasmānaitya-bhyojasā spardhamānā. Tāṁ vidhyata tamasā-pavratena yathaiṣāmanyo anyaṁ na jānāt.*

O Maruts, brave warriors, that army of the alien forces which comes upon us advancing with equal pride, valour and vaulting enthusiasm, penetrate, disarray and cover with frustrative darkness and confusion so that no one may know and distinguish between one and another, friend or foe.

Kanda 3/Sukta 3 (Re-establishment of Order)

Agni and others Devatah, Atharva Rshi

अचिक्रदत्स्वपा इह भुवदग्ने व्य ऽचस्व रोदसी उरूची।
युञ्जन्तु त्वा मरुतो विश्ववेदस आमुं नय नमसा रातहव्यम् ॥ १ ॥

1. *Acikradatsvapā iha bhuvadagne vya casva rodasī urūcī. Yuñjantu tvā maruto viśvavedasa āmuṁ naya namasā rātahavyam.*

O high priest of the nation, Agni, let the noble man of holy and independent action be here in the ruling

seat, let his voice of rule and order be ringing over earth and reverberate over the vast skies. O ruler, let the Maruts, vibrant citizens and leading lights of nation join you, and with them, with power and self sacrifice, carry on the national yajna which is worthy of total dedication.

दूरे चित्सन्तमरुषास इन्द्रमा च्यावयन्तु सख्याय विप्रम्। यद्गायत्रीं बृहतीमर्कमस्मै सौत्रामण्या दधृषन्त देवाः ॥ २ ॥

2. *Dūre citsantamaruṣāsa indramā cyāvayantu sakhyāya vipram. Yadgāyatrīṁ bṛhatīmarkamasmai sautrāmaṇyā dadhṛṣanta devāḥ.*

Even if he is far away, brilliant people and rising youth should support, move and inspire Indra, the ruler, wise, far sighted and dynamic, for the sake of friendship and cooperation specially when noble sages and corporate power offer Gayatri and Brhati verses of the Veda as homage to exalt his holiness and power through Sautramani yajna in his honour.

अद्भ्यस्त्वा राजा वरुणो ह्वयतु सोमस्त्वा ह्वयतु पर्वतेभ्यः। इन्द्रस्त्वा ह्वयतु विड्भ्य आभ्यः श्येनो भूत्वा विश आ पतेमाः ॥ ३ ॥

3. *Adbhaystvā rājā varuṇo hvayatu somastvā hvayatu parvatebhyaḥ. Indrastvā hvayatu viḍbhya ābhyaḥ śyeno bhūtvā viśa ā patemāḥ.*

Let Varuna, chief of waters, call on you for the development of water programmes. Let Soma, chief of herbs, vegetation and forests call on you for the development of mountains and rain and river projects. Let Indra, chief of social planning and welfare, call on you for the welfare of the people. And for all these, you

be the supreme among them like the eagle in birds, come to them and attend to the people.

श्येनो हव्यं नयत्वा परस्मादन्यक्षेत्रे अपरुद्धं चरन्तम्।
अश्विना पन्थां कृणुतां सुगं त इमं सजाता अभिसंवि-
शध्वम्॥ ४॥

4. *Śyeno havyaṁ nayatvā parasmādanyakṣetre aparuddhaṁ carantam. Aśvinā panthāṁ kṛṇutāṁ sugaṁ ta imaṁ sajātā abhisaṁvi-śadhvam.*

Let Shyena, information and communication department, bring you information important for political and administrative purposes about what is happening in other and far off regions, information that has been suppressed and blocked by nefarious forces. Let Ashvins, special network of complementary powers of information render the channels of information simple and clear. O citizens of settled and undisturbed cooperation, be together in loyalty with the ruler and the ruling order and live in peace all round.

ह्वयन्तु त्वा प्रतिजनाः प्रति मित्रा अवृषत।
इन्द्राग्नी विश्वे देवास्ते विशि क्षेममदीधरन्॥ ५॥

5. *Hvayantu tvā pratijanāḥ prati mitrā avṛṣata. Indrāgnī viśve devāste viśi kṣemamadīdharan.*

Let the people opposed to you and their friends and corporates, who might have otherwise lost their chance, call on you, meet you and show generosity of mind to cooperate with you. Let Indra, defence and administration, Agni, teachers and researchers, and all the nobilities of humanity and powers of nature in the environment, bear and bring about peace and progress

among the people.

यस्ते हवं विवदत्सजातो यश्च निष्ट्यः।
अपाञ्चमिन्द्र तं कृत्वाथेममिहाव गमय॥ ६॥

6. *Yaste havaṁ vivadatsajāto yaśca niṣṭyaḥ.*
Apāñcamindra taṁ kṛtvāthemamihāva gamaya.

Whoever be your equal and close and whoever lower and alienated that opposes your call or the nation's call on you to the ruling seat of authority, keep him out and notify, and later if he recants and cooperates, call him in here and let him understand for his own good.

Kanda 3/Sukta 4
(Choice and Consecration of Ruler)

Indra Devata, Atharva Rshi

आ त्वा गन्राष्ट्रं सह वर्चसोदिहि प्राङ्विशां पतिरेकराट् त्वं वि राज। सर्वास्त्वा राजन्प्रदिशो ह्वयन्तूपसद्यो नमस्यो भवेह॥ १॥

1. *Ā tvā ganrāṣṭraṁ saha varcasodihi prāṅgviśāṁ patirekarāṭ tvaṁ vi rāja. Sarvāstvā rājanpradiśo hvayantūpasadyo namasyo bhaveha.*

O refulgent ruler, this Rashtra, this social order has come under your rule and care. Ascend your seat of power with your regal lustre. Shine and rule as the sole ruler and protector of the people, first and foremost citizen of the land. Let the people in all quarters of the republic invoke and honour you as the ruler. Be the highest venerable and approachable man worthy of homage and salutation here.

त्वां विशो॑ वृणतां रा॒ज्या ∫य॒ त्वाम्मि॒माः प्र॒दिश॒ः पञ्च॑ दे॒वीः ।
वर्ष्मन्ना॒ष्ट्रस्य॑ क॒कुदि॑ श्रयस्व॒ ततो॑ न उ॒ग्रो वि भ॑जा॒ वसू॑नि ॥ २ ॥

2. *Tvāṁ viśo vṛṇatāṁ rājyāya tvāmimāḥ pradiśaḥ pañca devīḥ. Varṣmanrāṣṭrasya kakudi śrayasva tato na ugro vi bhajā vasūni.*

Let the people select, accept and consecrate you to rule over the land, people in all five divine directions. Grace the highest seat and office of the republic and from there, shining in glory, share the wealth, power and honour of the land with us.

अच्छ॑ त्वा यन्तु ह॒विन॑ः सजा॒ता अ॒ग्निर्दू॒तो अ॑ज॒िरः सं च॑रातै ।
जा॒याः पु॒त्राः सु॒मन॑सो भवन्तु ब॒हुं ब॒लिं प्रति॑ पश्यासा उ॒ग्रः ॥ ३ ॥

3. *Accha tvā yantu havinaḥ sajātā agnirdūto ajiraḥ saṁ carātai. Jāyāḥ putrāḥ sumanaso bhavantu bahuṁ baliṁ prati paśyāsā ugraḥ.*

Let people of equal merit and status in attendance and assistance call upon you and meet you well and openly with reverence and homage in a state of transparency. Let Agni, the head of information and communication go round and be with you without delay and without any gap. Let women and children in the dominion be happy at heart. And, brilliant, unrelenting and unsparing, be careful that there is excess of income over expenditure in the budget by taxes, surplus, no deficit.

अश्विना त्वाग्रे मित्रावरुणोभा विश्वे देवा मरुतस्त्वा ह्वयन्तु। अधा मनो वसुदेयाय कृणुष्व ततो न उग्रो वि भजा वसूनि॥ ४॥

4. *Aśvinā tvāgre mitrāvaruṇobhā viśve devā marutastvā hvayantu. Adhā mano vasudeyāya kṛṇuṣva tato na ugro vi bhajā vasūni.*

Let the Ashvins, complementary forces of nature and humanity such as sun and moon, positive and negative currents of electric energy, teacher and preacher, scientist and technologist, Mitra and Varuna, prana and apana, love and judgment, Vishvedevas, divinities of nature and humanity, Maruts, currents of winds and leading lights of humanity, all these invoke, inspire and guide you in advance of decision and execution of action. In the light of their messages, make up your mind in matters of the distribution of wealth, and then, brilliant, relentless and self-confident without compromise, allocate the funds for us among various departments for development and settlement of problems.

आ प्र द्रव परमस्याः परावतः शिवे ते द्यावापृथिवी उभे स्ताम्। तदयं राजा वरुणस्तथाह स त्वायमह्वत्स उपेदमेहि॥ ५॥

5. *Ā pra drava paramasyāḥ parāvataḥ śive te dyavāpṛthivī ubhe stām. Tadayaṁ rājā varuṇastathāha sa tvāyamah-vatsa upedamehi.*

Come fast from the farthest corner where there be a crisis. Reach the farthest where there is need. May heaven and earth both be good, the environment good

and benevolent for the dominion. This is what self-refulgent Varuna, lord of the universe, says to you of you. He has called upon you. The same you come. Take over this dominion, be that same and rule.

इन्द्रेन्द्र मनुष्या३ः परेहि सं ह्यज्ञास्था वरुणैः संविदानः।
स त्वायमह्वत्स्वे सधस्थे स देवान्यक्षत्स उ कल्पयाद्विशः॥ ६॥

6. *Indrendra manuṣyāḥ parehi saṁ hyajñāsthā varuṇaiḥ saṁvidānaḥ. Sa tvāyamahvatsve sadhasthe sa devānyakṣatsa u kalpayādviśaḥ.*

Indra, ruler of rulers, go far among the people. Meeting with the best, you would know them and their problems. It is the people who call upon you to visit their homes. So you honour the noble and brilliant and develop the community to a higher level.

पथ्या ऋ॒वतीर्बहुधा विरूपाः सर्वाः सङ्गत्य वरीयस्ते अक्रन्।
तास्त्वा सर्वीः संविदाना ह्वयन्तु दशमीमुग्रः सुमना वशेह॥ ७॥

7. *Pathyā revatīrbahudhā virūpāḥ sarvāḥ saṅgatya varīyaste akran. Tāstvā sarvāḥ saṁvidānā hvayantu daśamīmu-graḥ sumanā vaśeha.*

The people of the land, all prosperous, all different in many ways, going by the paths of justice and rectitude have unanimously elected you to this first and highest seat of the nation. They all in unison call upon you to take over the rule and command. O ruler, brilliant, glorious and self-confident, good at heart, take over this dominion, rule, control the Decemvirate and complete a full hundred years of your life.

Kanda 3/Sukta 5 (The Makers of Men and Rashtra)

Parnamani Devata, Atharva Rshi

आयमगन्पर्णमणिर्बलली बलेन प्रमृणन्त्सपत्नान्। ओजो देवानां पय ओषधीनां वर्चसा मा जिन्वत्वप्रयावन्॥ १॥

1. *Āyamaganparṇamaṇirbalī balena pramṛṇantsapatnān. Ojo devānāṁ paya oṣadhīnāṁ varcasā mā jinvatvaprayāvan.*

It is come, the Parnamani, strong and virile, which, destroys the adversaries with its strength. It is the vitality of divinities, essence of herbs, which would, without fail, inspire me with vigour and splendour. (Parnamani, literally a jewel-crystal of leaves, has been explained as a preparation of palasha and other leaves, as the highest giver of vigour and life which is Parameshvara, and as a man of the top quality of strength, intelligence and brilliance such as the makers of a nation are.)

मयि क्षत्रं पर्णमणे मयि धारयताद्रयिम्।
अहं राष्ट्रस्याभीवर्गे निजो भूयासमुत्तमः॥ २॥

2. *Mayi kṣatraṁ parṇamaṇe mayi dhārayatādrayim. Ahaṁ rāṣṭrasyābhīvarge nijo bhūyāsamuttamaḥ.*

O Parnamani, giver of vigour and illumination, vest me with strength and honour worthy of the nation, wealth and excellence worthy of the motherland so that I may rise to the distinguished position of highest eminence among the most meritorious persons of my native Rashtra (order of governance).

यं निद॒धुर्व॑न॒स्पतौ॒ गुह्यं॑ दे॒वाः प्रि॒यं म॒णिम्।
तम॒स्मभ्यं॒ स॒हायु॑षा दे॒वा द॑दतु॒ भर्त॑वे ॥ ३ ॥

3. *Yaṁ nidadhurvanaspatau guhyaṁ devāḥ priyaṁ maṇim. Tamasmabhyaṁ sahāyuṣā devā dadatu bhartave.*

That precious jewel, the secret vitality which the devas, divinities, vested in the herb, may they vest in us with long age of good health and vigour so that we may carry on the business of the social order with distincition.

सोम॑स्य प॒र्णः सह॑ उ॒ग्रमा॑ग॒न्निन्द्रे॑ण द॒त्तो वरु॑णेन शि॒ष्टः।
तं प्रि॑यासं ब॒हु रोच॑मानो दीर्घायु॒त्वाय॑ श॒तशा॑रदाय ॥ ४ ॥

4. *Somasya parṇaḥ saha ugramāgannindreṇa datto varuṇena śiṣṭaḥ. Taṁ priyāsaṁ bahu rocamāno dīrghāyutvāya śataśāradāya.*

The jewel leaf of soma, life giver, blest by Indra, divine omnipotence, seasoned and enlightened by Varuna, divine wisdom and judgment, has come to me with lustrous vigour which, highly loving and brilliant with enthusiasm, I cherish for a long life of hundred years.

आ मा॑रुक्षत्पर्ण॒मणि॑र्म॒ह्या अ॑रि॒ष्टता॑तये।
यथा॒हमु॑त्त॒रोऽ सा॑न्यर्य॒म्ण उ॒त सं॑वि॒दः ॥ ५ ॥

5. *Ā mārukṣatparṇamaṇirmahyā ariṣṭatātaye. Yathāhamuttaro'sānyaryamṇa uta saṁvidaḥ.*

Let this parna jewel, leaf of soma, divine life and enlightenment, be the supreme guide in my mind and spirit for protection against all untoward misfortune

so that I may be superior among equals, wise colleagues and leading pioneers around me.

ये धीवा॑नो रथका॒राः क॒र्मा॒रा ये म॑नी॒षिण॑ः।
उ॒प॒स्तीन्प॑र्ण॒ मह्यं॑ त्वं सर्वा॑न्कृण्व॒भित॒ो जना॑न्॥ ६॥

6. *Ye dhīvāno rathakārāḥ karmārā ye manīṣiṇaḥ.*
Upastīnparṇa mahyaṁ tvaṁ sarvānkṛṇvabhito janān.

O Soma jewel of life divine, inspire me that all those people who are expert chariot makers, metallurgists, eminent intellectuals and distinguished sages of vision and wisdom be around close to me for state business of governance and administration.

ये राजा॑नो राज॒कृत॑ः सू॒ता ग्रा॑म॒ण्य॑श्च॒ ये।
उ॒प॒स्तीन्प॑र्ण॒ मह्यं॑ त्वं सर्वा॑न्कृण्व॒भित॒ो जना॑न्॥ ७॥

7. *Ye rājāno rājakṛtaḥ sūtā grāmaṇya śca ye.*
Upastīnparṇa mahyaṁ tvaṁ sarvānkṛṇvabhito janān.

O Soma jewel of life divine, let all those who are rulers in their department, electors and makers of rulers, media men, and village and community leaders be around close to me for state business.

प॒र्णो॑ऽसि तनू॒पान॒ः सयो॑निर्वी॒रो वी॒रेण॒ मया॑।
सं॒व॒त्स॒रस्य॒ तेज॑सा॒ तेन॑ बध्नामि त्वा मणे॥ ८॥

8. *Parṇo'si tanūpānaḥ sayonirvīro vīreṇa mayā.*
Saṁvatsarasya tejasā tena badhnāmi tvā maṇe.

O divine jewel of life, you are parna, giver of fullness and perfection, protector of the body form in good health, potent brave, original brother with me, your

brave companion. O jewel, O Soma of life, by virtue of that refulgence of universal all time nature I bind you and me together in the essence. (For the similarity of essence between the human and the Divine Spirit, reference may be made to Rgveda, 1, 164, 20.)

Kanda 3/Sukta 6 (The Brave)

Ashvattha Devata, Jagadvijam Purusha Rshi

पुमा॑न्पुं॒सः परि॑जातोऽ श्व॒त्थः ख॑दि॒रादधि॑।
स ह॑न्तु॒ शत्रू॒न्माम॒कान्या॒नहं द्वेष्मि॒ ये च॒ माम्॥ १॥

1. *Pumānpuṁsaḥ parijāto'śvatthaḥ khadirādadhi.*
Sa hantu śatrūnmāmakānyānahaṁ dveṣmi ye ca mām.

Just as an ashvattha plant sprouted and grown on a khadira tree is doubly efficacious, so is a man born of strong parents after Punsavana ceremony doubly strong. May the efficacious ashvattha and the brave hero destroy my enemies, physical as well as human, which I hate to suffer and those that injure me.

(Ashvattha in this sukta may be interpreted as the herb or as the brave hero. The speaker may be interpreted as an average person, or as the ruler in continuation of the previous sukta. In support of the interpretation of Ashvattha as a settled person, reference may be made to Rgveda 6, 47, 24 and Taittiriya Brahmanam 3, 8, 12, 2; 1, 1, 3, 9; Shatapatha 12, 7, 1, 9; Aitareya 7, 32, 8, 16; Shatapatha 5, 3, 5, 14; and Taittiriya 1, 7, 8, 7.) Reference: Vaidic Kosha (Arsha Sahitya Prachara Trust: Delhi, 1975, p. 138.) by Rajvir Shastri.

तानश्वत्थ निः शृणीहि शत्रून्वैबाधदोधतः।
इन्द्रेण वृत्रघ्ना मेदी मित्रेण वरुणेन च॥ २॥

2. *Tānaśvattha niḥ śṛṇīhi śatrūnvaibādhadodhataḥ.*
Indreṇa vṛtraghnā medī mitreṇa varuṇena ca.

Ashvattha, brave hero, efficacious remedy of evil, jointly with Indra, the sun, dispeller of darkness, and in friendly combination with Mitra, the wind, and Varuna, water, uproot and destroy the disturbing, fierce and convulsive enemies. (In the human context, Indra, Mitra and Varuna may mean power, love and judgment.)

यथाश्वत्थ निरभनोऽन्तर्महत्य ार्णवे। एवा तान्त्सर्वान्निर्भङ्ग्धि यानहं द्वेष्मि ये च माम्॥ ३॥

3. *Yathāśvattha nirabhano'ntarmahatya rṇave.*
Evā tāntsarvānnirbhaṅgdhi yānahaṁ dveṣmi ye ca mām.

Ashvattha, just as you penetrate into the mighty battle and cleave the enemy forces, so pray scatter all those whom I hate to suffer and those that hate me.

यः सहमानश्चरसि सासहानइव ऋषभः।
तेनाश्वत्थ त्वया वयं सपत्नान्त्सहिषीमहि॥ ४॥

4. *Yaḥ sahamānaścarasi sāsahāna-iva ṛṣabhaḥ.*
Tenāśvattha tvayā vayaṁ sapatnāntsahiṣīmahi.

With you, who move freely challenging your opponents like a ferocious bull, may we, O ashvattha, challenge and defeat all our adversaries.

सिनात्वेनान्निर्ऋतिर्मृत्योः पाशैरमोक्यैः ।
अश्वत्थ शत्रून्मामकान्यानहं द्वेष्मि ये च माम्॥ ५॥

5. *Sinātvenānnirṛtirmṛtyoḥ pāśairamokyaiḥ. Aśvattha śatrūnmāmakānyānahaṁ dveṣmi ye ca mām.*

Ashvattha, let destruction bind these enemies of mine with unbreakable chains of death whom I hate to suffer and who hate me.

यथाऽश्वत्थ वानस्पत्यानारोहन्कृणुषेऽधरान्।
एवा मे शत्रोर्मूर्धानं विष्वग्भिन्द्धि सहस्व च॥ ६॥

6. *Yathāśvattha vānaspatyānārohankṛṇu-ṣe'dharān. Evā me śatrormūrdhānaṁ viṣvagbhinddhi sahasva ca.*

Ashvattha, just as growing and rising over other herbs and trees, you keep them down, similarly break the heads of my enemies and totally destroy them.

ते ऽधराञ्चः प्र प्लवन्तां छिन्ना नौरिव बन्धनात्।
न वैबाधप्रणुत्तानां पुनरस्ति निवर्तनम्॥ ७॥

7. *Te'dharāñcaḥ pra plavantāṁ chinnā nauriva bandhanāt. Na vaibādhapraṇuttānāṁ punarasti nivartanam.*

Let them, fallen and down, drift and drown like a boat cut off from the moorings. For those who are caught up in deadly snares, there is no return.

प्रैणान्नुदे मनसा प्र चित्तेनोत ब्रह्मणा ।
प्रैणान्वृक्षस्य शाखयाश्वत्थस्य नुदामहे॥ ८॥

8. *Praiṇānnude manasā pra cittenota brahmaṇā. Praiṇānvṛkṣasya śākhayāśvatthasya nudāmahe.*

I drive out these enemies and diseases with the

strength of mind, determination of will and the mantric power of the Veda and divine grace. Let us drive away all these ailments by the branch of the Ashvattha tree, the tree that is life whose seed is Brahma Itself.

Kanda 3/Sukta 7 (Cure of Hereditary Disease)

Harina and others Devata, Bhrgvangira Rshi

हरि॒णस्य॑ रघु॒ष्यदोऽधि॑ शी॒र्षणि॑ भेष॒जम्।
स क्षे॑त्रि॒यं वि॒षाण॑या विषू॒चीन॑मनीनशत्॥ १॥

1. *Hariṇasya raghuṣyado' dhi śīrṣaṇi bheṣajam.*
Sa kṣetriyaṁ viṣāṇayā viṣūcīnamanīnaśat.

On the head of the fast running stag, there is medicine. With that, that is, the horn, the physician can cure and destroy hereditary diseases of all kinds in general.

अनु॑ त्वा हरि॒णो वृषा॑ प॒द्भिश्च॒तुर्भि॑रक्रमीत्।
विषा॑णे॒ वि ष्य॑ गु॒ष्पि॒तं यद॑स्य क्षेत्रि॒यं हृ॒दि॥ २॥

2. *Anu tvā hariṇo vṛṣā padbhiścaturbhirakramīt.*
Viṣāṇe vi ṣya guṣpitaṁ yadasya kṣetriyaṁ hṛdi.

O man, the virile and generous deer is in harmony with your life and health specially when it strides on its four legs. O physician, value the horn and say: O horn, destroy that hereditary disease which is concentrated in the heart of this patient.

अ॒दो यद॑व॒रोच॑ते॒ चतु॑ष्पक्षमिव च्छ॒दिः।
तेना॑ ते॒ सर्वं॑ क्षेत्रि॒यमङ्गे॑भ्यो नाशयामसि॥ ३॥

3. *Ado yadavarocate catuṣpakṣamiva cchadiḥ.*
Tenā te sarvaṁ kṣetriyamaṅgebhyo nāśayāmasi.

That deer skin which shines glossy and smooth like the four sided cover of a chariot, with that, O patient, we drive out the chronic disease from all parts of your body.

अमू ये दिवि सुभगे विचृतौ नाम तारके।
वि क्षेत्रियस्य मुञ्चतामधमं पाशमुत्तमम्॥ ४॥

4. *Amū ye divi subhage vicṛtau nāma tārake. Vi kṣetriyasya muñcatāmadhamaṁ pāśamuttamam.*

Those two well known glorious stars shining in the sky, the sun and moon, which dispel darkness, may similarly release the patient from the snares of the chronic disease whether it is of the highest or of the lowest worst malignancy.

आप इद्वा उ भेषजीरापो अमीवचातनीः। आपो विश्वस्य भेषजीस्तास्त्वा मुञ्चन्तु क्षेत्रियात्॥ ५॥

5. *Āpa idvā u bheṣajīrāpo amīvacātanīḥ. Āpo viśvasya bheṣajīstāstvā muñcantu kṣetriyāt.*

And waters are the basic sanatives. Waters are destroyers of ailment and malignity. Waters are the universal cure. May the waters relieve the patient of the chronic hereditary disease.

यदासुतेः क्रियमाणायाः क्षेत्रियं त्वा व्यानशे।
वेदाहं तस्य भेषजं क्षेत्रियं नाशयामि त्वत्॥ ६॥

6. *Yadāsuteḥ kriyamāṇāyāḥ kṣetriyaṁ tvā vyānaśe. Vedāhaṁ tasya bheṣajaṁ kṣetriyaṁ nāśayāmi tvat.*

If a chronic disease has been afflicting you actively since your very birth, I know the remedy for

that as well, and I would remove that from you.

अ॒प॒वा॒से नक्ष॑त्राणामपवा॒स उ॒षसा॑मु॒त।
अपा॒स्मत्सर्वं॑ दुर्भू॒तमप॑ क्षेत्रि॒यमु॑च्छतु॥ ७॥

7. *Apavāse nakṣatrāṇāmapavāsa uṣasāmuta. Apāsmatsarvaṁ durbhūtamapa kṣetriyamucchatu.*

When the stars fade out and the dawns wane away, let all chronic ailment be off and out, let all hereditary disease fade away.

Kanda 3/Sukta 8 (Rashtra Unity)

Mitra, Vishvedevah etc. Devatah, Atharva Rshi

आ या॑तु मि॒त्र ऋ॒तुभि॒: कल्प॑मानः संवे॒शय॑न्पृथि॒वी-
मु॒स्रिया॑भिः। अथा॒स्मभ्यं॒ वरु॑णो वा॒युर॒ग्निर्बृ॒हद्रा॒ष्ट्रं संवे॒श्यं ⌡
दधातु॥ १॥

1. *Ā yātu mitra ṛtubhiḥ kalpamānaḥ saṁveśayanpṛthivīmusriyābhiḥ. Athāsmabhyaṁ varuṇo vāyuragnirbṛhadrāṣṭraṁ saṁveśyaṁ dadhātu.*

May Mitra, the sun, rise and shine, joining and energising the earth with its rays and proper order of the seasons, and may a harmonious equation of Varuna, water, Vayu, air and wind, and Agni, temperature, create and maintain climatic and environmental conditions for a vast and great world order worth living in with peace and comfort.

(This divine voice enjoins the world powers to work for and maintain the proper environmental order which is urgently required at the present time of global warming and green house gases. If they don't, the warning is: peace and comfort would not be possible.)

धा॒ता रा॒तिः स॑वि॒तेदं जु॑षन्ता॒मिन्द्र॒स्त्वष्टा॒ प्रति॑ हर्यन्तु मे॒ वच॑ः। हु॒वे दे॒वीमदि॑तिं॒ शूर॑पुत्रां सजा॒तानां॑ मध्यमे॒ष्ठा यथासा॑नि॥ २॥

2. *Dhātā rātiḥ savitedaṁ juṣantāmindrastvaṣṭā prati haryantu me vacaḥ. Huve devīmaditiṁ śūraputrāṁ sajātānāṁ madhyameṣṭhā yathāsāni.*

May Dhata, supreme controller and sustainer of the world order, Rati, powers that produce and give, Savita, creative energisers and inspirers, Tvashta, makers of new things and forms of life, listen favourably to my words and wishes. I pray to divine Mother Nature, earth mother of the brave, so that I may abide at the centre of equals over the earth, indivisibe, inviolable as she is.

हु॒वे सोमं॑ सवि॒तार॑ं॒ नमो॑भि॒र्विश्वा॑नादि॒त्याँ अ॒हमु॑त्तर॒त्वे।
अ॒यम॒ग्निर्दी॑दायद्दी॒र्घमे॒व स॑जा॒तैरि॒द्धोऽ प्र॑तिब्रुवद्भिः॥ ३॥

3. *Huve somaṁ savitāraṁ namobhirviśvānādityāň ahamuttaratve. Ayamagnirdīdāyaddīrghameva sajātairiddho' pratibruvadbhiḥ.*

I invoke Soma, spirit of peace and happiness and the beauteous gifts of nature's greenery, and I invoke Savita, spirit of energy and creativity with humble reverence and offers of replenishment, and I pray for favourable phases of the sun over the year and call upon all brilliant children of light to shine higher and higher so that we may all be happy and happier. And may this Agni, light and fire of national yajna of humanity, our leader, keep on burning and enlightening without end, fed on by universal fraternity without a word of negation and mutual conflict.

इहेदसाथ न परो गमाथेर्यो गोपाः पुष्टपतिर्व आजत्।
अस्मै कामायोप कामिनीर्विश्वे वो देवा उपसंयन्तु॥ ४॥

4. *Ihedasātha na paro gamātheryo gopāḥ puṣṭa-patirva ājat. Asmai kāmāyopa kāminīrviśve vo devā upasaṁyantu.*

O people of the world, bound in mutual love and common ambition, stay here only close by the centre of this universal yajna, go not far away, and may the lord protector, energiser and promoter sustainer lead you on the common drive. And may all Vishvedevas, divinities of nature and brilliancies of humanity, be one and favourable with you for the fulfillment of this common aim of progress and enlightenment.

सं वो मनांसि सं व्रता समाकूतीर्नमामसि।
अमी ये विव्रता स्थन तान्वः सं नमयामसि॥ ५॥

5. *Saṁ vo manāṁsi saṁ vratā samākūtīrnamāmasi. Amī ye vivratā sthana tānvaḥ saṁ namayāmasi.*

O people of the world, we honour your minds in unison, we salute your discipline and commitments in unison, and we value and adore your thoughts and resolves bound in unity. And as regards those that still stay out and stand apart from your ideals, we persuade and bring them too to be with you together.

अहं गृभ्णामि मनसा मनांसि मम चित्तमनु चित्तेभिरेत।
मम वशेषु हृदयानि वः कृणोमि मम यातमनुवर्त्मान एत॥ ६॥

6. *Ahaṁ gṛbhṇāmi manasā manāṁsi mama cittamanu cittebhireta. Mama vaśeṣu hṛdayāni vaḥ kṛṇomi mama yātamanuvartmāna eta.*

I hold your minds together with mine. Come with your thoughts, ideas and values together with my thoughts, ideas and values. I win your hearts together bound in love with me. Moving thus together, join me, and move on together on the common path for a common goal.

Kanda 3/Sukta 9 (Preventing Trouble)

Dyavaprthivi, Vishvedevah Devata, Vanadeva Rshi

कर्शफस्य विशफस्य द्यौः पिता पृथिवी माता।
यथाभिचक्र देवास्तथाप कृणुता पुनः ॥ १ ॥

1. *Karśaphasya viśaphasya dyauḥ pitā pṛthivī mātā.*
Yathābhicakra devāstathāpa kṛṇutā punaḥ.

Of the strong as well as of the weak, the heavenly lord is father, the earth is mother. (All are children of divinity.) Deal with them as they deserve. As the holy one's did and do, so do you too after them. Ward off the evil ones.

अश्रेष्माणो अधारयन्तथा तन्मनुना कृतम् ।
कृणोमि वध्रि विष्कन्धं मुष्काबर्हो गवामिव ॥ २ ॥

2. *Aśreṣmāṇo adhārayantathā tanmanunā kṛtam.*
Kṛṇomi vadhri viṣkandhaṁ muṣkābarho gavāmiva.

Men free from violence, jealousy and indifference hold the world together against the bullies. The same is done by thinking men. I break down the trouble maker as the castrator emasculates the bull.

पिशङ्गे सूत्रे खृगलं तदा बध्नन्ति वेधसः।
श्रवस्युं शुष्मं काबवं वध्रिं कृण्वन्तु बन्धुरः ॥ ३ ॥

3. *Piśaṅge sūtre khṛgalaṁ tadā badhnanti vedhasaḥ. Śravasyuṁ śuṣmaṁ kābavaṁ vadhriṁ kṛṇvantu bandhuraḥ.*

Let intelligent people joined together for positive purposes, bind vociferous force into strong bonds to restrict their movement, then castrate their pride and procreativity, and then channelise their energy for positive purposes.

येना॑ श्रवस्यव॒श्चर॑थ दे॒वा इ॑वासुरमा॒यया॑।
शुना॑ क॒पिरि॑व॒ दूष॑णो॒ बन्धु॑रा काब॒वस्य॑ च ॥ ४ ॥

4. *Yenā śravasyavaścaratha devā-ivāsuramāyayā. Śunāṁ kapiriva dūṣaṇo bandhurā kābavasya ca.*

O leaders of fame and intelligence joined together for positive purposes against vociferous strength of the brutes, by that very strength of the divine giver of energy with which you act positively as light givers, be controllers of the trouble makers, keeping them down as the wise keep down the mischief of the doggish and bind the evil of the fiendish.

दुष्ट्यै॒ हि त्वा॑ भ॒न्त्स्यामि॑ दूषयि॒ष्यामि॑ काब॒वम्।
उदा॒शवो॒ रथा॑इव श॒पथे॑भिः सरिष्यथ ॥ ५ ॥

5. *Duṣṭyai hi tvā bhantsyāmi dūṣayiṣyāmi kābavam. Udāśavo rathā-iva śapathebhiḥ sariṣyatha.*

For reasons of your negativity, I shall bind you to wean you away. For that very reason I shall break down your vociferous force. And then, like fast chariot horses, you will move ahead on the right path by words of admonishment and reach your goal.

एकशतं विष्कन्धानि विष्ठिता पृथिवीमनु।
तेषां त्वामग्र उज्जहरुर्मणिं विष्कन्धदूषणम्॥ ६॥

6. *Ekaśataṁ viṣkandhāni viṣṭhitā pṛthivīmanu. Teṣāṁ tvāmagra ujjaharurmaṇiṁ viṣkandha-dūṣaṇam.*

Hundreds are the disorders prevalent on the earth. For their prevention and counteraction you are raised to the high position in advance as antidote of the purest quality and transparence against evil, disorder and disease.

Kanda 3/Sukta 10 (Kalayajna for Growth and Prosperity)

Ashtaka Devata, Atharva Rshi

This sukta is a celebration with yajna at a new dawn. The night is over, a new dawn is come. The new dawn can be interpreted as the dawn of a new creation, dawn of the cosmos, as the dawn of a new year or the dawn of a new phase of history or a new phase in a person's life. It is a highly symbolic sukta. The words 'ratri' and 'ekashtaka' stand for Prakrti.

'Ashtaka' is a three day celebration on the 7th, 8th and 9th day after the full moon in the month of Magha which could be a practice after this sukta, but there is no such indication in the sukta. What is important is the yajnic celebration and prayers for prosperity, progress and progeny in the new phase of time.

प्रथमा ह व्युष्टावास सा धेनुरभवद्यमे। सा नः पयस्वती दुहामुत्तरामुत्तरां समाम्॥ १॥

1. *Prathamā ha vyu vāsa sā dhenurabhavadyame. Sā naḥ payasvatī duhāmuttarāmuttarāṁ samām.*

There arises the new dawn, light of primal Shakti of the Divine, like the mother cow abundant in the milk of life for us in the Law Divine. May she, with milk overflowing bless us with higher and higher prosperity and joy year after year.

यां दे॒वाः प्र॑ति॒नन्द॑न्ति॒ रात्रिं॑ धे॒नुमु॑पाय॒तीम्।
सं॒व॒त्स॒रस्य॒ या पत्नी॒ सा नो॑ अस्तु सुमङ्ग॒ली॥ २॥

2. *Yāṁ devāḥ pratinandanti rātriṁ dhenumupāyatīm. Saṁvatsarasya yā patnī sā no astu sumaṅgalī.*

May the Ratri, abundant and generous Prakrti, and Dhenu, mother cow creative of existence, which is come up at the new dawn, whom the Devas celebrate with enthusiastic response, and which is the creative and sustaining partner Shakti of the Lord of Time through cosmic dynamics of the Law, be good and auspicious to us in the new age.

सं॒व॒त्स॒रस्य॑ प्रति॒मां यां त्वा॑ रात्र्युपास्म॑हे।
सा न॒ आयु॑ष्मतीं प्र॒जां रा॒यस्पोषे॑ण॒ सं सृ॑ज॥ ३॥

3. *Saṁvatsarasya pratimāṁ yāṁ tvā rātryupāsmahe. Sā na āyuṣmatīṁ prajāṁ rāyaspoṣeṇa saṁ sṛja.*

Ratri, generous motherly giver, is the creative symbol of the Lord of existence, and tangible metaphor of Time through mutability whom we worship, honour and celebrate. We pray, may the mother create and bless us with progeny with full age, good health, wealth,

honour and excellence and ever increasing prosperity.

इ॒यमे॒व सा या प्र॑थ॒मा व्यौच्छ॑दा॒स्वित॑रासु चरति॒ प्रवि॑ष्टा।
म॒हान्तो॑ अस्यां महि॒मानो॑ अ॒न्तर्व॒धूर्जि॑गाय नव॒गज्जनि॑त्री ॥ ४ ॥

4. *Iyameva sā yā prathamā vyaucchadāsvitarāsu carati praviṣṭā. Mahānto asyāṁ mahimāno antarvadhūrjigāya navagajjanitrī.*

This is that primal Shakti which has arisen and shines, and which pervades and reflects in all these other forms and phases of existence. There are the greatest greats within the Space-time dimensions of it which she, the newly risen creative consort of the Lord of Time and existence has evolved and won in form.

वा॒न॒स्प॒त्या ग्रावा॑णो॒ घोष॑मक्रत ह॒विष्कृ॑ण्वन्तः परिवत्स॒रीण॑म्। एका॑ष्टके सुप्र॒जसः॑ सु॒वीरा॑ व॒यं स्या॑म॒ पत॑यो रयी॒णाम् ॥ ५ ॥

5. *Vānaspatyā grāvāṇo ghoṣamakrata haviṣkṛṇvantaḥ parivatsarīṇam. Ekāṣṭake suprajasaḥ suvīrā vayaṁ syāma patayo rayīṇām.*

Gravanas, dedicated soma makers who grind and distil the herbal essences, meditative missionaries of the vision of existence who penetrate into the depths of nature have raised their voice of joyous success, having created the holy yajnic materials for the new year's homage to the Divine from the beauties and riches of the world of existence. O Ekashtake, sole mistress of divinity, pray bless us with noble progeny and brave heroes. May we be masters of versatile wealth, honour and excellence in the new age.

इडा॑यास्प॒दं घृ॒तव॑त्सरीसृ॒पं जात॑वेद॒ः प्रति॑ ह॒व्या गृ॑भाय। ये ग्रा॒म्याः प॒शवो॑ वि॒श्वरू॑पास्तेषां सप्ता॒नां मयि॒ रन्ति॑रस्तु॥ ६॥

6. *Iḍāyāspadaṁ ghṛtavatsarīsṛpaṁ jātavedaḥ prati havyā gṛbhāya. Ye grāmyāḥ paśavo viśvarūpāsteṣāṁ saptānāṁ mayi rantirastu.*

O sagely scholar of things in existence, watch, discover and then seize the successive stages of the constant evolution of divine nature in progress which is replete with the joyous beauty and grace of divinity. Study those who are organised in village and city, who are visionaries of natural knowledge and beyond, and what are the various phenomenal forms of existence. Watch the mutual relationship of these at peace in harmony, so that the peace and harmony may also exist between these of the environment and ourselves, within ourselves too.

आ मा॑ पु॒ष्टे च॒ पोषे॑ च॒ रात्रि॑ दे॒वानां सु॒म॒तौ स्या॑म।
पू॒र्णा द॑र्वे॒ परा॑ पत॒ सुपू॑र्णा॒ पुन॒रा प॑त।
सर्वा॑न्य॒ज्ञान्त्संभु॑ञ्ज॒तीष॒मूर्ज॑ं॒ न॒ आ भ॑र॥ ७॥

7. *Ā mā puṣṭe ca poṣe ca rātri devānāṁ sumatau syāma. Pūrṇā darve parā pata supūrṇā punarā pata. Sarvānyajñāntsaṁbhuñjatīṣamūrjaṁ na ā bhara.*

Bless us, O Mother Nature, divine giver, with health, nourishment and increasing prosperity. May we ever abide and enjoy the favour and good will of the devas, generous powers of divinity and nobilities of humanity. O dispeller of darkness and misfortune, mother perfect and abundant, come from far and near,

come ever more abundant with perfection again and again. Joining and enjoying all our yajnas of creative action with surrender in homage, bring us abundance of food, energy, knowledge and enlightenment.

आयमगन्त्संवत्सरः पतिरेकाष्टके तव।
सा न आयुष्मतीं प्रजां रायस्पोषेण सं सृज ॥ ८ ॥

8. *Āyamagantsaṁvatsaraḥ patirekāṣṭake tava.*
Sā na āyuṣmatīṁ prajāṁ rāyaspoṣeṇa saṁ sṛja.

O Ekashtake, sole mother of existence, pray create and bring us, for all, noble progeny with good health and full age, bless us with wealth, honour and excellence in harmony with the environment. And then, through you, may come into our vision and experience your lord and master, the Only God of Time-Space continuum who pervades and superintends your constancy through mutability: Satyam and Rtam both.

ऋतून्यज ऋतुपतीनार्तवानुत हायनान्।
समाः संवत्सरान्मासान्भूतस्य पतये यजे ॥ ९ ॥

9. *Ṛtūnyaja ṛtupatīnārtavānuta hāyanān. Samāḥ saṁvatsarānmāsānbhūtasya pataye yaje.*

I serve and replenish the seasons with yajna, I serve the powers that control the seasons such as sun and moon, earth and air, I serve the cycle of the seasons and the course of the years. I serve the years in full, years in cycle, months, and I serve the controlling factors of things in existence.

ऋतुभ्यष्ट्वार्तवेभ्यो मादभ्यः संवत्सरेभ्यः।
धात्रे विधात्रे समृधे भूतस्य पतये यजे ॥ १० ॥

10. *Ṛtubhyaṣṭvārtavebhyo mādbhyaḥ saṁvatsarebhyaḥ. Dhātre vidhātre samṛdhe bhūtasya pataye yaje.*

O Nature, I live in harmony with you and offer yajna for the seasons, cycle of the seasons, months, and years. I offer yajna in the service of the lord controller of the world, the supreme lord creator, for the lord giver of promotion and progress and the lord controller of all things in existence.

इडया॒ जुह्व॑तो व॒यं दे॒वान्घृ॒तव॑ता यजे ।
गृ॒हानलु॑भ्यतो व॒यं सं वि॑शेमोप॒ गोम॑तः ॥ ११ ॥

11. *Iḍayā juhvato vayaṁ devānghṛtavatā yaje.*
Gṛhānalubhyato vayaṁ saṁ viśemopa gomataḥ.

With Nature, earth and the cow in sonance with us, with ghrta held in hand in plenty, with yajna of homage and reverence, we serve the divinities in love and faith. Let us, thus, free from greed and selfishness, with plenty of lands, cows and light of culture, come home and there abide in peace and joy.

एका॒ष्टका तप॑सा त॒प्यमा॑ना ज॒जान॒ गर्भं॑ महि॒मान॒मिन्द्र॑म् ।
तेन॑ दे॒वा व्य॑सहन्त॒ शत्रू॑न्ह॒न्ता दस्यू॑नामभव॒च्छची॒-
पतिः ॥ १२ ॥

12. *Ekāṣṭakā tapasā tapyamānā jajāna garbhaṁ mahimānamindram. Tena devā vya sahanta śatrūnhantā dasyūnāma-bhavacchacīpatiḥ.*

Ekashtaka, sole Prakrti, undergoing the hard discipline of the divine law of Rtam, bears the great spirit, cosmic and individual, in her womb and gives

birth to the cosmic and the individual human purusha, Indra and indra. Thereby the divine deva powers fight out the enemies, negativities, and thus by divine and individual Indra become destroyers of evil and shine as masters of power and potential.

इन्द्रपुत्रे सोमपुत्रे दुहितासि प्रजापतेः । कामानस्माकं पूरय प्रति गृह्णाहि नो हविः ॥ १३ ॥

13. *Indraputre somaputre duhitāsi prajāpateḥ. Kāmānasmākaṁ pūraya prati gṛhṇāhi no haviḥ.*

O mother of Indra, Divine Spirit, mother of soma, human spirit, you are the daughter of Prajapati, lord father and controller of universal creation. Pray fulfill our cherished desire. Pray accept our homage of thanks and gratitude in yajna.

Kanda 3/Sukta 11 (Long Life and Yakshma Cure)

Indragni, Ayushyam, Yakshma-nashanam Devatah, Brahma, Bhrgvangira Rshi

मुञ्चामि त्वा हविषा जीवनाय कमज्ञातयक्ष्मादुत राजयक्ष्मात् । ग्राहिर्जग्राह यद्येतदेनं तस्या इन्द्राग्नी प्र मुमुक्तमेनम् ॥ १ ॥

1. *Muñcāmi tvā haviṣā jīvanāya kamajñātayakṣmāduta rājayakṣmāt. Grāhirjagrāha yadyetadenaṁ tasyā indrāgnī pra mumuktamenam.*

O man, for a full and comfortable life, I immunize and save you from disease in general, yet unsuffered, and from tubercular and cancerous disease in particular with the fumes and fragrances of the holy oblations into the yajna fire, and if seizure, swoon or

fainting fits take one on, then Indra and Agni, electric and warming treatment or sunlight and air may release him from that ailment. (The treatment is for prevention and cure both). Cf. Rg 10, 161,1

यदि॑ क्षि॒तायु॒र्यदि॑ वा॒ परे॑तो॒ यदि॑ मृ॒त्योर॑न्ति॒कं नी॒त ए॒व।
तमा ह॑रामि॒ निर्ऋ॑तेरु॒पस्था॒दस्पा॑र्शमेनं श॒तशा॑रदाय॥ २॥

2. *Yadi kṣitāyuryadi vā pareto yadi mṛtyorantikaṁ nī ta eva. Tamā harāmi nirṛterupasthādaspārśamenaṁ śataśāradāya.*

If the patient is extremely debilitated, sunk beyond hope, almost gone to the brink of death, I touch and retrieve him from the depth of despair to live his full hundred years of life. (The word 'asparsham' suggests the efficacy of touch therapy.)

स॒हस्रा॒क्षेण॑ श॒तवी॑र्येण श॒तायु॑षा ह॒विषाहा॑र्षमेनम्।
इन्द्रो॒ यथै॑नं श॒रदो॒ नया॒त्यति॒ विश्व॑स्य दुरि॒तस्य॑ पा॒रम्॥ ३॥

3. *Sahasrākṣeṇa śatavīryeṇa śatāyuṣā haviṣāhārṣamenam. Indro yathainaṁ śarado nayātyati viśvasya duritasya pāram.*

With medicines, tonics and herbs of a thousandfold efficacy of light power, a hundred-fold vitality of havi capable of sustaining a hundred year span of life, I have brought this patient back to life as Indra, lord giver of life, takes him across all maladies and evils of the world to a full life of hundred years.

श॒तं जी॑व श॒रदो॒ वर्धमा॑नः श॒तं हे॑म॒न्तान्छ॒तमु॑ वस॒न्तान्।
श॒तं त॒ इन्द्रो॑ अ॒ग्निः स॑वि॒ता बृ॑हस्पति॑: श॒तायु॑षा ह॒विषा-
हार्षमेनम्॥ ४॥

5. *Śataṁ jīva śarado vardhamānaḥ śataṁ hemantāṁchatamu vasantān. Śataṁ ta indro agniḥ savitā bṛhaspatiḥ śatāyuṣā haviṣāhārṣamenam.*

Live a hundred years, O patient, rising, growing, and advancing through autumn, winter and spring seasons. May Indra, divine spirit of power and glory of energy, Agni leading light and fire of life, Savita, divine spirit of regeneration, sustenance and inspiration, and Brhaspati, lord of Infinity and spirit of expansion, bless you to live a full hundred years span of life with hundredfold joy of fulfilment. Thanks, O Lord of life, I have brought him back to good health with the light, fire and fragrances of havi capable of giving a hundredfold vitality of life.

प्र विंशतं प्राणापानावनड्वाहाविव व्रजम्।
व्य१न्ये यन्तु मृत्यवो यानाहुरितरान्छतम्॥ ५॥

5. *Pra viśataṁ praṇāpānāvanaḍvāhāviva vrajam. Vyanye yantu mṛtyavo yānāhuritarānchatam.*

Let prana and apana vital energies enter forward like two virile bulls entering their stall. Let others, causes of ill health, disease and death, get away, which aliens, they say, are hundreds.

इहैव स्तं प्राणापानौ माप गातमितो युवम्।
शरीरमस्याङ्गानि जरसे वहतं पुनः ॥ ६॥

6. *Ihaiva staṁ prāṇāpānau māpa gātamito yuvam. Śarīramasyāṅgāni jarase vahataṁ punaḥ.*

Let prana and apana stay strong here. They must not go away from this youth. Let them sustain and

strengthen his parts of the body system and, further, conduct him to live his full age of good health till fulfilment.

जरायै त्वा परि ददामि जरायै नि धुवामि त्वा। जरा त्वा भद्रा नेष्ट व्यन्ये यन्तु मृत्यवो यानाहुरितरान्छतम्॥ ७॥

7. *Jarāyai tvā pari dadāmi jarāyai ni dhuvāmi tvā. Jarā tvā bhadrā neṣṭa vyanye yantu mṛtyavo yānāhuritarānchatam.*

I assign you to full age till completion. I energise you to live unto full old age. Let time and age bring you all that is good for well being. Let others, causes of ill health, disease and death, aliens all, get away. They are hundreds, they say.

अभि त्वा जरिमाहित गामुक्षणमिव रज्ज्वा।
यस्त्वा मृत्युरभ्यधत्त जायमानं सुपाशया।
तं ते सत्यस्य हस्ताभ्यामुदमुञ्चद् बृहस्पतिः॥ ८॥

8. *Abhi tvā jarimāhita gāmukṣaṇamiva rajjvā. Yastvā mṛtyurabhyadhatta jāyamānaṁ supāśayā. Taṁ te satyasya hastābhyāmuda-muñcad bṛhaspatiḥ.*

O man bound by age like a virile bull tied by rope, whom death seizes as soon as born, with beautiful snares of the world and holy bonds of nature's laws of Dharma, may Brhaspati, lord of Infinity beyond death, release and liberate you from these bonds of life and death with the hands of Truth and Dharma.

Kanda 3/Sukta 12 (Architecture)

Shala, Vastoshpati Devata, Brahma Rshi

इहैव ध्रुवां नि मिनोमि शालां क्षेमे तिष्ठाति घृतमुक्षमाणा।
तां त्वा शाले सर्ववीराः सुवीरा अरिष्टवीरा उप सं चरेम ॥ १ ॥

1. *Ihaiva dhruvāṁ ni minomi śālāṁ kṣeme tiṣṭhāti ghṛtamukṣamāṇā. Tāṁ tvā śāle sarvavīrāḥ suvīrā ariṣṭavīrā upa saṁ carema.*

Here itself I build the house, here it may stand firm, safe in peace, abundant in the beauty and bliss of light and air. Here, O blessed home, we may live together with noble children, all good and brave, unhurt and unassailed by any misfortune.

इहैव ध्रुवा प्रति तिष्ठ शालेऽश्वावती गोमती सूनृतावती।
ऊर्जस्वती घृतवती पयस्वत्युच्छ्रयस्व महते सौभगाय ॥ २ ॥

2. *Ihaiva dhrvā prati tiṣṭha śāle' śvāvatī gomatī sūnṛtāvatī. Ūrjasvatī ghṛtavatī payasvatyucchrayasva mahate saubhagāya.*

Here itself, O noble house, stand firm, unshaken, full of horses, cows, and the truth and honesty of the inmates. Stay abundant in food and energy, milk and ghrta, and the supply of water. Rise and shine, giving us great joy and good fortune.

धरुण्य ऽसि शाले बृहच्छन्दाः पूतिधान्या। आ त्वा वत्सो गमेदा कुमार आ धेनवः सायमास्पन्दमानाः ॥ ३ ॥

3. *Dharuṇya si śāle bṛhacchandāḥ pūtidhānyā. Ā tvā vatso gamedā kumāra ā dhenavaḥ sāyamāspandamānāḥ.*

Sweet home, stand firm and strong, spacious

with large roof and terrace, full of boundless joy, unsullied store of food and calves frolicking around, and let vibrant cows rush back home in the evening.

इमां शालां सविता वायुरिन्द्रो बृहस्पतिर्नि मिनोतु प्रजानन्।
उक्षन्तूदना मरुतो घृतेन भगो नो राजा नि कृषिं तनोतु ॥ ४ ॥

4. *Imāṁ śālāṁ savitā vāyurindro bṛhaspatirni minotu prajānan. Ukṣantūdnā maruto ghṛtena bhago no rājā ni kṛṣiṁ tanotu.*

Let Savita, specialist of sun light, Vayu, specialist of air and circulation, winds and wind directions, Indra, specialist of energy and electricity, and Brhaspati, specialist of light and space, each one knowing his subject and specialisation, design and build this house. Let the maruts, vibrant engineers, sprinkle it with ghrta and water. And let the ruler and the lord of prosperity, Bhaga, expand our farming, storage and distribution.

मानस्य पत्नि शरणा स्योना देवी देवेभिर्निमितास्यग्रे। तृणं
वसाना सुमना असस्त्वमथास्मभ्यं सहवीरं रयिं दाः ॥ ५ ॥

5. *Mānasya patni śaraṇā syonā devī devebhir-nimitāsyagre. Tṛṇaṁ vasānā sumanā asastvama-thāsmabhyaṁ sahavīraṁ rayiṁ dāḥ.*

Protector of honour and social culture, comfortable shelter, clothed in beauty, shining with soothing light, you stand prominent, designed, built and decorated by brilliant builder artists with gifts of divine nature. Nestled in lawns and greenery, looking cheerful and inspiring, be good and give us plenty of health, wealth and honour with noble and brave progeny.

ऋ॒तेन॒ स्थूणा॒मधि॑ रोह वंशो॒ग्रो वि॒राज॒न्नप॑ वृङ्क्ष्व॒ शत्रू॑न्।
मा ते॑ रिषन्नुपस॒त्तारो॑ गृ॒हाणां॑ शाले॒ श॒तं जी॑वेम श॒रद॒ः
सर्वे॑वीराः ॥ ६ ॥

6. *Ṛtena sthūṇāmadhi roha vaṁśogro virājannapa vṛṅkṣva śatrūn. Mā te riṣannupasattāro gṛhāṇāṁ śāle śataṁ jīvema śaradaḥ sarvavīrāḥ.*

O Vansha, centre pillar of the house, flag pole of the family, family of the ancestral line, by virtue of the truth and law of Divinity, rise on the firm foundation, shining bright and blazing with honour and lustre, ward off and uproot all enemies and negativities. Let the inmates of the quarters of the house never suffer any hurt or injury. O sweet home, we pray we may live a full hundred years, all blest with noble progeny.

एमां कु॑मा॒रस्तरु॑ण॒ आ व॒त्सो जग॑ता स॒ह।
एमां प॑रि॒स्रुत॑ः कु॒म्भ आ द॒ध्नः क॒लशै॑रगुः ॥ ७ ॥

7. *Emāṁ kumārastaruṇa ā vatso jagatā saha. Emāṁ parisrutaḥ kumbha ā dadhnaḥ kalaśairguḥ.*

May children, teenagers and youth come to this house with others in friendly company of the world. May potfuls of milk, honey and ghrta flow in and over in this house. May jars of curds and potfuls of butter come to this house in abundance.

पू॒र्णं नारि॒ प्र भ॑र कु॒म्भमे॒तं घृ॒तस्य॒ धारा॑मृ॒तेन॒ संभृ॑ताम्।
इ॒मां पा॒तॄ॒न॒मृ॒तेना॒ सम॑ङ्ग्धीष्टापू॒र्तम॒भि र॑क्षात्येनाम् ॥ ८ ॥

8. *Pūrṇaṁ nāri pra bhara kumbhametaṁ ghṛtasya dhārāmamṛtena saṁbhṛtām. Imāṁ pātṝnamṛtenā samaṅg-gdhīṣṭāpūrtama-bhi rakṣātyenām.*

O lady of the house, fill this pot, keep it full and flowing, let the stream of ghrta full of the nectar sweets of hospitality be ever flowing. Keep this house full and treat all inmates and guests of the house with nectar sweet hospitality. It is the noble acts of piety, service and hospitality which protect and promote this house.

इमा आपः प्र भराम्ययक्ष्मा यक्ष्मनाशनीः।
गृहानुप प्र सीदाम्यमृतेन सहाग्निना ॥ ९ ॥

9. *Imā āpaḥ pra bharāmyayakṣmā yakṣmanāśanīḥ.*
Gṛhānupa pra sīdāmyamṛtena sahāgninā.

I bring these potfuls of water free from pollution and contagion, they cure and destroy consumptive and cancerous diseases, and I come home to my quarters and sit happy at peace with the immortal fire of yajna in company with the divines.

Kanda 3/Sukta 13 (Water)

Apah Devata, Bhrgu Rshi

यददः संप्रयतीरहावनदता हते। तस्मादा नद्यो ३ नाम स्थ ता वो नामानि सिन्धवः ॥ १ ॥

1. *Yadadaḥ saṁprayatīrahāvanadatā hate. Tasmādā nadyo nāma stha tā vo nāmāni sindhavaḥ.*

O waters which, on the break of the cloud, flow on together, roaring, roaring, for which reason you have the names 'nadyah', i.e., those that flow, roaring. For that very reason, your names are 'Sindhavah', i.e., those that flow as floods.

('Nadyah' and Sindhavah are plural forms of 'nadi' and 'sindhu'. Every stream is nadi and every river

is sindhu. Hence the river Indus also is called Sindha or Sindhu which now is a particular name through the historical process of particularisation. But in the Veda, Sindhu is a general name for any river, the reason being that it is the name of water flowing in flood anywhere.)

यत्प्रेषिता॒ वरु॑णे॒नाच्छीभं॑ स॒मव॑ल्गत ।
तदा॑प्नो॒दिन्द्रो॑ वो य॒तीस्तस्मा॑दा॒पो अनु॑ ष्ठन ॥ २ ॥

2. *Yatprṣitā varuṇenācchībhaṁ samavalgata.*
Tadāpnodindro vo yatīstasmādāpo anu ṣṭhana.

Activated by Varuna, the sun, in the region of light, you move fast together, then Indra, electric energy in the middle regions, receives and joins you for catalysis, and thereby catalysed, you become 'apah', i.e., waters received and pervaded by electricity. Therefore you are 'apah', received, pervaded and worth receiving.

अ॒प॒का॒मं स्यन्द॑माना॒ अवी॑वरत व॒ो हि क॑म्। इन्द्रो॑ व॒ः शक्ति॑भिर्देवी॒स्तस्मा॒द्वार्ना॑मं वो हि॒तम्॥ ३ ॥

3. *Apakāmaṁ syandamānā avīvarata vo hi kam.*
Indro vaḥ śaktibhirdevīstasmādvārnāma vo hitam.

Flowing downwards according to your nature, character and innate desire, Indra, electric energy in the firmament and the human soul on earth, received you for the welfare of life. Thus received as opted for by choice, your name is Vari, i.e., selected, elected and accepted with preference of one's own choice.

एको॑ वो दे॒वोऽ प्य॑तिष्ठ॒त्स्यन्द॑माना यथाव॒शम्।
उदा॑निषु॒र्म॒हीरिति॒ तस्मा॑दु द॒कमु॑च्यते ॥ ४ ॥

4. *Eko vo devo'pyatiṣṭhatsyandamānā yathāva-śam. Udāniṣurmahīriti tasmādudakamucyate.*

O waters, rushing according to your own will downwards, only one divine power stands high over you, and that is the sun. Hence you evaporate and rise. Hence your name is 'udaka', that which goes upward as vapours.

आपो॑ भ॒द्रा घृ॒तमिदाप॑ आसन्न॒ग्नीषोमौ॑ बिभ्र॒त्याप॒ इत्ताः। ती॒व्रो रसो॑ मधु॒पृचा॑मरंग॒म आ मा॑ प्रा॒णेन॑ स॒ह वर्च॑सा गमेत्॥ ५॥

5. *Āpo bhadrā ghṛtamidāpa āsannagnīṣomau bibhratyāpa ittāḥ. Tīvro raso madhupṛcā-maraṁgama ā mā prāṇena saha varcasā gamet.*

Waters are good and auspicious, they are ghrta, givers of splendour. They bear Agni and Soma, heat and cold, oxygen and hydrogen, positive and negative electric currents. May the inspiring spirit of these honeyed waters come to me auspiciously and bless me with pranic energy and splendid aura of personality.

आदित्प॑श्याम्यु॒त वा॑ शृणो॒म्या मा॒ घोषो॑ गच्छति॒ वाङ्मा॑-साम्। मन्ये॑ भेजा॒नो अ॒मृत॑स्य॒ तर्हि॒ हिर॑ण्यवर्णा॒ अतृ॑पं य॒दा व॑ः॥ ६॥

6. *Āditpaśyāmyuta vā śṛṇomyā mā ghoṣo gacchati vāṅmāsām. Manye bhejāno amṛtasya tarhi hiraṇyavarṇā atṛpaṁ yadā vaḥ.*

I see through the waters. I hear through them. Their sound comes to me. Voice goes through them. O waters of golden beauty, born of fire, air and akasha,

when I drink your sweets to my pleasure and satisfaction, I feel I have had a feast of nectar.

इदं व आपो हृदयमयं वत्स ऋतावरीः।
इहेत्थमेत शक्वरीर्यत्रेदं वेशयामि वः॥ ७॥

7. *Idaṁ va āpo hṛdayamayaṁ vatsa ṛtāvarīḥ.*
Ihetthameta śakvarīryatredaṁ veśayāmi vaḥ.

O waters of life worth attaining, this life flow is but your essence at heart. O streams of the life of truth and law incarnate, this life is but your child. O power and energies of life on the flow, come here to me in such a manner that I may receive into me the fluid essence of life, ultimately, the life that is yours.

Kanda 3/Sukta 14 (Cows and Cow Development)

Gavah and goshala Devata, Brahma Rshi

सं वो गोष्ठेन सुषदा सं रय्या सं सुभूत्या।
अहर्जातस्य यन्नाम तेना वः सं सृजामसि॥ १॥

1. *Saṁ vo goṣṭhena suṣadā saṁ rayyā saṁ subhūtyā.*
Aharjātasya yannāma tenā vaḥ saṁ sṛjāmasi.

O cows, we keep you well with a comfortable stall, in good environment with good food and with good methods of development. Whatever best we can provide in the day, with that we look after you.

सं वः सृजत्वर्यमा सं पूषा सं बृहस्पतिः।
समिन्द्रो यो धनंजयो मयि पुष्यत यद्वसु॥ २॥

2. *Saṁ vaḥ sṛjatvaryamā saṁ pūṣā saṁ bṛhaspatiḥ.*
Samindro yo dhanaṁjayo mayi puṣyata yadvasu.

Let Aryama, the sun, help you grow. Let natural

nourishment help you grow. Let Brhaspati, the vast space, help you grow. Let Indra and Dhananjaya, natural energy and prana energy help you grow. Bring to me and let me grow with the wealth of nature and gifts of the cow.

संजग्माना अबिभ्युषीरस्मिन्गोष्ठे करीषिणीः।
बिभ्रतीः सोम्यं मध्वनमीवा उपेतन ॥ ३ ॥

3. *Saṁjagmānā abibhyuṣīrasmingoṣṭhe karīṣiṇīḥ.*
Bibhratīḥ somyaṁ madhvanamīvā upetana.

Let the cows come and move around in this stall and on the meadows, free from disease, free from fear, bearing honey sweet of milk, most delicious, eating well and giving plenty of natural manure for crops.

इहैव गाव एतनेहो शकेव पुष्यत ।
इहैवोत प्र जायध्वं मयि संज्ञानमस्तु वः ॥ ४ ॥

4. *Ihaiva gāva etaneho śakeva puṣyata. Ihaivota pra jāyadhvaṁ mayi saṁjñānamastu vaḥ.*

Let the cows here in the stall grow and develop like lotus stalks, let them breed here itself, and let me too have full knowledge about them, their growth and development.

शिवो वो गोष्ठो भवतु शारिशाकेव पुष्यत।
इहैवोत प्र जायध्वं मया वः सं सृजामसि ॥ ५ ॥

5. *Śivo vo goṣṭho bhavatu śāriśākeva puṣyata.*
Ihaivota pra jāyadhvaṁ mayā vaḥ saṁ sṛjāmasi.

Let this stall be good for you. Grow here like honey bees. And breed here itself. With me myself like

a head of family, we develop the cow wealth of the nation.

मया॑ गावो॒ गोप॑तिना सचध्वम॒यं वो॑ गो॒ष्ठ इ॒ह पो॑षयि॒ष्णुः ।
रा॒यस्पोषे॑ण बहु॒ला भ॑वन्तीर्जी॒वा जी॑वन्ती॒रुप॑ वः सदेम ॥ ६ ॥

6. *Mayā gāvo gopatinā sacadhvamayaṁ vo goṣṭha iha poṣayiṣṇuḥ. Rāyaspoṣeṇa bahulā bhavantīrjīvā jīvantīrupa vaḥ sadema.*

Let the cows love me and live with me, their master, protector and promoter. Let this stall, goshala, be good and auspicious for their growth and development. Abundantly growing and developing in number by wealth of milk, health and breed, living and growing with joy and prosperity, as the cows are, let us all, living beings, be close to the cows and improve their breed and quality.

Kanda 3/Sukta 15 (Business and Finance)

Indragni, Vishvedevah Devatah, Atharva Punyakama Rshi

इन्द्र॑मह॒ं व॒णिजं चोदयामि॒ स न॒ ऐतु॑ पुरए॒ता नो॑ अस्तु ।
नु॒दन्नरा॑तिं परिप॒न्थिनं मृ॒गं स ईशा॑नो धन॒दा अ॑स्तु॒ मह्य॑म् ॥ १ ॥

1. *Indramahaṁ vaṇijaṁ codayāmi sa na aitu puraetā no astu. Nudannarātiṁ paripanthinaṁ mṛgaṁ sa īśāno dhanadā astu mahyam.*

I stir up and exhort Indra, master spirit and centre pin of the business world, that he may come forward to us and be our leader and pioneer, giving incentive to the dullard, shaking up the niggardly non-giver, correcting the misappropriator and punishing the cruel grabber of other's share of wealth in the process of

business. Ruling, controlling and organising, he should indeed be the giver and provider, not the grabber of wealth, for us.

ये पन्थानो बहवो देवयानाः अन्तरा द्यावापृथिवी संचरन्ति।
ते मा जुषन्तां पयसा घृतेन यथा क्रीत्वा धनमाहराणि ॥ २ ॥

2. *Ye panthāno bahavo devayānā antarā dyāvāpṛthivī saṁcaranti. Te mā juṣantāṁ payasā ghṛtena yathā krītvā dhanamāharāṇi.*

Many are the paths worthy of noble businessmen, Devayana they are, open and actively busy between the earth and sky over land and sea and air. Let these be available for me to follow, which would bring for me enough milk and ghrta for a comfortable living so that with trade and commerce, buying and selling, I can get the wealth I need and wish to have.

इध्मेनाग्न इच्छमानो घृतेन जुहोमि हव्यं तरसे बलाय।
यावदीशे ब्रह्मणा वन्दमान इमां धियं शतसेयाय देवीम् ॥ ३ ॥

3. *Idhmenāgna icchamāno ghṛtena juhomi havyaṁ tarase balāya. Yāvadīśe brahmaṇā vandamāna imāṁ dhiyaṁ śataseyāya devīm.*

O leading light of life, divine Agni, with the desire for correct and creative business to my utmost power and passion for success with a hundred possibilities, I offer holy materials with ghrta into the lighted fire, controlling this divine intelligence of mine and worshipping Divinity with hymns of the Veda.

इमामग्ने शरणिं मीमृषो नो यमध्वानमगाम दूरम्। शुनं नो
अस्तु प्रपणो विक्रयश्च प्रतिपणः फलिनं मा कृणोतु। इदं
हव्यं संविदानौ जुषेथां शुनं नो अस्तु चरितमुत्थितं च ॥ ४ ॥

4. *Imāmagne śaraṇiṁ mīmṛṣo no yamadhvānamagāma dūram. Śunaṁ no astu prapaṇo vikrayaśca pratipaṇaḥ phalinaṁ mā kṛṇotu. Idaṁ havyaṁ saṁvidānau juṣethāṁ śunaṁ no astu caritamutthitaṁ ca.*

Pray bear with us, Agni, leading light of the business world, forgive us this our leap forward whereby we have come so far on the way. May our sale, purchase, resale and repurchase and our exchange of goods and money be auspicious and mutually very profitable. May both the partners accept and welcome this business proposition, and let our business grow higher and ever more propitious.

येन॒ धने॑न प्रप॒णं चरा॑मि॒ धने॑न देवा॒ धन॑मि॒च्छमा॑नः । तन्मे॒ भूयो॑ भवतु॒ मा क॑नी॒योऽ ग्ने॑ सात॒घ्नो दे॒वान्ह॒विषा॒ नि षे॑ध ॥ ५ ॥

5. *Yena dhanena prapaṇaṁ carāmi dhanena devā dhanamicchamānaḥ. Tanme bhūyo bhavatu mā kanīyo'gne sātaghno devānhaviṣā ni ṣedha.*

Agni, leading light of the world of business, may the capital money I invest with which I carry on the business, and the money in circulation by which I wish and plan to earn more, O Devas, enlightened people, may that grow and increase. Let it not decrease. Agni, by virtue of our investment and the yajnic service we offer, pray ward off the deceitful players and destroyers of mutual gain.

येन॒ धने॑न प्रप॒णं चरा॑मि॒ धने॑न देवा॒ धन॑मि॒च्छमा॑नः । तस्मि॑न्म॒ इन्द्रो॒ रुचि॒मा द॑धातु प्र॒जाप॑तिः सवि॒ता सोमो॑ अ॒ग्निः ॥ ६ ॥

6. *Yena dhanena prapaṇaṁ carāmi dhanena devā dhanamicchamānaḥ. Tasminma indro rucimā dadhātu prajāpatiḥ savitā somo agniḥ.*

O Devas, enlightened enterprising spirits of society, the money that I invest to carry on my business, wishing and planning to earn more by investment, may, I pray, increase, and may the business grow. And in that business, investment and money circulation, may Indra, the ruling power and self-confidence, Prajapati, presiding powers of nation's growth, Savita, men of creative spirit with inspiring enthusiasm, Soma, men of peace who care for national happiness, and Agni, leading lights of the world of business, science of growth and lovers of culture and enlightenment, may all provide me with enlightened interest in business and the creative growth of economy for all round development of human society.

उप॑ त्वा॒ नम॑सा व॒यं होत॑र्वैश्वानर स्तु॒मः ।
स नः॒ प्र॒जास्वा॒त्मसु॒ गोषु॑ प्रा॒णेषु॑ जागृहि ॥ ७ ॥

7. *Upa tvā namasā vayaṁ hotarvaiśvānara stumaḥ. Sa naḥ prajāsvātmasu goṣu prāṇeṣu jāgṛhi.*

O hota, performer and organiser of the human nation's economic yajna, O Vaishvanara, universal spirit of life and light vibrating and shining at the heart of every human being, we admire, adore and exalt you with salutations and offer of the best we have for the common good. O Lord, spirit of yajnic economy and spirit of universal growth, pray keep awake and be inspiring among our people, in our soul at heart, in the mind and senses, in our cows, keep vibrating in our pranic

energies. Never let our universal awareness and individual and social enthusiasm wane away and subside into sleep.

विश्वाहा॑ ते सद॒मिद्भ॑रे॒माश्वा॑येव॒ तिष्ठ॑ते जातवेदः । रा॒य-स्पोषे॑ण॒ समि॒षा मद॑न्तो॒ मा ते॑ अग्ने॒ प्रति॑वेशा रिषाम ॥ ८ ॥

8. *Viśvāhā te sadamidbharemāśvāyeva tiṣṭhate jātavedaḥ. Rāyaspoṣeṇa samiṣā madanto mā te agne prativeśā riṣāma.*

O Jataveda, lord of universal wealth ever awake in every one, inspire us that we may create, bear and bring something as our share to your yajnic house as to the omnipresent harbinger of everything for us so that, O light of the world, Agni, as members of your universal family living under the same one roof, enjoying and rejoicing with food, energy, health and prosperity, we may never come to any harm in our life, individually and socially as one community, and never hurt anybody else.

Kanda 3/Sukta 16 (Morning Prayer)

Brhaspati and others Devatah, Atharva Rshi

प्रा॒तर॒ग्निं प्रा॒तरि॑न्द्रं हवामहे प्रा॒तर्मि॒त्रावरु॑णा प्रा॒तर॒श्विना॑ । प्रा॒तर्भगं॑ पू॒षणं॒ ब्रह्म॑ण॒स्पति॑ं॒ प्रा॒तः सोम॑मु॒त रु॒द्रं ह॑वामहे ॥ १ ॥

1. *Prātaragniṁ prātarindraṁ havāmahe prātarmitrāvaruṇā prātaraśvinā. Prātarbhagaṁ pūṣaṇaṁ brahmaṇaspatiṁ prātaḥ somamuta rudraṁ havāmahe.*

Early morning we invoke Agni, lord of light, light the holy fire, and pray for the light of life. Early

morning we invoke Indra and pray for honour and power. Early morning we invoke Mitra and Varuna and pray for the energy of prana and udana. Early morning we invoke Bhaga and pray for strength, prosperity and life's glory. We invoke Pusha and pray for health and nourishment. We invoke Brahmanaspati, lord omniscient and infinite, and pray for knowledge and vision of divine grandeur. Early morning we invoke Soma and pray for peace and joy. Early morning we invoke Rudra and pray for love, justice and spiritual courage.

प्रा॒तर्जि॑तं॒ भग॑मु॒ग्रं ह॑वामहे व॒यं पु॒त्रम॑दि॑ते॒र्यो वि॑ध॒र्ता।
आ॒ध्र॒श्चि॒द्यं मन्य॑मानस्तु॒र॒श्चि॒द्राजा॑ चि॒द्यं भगं॑ भ॒क्षीत्याह॑॥ २॥

2. *Prātarjitaṁ bhagamugraṁ havāmahe vayaṁ putramaditeryo vidhartā. Ādhraścidyaṁ manyamānasturaścidrājā cidyaṁ bhagaṁ bhakṣītyāha.*

Early morning we invoke Bhaga, the glory of life, and pray for honour and prosperity, Bhaga, all victorious, lustrous child of Infinity, sustainer of the cosmic system which everybody whether poor and helpless, or fast and impetuous, or a ruling king, loves and honours and of which the Lord of Life says: Honour Bhaga, acquire power and glory won by effort and action and enjoy life.

भग॒ प्रणे॑तर्भग॒ सत्य॑राधो॒ भगे॒मां धिय॒मुद॑वा॒ दद॑न्नः।
भग॒ प्र ण॑ो जनय॒ गोभि॒रश्वै॒र्भग॒ प्र नृभि॑र्नृ॒वन्तः॑ स्याम॥ ३॥

3. *Bhaga praṇetarbhaga satyarādho bhagemāṁ dhiyamudavā dadannaḥ. Bhaga pra ṇo janaya gobhiraśvairbhaga pra nṛbhirnṛvantaḥ syāma.*

Lord of glory, lord of inspiration for advancement, lord of truth and beneficence, lord of light

and knowledge, blest us as you have with intelligence, we pray, save this intelligence of ours from sin and lead us to the vision of divinity. Lord of power and prosperity, help us grow with cows and horses, let us advance with manpower, bless us with men of vision and leaders of quality.

उ॒तेदानी॑ं भगवन्तः स्यामो॒त प्र॑पि॒त्व उ॒त मध्ये॒ अह्ना॑म्।
उ॒तोदि॑तौ मघव॒न्त्सूर्य॑स्य व॒यं दे॒वाना॑ं सु॒म॒तौ स्या॑म ॥ ४ ॥

4. *Utedānīṁ bhagavantaḥ syāmota prapitva uta madhye ahnām. Utoditau maghavantsūryasya vayaṁ devānāṁ sumatau syāma.*

Maghavan, magnanimous lord of honour and prosperity, we pray, we may be prosperous at the present time, and we may be prosperous at the rise of the sun. Let us prosper at the middle of the day, and let us be prosperous in the evening. Let us always abide in the good will and guidance of the noble saints and sages and brilliant leaders of light and wisdom.

भग॑ एव भगवाँ॑ अस्तु दे॒वस्तेना॑ व॒यं भग॑वन्तः स्याम।
तं त्वा॑ भग॒ सर्व॒ इज्जो॑हवीमि॒ स नो॑ भग पुरए॒ता भ॑वे॒ह ॥ ५ ॥

5. *Bhaga eva bhagavāň astu devastenā vayaṁ bhagavantaḥ syāma. Taṁ tvā bhaga sarva ijjohavīmi sa no bhaga pura-etā bhaveha.*

The Lord of Glory alone is the lord of glory and munificence. May he alone be our Deva, lord of light and generous giver. By his grace alone can we be great and prosperous. O Lord so glorious, I invoke and worship you with prayer as do all all-ways worship and pray. O Lord of glory, be our guide, leader and promoter

here and now.

समध्वरायोषसो नमन्त दधिक्रावेव शुचये पदाय। अर्वाचीनं वसुविदं भगं मे रथमिवाश्वा वाजिन आ वहन्तु ॥ ६ ॥

6. *Samadhvarāyoṣaso namanta dadhikrāveva śucaye padāya. Arvācīnaṁ vasuvidaṁ bhagaṁ me rathamivāśvā vājina ā vahantu.*

The lights of the dawn, inspired and inspiring to silence and prayer, advancing like the sun's golden chariot for the performance of yajnic acts of love and creation, may, we pray, bring us the most modern treasures of honour and prosperity just like fastest horses flying chariot-loads of a hero's trophies of victory.

अश्वावतीर्गोमतीर्न उषासो वीरवतीः सदमुच्छन्तु भद्राः। घृतं दुहाना विश्वतः प्रपीता यूयं पात स्वस्तिभिः सदा नः ॥ ७ ॥

7. *Aśvāvatīrgomatīrna uṣāso vīravatīḥ sadamucchantu bhadrāḥ. Ghṛtaṁ duhānā viśvataḥ prapītā yūyaṁ pāta svastibhiḥ sadā naḥ.*

The holy dawns replete with vapours, blest with sun beams, pregnant with energy and abundant and generous with bliss may, we pray, sanctify our home and, bringing showers of ghrta and water, may fill our life with all round prosperity. And may you all, brilliant powers of nature and humanity rising like the dawn, protect and promote us with good fortune for all time.

Kanda 3/Sukta 17 (Farming)

Krshivala Devata, Vishvamitra Rshi

सीरा युञ्जन्ति कवयो युगा वि तन्वते पृथक्।
धीरा देवेषु सुम्नयौ ॥ १ ॥

1. *Sīrā yuñjanti kavayo yugā vi tanvate pṛthak.*
Dhīrā deveṣu sumnayau.

Men of vision and creativity use the plough and the yoke. Men of constancy among the brilliant and generous separately as well as together expand the beauty and graces of life devoutly thus for peace and well being.

युनक्त सीरा वि युगा तनोत कृते योनौ वपतेह बीजम्।
विराजः श्नुष्टिः सभरा असन्नो नेदीय इत्सृण्यः पक्वमा यवन्॥ २॥

2. *Yunakta sīrā vi yugā tanota kṛte yonau vapateha vījam. Virājaḥ śnuṣṭiḥ sabharā asanno nedīya itsṛṇyaḥ pakvamā yavan.*

Work with the plough and yoke the bullocks. Expand and develop agriculture and its methods, tools and knowledge. Prepare the soil and sow the seed. O brilliant and prosperous farmers, when the grain is ripe for harvesting, reap and bring the harvest home.

लाङ्गलं पवीरवत्सुशीमं सोमसत्सरु। उदिद्वपतु गामविं प्रस्थावद्रथवाहनं पीबरीं च प्रफर्व्यम्॥ ३॥

3. *Lāṅgalaṁ pavīravatsuśīmaṁ somasatsaru.*
Udidvapatu gāmaviṁ prasthāvadrathavāhanaṁ pībarīṁ ca prapharvyam.

The plough, fitted with share, symbol of peace and joy, a tool of soma, plenty, prosperity and happiness, drawn by bullocks strong enough to draw a chariot and held firmly by the hilt, turns up the crust of the productive earth to make it ready for sowing.

इन्द्रः सीतां नि गृह्णातु तां पूषाभि रक्षतु।
सा नः पयस्वती दुहामुत्तरामुत्तरां समाम्॥ ४॥

4. *Indraḥ sītāṁ ni gṛhṇātu tāṁ pūṣābhi rakṣatu.*
Sā naḥ payasvatī duhāmuttarāmuttarāṁ samām.

Let Indra, the farmer, take over and look after the furrow with seed. Let the sun shine over the seed and protect and promote the growth. Let Pusha, fertility of nature, feed, energise and promote the crop. And let the earth mother, full of the milk of life, produce more and more of pure foods year by year for us.

शुनं सुफाला वि तुदन्तु भूमिं शुनं कीनाशा अनु यन्तु वाहान्। शुनासीरा हविषा तोशमाना सुपिप्पला ओषधीः कर्तमस्मै॥ ५॥

5. *Śunaṁ suphālā vi tudantu bhūmiṁ śunaṁ kīnāśā anu yantu vāhān. Śunāsīrā haviṣā tośamānā supippalā oṣadhīḥ kartamasmai.*

Let the ploughmen plough the land happily for our peace and nourishment. Let the farmers work with oxen and horses happily for peace. May the sun and air with the oblations of rich materials offered by us in yajna bless the herbs and plants with delicious fruit and nourishing grain.

शुनं वाहाः शुनं नरः शुनं कृषतु लाङ्गलम्।
शुनं वरत्रा बध्यन्तां शुनमष्ट्रामुदिङ्गय॥ ६॥

6. *Śunaṁ vāhāḥ śunaṁ naraḥ śunaṁ kṛṣatu lāṅgalam. Śunaṁ varatrā badhyantāṁ śunamaṣṭrāmudiṅgaya.*

Let the oxen and horses draw the plough and

carry the burdens happily for growth and prosperity. Let the men work happily. Let the plough furrow the field neatly, let the bonds be tied neatly, and let the goad be raised well and kindly for growth and prosperity.

शुना॑सीरे॒ह स्म॑ मे जुषेथाम्।
यद्दि॒वि च॒क्रथु॒ः पय॒स्तेने॒मामुप॑ सिञ्चतम्॥ ७॥

7. *Śunāsīreha sma me juṣethām.*
Yaddivi cakrathuḥ payastenemāmupa siñcatam.

O sun and wind, farmers and helpers, listen to me: the water which you create in the regions of light and the firmament and move in the light of knowledge, bring that down to irrigate this holy land of the fields.

सीते॒ वन्दा॑महे त्वा॒र्वाची॑ सुभगे भव ।
यथा॑ नः सु॒मना॒ असो॒ यथा॑ नः सुफ॒ला भुव॑ः॥ ८॥

8. *Sīte vandāmahe tvārvācī subhage bhava.*
Yathā naḥ sumanā aso yathā naḥ suphalā bhuvaḥ.

O charming furrow, be straight and deeply well drawn, promising and productive. We love and celebrate you so that you may be good to us, bring us good fortune and bring us the best fruit of our labour and endevour.

घृ॒तेन॒ सीता॒ मधु॑ना॒ सम॑क्ता॒ विश्वै॑र्दे॒वैर॑नु॒मता॒ म॒रुद्भि॑ः।
सा नः॑ सीते॒ पय॑सा॒भ्याव॑वृ॒त्स्वोर्जस्वती॑ घृ॒तव॒त्पिन्व॑माना॥९॥

9. *Ghṛtena sītā madhunā samaktā viśvairdevairanumatā marudbhiḥ. Sā naḥ sīte payasābhyāvavṛtsvorjasvatī ghṛtavatpinvamānā.*

Let the furrow in the field made by the plough share and levelled and refined by the leveller, accepted

and approved by all noble and generous people, and vitalised by wind and rain, be enriched with the wealth of food, energy, milk and ghrta and bring us plenty of delicious nourishment.

Kanda 3/Sukta 18 (Vanaspati)

Vanaspati Devata, Atharva Rshi

The theme of this hymn on the surface seems to be getting rid of a co-wife or a mistress, for which the speaker takes recourse to either a magic spell or a magical herb. But this does not do justice to the deeper meaning of the hymn. The theme is integration, and still better, the reimtegration of a divided, disintegrated, distracted, addicted, schizophrenic personality. The cure of split personality can be both herbal and psychological. The word 'upanishat', 'upadha' helps us to read the hymn in this direction of practical yoga in which sanative herbs, mental concentration and spiritual faith, all play an important role.

इमां खनाम्योषधिं वीरुधां बलवत्तमाम्।
ययां सपत्नीं बाधते ययां संविन्दते पतिम्॥ १॥

1. *Imāṁ khanāmyoṣadhiṁ vīrudhāṁ balavattamām. Yayā sapatnīṁ bādhate yayā saṁvindate patim.*

I dig out this luxuriant and most powerful herb by which one can annul a rival fascination and recover a single, united mind and personality with one all-absorbing love and interest.

उत्तानपर्णे सुभगे देवजूते सहस्वति।
सपत्नीं मे परा णुद पतिं मे केवलं कृधि॥ २॥

2. *Uttānaparṇe subhage devajūte sahasvati.*
Sapatnīṁ me parā ṇuda patiṁ me kevalaṁ kṛdhi.

O sanative herb, growing with luxuriant leaves and branches, nobly effective, divinely energised, giver of peace, patience and courageous inner vitality, transform me to concentrate on my single and only love and interest. Throw out my rival fascination. Let me be with my own essential master spirit.

नहि ते नाम जग्राह नो अस्मिन्रमसे पतौ।
परामेव परावतं सपत्नीं गमयामसि॥ ३॥

3. *Nahi te nāma jagrāha no asminramase patau.*
Parāmeva parāvataṁ sapatnīṁ gamayāmasi.

I do not even entertain your name, O vile fascination. Nor do you feel interested in this master spirit of mine. We throw this remote and far off fascination at the farthest.

उत्तराहमुत्तर उत्तरेदुत्तराभ्यः।
अधः सपत्नी या ममाधरा साधराभ्यः॥ ४॥

4. *Uttarāhamuttara uttareduttarābhyaḥ.*
Adhaḥ sapatnī yā mamādharā sādharābhyaḥ.

O sanative herb of soma nature, you are higher than the rival, more efficacious than the distraction. I also am higher than the fasciantion, greater than all others who are superior, generally speaking. May that which is my rival be lower than the lowest infatuations.

अहमस्मि सहमानाथो त्वमसि सासहिः।
उभे सहस्वती भूत्वा सपत्नीं मे सहावहै॥ ५॥

5. *Ahamasmi sahamānātho tvamasi sāsahiḥ.*
Ubhe sahasvatī bhūtvā sapatnīṁ me sahāvahai.

I am patient, challenging and victorious. You too are unassailable Soma. You and I, both challenging and victorious, shall subdue the rival.

अभि तेऽधां सहमानामुप तेऽधां सहीयसीम्। मामनु प्र ते मनो वत्सं गौरिव धावतु पथा वारिव धावतु॥ ६॥

6. *Abhi te'dhāṁ sahamānāmupa te'dhāṁ sahīyasīm.*
Māmanu pra te mano vatsaṁ gauriva dhāvatu pathā vāriva dhāvatu.

O Soma spirit of the herb, I love you at heart and hold on to you in faith, patient and victorious as you are. I hold on to you with a determined mind. May your spirit radiate and come to me like the mother cow hastening to her calf, and water rushing straight to the lake.

Kanda 3/Sukta 19 (Strong Rashtra)

Indra, Chandrama, Vishvedevah Devatah, Vasishtha Rshi

संशितं म इदं ब्रह्म संशितं वीर्यं बलम्।
संशितं क्षत्रम-जरमस्तु जिष्णुर्येषामस्मि पुरोहितः॥ १॥

1. *Saṁśitaṁ ma idaṁ brahma saṁśitaṁ vīryaṁ balam.*
Saṁśitaṁ kṣatramajaramastu jiṣṇurye-ṣāmasmi purohitaḥ.

Crystal sharp and powerful is this, my song of Divinity, immaculate potent my strength and valour, inviolable and imperishable be the Kshatra, refined and glorified, of which I am the celebrant high priest whose

ambition is victory of the Rashtra, the social order.

समहमेषां राष्ट्रं स्यामि समोजो वीर्यं बलम्।
वृश्चामि शत्रूणां बाहूननेन हविषाहम्॥ २॥

2. *Samahameṣāṁ rāṣṭraṁ syāmi samojo vīryaṁ balam. Vṛścāmi śatrūṇāṁ bāhūnanena haviṣāham.*

I strengthen, refine, energise and integrate the Rashtra and the lustre, valour and power of these brave heroes, and with this kind of inputs I break the arms and forces of the enemies.

नीचैः पद्यन्तामधरे भवन्तु ये नः सूरिं मघवानं पृतन्यान्।
क्षिणामि ब्रह्मणामित्रानुन्नयामि स्वानहम्॥ ३॥

3. *Nīcaiḥ padyantāmadhare bhavantu ye naḥ sūriṁ maghavānaṁ pṛtanyān. Kṣiṇāmi brahmaṇāmitrānunnayāmi svānaham.*

Down may those fall and stay below who challenge our brave and majestic ruler. With universal knowledge of the Veda and advice of the wise I deplete the unfriendly of their strength and power, and I raise those who are ours and support our universal vision.

तीक्ष्णीयांसः परशोरग्नेस्तीक्ष्णतरा उत। इन्द्रस्य वज्रात्तीक्ष्णीयांसो येषामस्मि पुरोहितः॥ ४॥

4. *Tīkṣṇīyāṁsaḥ paraśoragnestīkṣṇatarā uta. Indrasya vajrāttīkṣṇīyāṁso yeṣāmasmi purohitaḥ.*

Sharper are they than the axe's edge, hotter than blazing fire, and deadlier than thunder of the cloud, whose high priest I am.

एषाम॒हमायु॑धा॒ सं स्या॑म्ये॒षां रा॒ष्ट्रं सुवी॑रं॒ वर्धयामि। ए॒षां क्ष॒त्रम॒जर॑मस्तु जि॒ष्णवे॒ ३॒षां चि॒त्तं विश्वे॑ऽ वन्तु दे॒वाः ॥ ५ ॥

5. *Eṣāmahamāyudhā saṁ syāmyeṣāṁ rāṣṭraṁ suvīraṁ vardhayāmi. Eṣāṁ kṣatramajaramastu jiṣṇveṣāṁ cittaṁ viśve'vantu devāḥ.*

I sharpen and sophisticate their arms and armaments, I raise and advance the Rashtra of the brave. May the Rashtra of these heroes be undecaying and imperishable, and victorious, and may the divinities of the world protect and promote the unity of their mind and resolve.

उ॒द्ध॒र्ष॒न्तां म॒घव॒न्वाजि॑ना॒न्युद्वी॒राणां॑ जय॒तामे॒तु॒ घोषः॑। पृथ॒ग्घोषा॑ उलु॒लय॑ः के॒तुम॒न्त॒ उदी॑रताम्। दे॒वा इ॒न्द्र॑ज्येष्ठा म॒रुतो॑ यन्तु॒ सेन॑या ॥ ६ ॥

6. *Uddharṣantāṁ maghavanvājināṇyudvīrāṇāṁ jayatāmetu ghoṣaḥ. Pṛthag-ghoṣā ululayaḥ ketumanta udīratām. Devā indrajyeṣṭhā maruto yantu senayā.*

O lord of glory, let the warlike mind and morale of the fighting forces be high, let the victory roar of the conquering heroes rise and rumble in space, let the flag bearers' shouts of joy rise high in every part of the land, and let the brilliant blazing leaders march forward with their stormy forces under command of Indra, the supreme commander.

प्रेता॒ जय॑ता नर उ॒ग्रा वः॑ सन्तु बा॒हव॑ः। ती॒क्ष्णेष॑वोऽ - ब॒लध॑न्वनो हतो॒ग्रायु॑धा अब॒लानु॒ग्रबा॑हवः ॥ ७ ॥

7. *Pretā jayatā nara ugrā vaḥ santu bāhavaḥ. Tīkṣṇeṣavo'baladhanvano hatogrāyudhā abalānugrabāhavaḥ.*

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 जह्येषां वरंवरं मामीषां मोचि कश्चन॥ ८॥

8. *Avasṛṣṭā parā pata śaravye brahmasaṁśite. Jayāmitrānpra padyasva jahyeṣāṁ varaṁvaraṁ māmīṣāṁ moci kaścana.*

O volley of arrows and missiles shot and charged, sharpened and calibrated with the highest knowledge and expertise, go far and fall upon the targets. Conquer the foes, go fast forward, take the best ones of the enemy one by one, let none of them be spared.

Kanda 3/Sukta 20 (Man's Self-development)

Agni and others Devatah, Vasishtha Rshi

अयं ते योनिर्ऋत्वियो यतो जातो अरोचथाः।
तं जानन्नग्न आ रोहाधा नो वर्धया रयिम्॥ १॥

1. *Ayaṁ te yonirṛtviyo yato jāto arocathāḥ. Taṁ jānannagna ā rohādhā no vardhayā rayim.*

Hey Agni, O man, this home, this world of Prakrti, this teacher's home, this vedi, is your origin, your place of birth according to the time and season of growth and development. Born of here and as you grow,

you shine. Knowing the place of origin and the stage of growth, you rise and advance and thus create and increase the wealth of life for us.

अग्ने॒ अच्छा॑ वदे॒ह नः॑ प्र॒त्यङ् नः॑ सु॒मना॑ भव।
प्र णो॑ यच्छ विशां पते धन॒दा अ॑सि न॒स्त्वम्॥ २॥

2. *Agne acchā vadeha naḥ pratyaṅ naḥ sumanā bhava. Pra ṇo yaccha viśāṁ pate dhanadā asi nastvam.*

Agni, lord omniscient, O brilliant teacher, O enlightened man, speak to us well and straight, be kind at heart with us. O lord and leader of the people, give us the wealth of life, light of the spirit, you are the giver of wealth, light and life.

प्र णो॑ यच्छत्वर्य॒मा प्र भग॒ः प्र बृ॒हस्पति॑ः।
प्र दे॒वीः प्रोत सू॒नृता॑ र॒यिं दे॒वी द॑धातु मे॥ ३॥

3. *Pra ṇo yacchatvaryamā pra bhagaḥ pra bṛhaspatiḥ. Pra devīḥ prota sūnṛtā rayiṁ devī dadhātu me.*

May Aryama, lord controller of the stars and planets, man of justice and rectitude, leader of men, Bhaga, lord of glory and prosperity, Brhaspati, lord of infinite space and man of divine knowledge, Devi, divine lights of nature, mother teacher and speaker of the natural language of pure truth and laws of life, bless me with the real wealth of life.

सोम॒ राजा॑न॒मव॑से॒ऽग्निं गी॒र्भिर्ह॑वामहे ।
आ॒दि॒त्यं विष्णु॑ सू॒र्य॑ ब्र॒ह्माणं च॒ बृह॒स्पति॑म्॥ ४॥

4. *Somaṁ rājānamavase'gniṁ gīrbhirhavāmahe. Ādityaṁ viṣṇuṁ sūryaṁ brahmāṇaṁ ca bṛhaspatim.*

With honest and earnest voice of the heart, we invoke, adore and pray to Soma, lord of peace and joy, Raja, refulgent ruler of the world, Agni, light and fire of life, Aditya, self-refulgent sun, Vishnu, all pervasive spirit of cosmic sustenance, Surya, refulgent sustainer of earth and life on earth, Brahmana, speaker of the Vedic lore, and Brhaspati, lord of the expansive universe and Infinity. We invoke them for protection and advancement.

त्वं नो॑ अग्ने अ॒ग्निभि॒र्ब्रह्म॑ य॒ज्ञं च॑ वर्धय।
त्वं नो॑ देव॒ दात॑वे र॒यिं दाना॑य चोदय॥ ५॥

5. *Tvaṁ no agne agnibhirbrahma yajñaṁ ca vardhaya. Tvaṁ no deva dātave rayiṁ dānāya codaya.*

Hey Agni, lord self-refulgent, O enlightened and radiant spirit of knowledge, with flames of yajna fire, reflections of light and through kind and brilliant teachers inspire, energise and increase our knowledge of the spirit, our yajnic social order and our spirit of piety, unity and charity. O lord refulgent, kind and generous, bless us with wealth and inspire us with the spirit of charity and magnanimity.

इ॒न्द्र॒वा॒यू उ॒भावि॒ह सु॒हवे॒ह ह॑वामहे। यथा॑ न॒: सर्व॒ इज्जन॒: संग॑त्यां सु॒मना॒ अस॒द्दान॑कामश्च नो॒ भुव॑त्॥ ६॥

6. *Indravāyū ubhāviha suhaveha havāmahe. Yathā naḥ sarva ijjanaḥ saṁgatyāṁ sumanā asaddānakāmaśca no bhuvat.*

Here in our life at our time of growth and development, we invoke, adore and worship Indra and Vayu, givers of power and life's vibrancy. They are both generous, charitable and hospitable. We adore them as our ideal benefactors so that all our people be united in form and mind and feel inspired with the spirit of yajna and charity as a nation.

अ॒र्य॒मण॒ं बृ॒हस्प॑ति॒मिन्द्र॑ं दाना॑य चोदय ।
वात॒ं विष्णु॑ं सर॑स्वतीं सवि॒तार॑ं च वा॒जिन॑म् ॥ ७ ॥

7. *Aryamaṇaṁ bṛhaspatimindraṁ dānāya codaya.*
Vātaṁ viṣṇuṁ sarasvatīṁ savitāraṁ ca vājinam.

O Agni, lord self-refulgent, inspire Aryama, powers of justice, rectitude and leadership, Brhaspati, scholars and teachers of divine knowledge about life and the world, Indra, lord ruler and controller of the nation's powers, inspire and energise them to be moving in the direction of charity and liberality. Also inspire and energise Vata, air and pranic energy, Vishnu, the nation's spirit of yajna, joint creativity and united action, Sarasvati, spirit of knowledge, education and enlightened motherly women, Savita, spirit of inspired productivity and enlightenment, and Vajin, those who produce and control food and other powers of society so that the nation may be one, united, powerful and generous.

वाज॑स्य॒ नु प्र॑स॒वे सं ब॑भूविमे॒मा च॒ विश्वा॒ भुव॑नान्य॒न्तः ।
उ॒तादि॑त्सन्तं दापयतु प्रजा॒नन्र॒यिं च॑ नः॒ सर्व॑वीर॒ं नि य॑च्छ ॥ ८ ॥

8. *Vājasya nu prasave saṁ babhūvimemā ca viśvā bhuvanānyantaḥ. Utāditsantaṁ dāpayatu prajānan rayiṁ ca naḥ sarvavīraṁ ni yaccha.*

Let us be united together for the development of knowledge and the production of food, energy and power. Indeed all these worlds of existence are one and united within the same ultimate cosmic order. May the same refulgent and generous power convert even the ungiving selfish to giving generosity. And O Lord, give us the wealth which comprises total heroism and magnanimity of the human nation.

दुह्रां मे पञ्च प्रदिशो दुह्रामुर्वीर्यं थाबलम्।
प्रापेयं सर्वा आकूतीर्मनसा हृदयेन च॥ ९॥

9. *Duhrāṁ me pañca pradiśo duhrāmurvīrya-thābalam. Prāpeyaṁ sarvā ākūtīrmanasā hṛdayena ca.*

May all the directions of space and all five orders of society bless me with food and strength for body, mind and soul, may all wide earths, stars and planets bless me, so that I may obtain all kinds of thought, ideas and spirit of divinity with my heart and mind in unison with the human community.

गोसनिं वाचमुदेयं वर्चसा माभ्युदिहि।
आ रुन्धां सर्वतो वायुस्त्वष्टा पोषं दधातु मे॥ १०॥

10. *Gosaniṁ vācamudeyaṁ varcasā mābhyudihi. Ā rundhāṁ sarvato vāyustvaṣṭā poṣaṁ dadhātu me.*

Let me speak the cultured language of knowledge and divine awareness. O Lord of light, raise me with the light and lustre of life. May Vayu, divine vibrancy of life protect me all round and stop me from going astray. May Tvashta, divine spirit of refinement, bear and bring me all round nourishment for body, mind and soul.

Kanda 3/Sukta 21 (Divine Energy, Kama Fire and Peace)

Agnayah Devata, Vasishtha Rshi

ये अग्रयो अप्स्व१न्तर्ये वृत्रे ये पुरुषे ये अश्मसु। य आविवेशौषधीर्यो वनस्पतींस्तेभ्यो अग्निभ्यो हुतमस्त्वेतत्॥ १॥

1. *Ye agnayo apsvantarye vṛtre ye puruṣe ye aśmasu. Ya āviveśauṣadhīryo vanaspatīṁstebhyo agnibhyo hutamastvetat.*

In honour and service to those fires, forms of divine energy, which are in the waters, in the cloud, in the human being, in the rocks, and which have entered into herbs and trees and inspire them to play their role in life, to these fires is this oblation offered in homage for peace.

यः सोमे अन्तर्यो गोष्वन्तर्य आविष्टो वयःसु यो मृगेषु। य आविवेश द्विपदो यश्चतुष्पदस्तेभ्यो अग्निभ्यो हुतमस्त्वेतत्॥ २॥

2. *Yaḥ some antaryo goṣvantarya āviṣṭo vayaḥsu yo mṛgeṣu. Ya āviveśa dvipado yaścatuṣpadastebhyo agnibhyo hutamastvetat.*

The fire that is in the soma herb, that which has entered into the cows, in the birds and in the animals of the wild forest, that which coexists with the soul of humans and the quadrupeds, to all those fires, let this oblation be offered in homage for peace.

य इन्द्रेण सरथं याति देवो वैश्वानर उत विश्वदाव्य ऽः। यं जोहवीमि पृतनासु सासहिं तेभ्यो अग्निभ्यो हुतमस्त्वेतत्॥ ३॥

3. *Ya indreṇa sarathaṁ yāti devo vaiśvānara uta viśvadāvyaḥ. Yaṁ johavīmi pṛtanāsu sāsahiṁ tebhyo agnibhyo hutamastvetat.*

That fire of life which vibrates with the soul and powers its body chariot, universal with humanity, and inspires as well as burns all with the passion to live, that fire of passion and enthusiasm which I love and live in the battles of life, to all those fires let this oblation be offered in homage for peace.

यो दे॒वो वि॒श्वाद्यमु॒ काम॑मा॒हुर्यं दा॒तारं प्रतिगृ॒ह्णन्त॑मा॒हुः। यो धीर॑ः श॒क्रः प॑रि॒भूरदा॑भ्य॒स्तेभ्यो॑ अ॒ग्निभ्यो॑ हु॒तम॑स्त्वे॒तत्॥ ४॥

4. *Yo devo viśvādyamu kāmamāhuryaṁ dātāraṁ pratigṛhṇantamāhuḥ. Yo dhīraḥ śakraḥ paribhūradābhyastebhyo agnibhyo hutamastvetat.*

That fire divine which consumes the world of existence, which they call 'Kama', the passion of love for life, which they say is the giver as well as the receiver, constant, invariable, mighty, universal and overpowering, indomitable, to all these fires, this oblation is offered in homage for peace.

यं त्वा॒ होता॑रं॒ मन॑सा॒भि सं॒विदु॒स्त्रय॑ोदश भौव॒नाः पञ्च॑ मान॒वाः। व॒र्चो॒धसे॑ य॒शसे॑ सूनृता॑वते॒ तेभ्यो॑ अ॒ग्निभ्यो॑ हु॒तम॑स्त्वे॒तत्॥ ५॥

5. *Yaṁ tvā hotāraṁ manasābhi saṁvidustra-yodaśa bhauvanāḥ pañca mānavāḥ. Varcodhase yaśase sūnṛtāvate tebhyo agnibhyo hutamastvetat.*

You, whom all thirteen regions of the universe

and all five communities of the world realise and recognise as main conductor of the yajna of life, to all these fiery forms of yours, lustrous, honourable, truthful and holy, this oblation in homage for peace.

उक्षान्नाय वशान्नाय सोमपृष्ठाय वेधसे। वैश्वानरज्येष्ठेभ्यस्तेभ्यो अग्निभ्यो हुतमस्त्वेतत्॥ ६॥

6. *Ukṣānnāya vaśānnāya somapṛṣṭhāya vedhase. Vaiśvānarajyeṣṭhebhyastebhyo agnibhyo hutamastvetat.*

To the fire forms of the self-expressive energy of the burden - bearer of the universe as well as passionate forms of the food of life, to the fire forms of the graces of life, to the fires which bear and bring the peace, pleasure and ecstasy of life, to the fire forms of the omniscient lord creator, to the highest fire forms of the self-expression of the universal spirit of humanity, to all these fire forms of divine creative energy, this oblation in homage!

दिवं पृथिवीमन्वन्तरिक्षं ये विद्युतमनुसंचरन्ति। ये दिक्ष्वन्तर्ये वाते अन्तस्तेभ्यो अग्निभ्यो हुतमस्त्वेतत्॥ ७॥

7. *Divaṁ pṛthivīmanvantarikṣaṁ ye vidyutamanusaṁcaranti. Ye dikṣvantarye vāte antastebhyo agnibhyo hutamastvetat.*

To those fires which radiate across the regions of light, which magnetise the earth and shake the middle regions, which flash and thunder with the lightning, those which energise the quarters of space and blow into the winds, to all these fire forms of divine energy, this oblation in homage for peace.

हिर॑ण्यपाणिं सवि॒तार॒मिन्द्रं॑ बृ॒हस्पति॑ं वरु॑णं मि॒त्रम॒ग्निम्।
विश्वा॑न्दे॒वानङ्गि॑रसो हवामह इ॒मं क्र॒व्यादं॑ शमयन्त्व॒ग्निम्॥ ८॥

8. *Hiraṇyapāṇiṁ savitāramindraṁ bṛhaspatiṁ varuṇaṁ mitramagnim. Viśvāndevānaṅgiraso havāmaha imaṁ kravyādaṁ śamayantvagnim.*

We invoke Savita, creator and inspirer whose golden hands bear infinite mercy and generosity, we invoke Indra, lord omnipotent who destroys the forces of destruction, Brhaspati, lord infinite and omniscient, Varuna, lord of judgement and freedom of choice, Mitra, lord of love as warmth of the sun, Agni, spirit of light and sustenance of life, we invoke all divine powers of nature and noble humanity, and we invoke all the spirits of life and breath of life, we invoke all these and pray: fulfil, pacify and subside this fire and let it be self-extinguished to leave the spirit free.

शा॒न्तो अ॒ग्निः क्र॒व्याच्छा॒न्तः पु॑रुष॒रेष॑णः ।
अथो॒ यो वि॑श्वदा॒व्य॑स्तं क्र॒व्यादमशीशमम्॥ ९॥

9. *Śānto agniḥ kravyācchāntaḥ puruṣareṣaṇaḥ. Atho yo viśvadāvyastaṁ kravyādamaśīśamam.*

Calm is the fire of carnivorous passion, calm is the fire that eats into the vitals of man. And, indeed, I have extinguished the carnivorous fire that destroys the universal vitality of life.

(The reader would realise that the divine energy which manifests as warmth of the sun and as vitality of nourishment and sustenance of life is not the only fire form in life, but all that energy which is disruptive, consumptive and cancerous and works through germs,

viruses and negative cells is also energy. It is this energy, this fire which is carnivorous, and this must be extinguished. One is positive, the other is negative. One is to be fulfilled, the other is to be extinguished. The end result of both fulfilment and extinguishment is peace.)

ये पर्वतााः सोमपृष्ठा आप उत्तानशीवरीः।
वातः पर्जन्य आदग्निस्ते क्रव्यादमशीशमन्॥ १०॥

10. *Ye parvatāḥ somapṛṣṭhā āpa uttānaśīvarīḥ.*
Vātaḥ parjanya ādagniste kravyādamaśīśaman.

Soma bearing mountains, holy waters, air, wind and cloud, all places exposed to the sun, they counter and extinguish the cancerous, consumptive, carnivorous fire.

Kanda 3/Sukta 22 (Lustre of Life)

Vishvedevah Devata, Vasishtha Rshi

हस्तिवर्चसं प्रथतां बृहद्यशो अदित्या यत्तन्वः संबभूव।
तत्सर्वे समदुर्मह्यमेतद्विश्वे देवा अदितिः सजोषाः॥ १॥

1. *Hastivarcasaṁ prathatāṁ bṛhadyaśo adityā yattanvaḥ saṁbabhūva. Tatsarve samadurma-hyametadviśve devā aditiḥ sajoṣāḥ.*

Let the honour and lustre of life, strong and graceful as the vigour and splendour of the elephant, which is born of Mother Nature, grow and expand without bounds. May all the divinities of nature and brilliancies of humanity in unison, Mother Nature and the divine voice of Veda in love and accord with me vest me with that vigour, honour and splendour.

मि॒त्रश्च॒ वरु॑ण॒श्चेन्द्रो॑ रु॒द्रश्च॑ चेततुः । दे॒वासो॑ वि॒श्वधा॑यसस्ते मा॑ञ्जन्तु॒ वर्च॑सा ॥ २ ॥

2. *Mitraśca varuṇaścendro rudraśca cetatuḥ. Devāso viśvadhāyasaste māñjantu varcasā.*

May Mitra, sun and natural warmth, Varuna, waters of oceans and space and divine judgement, prana, apana and udana energies, Rudra, natural immunity and divine mercy, all the divine powers which sustain the world, bless me with strength, lustre and grace.

येन॑ ह॒स्ती वर्च॑सा संब॒भूव॒ येन॒ राजा॑ मनु॒ष्ये॑ ष्व॒प्स्व॑१॒न्तः । येन॑ दे॒वा दे॒वता॒मग्र॒ आय॒न्तेन॒ मामद्य वर्च॒सा ग्ने॑ वर्च॒स्विनं॑ कृणु ॥ ३ ॥

3. *Yena hastī varcasā saṁbabhūva yena rājā manuṣye ṣvapsvantaḥ. Yena devā devatāmagra āyantena māmadya varcasāgne varcasvinaṁ kṛṇu.*

The lustrous energy by which the elephant has grown so strong, by which the ruler grows great and majestic among men and in the grand affairs of life, by which eminent Devas, divinities of nature and brilliant men, attain to and maintain their divinity, by that vigour and lustre, O Agni, now make me rise to greatness and glory.

यत्ते॒ वर्चो॑ जातवेदो बृ॒हद्भ॑व॒त्याहु॑तेः । याव॒त्सूर्य॑स्य॒ वर्च॑ आसु॒रस्य॑ च ह॒स्तिनः॑ । ताव॑न्मे अ॒श्विना॒ वर्च॒ आ ध॑त्तां॒ पुष्क॑रस्रजा ॥ ४ ॥

4. *Yatte varco jātavedo bṛhadbavatyāhuteḥ. Yāvatsūryasya varca āsurasya ca hastinaḥ. Tāvanme aśvinā varca ā dhattāṁ puṣkarasrajā.*

O Jataveda, omniscient Agni, self-refulgent spirit of existence, as long as the flame of fire rises by yajna, as long as the lustre of the sun, vibrancy of pranic energies and strength of the elephant lasts and rises, that long and that far and high, O Ashvins, complementary harbingers of nature's divine energy and grace, and the beauty and fragrance of the lotus flower, pray vest me with the lustre and glory of life like the flames of yajna fire fed on and raised by oblations of ghrta.

यावच्चतस्रः प्रदिशश्चक्षुर्यावत्समश्नुते।
तावत्समैत्विन्द्रियं मयि तद्धस्तिवर्चसम्॥ ५॥

5. *Yāvaccatasraḥ pradiśaścakṣuryāvatsamaśnute.*
Tāvatsamaitvindriyaṁ mayi taddhastivarcasam.

As far as the four quarters of space extend, as far as the eyes can reach, that far and that high may the vigour and lustre of body, mind and soul, like the vigour of the elephant's, be vested in me by the grace of Jataveda.

हस्ती मृगाणां सुषदामतिष्ठावान्बभूव हि।
तस्य भगेन वर्चसाऽभि षिञ्चामि मामहम्॥ ६॥

6. *Hastī mṛgāṇāṁ suṣadāmatiṣṭhāvānbabhūva hi.*
Tasya bhagena varcasā'bhi ṣiñcāmi māmaham.

Of the animals, the elephant is steady, sure and comfortable without disturbance. With the strength, vigour, lustre and regality like the elephant's, I vest and raise myself.

Note: Man can get strength, vigour, lustre and constant steadiness from divine nature, by living in close

contact with it and not by going away from it. And the example of strength, vigour, lustre and grace from the world of nature is the elephant, not the lion. Satavalekar in his note on this sukta makes a significant observation: the elephant is herbivorous, not carnivorous. Real strength, vigour, lustre and steady grace can be gained from life itself, not through the destruction of life. The humans therefore should be vegetarians for gaining vigour and lustre of the graceful sort.

Kanda 3/Sukta 23 (Fertility, Prajapatyam)

Chandrama, Yoni, Dyavaprthivi Devatah, Brahma Rshi

येन॑ वे॒हद् ब॒भूवि॑थ ना॒शया॑मसि॒ तत्त्वत्।
इ॒दं तद॒न्यत्र॒ त्वदप॑ दू॒रे नि द॑ध्मसि ॥ १ ॥

1. *Yena vehad babhūvitha nāśayāmasi tattvat.*
Idaṁ tadanyatra tvadapa dūre ni dadhmasi.

The cause by which you have become infertile, unable to conceive and carry, we remove from you and take it elsewhere far from you. (The remedy suggested by the mantra seems both medical and surgical.)

आ ते॒ योनि॒ं गर्भ॑ एतु पुमा॒न्बाण॑इवेषु॒धिम्।
आ वी॒रोऽत्र॑ जायतां पु॒त्रस्ते॒ दश॑मास्यः ॥ २ ॥

2. *Ā te yoniṁ garbha etu pumānbāṇa-iveṣudhim.*
Ā vīro'tra jāyatāṁ putraste daśamāsyaḥ.

Let the living embryo come into your womb and be like an arrow in the quiver, and let the ten month mature bonny brave baby take birth for you here in the home.

पुमांसं पुत्रं जनय तं पुमाननु जायताम् ।
भवासि पुत्राणां माता जातानां जनयाश्च यान् ॥ ३ ॥

3. *Pumāṁsaṁ putraṁ janaya taṁ pumānanu jāyatām. Bhavāsi putrāṇāṁ mātā jātānāṁ janayāśca yān.*

Bear a brave virile son, and after that too let brave virile son be born. Be a proud mother of the brave, of those that are born and of those you would bear.

यानि भद्राणि बीजान्यृषभा जनयन्ति च ।
तैस्त्वं पुत्रं विन्दस्व सा प्रसूर्धेनुका भव ॥ ४ ॥

4. *Yāni bhadrāṇi bījānyṛṣabhā janayanti ca. Taistvaṁ putraṁ vindasva sā prasūrdhenukā bhava.*

Auspicious are the seeds and vitalities of life which fertility herbs produce. With the use of them increase your fertility and bear a brave child. Such as you are, be a fertile woman and a brave mother.

कृणोमि ते प्राजापत्यमा योनिं गर्भ एतु ते । विन्दस्व त्वं पुत्रं नारि यस्तुभ्यं शमसच्छमु तस्मै त्वं भव ॥ ५ ॥

5. *Kṛṇomi te prājāpatyamā yoniṁ garbha etu te. Vindasva tvaṁ putraṁ nāri yastubhyaṁ śamasacchamu tasmai tvaṁ bhava.*

O woman, I create fertility and motherly potential for you in your system. Let the living embryo be in your womb. Be blest with a son who may be a boon for peace and joy for you, and for him, you too be the mother of peace and joy for his soul.

यासां द्यौष्पिता पृथिवी माता समुद्रो मूलं वीरुधां बभूव।
तास्त्वा पुत्रविद्यायै दैवीः प्रावन्त्वोषधयः ॥ ६ ॥

6. *Yāsāṁ dyauṣpitā pṛthivī mātā samudro mūlaṁ vīrudhāṁ babhūva. Tāstvā putravidyāya daivīḥ prāvantvoṣadhayaḥ.*

Those herbs of which the sun, the light of heaven, and the self-refulgent Lord Supreme is the father, and the earth is the mother, and the sea and the cosmic ocean is the root, may those divine herbs bless you, protect you and increase your fertility to get brave progeny.

Kanda 3/Sukta 24 (Samrddhi, Abundance)

Prajapati, Vanaspati Devata, Bhrgu Rshi

पयस्वतीरोषधयः पयस्वन्मामकं वचः।
अथो पयस्वतीनामा भरेऽहं सहस्रशः ॥ १ ॥

1. *Payasvatīroṣadhayaḥ payasvanmāmakaṁ vacaḥ. Atho payasvatīnāmā bhare'haṁ sahasraśaḥ.*

Exuberant succulant are the herbs with honeyed life energy, so sweet and full of life's essence be my word. And I pray I may bear the honey sweets of the milk of life a thousand ways.

वेदाहं पयस्वन्तं चकारं धान्यं ∫बहु। संभृत्वा नाम यो देवस्तं वयं हवामहे योयो अयज्वनो गृहे ॥ २ ॥

2. *Vedāhaṁ payasvantaṁ cakāra dhānyaṁ bahu. Saṁbhṛtvā nāma yo devastaṁ vayaṁ havāmahe yoyo ayajvano gṛhe.*

I know that exuberant divine power which

creates abundant food and lush green fields of corn waving and overflowing with the milk of life, and which bears and brings all that which is in the house of the unyajnic person too. That superabundant and generous power we invoke and worship.

इमा याः पञ्च प्रदिशो मानवीः पञ्च कृष्टयः ।
वृष्टे शापं नदीरिवेह स्फातिं समावहान् ॥ ३ ॥

3. *Imā yāḥ pañca pradiśo mānavīḥ pañca kṛṣṭayaḥ.*
Vṛṣṭe śāpaṁ nadīriveha sphātiṁ samāvahān.

Let all these five quarters of earth and space, and these five classes of humanity settled and working create and bring about abundance and prosperity as showers of rain bring about floods of rivers and the curse of drought is no more.

उदुत्सं शतधारं सहस्रधारमक्षितम् ।
एवास्माकेदं धान्यं सहस्रधारमक्षितम् ॥ ४ ॥

4. *Udutsaṁ śatadhāraṁ sahasradhāramakṣitam.*
Evāsmākedaṁ dhānyaṁ sahasradhāramakṣitam.

And let this food, wealth and prosperity of ours, dynamic and flowing in a thousand streams, be abundant and inexhaustible as the perennial oceanic cloud of space vapours is, raining in a hundred and thousand showers.

शतहस्त समाहर सहस्रहस्त सं किर ।
कृतस्य कार्यस्य चेह स्फातिं समावह ॥ ५ ॥

5. *Śatahasta samāhara sahasrahasta saṁ kira.*
Kṛtasya kārya sya ceha sphātiṁ samāvaha.

Hundred - handed, bring in, collect. Thousand-handed, pour out, distribute, give. Of the done, and of what is to be done, of actual and potential, current and possible, create overflowing abundance.

तिस्रो मात्रा॑ गन्ध॒र्वाणा॒ं चत॑स्रो गृ॒हप॑त्न्याः ।
तासा॒ं या स्फा॑ति॒मत्त॑मा॒ तया॑ त्वा॒भि मृ॑शामसि ॥ ६ ॥

6. *Tisro mātrā gandharvāṇāṁ catasro gṛha-patnyāḥ. Tāsāṁ yā sphātimattamā tayā tvābhi mṛśāmasi.*

Three parts of the national production and income belong to the Gandharvas, departments of earth and the environment, defence and administration, and culture and education of the nation, four parts belong to the ladies of the homes for upkeep and maintenance of the house and the family. Of these seven parts of the production, income and distribution, whatever is the best and most profitable way for the nation, we, the Executive-in-Council, provide for you.

उ॒पो॒हश्च॑ समू॒हश्च॑ क्ष॒त्तारौ॑ ते प्रजापते ।
ताव॒हा व॑हतां स्फा॒तिं ब॒हुं भू॒मान॒मक्षि॑तम् ॥ ७ ॥

7. *Upohaśca samūhaśca kṣattārau te prajāpate. Tāvihā vahatāṁ sphātiṁ bahuṁ bhūmānama-kṣitam.*

O Prajapati, supreme ruler and protector of the earth and her children, Upoha and Samuha, Yoga and Kshema, collection and managemant, income and expenditure including reserve and disbursement, these two are the main departments of governance and administration. May these two bring you great, abundant

and undiminishing value and return for the nation's economy and progress.

Kanda 3/Sukta 25 (Love and Passion: Fidelity)

Kama, Mitra-Varuna Devatah, Bhrgu Rshi

This sukta begins with the voice of passion, violent passion indeed (verses 1-3). Verses 4-6 are the call of reason for canalisation of passion into love for fulfilment with balance and settlement into the sacred state of marriage and family life. In fact hymns from 21 to 25 form a unit by themselves: 21 celebrates various forms of fire and energy including sex and love and ends with the word 'ashishamam', 'I have pacified the fire', the aids are given in verse 10. There can be no achievement in life without the passion to work and achieve (22). In family life, the man and wife, both in unison, live, love, work for fulfilment and look forward to achieve continuity and futurity through progeny. Hence sukta 23 is dedicated to the cure of sterility. Once family life is blest with love, cooperation, happy progeny and promising futurity, you work for prosperity, and that is celebrated in sukta 24 from family level to the ultimate social level. And hymn 25 is dedicated to passion in balance with reason in a state of marital fidelity, a union of nature, society and Dharma.

उत्तुदस्त्वोत्तुदतु मा धृथाः शयने स्वे। इषुः कामस्य या भीमा तया विध्यामि त्वा हृदि॥ १॥

1. *Uttudastvottudatu mā dhṛthāḥ śayane sve.*
Iṣuḥ kāmasya yā bhīmā tayā vidhyāmi tvā hṛdi.

Violent passion shakes you up. You would not be at peace in your own comfortable bed: no sleep. The

arrow of love which is devouring ferociously, with that I pierce and dig into your heart.

आधीपर्णां कामशल्यामिषुं सङ्कल्पकुल्मलाम्।
तां सुसंनतां कृत्वा कामो विध्यतु त्वा हृदि॥ २॥

2. *Ādhīparṇāṁ kāmaśalyāmiṣuṁ saṅkalpakulmalām. Tāṁ sasaṁnatāṁ kṛtvā kāmo vidhyatu tvā hṛdi.*

Having put on the bow the arrow sharpened with desire, winged with shooting pain, fatally aimed and pointed, the bow string stretched to the optimum, let love tear through your heart.

या प्लीहानं शोषयंति कामस्येषुः सुसंनता।
प्राचीनपक्षा व्यो ष्णा तया विध्यामि त्वा हृदि॥ ३॥

3. *Yā plīhānaṁ śoṣayati kāmasyeṣuḥ susaṁnatā. Prācīnapakṣā vyo ṣā tayā vidhyāmi tvā hṛdi.*

The arrow of passion aimed and pointed with fatal wings for the target is burning and blood sucking, which scorches up the last drop of blood in the liver and spleen. With that I pierce your heart through and through.

शुचा विद्धा व्यो षया शुष्कास्याभि सर्प मा।
मृदुर्निमन्युः केवली प्रियवादिन्यनुव्रता ॥ ४॥

4. *Śucā viddhā vyo ṣayā śuṣkāsyābhi sarpa mā. Mṛdurnimanyuḥ kevalī priyavādinyanuvratā.*

O love lorn maiden, afflicted with burning fiery passion, your lips parched and mouth dry, soft and sweet of manner and speech, free from anger and pride,

attached to my sole love, come vow bound to me and join in the sacramental bond of matrimony.

आजामि त्वाजन्या परि मातुरथो पितुः।
यथा मम क्रतावसो मम चित्तमुपायसि ॥ ५ ॥

5. *Ājāmi tvājanyā pari māturatho pituḥ.*
Yathā mama kratāvaso mama cittamupāyasi.

Bound in wedlock with you, O loving maiden, I take you and lead you away from your mother and father so that you may be one with me in the holy performance of our sacred duties and one in heart and soul with me.

व्य ँस्यै मित्रावरुणौ हृदश्चित्तान्यस्यतम्।
अथैनामक्रतुं कृत्वा ममैव कृणुतं वशे ॥ ६ ॥

6. *Vya syai mitrāvaruṇau hṛdaścittānyasyatam.*
Athainmāmakatuṁ kṛtvā mamaiva kṛṇutaṁ vaśe.

O Mitra and Varuna, lord of love and judgement, divinities of loyalty and sound discretion, for her sake, cast off all other interests from her heart and mind, and having freed her from all other interests, let her accept only my love and home.

Kanda 3/Sukta 26 (Divine Protection, and Progress)

Devatah Mantrawise, Atharva Rshi

ये ३ꣳस्यां स्थ प्राच्यां दिशि हेतयो नाम देवास्तेषां वो अग्निरिषवः। ते नो मृडत ते नोऽधि ब्रूत तेभ्यो वो नमस्तेभ्यो वः स्वाहा ॥ १ ॥

1. *Ye' syāṁ stha prācyāṁ diśi hetayo nāma devāsteṣāṁ vo agniriṣavaḥ. Te no mṛḍata te no'dhi brūta tebhyo vo namastebhyo vaḥ svāhā.*

O Devas, divine powers natural and human, who abide upfront in the east direction, your name and identity in action being 'hetis', thunderbolt and thunderous voice, your arrows being fiery energy, Agni, the light of truth, the voice that enlightens, inspires and overwhelms, pray be kind and gracious to us, speak to us. Honour and salutations to you in homage in truth of thought, word and deed!

ये ३स्यां स्थ दक्षिणायां दिश्य ऽ विष्यवो नाम देवास्तेषां वः काम इषवः। ते नो मृडत ते नोऽधि ब्रूत तेभ्यो वो नमस्तेभ्यो वः स्वाहा॥ २॥

2. *Ye' syāṁ stha dakṣiṇāyāṁ diśya viṣyavo nāma devāsteṣāṁ vaḥ kāma iṣavaḥ. Te no mṛḍata te no'dhi brūta tebhyo vo namastebhyo vaḥ svāhā.*

O Devas who abide on the right in the southern quarter, your name in action and identity being 'Avishyus', eager to defend and protect, your arrows being love and desire to see us grow and advance, pray be kind and gracious to us, speak to us. Honour and salutations to you in homage in truth of thought, word and deed!

ये ३स्यां स्थ प्रतीच्यां दिशि वैराजा नाम देवास्तेषां व आप इषवः। ते नो मृडत ते नोऽधि ब्रूत तेभ्यो वो नमस्तेभ्यो वः स्वाहा॥ ३॥

3. *Ye' syāṁ stha pratīcyāṁ diśi vairājā nāma devāsteṣāṁ va āpa iṣavaḥ. Te no mṛḍata te no'dhi brūta tebhyo vo namastebhyo vaḥ svāhā.*

O Devas who abide at the back in the western quarter, your name in action and essence being 'Vairajas', the radiant, your arrows being Apah, waters, holy actions for peace and enlightenment, pray be kind and gracious to us, speak to us. Honour and salutations to you in homage in truth of thought, word and deed!

ये ३स्यां स्थोदीच्यां दिशि प्रविध्यन्तो नाम देवास्तेषां वो वात इषवः। ते नो मृडत ते नोऽधि ब्रूत तेभ्यो वो नमस्तेभ्यो वः स्वाहा॥ ४॥

4. *Ye' syāṁ sthodīcyāṁ diśi pravidhyanto nāma devāsteṣāṁ vo vāta iṣavaḥ. Te no mṛḍata te no'dhi brūta tebhyo vo namastebhyo vaḥ svāhā.*

O Devas who abide on the left in the northern quarter, your name in action and essence being 'Pravidhyantah', sharp shooters and transfixers, your arrows being 'vatah' wind shear missiles, pray be kind and gracious to us, speak to us, never fail to communicate. Honour and salutation to you in homage in truth of thought, word and deed!

ये ३स्यां स्थ ध्रुवायां दिशि निलिम्पा नाम देवास्तेषां व ओषधीरिषवः। ते नो मृडत ते नोऽधि ब्रूत तेभ्यो वो नमस्तेभ्यो वः स्वाहा॥ ५॥

5. *Ye' syāṁ stha dhruvāyāṁ diśi nilimpā nāma devāsteṣāṁ va oṣadhīriṣavaḥ. Te no mṛḍata te no'dhi brūta tebhyo vo namastebhyo vaḥ svāhā.*

O Devas who abide below in the nether quarter, your name, action and identity in the essence being 'Nilimpas', stationed and fixed, your equipment being 'oshadhayah', herbs, sanatives and food, pray be kind

and gracious to us, keep on speaking to us, never fail to communicate. Honour and salutations to you in homage in truth of thought, word and deed!

ये ३॒स्यां स्थोर्ध्वायां दि॒श्यव॑स्वन्तो॒ नाम॑ दे॒वास्तेषां वो॒ बृह॒स्पति॒रिष॑वः। ते नो॑ मृडत॒ ते नोऽधि॑ ब्रूत॒ तेभ्यो॑ वो॒ नम॒स्तेभ्यो॑ व॒ः स्वाहा॑॥ ६॥

6. *Ye' syāṁ sthordhvāyāṁ diśyavasvanto nāma devāsteṣāṁ vo bṛhaspatiriṣavaḥ. Te no mṛḍata te no'dhi brūta tebhyo vo namastebhyo vaḥ svāhā.*

O Devas who abide on the heights above in the upper quarters, your name, action and comprehensive essence being 'Avasvantah', all-over protectors as total cover, your weapon and power being 'Brhaspati', supreme commander, pray be kind and gracious to us, speak to us for total security. Honour and salutations to you in homage in truth of thought, word and deed!

Kanda 3/Sukta 27 (Protective ircle of Divine Powers)

Agni and others Devatah, Atharva Rshi

प्राची॒ दिग॒ग्निर॑धि॒पति॑र॒सितो॑ र॒क्षि॒तादि॒त्या इष॑वः। तेभ्यो॒ नमोऽधि॑पतिभ्यो॒ नमो॑ रक्षि॒तृभ्यो॒ नम॒ इषु॑भ्यो॒ नम॑ एभ्यो अस्तु। यो ३॒स्मान्द्वेष्टि॒ यं व॒यं द्वि॒ष्मस्तं वो॒ जम्भे॑ दध्मः॥ १॥

1. *Prācī digagniradhipatirasito rakṣitāditya iṣavaḥ. Tebhyo namo'dhipatibhyo namo rakṣitṛbhyo nama iṣubhyo nama ebhyo astu. Yo' smāndveṣṭi yaṁ vayaṁ dviṣmastaṁ vo jambhe dadhmaḥ.*

Agni, lord of light and omniscience, is the ruling lord and guardian spirit upfront of the eastern quarter,

protecting us against darkness, evil and ignorance, his arrows, protective powers, being sun-rays and the Aditya pranas. Honour and adoration to all of them! Worship and prayers to the ruling lord, salutations to the protective powers, honour and admiration to the arrows, praise and admiration for all these. O lord, whoever bears hate and jealousy toward us, or whoever we hate and reject, all that we deliver unto your divine justice.

दक्षि॑णा॒ दिगिन्द्रोऽधि॑पति॒स्तिर॑श्चिराजी रक्षि॒ता पि॒तर॒ इष॑वः। तेभ्यो॒ नमोऽधि॑पतिभ्यो॒ नमो॑ रक्षि॒तृभ्यो॒ नम॒ इषु॑भ्यो॒ नम॑ एभ्यो अस्तु। यो॒३॒॑स्मान्द्वेष्टि॒ यं व॒यं द्वि॒ष्मस्तं वो॒ जम्भे॑ दध्मः॥ २॥

2. *Dakṣiṇā digindro'dhipatistiraścirājī rakṣitā pitara iṣavaḥ. Tebhyo namo'dhipatibhyo namo rakṣitṛbhyo nama iṣubhyo nama ebhyo astu. Yo'smāndveṣṭi yaṁ vayaṁ dviṣmastaṁ vo jambhe dadhmaḥ.*

On the right in the southern quarter, Indra, mighty controller of all crooked forces of the world, is the ruling lord and guardian spirit, his arrows being Pitr pranas and the light of knowledge and senior wisdom. Honour and adoration to all of them! Homage and worship to the ruling lord, homage and service to the protectors, honour and reverence to the arrows, homage and reverence to all these. O lord, whoever bears hate and jealousy toward us, and whoever or whatever we hate to suffer, all that we deliver unto your divine justice.

प्र॒तीची॒ दिग्वरु॑णोऽधि॑पति॒ः पृदा॑कू रक्षि॒तान्न॒मिष॑वः। तेभ्यो॒ नमोऽधि॑पतिभ्यो॒ नमो॑ रक्षि॒तृभ्यो॒ नम॒ इषु॑भ्यो॒ नम॑ एभ्यो अस्तु। यो॒३॒॑स्मान्द्वेष्टि॒ यं व॒यं द्वि॒ष्मस्तं वो॒ जम्भे॑ दध्मः॥ ३॥

3. *Pratīcī digvaruṇo'dhipatiḥ pṛdākū rakṣitānnamiṣavaḥ. Tebhyo namo'dhipatibhyo namo rakṣitṛbhyo nama iṣubhyo nama ebhyo astu. Yo'smāndveṣṭi yaṁ vayaṁ dviṣmastaṁ vo jambhe dadhmaḥ.*

At the back in the western quarter, Varuna, mighty controller of all poisonous forces of the world, is the ruling lord and guardian spirit, his arrows being food and immunity. Honour and adoration to all of them! Homage and worship to the ruling lord, homage and service to the protectors, honour and reverence to the arrows, homage to all these. O lord, whoever bears hate and jealousy toward us, and whoever or whatever we hate to suffer, all that we deliver unto your divine justice.

उदीची दिक्सोमोऽधिपतिः स्वजो रक्षिताशनिरिषवः। तेभ्यो नमोऽधिपतिभ्यो नमो रक्षितृभ्यो नम इषुभ्यो नम एभ्यो अस्तु। यो ३स्मान्द्वेष्टि यं वयं द्विष्मस्तं वो जम्भे दध्मः॥ ४॥

4. *Udīcī diksomo'dhipatiḥ svajo rakṣitāśaniriṣavaḥ. Tebhyo namo'dhipatibhyo namo rakṣitṛbhyo nama iṣubhyo nama ebhyo astu. Yo'smāndveṣṭi yaṁ vayaṁ dviṣmastaṁ vo jambhe dadhmaḥ.*

On the left in the northern quarter, Soma, lord eternal, self-existent controller of self-created negativities is the ruling lord and guardian spirit, his arrows being electric currents of cosmic force. Homage and adoration to all of them. Homage of worship to the ruling lord, homage and service to the protectors, honour and reverence to the arrows, homage and reverence to all these. O lord, whoever hates us or whoever we hate

to suffer, all that we deliver unto your divine justice.

ध्रुवा दिग्विष्णुरधिपतिः कल्माषग्रीवो रक्षिता वीरुध इषवः। तेभ्यो नमोऽधिपतिभ्यो नमो रक्षितृभ्यो नम इषुभ्यो नम एभ्यो अस्तु। यो३स्मान्द्वेष्टि यं वयं द्विष्मस्तं वो जम्भे दध्मः॥ ५॥

5. *Dhruvā digviṣṇuradhipatiḥ kalmāṣagrīvo rakṣitā vīrudha iṣavaḥ. Tebhyo namo'dhipati-bhyo namo rakṣitṛbhyo nama iṣubhyo nama ebhyo astu. Yo'smāndveṣṭi yaṁ vayaṁ dviṣmastaṁ vo jambhe dadhmaḥ.*

Netherward in the lower quarters, Vishnu, all pervasive lord of yajna, is the ruling guardian spirit, controller of greenery, his arrows being herbs and trees. Homage to all of them. Worship to the ruling lord, homage to the protectors, to the arrows, to all of these. O lord, whoever hates us, whoever we hate to suffer, all that we deliver unto your divine justice.

ऊर्ध्वा दिग्बृहस्पतिरधिपतिः श्वित्रो रक्षिता वर्षमिषवः। तेभ्यो नमोऽधिपतिभ्यो नमो रक्षितृभ्यो नम इषुभ्यो नम एभ्यो अस्तु। यो३स्मान्द्वेष्टि यं वयं द्विष्मस्तं वो जम्भे दध्मः॥ ६॥

6. *Ūrdhvā digbṛhaspatiradhipatiḥ śvitro rakṣitā varṣamiṣavaḥ. Tebhyo namo'dhipatibhyo namo rakṣitṛbhyo nama iṣubhyo nama ebhyo astu. Yo'smāndveṣṭi yaṁ vayaṁ dviṣmastaṁ vo jambhe dadhmaḥ.*

Upward in the higher quarters, Brhaspati, lord of infinity, saviour against drought and desert of life, is

the ruler and guardian spirit, his arrows being rain and grace. Homage to all of them. Worship to the ruling lord, homage to the protectors, to the arrows, to all of these. O lord, whoever hates us, whoever we hate to suffer, all that we deliver unto your divine justice.

Kanda 3/Sukta 28 (Observance of Divine Law)

Yamini Devata, Brahma Rshi

Yamini is the law and process of life's evolution. Where the law and the process are violated, progress stops, the movement turns downwards. There is a time and season for every thing in nature, violate the time and season and the thing ends up in nothing.

एकैकयैषा सृष्ट्या सं बभूव यत्र गा असृजन्त भूतकृतो विश्वरूपाः। यत्र विजायते यमिन्यपर्तुः सा पशून्क्षिणाति रिफती रुशती॥ १॥

1. *Ekaikayaiṣā sṛṣṭyā saṁ babhūva yatra gā asṛjanta bhūtakṛto viśvarūpāḥ. Yatra vijāyate yaminya-partuḥ sā paśūnkṣiṇāti riphatī ruśatī.*

This universe has come into existence by the creation and evolution of things one by one. In here, the creator of things has created all things and forms through the process of the law of universal evolution. Where the process is disturbed, it goes against the law, violates the time and season, and the violation leads to destruction, hurting and injuring humans and animals alike. (This mantra is a warning against the human violation of the earth and its environment.)

एषा पशून्त्सं क्षिणाति क्रव्याद्भूत्वा व्यद्वरी।
उतैनां ब्रह्मणे दद्यात्तथा स्योना शिवा स्यात्॥ २॥

2. *Eṣā paśūntsaṁ kṣiṇāti kravyādbhūtvā vyadvarī.*
Utaināṁ brahmaṇe dadyāttathā syonā śivā syāt.

This process, of negative character, grows cruel and omnivorous, and it destroys humans and animals alike. Hence people should refer this counter-evolution back to the Veda and the divine law of evolution, because this way only would the process be positive, auspicious and blissful once again.

शि॒वा भ॑व॒ पुरु॑षेभ्यो॒ गोभ्यो॒ अश्वे॑भ्यः शि॒वा।
शि॒वास्मै सर्व॑स्मै॒ क्षेत्रा॑य शि॒वा न॑ इ॒हैधि॑॥ ३॥

3. *Śivā bhava puruṣebhyo gobhyo aśvebhyaḥ śivā.*
Śivāsmai sarvasmai kṣetrāya śivā na ihaidhi.

O divine process of evolution, Yamini, be good and auspicious to humanity, good and kind to cows and horses, good and auspicious to this entire area of the earth, be good and gracious to us all here in our earthly home, be here with us all time, all seasons.

इ॒ह पुष्टि॑रि॒ह रस॑ इ॒ह स॒हस्र॑सातमा भव।
प॒शून्य॑मिनि पोषय॥ ४॥

4. *Iha puṣṭiriha rasa iha sahasrasātamā bhava.*
Paśūnyamini poṣaya.

O Yamini, when you are here with us all time, all seasons, then growth is here, nectar joy and flavour of life is here, a thousandfold of wealth and victory. Be the giver of thousand gifts. O Yamini, give life and nourishment to all living beings.

यत्रा॑ सु॒हार्दः॑ सु॒कृतो॒ मद॑न्ति वि॒हाय॒ रोग॑ं त॒न्व॑१॑ः स्वायाः॑।
तं लो॒कं य॒मिन्य॑भि॒संब॑भूव॒ सा नो॒ मा हिं॑सीत्पुरु॒षान्प॒-
शूंश्च॑॥ ५॥

5. *Yatrā suārdaḥ sukṛto madanti vihāya rogaṁ tanvaḥ svāyāḥ. Taṁ lokaṁ yaminyabhisaṁbabhūva sā no mā hiṁsītpuruṣānpaśūnśca.*

Where people are good at heart, noble and pious of action, and where they reside and rejoice, having banished all their physical ailments, there surely, Yamini has come, joined and blest the people. May Yamini, spirit of the divine law of nature, never hurt us, humans and animals all.

यत्रा॑ सु॒हार्दा॑ सु॒कृता॑मग्निहोत्र॒हुता॑ यत्र॑ लो॒कः। तं लो॒कं य॒मिन्य॑भि॒संब॑भूव॒ सा नो॒ मा हिं॑सी॒त्पुरु॑षान्प॒शूंश्च॑॥ ६॥

6. *Yatrā suhārdāṁ sukṛtāmagnihotrahutāṁ yatra lokaḥ. Taṁ lokaṁ yaminyabhisaṁbabhūva sā no mā hiṁsītpuruṣānpaśūnśca.*

Wherever in the land people are good at heart, dedicated to noble action and committed to the performance of agni-hotra, there, for sure, Yamini loves to abide with the people in unison. We pray, may this divine spirit of nature's law, evolution and human progress never forsake us, never hurt us, our people or our animals.

Kanda 3/Sukta 29 (Taxation, Development, Administration)

Shitipad, Avi, Kama, Bhumi Devatah, Uddalaka Rshi

यद्राजा॑नो वि॒भज॑न्त इ॒ष्टापू॑र्तस्य॑ षोड॒शं य॒मस्या॒मी स॑भा॒सदः॑। अवि॒स्तस्मा॒त्प्र मु॑ञ्चति द॒त्तः शि॑ति॒पात्स्व॒धा॥ १॥

1. *Yadrājāno vibhajanta iṣṭāpūrtasya ṣoḍaśaṁ yamasyāmī sabhāsadaḥ. Avistasmātpra muñcati dattaḥ śitipātsvadhā.*

When the councillors of the ruling president of the nation, who carry on the administration, receive and allocate one sixteenth of the national income from Purtta, the usual, and Ishta, special, resources such as agriculture and industry, under different heads, then the ruler who rules and protects the nation, having been given that financial power, essential, white and self-supportive, releases those funds for the purposes decided and provides freedom to the people from want and worry.

सर्वान्कामान्पूरयत्याभवन्प्रभवन्भवन्।
आकूतिप्रोऽ विर्दत्तः शितिपान्नोप दस्यति॥ २॥

2. *Sarvānkāmānpūrayatyābhavanprabhan-bhavan.*
Ākūtipro'virdattaḥ śitipānnopa dasyati.

The tax money, paid and allocated, white, essential and protective-promotive, helps fulfill all plans and projects of the nation, current, completive, and projected including contingent and emergent ones, according to the intentions and resolutions of the people, and neither fails to achieve the goal nor causes disruption of the plans for want of resources.

यो ददाति शितिपादमविं लोकेन संमितम्। स नाकमभ्या-
रोहति यत्र शुल्को न क्रियते अबलेन बलीयसे॥ ३॥

3. *Yo dadāti śitipādamaviṁ lokena saṁmitam. Sa nākamabhyārohati yatra śulko na kriyate abalena balīyase.*

Whoever gives his part of the national-saving and protective-promotive contribution jointly agreed and approved by the people rises to that happy position

of self-settlement and social cohesion where no forced payment in money or labour is to be made by the poor to the rich and the powerful. (This state of the voluntary performance of one's duty at the level of the citizens, administrators and even the ruler is that state of being and governance where the weaker sections of the community would have exemptions and freedoms otherwise rare in an establishment of selfish nature. Exemptions, safeguards and freedoms duly structured and provided are an essential part of a happy political economy.)

पञ्चा॑पूपं शिति॒पाद्र॒मविं लो॒केन॒ संमि॑तम्।
प्र॒दा॒तोप॑ जीवति पितॄ॒णां लो॒केऽक्षि॑तम्॥ ४॥

4. *Pañcāpūpaṁ śitipādamaviṁ lokena saṁmitam.*
Pradātopa jīvati piṝṇāṁ loke'kṣitam.

The voluntary giver of his national-saving, protective-promotive contribution, agreed and approved by the people, meant for the sustenance and advancement of a five-community vibrant nation lives happy, free from worry and violence in the land of his forefathers.

पञ्चा॑पूपं शिति॒पाद्र॒मविं लो॒केन॒ संमि॑तम्।
प्र॒दा॒तोप॑ जीवति सूर्यामा॒सयो॒रक्षि॑तम्॥ ५॥

5. *Pañcāpūpaṁ śitipādamaviṁ lokena saṁmitam.*
Pradātopa jīvati sūryāmāsayorakṣitam.

The voluntary giver of his national-saving, protective-promotive contribution, agreed and approved by the people, meant for the sustenance and advancement of a five-community vibrant nation lives

happy, free from worry and violence in the land illumined by the sun and beatified by the moon where days are bright and nights are soothing and peaceful.

इरे॑व॒ नोप॑ दस्यति समु॒द्रइ॑व॒ पयो॑ म॒हत्।
दे॒वौ स॑वा॒सिना॑विव शिति॒पान्नोप॑ दस्यति॥ ६॥

6. *Ireva nopa dasyati samudra-iva payo mahat.*
Devau savāsināviva śitipānnopa dasyati.

Firm as earth and deep as unfathomable sea of inexhaustible waters, such a man (ruler as well as citizen doing his duty) fears no fall. The nation of ruler and people, both united as twin divine Ashvins or as prana and apana energies of the living system, fears no fall while the two sustain the mother land against all possible negativities.

क इ॒दं कस्मा॑ अदा॒त्काम॒ः कामा॑यादात्। कामो॑ दा॒ता काम॑ः प्रतिग्रही॒ता काम॑ः समु॒द्रमा वि॑वेश। कामे॑न त्वा॒ प्रति॑ गृह्णामि॒ काम॒ैतत्ते॑॥ ७॥

7. *Ka idaṁ kasmā adātkāmaḥ kāmāyādāt. Kāmo dātā kāmaḥ pratigrahītā kāmaḥ samudramā viveśa. Kāmena tvā prati gṛhṇāmi kāmaitatte.*

Who gives this homage of contribution? To whom? For what? It is love that gives. To love, for love, it gives. Love is the giver. Love is the receiver. It is love that enters and rolls in the ocean of existence.

And so says the mother earth: I receive you and welcome you with love. It is all a play of divine love, it is all for you, O man, child of Divinity.

भूमिष्ट्वा प्रति गृह्णात्वन्तरिक्षमिदं महत् । माहं प्राणेन मात्मना मा प्रजया प्रतिगृह्य वि राधिषि ॥ ८ ॥

8. *Bhūmiṣṭvā prati gṛhṇātvantarikṣamidaṁ mahat. Māhaṁ prāṇena mātmanā mā prajayā pratigṛhya vi rādhiṣi.*

The Benediction: May the earth receive you with love. May this expansive space receive you with love. The Promise: O Lord, let me, never by prana, never by soul, never by my people, transgress the bond of love. Having been received by earth and space, having received this cherished gift of life, let me never transgress the bond of piety.

(The bond is between the ruler and the people at the earthly level. The bond is between the Creator and the creature at the spiritual level.)

Kanda 3/Sukta 30 (Love and Unity)

Chandrama Devata, Atharva Rshi

सहृदयं सांमनस्यमविद्वेषं कृणोमि वः ।
अन्यो अन्यमभि हर्यत वत्सं जातमिवाघ्न्या ॥ १ ॥

1. *Sahṛdayaṁ sāṁmanasyamavidveṣaṁ kṛṇomi vaḥ. Anyo anyamabhi haryata vatsaṁ jātamivāghnyā.*

I create you as a community with love at heart, unity of mind and freedom from hate and jealousy. Let everyone love everyone and all others as the sacred, inviolable mother cow loves and caresses the new born baby calf.

अनुव्रतः पितुः पुत्रो मात्रा भवतु संमनाः ।
जाया पत्ये मधुमतीं वाचं वदतु शन्तिवाम् ॥ २ ॥

2. *Anuvrataḥ pituḥ putro mātrā bhavatu saṁmanāḥ.*
Jāyā patye madhumatīṁ vācaṁ vadatu śantivām.

Let son be dedicated to father, one at heart and in mind, and with mother, in love and loyalty to family values and tradition. Let wife speak to husband in words sweet as honey conducive to love and peace in the family.

मा भ्राता॒ भ्रातरं॒ द्विक्ष॒न्मा स्वसा॑रमु॒त स्वसा॑।
स॒म्यञ्चः॒ सव्र॑ता भू॒त्वा वाचं॑ वदत भ॒द्रया॑॥ ३॥

3. *Mā bhrātā bhrātaraṁ dvikṣanmā svasāramuta svasā. Samyañcaḥ savratā bhūtvā vācaṁ vadata bhadrayā.*

Let not brother hate brother nor sister hate sister. Let all, united in love and cooperation, dedicated to common values and like ideals, speak with language conducive to the realisation of common and universal good.

येन॑ दे॒वा न वि॒यन्ति॒ नो च॑ विद्विष॒ते॑ मि॒थः।
तत्कृ॑ण्मो॒ ब्रह्म॑ वो गृ॒हे सं॒ज्ञानं॒ पुरु॑षेभ्यः॥ ४॥

4. *Yena devā na viyanti no ca vidviṣate mithaḥ.*
Tatkṛṇmo brahma vo gṛhe saṁjñānaṁ puruṣebhyaḥ.

That noble knowledge and awareness, and that state of divine peace and piety, do we create in your homes for people by virtue of which noble people do not fall apart, nor do they mutually oppose, nor treat each other with hate and jealousy.

ज्यायस्वन्तश्चित्तिनो मा वि यौष्ट संराधयन्तः सधुराश्चरन्तः। अन्यो अन्यस्मै वल्गु वदन्त एत सध्रीचीनान्वः संमनसस्कृणोमि ॥ ५ ॥

5. *Jyāyasvantaścittino mā vi yauṣṭa saṁrādhayantaḥ sadhurāścarantaḥ. Anyo anyasmai valgu vadanta eta sadhrīcīnānvaḥ saṁmasaskṛṇomi.*

Even though excelling and surpassing one another, stay united at heart, all of equal mind. Never disunite, never separate, go on, achieve the goal, bearing social responsibilities together, moving like spokes of the wheel on the centre axle. Go forward calling and exhorting one another with words of love and encouragement. I have created you all and join you all as one community, one at heart, one in mind as one nation, one family.

समानी प्रपा सह वोऽन्नभागः समाने योक्त्रे सह वो युनज्मि। सम्यञ्चोऽग्निं सपर्यतारा नाभिमिवाभितः ॥ ६ ॥

6. *Samānī prapā saha vo'nnabhāgaḥ samāne yoktre saha vo yunajmi. Samyañco'gniṁ saparyatārā nābhimivābhitaḥ.*

Let your water centre be one in common, let your food be one in common and shared. I bind you all together in one common, comprehensive bond of spirit. Serve only one fire, the same one in yajna together like the spokes wheeling round one hub at the centre.

सध्रीचीनान्वः संमनसस्कृणोम्येकश्नुष्टीन्त्संवननेन सर्वान्। देवाइवामृतं रक्षमाणाः सायंप्रातः सौमनसो वो अस्तु ॥ ७ ॥

7. *Sadhrīcīnānvaḥ saṁmanasaskṛṇomyekaśnuṣṭīntsaṁvananena sarvān. Devā-ivāmṛtaṁ rakṣamāṇāḥ sāyaṁprātaḥ saumanaso vo astu.*

The Benediction: I join you all in one common love with one common loyalty as one community under one command, working together in unison with one heart and mind. Like brilliant, illuminative, generous and creative divinities protecting and promoting the nectar spirit of life's joy, be all of you happy at heart day and night, celebrating the joyous unity of life.

Kanda 3/Sukta 31 (Freedom from Negativity)

Papmaha Devata, Brahma Rshi

वि देवा जरसावृतन्वि त्वमग्ने अरात्या ।
व्यहं सर्वेण पाप्मना वि यक्ष्मेण समायुषा ॥ १ ॥

1. *Vi devā jarasāvṛtanvi tvamagne arātyā. Vyahaṁ sarveṇa pāpmanā vi yakṣmeṇa samāyuṣā.*

Let Devas, brilliant, illuminative, generous creative powers in humanity be free from decrepitude O Agni, man of brilliance and enthusiasm, keep away from meanness and niggardliness. Let me be far away from all sin. Let me be free from cancer and consumption, let me be happy with good health and long age.

व्यार्त्या पवमानो वि शक्रः पापकृत्यया ।
व्यहं सर्वेण पाप्मना वि यक्ष्मेण समायुषा ॥ २ ॥

2. *Vyārtyā pavamāno vi śakraḥ pāpakṛtyayā. Vyahaṁ sarveṇa pāpmanā vi yakṣmeṇa samāyuṣā.*

Let the pious and pure be free from suffering

and adversity. Let the powerful keep away from evil doing. let me be free from cancer and consumption, and happy with good health and long age, free from all sin.

वि ग्राम्याः पशव आरण्यैर्व्या ऽपस्तृष्ण्यासरन्।
व्यꣳहं सर्वेण पाप्मना वि यक्ष्मेण समायुषा ॥ ३ ॥

3. *Vi grāmyāḥ paśava āraṇyairvyā pastṛṣṇayāsaran. Vyahaṁ sarveṇa pāpmanā vi yakṣmeṇa samāyuṣā.*

Domestic animals keep away from forest beasts. waters keep away from thirst and drought. Let me be away from sin and disease, happy with good health and long life.

वीꣳमे द्यावापृथिवी इतो वि पन्थानो दिशंदिशम्।
व्यꣳहं सर्वेण पाप्मना वि यक्ष्मेण समायुषा ॥ ४ ॥

4. *Vīꣳme dyāvāpṛthivī ito vi panthāno diśaṁdiśam. Vyahaṁ sarveṇa pāpmanā vi yakṣmeṇa samāyuṣā.*

This heaven and this earth are separate. Various paths go in different directions. Let me too be free from all sin, free from cancer and consumption, and happy with good health and long age.

त्वष्टा दुहित्रे वहतुं युनक्तीतीदं विश्वं भुवनं वि याति।
व्यꣳहं सर्वेण पाप्मना वि यक्ष्मेण समायुषा ॥ ५ ॥

5. *Tvaṣṭā duhitre vahatuṁ yunaktītīdaṁ viśvaṁ bhuvanaṁ vi yāti. Vyahaṁ sarveṇa pāpmanā vi yakṣmeṇa samāyuṣā.*

The father harnesses the chariot to send away

his daughter after marriage and is free from responsibility. This entire universe goes on, each particle being separate. Let me too be away from all sin, free from cancer and consumption, and happy with good health and full long age.

अग्निः प्राणान्त्सं दधाति चन्द्रः प्राणेन संहितः।
व्यहं सर्वेण पाप्मना वि यक्ष्मेण समायुषा॥ ६॥

6. *Agniḥ prāṇāntsaṁ dadhāti candraḥ prāṇena saṁhitaḥ. Vyahaṁ sarveṇa pāpmanā vi yakṣmeṇa samāyuṣā.*

Agni, holds and sustains pranic energies for the system, so is the moon joined with the pranic energies. Let me be free from all sin, free from cancer and consumption, joined with good health and long age.

प्राणेन विश्वतोवीर्यं देवाः सूर्यं समैरयन्।
व्यहं सर्वेण पाप्मना वि यक्ष्मेण समायुषा॥ ७॥

7. *Prāṇena viśvatovīryaṁ devāḥ sūryaṁ samairayan. Vyahaṁ sarveṇa pāpmanā vi yakṣmeṇa samāyuṣā.*

With the force of pranic energies, divine powers of the universe move the all-round mighty sun. May I too, free from all sin, keep off cancer and consumption and be joined with good health and a long full age.

आयुष्मतामायुष्कृतां प्राणेन जीव मा मृथाः।
व्यहं सर्वेण पाप्मना वि यक्ष्मेण समायुषा॥ ८॥

8. *Āyuṣmatāmāyuṣkṛtāṁ prāṇena jīva mā mṛthāḥ. Vyahaṁ sarveṇa pāpmanā vi yakṣmeṇa samāyuṣā.*

O Jiva, living soul, by the energy and inspiration of long-living divine personalities and those divine forces which sustain and strengthen good health and cherished age, keep death away, die not prematurely. Let me be free from all sin, keep off cancer and consumption, and enjoy a long full age with good health.

प्रा॒णेन॑ प्राण॒तां प्राणे॒हैव भ॑व॒ मा मृ॑थाः ।
व्य॒॑हं सर्वे॑ण पा॒प्मना॒ वि यक्ष्मे॑ण॒ समायु॑षा ॥ ९ ॥

9. *Prāṇena prāṇatāṁ praṇehaiva bhava mā mṛthāḥ.*
Vyahaṁ sarveṇa pāpmanā vi yakṣmeṇa samāyuṣā.

O Jiva, living soul, live and breathe by the pranic energy of the divine sources of prana. Live on here, die not too soon. Let me, too, free from all sin, keeping away cancer and consumption, enjoy full age with good health.

उदायु॑षा॒ समायुषोदोष॑धीनां॒ रसे॑न ।
व्य॒॑हं सर्वे॑ण पा॒प्मना॒ वि यक्ष्मे॑ण॒ समायु॑षा ॥ १० ॥

10. *Udāyuṣā samāyuṣodoṣadhīnāṁ rasena.*
Vyahaṁ sarveṇa pāpmanā vi yakṣmeṇa samāyuṣā.

Rise with life energy. Live on with life energy. Live on and rise by the life-giving juice of vital herbs. Let me, too, free from all sin, free from cancer and consumption, enjoy full age with good health.

आ प॒र्जन्य॑स्य वृ॒ष्ट्योद॑स्थाम॒मृता॑ व॒यम् ।
व्य॒॑हं सर्वे॑ण पा॒प्मना॒ वि यक्ष्मे॑ण॒ समायु॑षा ॥ ११ ॥

11. *Ā parjanyasya vṛṣṭyodasthāmāmṛtā vayam. Vyahaṁ sarveṇa pāpmanā vi yakṣmeṇa samāyuṣā.*

Let us live and rise high by the showers of divine rain. Let us rise to immortality beyond death. Let me, too, be free from all sin. Let me be free from cancer and consumption. Let me enjoy a long full age with good health.

॥ इति तृतीयं काण्डम् ॥

KANDA-4

Kanda 4/Sukta 1

Vena, Brhaspati, Aditya Devata, Vena Rshi

ब्रह्म॑ जज्ञा॒नं प्र॑थ॒मं पु॒रस्ता॒द्वि सी॑म॒तः सु॒रुचो॑ वे॒न आ॑वः।
स बु॒ध्न्या॑ उप॒मा अ॑स्य वि॒ष्ठाः स॒तश्च॒ योनि॒मस॑तश्च॒ वि वः॥ १॥

1. *Brahma jajñānaṁ prathamaṁ purastādvi sīmataḥ suruco vena āvaḥ. Sa budhnyā upamā asya viṣṭhāḥ sataśca yonimasataśca vi vaḥ.*

The loving, faithful, visionary sage visualizes the infinite spirit of the universe, first, eternal, and directly manifested from the bounds of brilliant stars. Various stars and planets abiding in space are reflections of the presence of the Spirit. It is that Spirit which brings into existence Prakrti, mother cause of what is in nature and what is yet to be.

इ॒यं पित्र्या॒ राष्ट्र्येत्वग्रे॑ प्रथ॒माय॑ ज॒नुषे॑ भुवने॒ष्ठाः। तस्मा॑ ए॒तं सु॒रुचं॑ ह्वा॒रम॑ह्वं घ॒र्मं श्री॑णन्तु प्रथ॒माय॑ धा॒स्यवे॑॥ २॥

2. *Iyaṁ pitryā rāṣṭryetvagre prathamāya januṣe bhuvaneṣṭhāḥ. Tasmā ītaṁ surucaṁ hvāramahyaṁ gharmaṁ śrīṇantu prathamāya dhāsyave.*

May this holy light of intelligence, received from the universal creative Spirit and shining across the regions of the universe and her children, move forward and rise higher in the service of the first and original cause of the birth of the world. In honour of

that Lord, first creator and sustainer, may all people inculcate and advance this brilliant, redoubtable and inspiring vision and passion for enlightenment.

प्र यो जज्ञे विद्वानस्य बन्धुर्विश्वा देवानां जनिमा विवक्ति। ब्रह्म ब्रह्मणा उज्जभार मध्यान्नीचैरुच्चैः स्वधा अभि प्र तस्थौ ॥ ३ ॥

3. *Pra yo jajñe vidvānasya bandhurviśvā devānāṁ janimā vivakti. Brahma brahmaṇa ujjabhāra madhyānnīcairuccaiḥ svadhā abhi pra tasthau.*

That omnipresent and omniscient Spirit which binds and holds this universe together, evolves the specific forms and functions of all divine powers of the universe and proclaims its own existence. That Spirit, Brahma, raises Prakrti from its own self, raises its own voice of the Veda loud and bold, and abides by its Prakrti Shakti everywhere from the centre up and down all round.

स हि दिवः स पृथिव्या ऋतस्था मही क्षेमं रोदसी अस्कभायत्। महान्मही अस्कभायद्वि जातो द्यां सद्म पार्थिवं च रजः ॥ ४ ॥

4. *Sa hi divaḥ sa pṛthivyā ṛtasthā mahī kṣemaṁ rodasī askabhāyat. Mahānmahī askabhāyadvi jāto dyāṁ sadma pārthivaṁ ca rajaḥ.*

He alone sustains heaven and earth, the great firmament and expansive space in order through the divine law of nature. He alone sustains the mighty universe. Omnipresent, self-manifested, he pervades the heaven and earth and all particles of matter and energy like a very home of divinity.

स बुध्न्या॑ दा॒ष्ट्र ज॒नुषो॒ऽभ्यग्रं॑ बृ॒हस्पतिर्देव॒ता॒ तस्य॑ स॒म्राट्।
अ॒हर्यच्छु॒क्रं ज्योति॑षो॒ जनि॒ष्टाथ॑ द्यु॒मन्तो॒ वि व॑सन्तु॒ विप्रा॑ः ॥ ५ ॥

5. *Sa budhnyā dāṣṭra januṣo'bhyagraṁ bṛhaspatirdevatā tasya samrāṭ. Aharyacchukraṁ jyotiṣo janiṣṭātha dyumanto vi vasantu viprāḥ.*

He, Brhaspati, mighty lord of Infinity, is the first and foremost self refulgent power and ruler of all that is in existence, from the centre to the circumference, pure immaculate spirit of the cosmic day born of light divine in which brilliant and vibrant sages abide through meditation and yajnic action.

नू॒नं तद॑स्य का॒व्यो हि॑नोति म॒हो दे॒वस्य॑ पू॒र्व्यस्य॒ धाम॑।
ए॒ष ज॑ज्ञे ब॒हुभि॑ः सा॒कमि॒त्था पू॒र्वे अ॒र्धे वि॒षि॑ते स॒सन्नु॥ ६ ॥

6. *Nūnaṁ tadasya kāvyo hinoti maho devasya pūrvyasya dhāma. Eṣa jajñe bahubhiḥ sākamitthā pūrve ardhe viṣite sasannu.*

For sure, that poetry of this lord, Veda, and the beautiful world, celebrates the glory of this omnipotent, self-refulgent, eternal Brahma which arises thus at the dawn of cosmic day along with the infinite variety that it is now, which in the earlier half lay dormant in the state of sleep.

योऽथ॑र्वाणं पि॒तरं॑ दे॒वब॑न्धुं बृ॒हस्पति॑ं नम॒सावं॑ च॒ गच्छा॑त्।
त्वं विश्वे॑षां जनि॒ता यथास॑ः क॒विर्दे॒वो न दभा॑यत्स्व॒धावा॑न्॥ ७ ॥

7. *Yo'tharvāṇaṁ pitaraṁ devabandhuṁ bṛhaspatiṁ namasāva ca gacchāt. Tvaṁ viśveṣāṁ janitā yathāsaḥ kavirdevo na dabhāyatsvadhāvān.*

Whoever with homage and humility approaches Brhaspati, lord of Infinity, eternal immutable, kind as a parent, ordainer and sustainer of the noble, as brother, saying: "You, O lord, are the sole creator and protector of all that is in the universe", that poetic visionary would rise to a state of essential strength of mind and spirit where no one can possibly deceive, suppress or subdue him.

Kanda 4/Sukta 2 (Who to Worship?)

Atma Devata, Vena Rshi

य आत्मदा बलदा यस्य विश्व उपासते प्रशिषं यस्य देवाः ।
योऽस्येशे द्विपदो यश्चतुष्पदः कस्मै देवाय हविषा विधेम ॥ १ ॥

1. *Ya ātmadā baladā yasya viśva upāsate praśiṣaṁ yasya devāḥ. Yo'syeśe dvipado yaścatuṣpadaḥ kasmai devāya haviṣā vidhema.*

Which lord divine shall we worship with homage and havi? He that is the giver of spiritual courage and vision of the soul, strength of body and mind, whose order and command all enlightened persons and divinities of nature obey all over the world, who rules over the entire world of humanity, animals and birds, that lord of peace and bliss shall we worship with homage and havi.

यः प्राणतो निमिषतो महित्वैको राजा जगतो बभूव ।
यस्य छायामृतं यस्य मृत्युः कस्मै देवाय हविषा विधेम ॥ २ ॥

2. *Yaḥ prāṇato nimiṣato mahitvaiko rājā jagato babhūva. Yasya chāyāmṛtaṁ yasya mṛtyuḥ kasmai devāya haviṣā vidhema.*

Which lord divine shall we worship with homage of havi? Who by his might is the sole one ruler of the world of sense and pranic energy, whose shade of protection means nectar joy and immortality, and off-the-shade means death, that lord of peace and bliss shall we worship with homage and havi.

यं क्रन्दसी अवतश्चस्कभाने भियसाने रोदसी अह्वयेथाम्। यस्यासौ पन्था रजसो विमानः कस्मै देवाय हविषा विधेम ॥ ३ ॥

3. *Yaṁ krandasī avataścaskabhāne bhiyasāne rodasī ahvayethām. Yasyāsau panthā rajaso vimānaḥ kasmai devāya haviṣā vidhema.*

Which lord divine shall we worship with homage of havi? On whom mutually sustained heaven and earth seek for support, whom sun and earth moving in orbit under cosmic force call upon for balance, who creates and comprehends that extensive path of space for the particles of matter and energy, that lord of peace and power shall we serve and worship with homage and havi.

यस्य द्यौरुर्वी पृथिवी च मही यस्याद उर्वन्तरिक्षम्। यस्यासौ सूरो वितंतो महित्वा कस्मै देवाय हविषा विधेम ॥ ४ ॥

4. *Yasya dyaururvī pṛthivī ca mahī yasyāda urvantarikṣam. Yasyāsau sūro vitato mahitvā kasmai devāya haviṣā vidhema.*

Which lord divine shall we worship with homage of havi? By whose power and law the wide heavens, the great earth, the extensive skies and the sun all abide and sojourn far and wide in space, that lord of

peace, power and bliss shall we serve and worship with homage and havi.

यस्य॒ विश्वे॑ हि॒मव॑न्तो महि॒त्वा स॑मु॒द्रे यस्य॑ र॒सामिदा॑हुः ।
इ॒माश्च॑ प्र॒दिशो॒ यस्य॑ बा॒हू कस्मै॑ दे॒वाय॑ हु॒विषा॑ विधेम ॥ ५ ॥

5. *Yasya viśve himavanto mahitvā samudre yasya rasāmidāhuḥ. Imāśca pradiśo yasya bāhū kasmai devāya haviṣā vidhema.*

Which lord divine shall we worship with homage of havi? By whose power and glory all mountains of the world capped with snow stand and rise in majesty, the stream of universal waters flows in space and the sea, whose voice, they say, resounds in space, whose arms extend as these quarters of space, that lord of peace and majesty shall we worship with homage and havi.

आपो॒ अग्रे॒ विश्व॑मावॅन्गर्भं॑ दधा॑ना अ॒मृता॑ ऋ॒त॒ज्ञाः ।
यासु॑ दे॒वीष्वधि॑ दे॒व आ॑सी॒त्कस्मै॑ दे॒वाय॑ हु॒विषा॑ विधेम ॥ ६ ॥

6. *Āpo agre viśvamāvangarbhaṁ dadhānā amṛtā ṛtajñāḥ. Yāsu deveṣvadhi deva āsīt kasmai devāya haviṣā vidhema.*

Which lord divine shall we worship with havi? By whose power and presence, before the re-emergence of the state of objective existence, the potential dynamics of Prakrti bearing the blue-print of the universe in its womb, and the immortal souls, all under the state of eternal law, abide, over which, i.e., over all these divinities the One Supreme Lord who presided, that One Supreme Lord of peace, power and immortal bliss, we worship and serve with homage and havi.

हिर॒ण्य॒ग॒र्भः सम॑वर्त॒ताग्रे॑ भू॒तस्य॑ जा॒तः पति॒रेक॑ आसीत्।
स दा॑धार पृथि॒वीमु॒त द्यां कस्मै॑ दे॒वाय॑ ह॒विषा॑ विधेम ॥ ७ ॥

7. *Hiraṇyagarbhaḥ samavartatāgre bhūtasya jātaḥ patireka āsīt. Sa dādhāra pṛthivīmuta dyāṁ kasmai devāya haviṣā vidhema.*

Which lord divine do we worship with homage of havi? The golden seed of the universe, before the state of its emergence into objective form, lay in the womb of potential Prakrti. Of that Prakrti, as of the forms of existence later born, the one and only lord was Hiranyagarbha, golden father and mother both, of things now in existence. That one lord of golden glory who sustained the potential universe and who sustains the heavens and earths now, we worship with homage and havi.

आपो॑ व॒त्सं ज॒नय॑न्तीर्गर्भ॒मग्रे॒ समै॑रयन्। तस्यो॒त जाय॑मान॒-
स्योल्ब॑ आसीद्धिर॒ण्यय॒ः कस्मै॑ दे॒वाय॑ ह॒विषा॑ विधेम ॥ ८ ॥

8. *Āpo vatsaṁ janayantīrgarbhamagre samairayan. Tasyota jāyamānasyolba āsīddhiraṇyayaḥ kasmai devāya haviṣā vidhema.*

Which lord divine do we worship with homage of havi? Apah, living vitalities of potential Prakrti, mother powers of the universe-in-embryo, moved and animated the embryo and gave birth to the baby universe. Of that embryo and of the universe born, the first and ultimate womb was and is the one lord of golden glory. That One Lord of golden glory and immortal bliss we worship with homage of havi.

Kanda 4/Sukta 3 (Throw off the Enemies)

Rudra, Vyaghra Devata, Atharva Rshi

उदि॒तस्त्रयो॑ अक्रमन्व्या॒घ्रः पुरु॑षो॒ वृक॑ः। हिरु॒ग्घि यन्ति॑ सिन्ध॑वो॒ हिरु॑ग्दे॒वो व॒न॒स्पति॒र्हिरु॑ङ् नमन्तु॒ शत्र॑वः॥ १॥

1. *Uditastrayo akramanvyāghraḥ puruṣo vṛkaḥ. Hirug-ghi yanti sindhavo hirugdevo vanaspatirhiruṅg namantu śatravaḥ.*

Let these three be off from here: the tiger, the thief and the wolf. Generous rivers flow downwards, generous fruit bearing branches bend down. Let the enemies be forced to bend down and keep low (so that they may be positive).

परे॑णैतु प॒था वृक॑ः पर॒मेण॒ोत तस्क॑रः।
परे॑ण द॒त्वती॒ रज्जु॒ः परे॑णाघा॒युर॑र्षतु॥ २॥

2. *Pareṇaitu pathā vṛkaḥ parameṇota taskaraḥ. Pareṇa datvatī rajjuḥ pareṇāghāyurarṣatu.*

Let the wolf go away by far off path. Let the thief and smuggler go away by the farthest path. Let the rope-like snake with fangs go off by far off path. And let the sinner, the robber, go away by the path that is far away.

अ॒क्ष्यौ ∫च ते॒ मुख॑ं च ते व्याघ्र जम्भयामसि। आत्सर्वा॑न्विं॒-श॒तिं न॒खान्॥ ३॥

3. *Akṣyau ca te mukhaṁ ca te vyāghra jambhayāmasi. Ātsarvānviṁśatiṁ nakhān.*

O tiger, we disable your eyes, deface your mouth, and we destroy all your twenty nails of the claws.

व्याघ्रं दत्वतां वयं प्रथमं जम्भयामसि।
आदुं ष्टेनमथो अहिं यातुधानमथो वृकम्॥ ४॥

4. *Vyāghraṁ datvatāṁ vayaṁ prathamaṁ jambhayāmasi. Āduṣṭenamatho ahiṁ yātudhānamatho vṛkam.*

Of the beasts of deadly teeth, we first crush the tiger, then the thief and the robber, then the snake, then the terrorist and saboteur, then the wolf.

यो अद्य स्तेन आयति स संपिष्टो अपायति।
पथामपध्वंसेनैत्विन्द्रो वज्रेण हन्तु तम्॥ ५॥

5. *Yo adya stena āyati sa saṁpiṣṭo apāyati. Pathāmapadhvaṁsenaitvindro vajreṇa hantu tam.*

The thief that comes up today must go, totally disabled and crushed, by a lost (distant) path. Let Indra, the ruler, punish and correct him by the thunderbolt of justice and dispensation.

मूर्णा मृगस्य दन्ता अपिशीर्णा उ पृष्टयः।
निम्रुक्ते गोधा भवतु नीचायच्छशयुर्मृगः॥ ६॥

6. *Mūrṇā mṛgasya dantā apiśīrṇā u pṛṣṭayaḥ. Nimrukte godhā bhavatu vīcāyacchaśayurmṛgaḥ.*

The teeth of violent beasts are broken. their back too is broken. Let the crocodile be down. Let the sleeping tiger too stay down, allow it not to prowl around.

यत्संयमो न वि यंमो वि यंमो यत्र संयमः।
इन्द्रजाः सोमजा आथर्वणमसि व्याघ्रजम्भनम्॥ ७॥

7. *Yatsaṁyamo na vi yamo vi yamo yanna saṁyamaḥ. Indrajāḥ somajā ātharvaṇamasi vyāghrajambhanam.*

Control, discipline, law, this is Sanyama. The opposite of Sanyama is neither control, nor discipline, nor law. Control of violence is the gift of Indra, power. Freedom is the gift of Soma, peace. Discipline and law is the condition of freedom. And such freedom-and-law is the gift of Atharvan, power and peace at the optimum: 'equilibrium, the tiger at peace under law'.

Kanda 4/Sukta 4 (Potent Virility)

Vanaspati Devata, Atharva Rshi

यां त्वा॑ गन्ध॒र्वो अख॑न॒द्वरु॑णाय मृ॒तभ्र॑जे ।
तां त्वा॑ व॒यं ख॑नाम॒स्योष॑धिं शेप॒हर्षी॑णीम् ॥ १ ॥

1. *Yāṁ tvā gandharvo akhanadvaruṇāya mṛtabhraje. Tāṁ tvā vayaṁ khanāmasyoṣadhiṁ śepaha-rṣaṇīm.*

We dig you up, potent herb for virility, which Gandharva, the physician, dug up for Varuna, judicious husband who had lost his potency. (The herb is called Vajakarani.)

उदु॒षा उदु॒ सूर्य॒ उदि॒दं मा॑म॒कं वचः॑ ।
उदे॑जतु प्र॒जाप॑ति॒र्वृषा॒ शुष्मे॑ण वा॒जिना॑ ॥ २ ॥

2. *Uduṣā udu sūrya udidaṁ māmakaṁ vacaḥ. Udejatu prajāpatirvṛṣā śuṣmeṇa vājinā.*

Let the dawn arise, let the sun ascend, let my word and wish be high and effective, let the herb, giver of freshness and energy to people, rise and inspire with

showers of potent virility and vibrancy of spirit.

यथा॑ स्म ते वि॒रोह॑तो॒ऽभित॑प्तमि॒वान॑ति।
तत॑स्ते॒ शुष्म॑वत्तर-मि॒यं कृ॑णो॒त्वोष॑धिः ॥ ३ ॥

3. *Yathā sma te virohato'bhitaptamivānati.*
Tataste śuṣmavattaramiyaṁ kṛṇotvoṣadhiḥ.

O man, when you rise in passion and your body vibrate with heat and desire, then may this herb inspire you with greater energy.

उच्छु॒ष्मौष॑धीना॒ं सार॑ ऋष॒भाणा॑म्।
सं पुं॒सामि॑न्द्र॒ वृष्ण्य॑म॒-स्मिन्धे॑हि तनूवशिन्॥ ४ ॥

4. *Ucchuṣmauṣadhīnāṁ sāra ṛṣabhāṇām. Saṁ puṁsāmindra vṛṣṇyamasmindhehi tanūvaśin.*

Best and real essence of the herbs of high potential, O herb, O Indra, controlling spirit of the body system, O physician, vest exuberant energy of virile potency in this man. (The herb probably is Rshabha'.)

अ॒पां रस॑ः प्रथम॒जोऽथो॒ वन॒स्पती॑नाम्।
उ॒त सोम॑स्य॒ भ्रात॑ा-स्यु॒तार्श॑म॑सि॒ वृष्ण्य॑म्॥ ५ ॥

5. *Apāṁ rasaḥ prathamajo'tho vanaspatīnām.*
Uta somasya bhrātāsyutārśamasi vṛṣṇyam.

Best and most efficacious essence of the herbs of high potential, O herb, O Indra, controlling spirit of the body system, in this patient, pray, vest that exuberant energy of potent virility which is worthy of the brave, complementary protector and stimulator as you are, equal of Soma, nature's original.

अ॒द्याग्ने॑ अ॒द्य स॑वितर॒द्य दे॑वि सरस्वति।
अ॒द्यास्य ब्र॑ह्मणस्पते॒ धनु॒रि॒वा ता॑नया॒ पसः॑ ॥ ६ ॥

6. *Adyāgne adya savitaradya devi sarasvati. Adyāsya brahmaṇaspate dhanurivā tānayā pasaḥ.*

Hey Agni, physician giver of fiery energy, O Savita, inspiring warmth of the sun, O divine Sarasvati, perennial stream of knowledge and intellectual energy, O Brahmanaspati, master of Vedic knowledge of health, energise this man's generative system to the maximum degree of power and procreativity like a bow at the optimum stretch.

आहं त॑नोमि ते॒ पसो॒ अधि॒ ज्यामि॑व॒ धन्व॑नि।
क्र॒म॒स्वर्शी॑इव रो॒हि॒त॒मन॑वग्लायता॒ सदा॑ ॥ ७ ॥

7. *Āhaṁ tanomi te paso adhi jyāmiva dhanvani. Kramasvarśa-iva rohitamanavaglāyatā sadā.*

I cure and energise your generative system to the optimum like the string on the bow stretched to the maximum degree. Always with eagerness and enthusiasm, advance upon your object and aim as a tiger pounces upon the ruddy antelope.

अश्व॑स्याश्वत॒रस्या॒जस्य॒ पेत्व॑स्य च।
अथ॑ ऋष॒भस्य॒ ये वाजा॒स्ता॒न॒स्मिन्धे॑हि तनूवशिन् ॥ ८ ॥

8. *Aśvasyāśvatarasyājasya petvasya ca. Atha ṛṣabhasya ye vājāstānasmindhehi tanūvaśin.*

Whatever virile potencies there be of the horse, the mule, the he-goat, the ram, and of the bull, all those potencies, O controller and reordainer of the body system, vest into the generative system of this man.

Kanda 4/Sukta 5 (Sleep)

Svapna, or Rshabha Devata, Brahma Rshi

सहस्रशृङ्गो वृषभो यः समुद्रादुदाचरत्।
तेना सहस्ये ना वयं नि जनान्त्स्वापयामसि॥ १॥

1. *Sahasraśṛṅgo vṛṣabho yaḥ samudrādudācarat.*
Tenā sahasye nā vayaṁ ni janāntsvāpayāmasi.

The sun or the moon of a thousand rays of warmth of light and soothing peace rises from the depth of space and retires into silence. With the power and patience of that degree of the Vrshabha herb of thousandfold efficacy which grows on cloudy mountains and relieves people from deep agitation, we help people go to deep sleep and undisturbed rest.

न भूमिं वातो अतिं वाति नातिं पश्यति कश्चन।
स्त्रियश्च सर्वाः स्वापय शुनश्चेन्द्रसखा चरन्॥ २॥

2. *Na bhūmiṁ vāto ati vāti nāti paśyati kaścana.*
Striyaśca sarvāḥ svāpaya śunaścendrasakhā caran.

The wind does not disturb the air with gusts, nor does any one prowl around and break into privacies. O herb, O peace, let the women go to sleep while the alert security people of the ruler watch and move around for peace.

प्रोष्ठेशयास्तल्पेशया नारीर्या वह्यशीवरीः।
स्त्रियो याः पुण्यगन्धयस्ताः सर्वाः स्वापयामसि॥ ३॥

3. *Proṣṭheśayāstalpeśayā nārīryā vahyaśīvarīḥ.*
Striyo yāḥ puṇyagandhayastāḥ sarvāḥ svāpayāmasi.

Whether a woman is to sleep on an open platform or in an out house, or they sleep on the top storey in a comfortable bed, or they are moving and have to sleep in the vehicle itself, or they are women used to perfumes of high quality, we help them all to sleep well.

एजदेजदजग्रभं॒ चक्षुः॑ प्रा॒णमजग्रभम्।
अङ्गा॑न्यजग्रभं॒ सर्वा॒ रात्री॑णामतिशर्व॒रे ॥ ४ ॥

4. *Ejadejadajagrabhaṁ cakṣuḥ prāṇamajagrabham. Aṅgānyajagrabhaṁ sarvā rātrīṇāmatiśarvare.*

I have controlled and closed the agitated eye. I have controlled the breath to peace. I have controlled and withdrawn all parts and senses of the body and mind inward into the deep peace of the night. (That is the state of sleep in peace.)

य आस्ते॒ यश्चर॑ति॒ यश्च॒ तिष्ठ॒न्विप॑श्यति।
तेषा॑ं सं द॑ध्मो॒ अक्षी॑णि॒ यथे॒दं ह॒र्म्यं॑ तथा॑ ॥ ५ ॥

5. *Ya āste yaścarati yaśca tiṣṭhanvipaśyati. Teṣāṁ saṁ dadhmo akṣīṇi yathedaṁ harmyaṁ tathā.*

Whoever sits, whoever moves, whoever stays still but looks around, the eyes of all of these we close and hold at peace as the doors of this temple of peace are closed, into the state of void within.

स्वसु॑ मा॒ता स्वसु॑ पि॒ता स्वसु॒ श्वा स्वसु॑ वि॒श्पतिः॑।
स्वप॑न्त्वस्यै ज्ञा॒तय॒ः स्वप्त्व॒यम॒भितो॒ जन॑ः ॥ ६ ॥

6. *Svaptu mātā svaptu pitā svaptu śvā svaptu viśpatiḥ. Svapantvasyai jñātayaḥ svaptvayamabhito janaḥ.*

Let the mother sleep, let the father sleep, let the watch-dog sleep, let the master of the home sleep. Let the faculties related to the soul sleep. Let the people of this land sleep at peace in security all round (in an ideal state of order).

स्वप्न॑ स्वप्नाभि॒करं॑णेन॒ सर्वं॑ नि ष्वा॑पया॒ जन॑म्। ओ॒त्सूर्य॑म॒न्या-न्त्स्वा॒पया॑व्यु॒षं जा॑गृताद॒हमिन्द्र॑ इ॒वारि॑ष्टो॒ अक्षि॑तः ॥ ७ ॥

7. *Svapna svapnābhikaraṇena sarvaṁ ni ṣvāpayā janam.Otsūryamanyāntsvāpayāvyuṣaṁ jāgṛtāda-hamindra-ivāriṣṭo akṣitaḥ.*

O sleep, with ideal conditions conducive to peace of rest amd security, let the people sleep until dawn and the day. Let others too sleep at rest until dawn and the day. And as I wake up, let me be fresh, unhurt, uninjured, stronger for the new day like Indra, the master spirit.

Kanda 4/Sukta 6 (Antidote to Poison)

Takshak Devata, Garutman Rshi

ब्रा॒ह्म॒णो ज॑ज्ञे प्रथ॒मो दश॑शीर्षो॒ दशा॑स्यः।
स सोमं प्रथ॒मः प॑पौ॒ स च॑कारार॒सं वि॒षम्॥ १ ॥

1. *Brāhmaṇo jajñe prathamo daśaśīrṣo daśāsyaḥ. Sa somaṁ prathamaḥ papau sa cakārārasaṁ viṣam.*

The one first and foremost among anti-poison herbs is known as Brahmana (also known as Grshti) which is ten times more effective and ten times more preventive than others against poison. It absorbs the soma energy of living vitality from earth and renders

the poison ineffective throwing it out of ten parts of the body.

यावंती द्यावांपृथिवी वंरिम्णा यावत्सप्त सिन्धंवो वितष्ठिरे।
वाचं विषस्य दूषणीं तामितो निरंवादिषम्॥ २॥

2. *Yāvatī dyāvāpṛthivī varimṇā yāvatsapta sindhavo vitaṣṭhire. Vācaṁ viṣasya dūṣaṇīṁ tāmito niravādiṣam.*

As far as heaven and earth extend, as far as the seven seas roll, that far effective from here have I spoken of the word of remedy against poison.

सुपर्णस्त्वां गरुत्मान्विष प्रथममांवयत् ।
नामींमदो नारूरुप उतास्मां अभवः पितुः॥ ३॥

3. *Suparṇastvā garutmānviṣa prathamamāvayat. Nāmīmado nārūrupa utāsmā abhavaḥ pituḥ.*

O poison, the eagle of mighty beautiful wings eats you up. You neither intoxicate nor rack it, you just become usual food for it.

यस्त आस्यत्पञ्चांङ्गुरिर्वक्राच्चिदधि धन्वंनः।
अपस्कम्भस्य शल्यान्निरंवोचमहं विषम्॥ ४॥

4. *Yasta āsyatpañcāṅgurirvakrāccidadhi dhanvanaḥ. Apaskambhasya śalyānniravocamahaṁ viṣam.*

Whoever with trained hand and five fingers shoots at you a shaft of poison from his crooked bow, I promise I would take off the shaft of poison by the leaf of Apaskambha (also known as Bhillataru, Shambara, Lodhra, Rodhra and Kramuka).

शल्याद्विषं निरवोचं प्राञ्जनादुत पर्णधेः।
अपाष्ठाच्छृङ्गात्कुल्मलान्निरवोचमहं विषम्॥ ५॥

5. *Shalyādviṣaṁ niravocaṁ prāñjanāduta parṇadheḥ. Apāṣṭhācchṛṅgātkulmalānniravocamahaṁ viṣam.*

I remove the poison by the leaf and plaster of parnadhi, by Ajashrngi brought from far, or by Kulmala also called Padma.

अरसस्ते इषो शल्योऽथो ते अरसं विषम्।
उतारसस्य वृक्षस्य धनुष्टे अरसारसम्॥ ६॥

6. *Arasasta iṣo śalyo'tho te arasaṁ viṣam.*
Utārasasya vṛkṣasya dhanuṣṭe arasārasam.

O poison arrow, let your dart be ineffective, let your poison be ineffective, and let even the bow of the ineffectual tree be ineffective in the hand of the hunter.

ये अपीष्न्ये अदिहन्य आस्यन्ये अवासृजन्।
सर्वे ते वध्रयः कृता वध्रिर्विषगिरिः कृतः॥ ७॥

7. *Ye apīṣanye adihanya āsyanye avāsṛjan.*
Sarve te vadhrayaḥ kṛtā vadhrirviṣagiriḥ kṛtaḥ.

Those who grind the poisonous substances, those who apply, those who shoot and those who release it among the people, all these should be made ineffective, even the sources of poison should be rendered ineffectice.

वध्रयस्ते खनितारो वध्रिस्त्वमस्योषधे।
वध्रिः स पर्वतो गिरिर्यतो जातमिदं विषम्॥ ८॥

8. *Vadhrayaste khanitāro vadhristvamasyoṣadhe.*
Vadhriḥ sa parvato giriryato jātamidaṁ viṣam.

O poison and poisonous intoxicant, those who dig and collect you have been made ineffective. O poisonous herb, you have been made ineffective. And that hill and mountain from which this poison has been dug out is made ineffectual. (The point is that there should be no free availability of intoxicant and poisonous substances, they must be strictly under the control of the government for special and specific purposes.)

Kanda 4/Sukta 7 (Antidote to Poison)

Vanaspati Devata, Garutman Rshi

वारि॒दं वा॑रयातै वर॒णाव॑त्या॒मधि॑ ।
तत्रा॒मृत॒स्यासि॑क्तं॒ तेना॑ ते वारये वि॒षम् ॥ १ ॥

1. *Vāridaṁ vārayātai varaṇāvatyāmadhi.*
Tatrāmṛtasyāsiktaṁ tenā te vāraye viṣam.

This juice which flows through the herb called 'Vara' or 'varana' is full of nectar for the removal of poison. By this juice I remove the poison from your body system.

अ॒र॒सं प्रा॒च्यं वि॒षम॑र॒सं यदु॑दी॒च्य॑म् ।
अथे॒दम॑धरा॒च्यं कर॒म्भेण॒ वि क॑ल्पते ॥ २ ॥

2. *Arasaṁ prācyaṁ viṣamarasaṁ yadudīcyam.*
Athedamadharācyaṁ karambheṇa vi kalpate.

The poison caused by insects and other creatures of the eastern quarter, that caused by insects and other creatures of the northern quarter, and this which is

caused by insects and other creatures here on or below the ground becomes ineffectual by the herbal mixture of Karambha and curds with oats.

क॒र॒म्भं कृ॒त्वा ति॒र्यं ∫पीबस्पा॒कमु॑दार॒थिम्।
क्षु॒धा किल॑ त्वा दुष्टनो जक्षि॒वान्त्स न रू॑रुपः॥ ३॥

3. *Karambhaṁ kṛtvā tiryaṁ pībaspākamudā-rathim.*
Kṣudhā kila tvā duṣṭano jakṣivāntsa na rūrupaḥ.

Having prepared karambha pudding with sesame and a lot of ghrta to stabilise and strengthen the stomach, if the patient eats the pudding according to appetite, then the poison spreading all over the body would not cause unconsciousness.

वि ते॒ मद॑ं॒ मदावति श॒रमि॑व पातयामसि।
प्र त्वा॑ च॒रुमि॑व॒ येष॑न्तं॒ वच॑सा स्थापयामसि॥ ४॥

4. *Vi te madaṁ madāvati śaramiva pātayāmasi.*
Pra tvā carumiva yeṣantaṁ vacasā sthāpayāmasi.

O intoxicating racking poison, we throw off your intoxication and make it fly away as we shoot an arrow, and with Vachas herb according to the right formula stop you from affecting the patient as we stop a boiling pot (by stopping the fire).

परि॒ ग्राम॑मि॒वाचि॑तं॒ वच॑सा स्थापयामसि।
तिष्ठा॑ वृ॒क्षइ॑व॒ स्थाम्न्यभ्रि॑खाते॒ न रू॑रुपः॥ ५॥

5. *Pari grāmamivācitaṁ vacasā sthāpayāmasi.*
Tiṣṭhā vṛkṣa-iva sthāmnyabhrikhāte na rūrupaḥ.

Like a common village crowd collected together,

we stop and disperse you with a word. O patient, stand you upright like a tree in its rooted spot. O herb properly dug out, allow not the patient to fall unconscious.

प॒वस्तै॒स्त्वा॒ पर्य॑क्रीणन्दू॒र्शे भि॑रजिनै॒रु॒त।
प्र॒क्रीर॑सि॒ त्वमो॑ष॒धेऽ भि॑खाते॒ न रू॑रुपः॥ ६॥

6. *Pavastaistvā paryakrīṇandūrśebhirajinairuta.*
Prakrīrasi tvamoṣadhe'bhrikhāte na rūrupaḥ.

People buy you with garments, shawls and deer skins. Therefore you are 'Prakri', purchasable, in ready form. O herb well dug out, allow not the patient to fall unconscious. (The name of 'Prakri' in dhanvantari, says Pandit Jayadeva Sharma, is 'Prakirya', with five varieties: Karanja, Udakirya, Angaravalli, Guchha-karanja, Rithakaranja.)

अना॑प्ता॒ ये वः॑ प्रथ॒मा यानि॒ कर्मा॑णि चक्रि॒रे।
वी॒रान्नो॒ अत्र॒ मा द॑भ्र॒न्तद्व॑ एतत्पु॒रो द॑धे॥ ७॥

7. *Anāptā ye vaḥ prathamā yāni karmāṇi cakrire.*
Vīrānno atra mā dabhantadva etatpuro dadhe.

O men, there are those among you who are not yet mature experts, and those that are beginners. Whatever acts of medication they do, see that they do not maltreat our people, young or old. thus I say to you by way of caution.

Kanda 4/Sukta 8 (Ruler's Coronation)

Rajyabhisheka, Apah, Chandrama Devata, Atharvangira Rshi

भू॒तो भू॒तेषु॒ पय॒ आ द॑धाति॒ स भू॒ताना॒मधि॑पतिर्बभूव। तस्य॑ मृ॒त्युश्च॑रति राज॒सूय॑ं॒ स राजा॑ रा॒ज्यमनु॑ मन्यताम्ि॒दम्॥ १॥

1. *Bhūto bhūteṣu paya ā dadhāti sa bhūtānā-madhipatirbabhūva. Tasya mṛtyuścarati rājasū-yaṁ sa rājā rājyamanu manyatāmidam.*

The person of merit, having risen to the prominence worthy of a ruler, brings peace and prosperity among the people and becomes ruler, protector and provider for the people. At his/her anointment and coronation, Yama itself, i.e., law and justice, time and mutability, collective Destiny, presides as well as provides everything. Being a ruler in this meritorous way, the incumbent should accept and take over the governance of the people and this republic of living beings and the environment. (Note that the ruler is the ruler, protector and provider for the Bhutas, all those, including humans, that are in existence.)

अभि प्रेहि माप वेन उग्रश्चेत्ता सपत्नहा।
आ तिष्ठ मित्रवर्धन् तुभ्यं देवा अधि ब्रुवन्॥ २॥

2. *Abhi prehi māpa vena ugraścettā sapatnahā. Ā tiṣṭha mitravardhana tubhyaṁ devā adhi bruvan.*

O ruler, go forward, do not hesitate, you are blazing illustrious, giver of enlightenment, subduer of adversaries and enemies. Come, take over and be firm, bright as sun, advance the friendly powers and be exalted by friendly powers. The brilliant and most generous enlightened people exhort you.

आतिष्ठन्तं परि विश्वे अभूषं छ्रियं वसानश्चरति स्वरोचिः।
महत्तद् वृष्णो असुरस्य नामा विश्वरूपो अमृतानि तस्थौ॥ ३॥

3. *Ātiṣṭhantaṁ pari viśve abhūṣaṁ chriyaṁ vasānaścarati svarociḥ. Mahattad vṛṣṇo asurasya nāmā viśvarūpo amṛtāni tasthau.*

Seated in position, let all the best people attend and exalt you who, vested with glory, refulgent with your essential merit and power, move on with your royal powers and obligations across the dominion. It is truly the glory of the great and generous lord of life that he, of universal form and purpose, stands by all the immortals of existence. (Similarly, it is the power and obligation of the ruler that his presence be felt everywhere and he stand by all the immortal values of life in the dominion. This very divine obligation of the ruler was interpreted as the divine right of the king in history.)

व्या॒घ्रो अधि॒ वैया॑घ्रे॒ वि क्र॑मस्व॒ दिशो॑ म॒हीः।
विश॑स्त्वा॒ सर्वी॑ वाञ्छन्त्वापो॑ दि॒व्याः पय॑स्वतीः ॥ ४ ॥

4. *Vyāghro adhi vaiyāghre vi kramasva diśo mahīḥ.*
Viśastvā sarvā vāñchantvāpo divyāḥ payasvatīḥ.

A very lion among men, harbinger of profuse showers of prosperity, go forward in royal dignity and regality over all quarters of the great earth. Let all citizens of the land love and welcome you, let all communities dynamic at works of divine value be happy and exuberant, their home overflowing with milk and honey.

या आपो॑ दि॒व्याः पय॑सा॒ मद॑न्त्य॒न्तरि॑क्ष उ॒त वा॑ पृथि॒व्याम्।
तासां॑ त्वा॒ सर्वी॑सामु॒पामु॒भि षि॑ञ्चामि॒ वर्च॑सा ॥ ५ ॥

5. *Yā āpo divyāḥ payasā madantyantarikṣa uta vā pṛthivyām. Tāsāṁ tvā sarvāsāmapāmabhi ṣiñcāmi varcasā.*

The showers of water and grace which rejoice

and celebrate Divinity in the skies divinely bless and exalt humanity with milk and honey on earth. With the glory and regality of all those waters I anoint and consecrate you.

अभि त्वा वर्चसासिचन्नापो दिव्याः पयस्वतीः ।
यथासो मित्रवर्धनस्तथा त्वा सविता करत् ॥ ६ ॥

6. *Abhi tvā varcasāsicannāpo divyāḥ payasvatīḥ.*
Yathāso mitravardhanastathā tvā savitā karat.

Let divine showers of the milk and honey of glory bless and sanctify you with illustrious royalty. Let the showers of people's profuse praise and exhortation raise you high with earthly grandeur.And as you advance the merit and dignity of friendly powers, so may Savita, divine lord of inspiration and creativity, bless you with regal honour and grace.

एना व्याघ्रं परिषस्वजानाः सिंहं हिन्वन्ति महते सौभगाय ।
समुद्रं न सुभुवस्तस्थिवांसं मर्मृज्यन्ते द्वीपिनमप्स्वन्तः ॥ ७ ॥

7. *Enā vyāghraṁ pariṣasvajānāḥ siṁhaṁ hinvanti mahate saubhagāya. Samudraṁ na subhuvastasthivāṁsaṁ marmṛjyante dvīpinamapsvantaḥ.*

Showers of divine grace and human praise replete with love and admiration consecrate and inspire the ruler, regal harbinger of milk and honey and generous streams of water for human fulfilment, so that he may rise and win high glory and good fortune for himself and his people. And just as blessed streams of holy lands do homage to the deep sea, so noble people do homage of consecration and loyalty to the ruler abiding firmly, holding the earth in the midst of the seas

and seated at the centre of social dynamics.

Kanda 4/Sukta 9 (Anjana, Refinement)

Traikakudanjanam Devata, Bhrgu Rshi

This is a hymn in praise of 'anjana', collyrium, literally speaking. But all the mantras cannot be properly understood in the literal sense: for example, "it is a good protective for horses and cows" makes no sense. Hence anjana has to be interpreted in an extended sense.

'Anjana' is a substantive from the root 'anj' which means 'to make clear, to refine, decorate, beautify, to complete, fulfil'. So 'anjana' is to be interpreted in the sense of something that beautifies the body, refines the mind and elevates the soul: beauty aids, manners and culture, knowledge and spirituality.

एहि॑ जी॒वं त्राय॑माणं॒ पर्व॑तस्या॒स्यक्ष्य॑म्।
विश्वे॑भिर्दे॒वैर्द॒त्तं प॑रि॒धिर्जी॒वना॑य॒ कम्॥ १॥

1. *Ehi jīvaṁ trāyamāṇaṁ parvatasyāsyakṣyam.*
Viśvebhirdevairdattaṁ paridhirjīvanāya kam.

Come Anjana, protective grace of life, beauty of the eye, gift of the clouds and mountain of veteran heights, given by all brilliancies of nature and humanity, beatific perfection at the borders of life's possibilities.

प॒रि॒पाण॑ं पुरुषाणां परि॒पाण॑ं गवा॑मसि।
अश्वा॑ना॒मर्व॑तां परि॒पाणा॑य तस्थिषे॥ २॥

2. *Paripāṇaṁ puruṣāṇāṁ paripāṇaṁ gavāmasi.*
Aśvānāmarvatāṁ paripāṇāya tasthiṣe.

Protective care and advancement of men,

enhancement and refinement of senses and mind for cultural sensitivity, progressive achievement of daring pioneers, you are the universal distinction of life's nature and nurture for the grace of progressive evolution.

उ॒तासि॑ परि॒पाणं यातु॒जम्भ॑नमाञ्जन। उ॒तामृत॑स्य॒ त्वं वे॒त्थाथो॑ असि जीव॒भोज॑न॒मथो॑ हरितभेष॒जम्॥ ३॥

3. *Utāsi paripāṇaṁ yātujambhanamāñjana. Utāmṛtasya tvaṁ vetthātho asi jīvabhojana-matho haritabheṣajam.*

Anjana, beauty and grace of life, you are the protective fulfilment of life, standing on guard against the mundane ailments of the world. You are the knowledgeable spirit of the beauty and bliss of immortality and freedom. You are the real and ultimate food of the human spirit and the guarding angel against the jaundiced eye, the highest saviour sanative for the soul.

यस्या॑ञ्जन प्र॒सर्प॒स्यङ्ग॑मङ्गं॒ पर॑ुष्परुः ।
तत॒ो यक्ष्मं॒ वि बा॑धस उ॒ग्रो म॑ध्यम॒शीरि॑व॥ ४॥

4. *Yasyāñjana prasarpasyaṅgamaṅgaṁ paruṣparuḥ. Tato yakhmaṁ vi bādhasa ugro madhyamaśīriva.*

O saviour beatific, Anjana, whoever the person high or low, when you seep into his body, mind and soul part by part, joint by joint, cell by cell, you stop the cancerous consumption and stand as a blazing bulwark the lower demons and the higher vision.

नैनं॑ प्राप्नोति श॒पथो॒ न कृ॒त्या नाभि॒शोच॑नम्।
नैनं॑ विष्क॑न्धमश्नुते॒ यस्त्वा॒ बिभ॑र्त्याञ्जन॥ ५॥

5. *Nainaṁ prāpnoti śapatho na kṛtyā nābhiśocanam. Nainaṁ viṣkandhamaśnute yastvā bibhartyāñjana.*

O vision and love of beauty and grace, Anjana, whoever the person that internalizes and holds on to you in faith with courage, malignity and curse approach him not, no black magic, no imprecation or burning hate can affect him, no evil design can ever touch him. (You are the spiritual mark of security on the forehead.)

असन्मन्त्रादुष्वप्न्यादुष्कृताच्छमलादुत।
दुर्हार्दश्चक्षुषो घोरात्तस्मान्नः पाह्याञ्जन ॥ ६ ॥

6. *Asanmantrāddusvapnyāddusḳṛtācchamalāduta. Durhārdaścakṣuṣo ghorāttasmānnaḥ pāhyāñjana.*

O love of real beauty and faith in divine grace, Anjana, knowledge and dedication to truth, protect us against imprecation and evil chant, save us from evil dream and negative ambition, guard us against evil will and action, and save us from heinous sin. Protect us against the evil eye and the devilish heart. Save us from all this evil and damaging negativity.

इदं विद्वानाञ्जन सत्यं वक्ष्यामि नानृतम्।
सनेयमश्वं गामहमात्मानं तव पूरुष ॥ ७ ॥

7. *Idaṁ vidvānāñjana satyaṁ vakṣyāmi nānṛtam. Saneyamaśvaṁ gāmahamātmānaṁ tava pūruṣa.*

O light of the inner eye, Anjana, beatific beauty of divinity, knowing full well and having attained full faith, I pledge: I shall speak the truth, no untruth ever.

Cows and horses, lands and acquisitions, senses and mind, will and action, education and culture, knowledge and grace, all this is your gift. O Spirit of the Universe, pray let me live by these and ultimately serve the soul to be what I am for you as yours.

त्रयो॑ दा॒सा आ॑ञ्ज॒नस्य॒ त॒क्मा ब॒लास॒ आद॑हिः ।
वर्षि॑ष्ठ॒ः पर्व॑तानां त्रिक॒कुन्नाम॑ ते पि॒ता ॥ ८ ॥

8. *Trayo dāsā āñjanasya takmā balāsa ādahiḥ.*
Varṣiṣṭaḥ parvatānāṁ trikakunnama te pitā.

Three are the negativities against Anjana, enemies of the beauty and grace of life divine: These are: feverish ambition for the material world, depressive delusion of the mind against clairvoyance, and serpentine suppression of the spirit by passion and instinct. O Anjana, your father and protector is the most generous and highest gracious Spirit of the highest possibilities of life, his name being Kakut, master controller of the three modes of Nature: Sattva, clairvoyance of intelligence, Rajas, energy, and Tamas, inertia or matter. This protector and master of the three motherly materials of Prakrti is Tryambakam, fragrant promoter of the real life.

यदाञ्ज॑नं त्रैकक॒ुदं जा॒तं हि॒मव॑त॒स्परि॑ ।
या॒तूं॑श्च॒ सर्वा॑ञ्ज॒म्भय॒त्सर्वा॑श्च यातुधा॒न्य॑ः ॥ ९ ॥

9. *Yadāñjanaṁ traikakudaṁ jātaṁ himavataspari.*
Yātūṁśca sarvāñjambhayatsarvāśca yātudhānyaḥ.

That 'Anjana', collyrium of the real, clairvoyant eye born of the triple master and father beyond the

mountains of the moon, Tryambakam, destroys all the sufferings of the body, mind and soul and eliminates all the evil distractors of the life divine.

यदि॒ वासि॑ त्रैककु॒दं यदि॑ यामु॒नमु॒च्यसे॑।
उ॒भे ते॑ भ॒द्रे नाम्नी॒ ताभ्यां नः पाह्याञ्जन॥ १०॥

10. *Yadi vāsi traikakudaṁ yadi yāmunamucyase.*
Ubhe te bhadre nāmnī tābhyāṁ naḥ pāhyāñjana.

O vision of clairvoyance, Anjana, whether you are Traikakuda, i.e., born of the Triple Master through the threefold divine vision of knowledge, action and meditation, or, whether you are called Yamuna, i.e., meditative guide through the social and personal ethics of Yama and Niyama, both ways your names are noble. By both of these, pray, protect and guide us through life to the beauty and grace of life divine.

Kanda 4/Sukta 10 (Shankha-mani)

Shankha-mani Devata, Atharva Rshi

वाता॑ज्जा॒तो अ॒न्तरि॑क्षाद्विद्यु॒तो ज्योति॑ष॒स्परि॑।
स नो॑ हिरण्य॒जाः श॒ङ्खः कृश॑नः पा॒त्वंह॑सः॥ १॥

1. *Vātājjāto antarikṣādvidyuto jyotiṣaspari. Sa no hiraṇyajāḥ śaṅkhaḥ kṛśanaḥ pātvaṁhasaḥ.*

Born of wind, lightning and light of the sun, across the middle regions, risen from gold, may the fine golden Shankha shell protect us against sin and suffering.

यो अ॑ग्र॒तो रो॑च॒नानां समु॒द्रादधि॑ जज्ञि॒षे।
श॒ङ्खेन॑ ह॒त्वा रक्षांस्य॒त्रिणो॒ वि ष॑हामहे॥ २॥

2. *Yo agrato rocanānāṁ samudrādadhi jajñiṣe.*
Śaṅkhena hatvā rakṣāṁsyattriṇo vi ṣahāmahe.

By Shankha which arises from the sea in advance of the brilliant ones in quality, we destroy life-consuming evil elements of nature in the body system.

श॒ङ्खेनामी॑वा॒मम॑तिं श॒ङ्खेनो॒त स॒दान्वा॑ः ।
श॒ङ्खो नो॑ वि॒श्वभे॑षज॒ः कृश॑नः पा॒त्वंह॑सः ॥ 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.

दि॒वि जा॒तः स॑मु॒द्र॒जः सि॑न्धु॒तस्पर्या॑भृ॒तः ।
स नो॑ हिरण्य॒जाः श॒ङ्ख आ॑यु॒ष्प्र॒तर॑णो म॒णिः ॥ ४ ॥

4. *Divi jātaḥ samudrajaḥ sindhutasparyābhṛtaḥ.*
Sa no hiraṇyajāḥ śaṅkha āyuṣprataraṇo maṇiḥ.

Arisen in the light of the solar region, born of the deep sea, collected from rivers and the seas, may the Shankha shell, of jewel value and golden quality, be the life-saving ark for us to cross the ocean-floods of life.

स॒मु॒द्राज्जा॒तो म॒णिर्वृ॒त्राज्जा॒तो दि॑वा॒क॒रः ।
सो अ॒स्मान्त्स॒र्वत॑ः पातु हे॒त्या दे॑वासु॒रेभ्य॑ः ॥ ५ ॥

5. *Samudrājjāto maṇirvṛtrājjāto divākaraḥ.*
So asmāntsarvataḥ pātu hetyā devāsurebhyaḥ.

Just as the sun appears from the depth of the clouds of darkness, so the Shankha is born of the sea. May the Shankha so born and collected with its action and efficacy protect us against the blazing heat and onslaughts of the violence of natural and human forces.

हिरण्यानामेकोऽसि सोमात्त्वमधि जज्ञिषे। रथे त्वमसि दर्शत इषुधौ रोचनस्त्वं प्र ण आयूंषि तारिषत्॥ ६॥

6. *Hiraṇyānāmeko'si somāttvamadhi jajñiṣe. Rathe tvamasi darśata iṣudhau rocanastvaṁ pra ṇa āyūṁṣi tāriṣat.*

Of the golden gifts of nature you are the one unique born with the soothing golden beauty of Soma, the moon. You are the glorious hero of the chariot and shine blazing in the quiver. Pray give us a long life of good health and joyous fulfilment.

देवानामस्थि कृशनं बभूव तदात्मन्वच्चरत्यप्स्वन्तः। तत्ते बध्नाम्यायुषे वर्चसे बलाय दीर्घायुत्वाय शतशारदाय कार्शनस्त्वाभि रक्षतु॥ ७॥

7. *Devānāmasthi kṛśanaṁ babhūva tadātman-vaccaratyapsvantaḥ. Tatte badhnāmyāyuṣe varcase balāya dīrghāyutvāya śataśāradāya kārśanastvābhi rakṣatu.*

The Shankha is the golden body bone of pearl with divine elements of the forces of nature, and with its own body and soul it moves around in waters of the seas and rivers. That Shankha of elemental efficacies, O man, I bind on you for good health, lustrous courage, strength of body and mind, and a long life of full hundred years and more. May this golden gift of nature's own

efficacies protect and promote you against sin and suffering.

Kanda 4/Sukta 11 (Universal Burden-Bearer)

Anadvan Devata, Bhrgvangira Rshi

In ordinary language, 'anadvan' means the bull that draws the cart. In this hymn anadvan is a metaphor for the sustainer, burden bearer, of the dynamic universe.

अ॒न॒ड्वान्दा॑धार पृथि॒वीमु॒त द्याम॑न॒ड्वान्दा॑धारो॒र्व॑१॒॑न्तरि॑क्षम्।
अ॒न॒ड्वान्दा॑धार प्र॒दिश॒: षड्उ॒र्वी॑र॑न॒ड्वान्विश्वं॒ भुव॑न॒मा वि॑वेश॥ १॥

1. *Anaḍvāndādhāra pṛthivīmuta dyāmanaḍvā-ndādhārorvantarikṣam.Anaḍvāndādhāra pradiśaḥ ṣaḍurvīranaḍvānviśvaṁ bhuvanamā viveśa.*

The cosmic burden bearer of the universe holds and sustains the earth, the heaven and the vast intervening space. He bears all the extensive six quarters of space and indeed it is Anadvan, the burden-bearer, who pervades the entire worlds of the universe in existence, and it is he who holds and sustains them.

अ॒न॒ड्वानिन्द्र॒: स प॒शुभ्यो॒ वि च॑ष्टे त्र॒यां छ॒क्रो वि मि॑मीते॒ अध्व॑नः। भू॒तं भ॑वि॒ष्यद्भुव॑ना॒ दुहा॑न॒: सर्वा॑ दे॒वानां चरति व्र॒तानि॑॥ २॥

2. *Anaḍvānindraḥ sa paśubhyo vi caṣṭe trayāṁ chakro vi mimīte adhvanaḥ. Bhūtaṁ bhaviṣya-dbhuvanā duhānaḥ sarvā devānāṁ carati vratāni.*

Indra, lord omnipotent is the Anadvan who looks

after all the living beings of the world. He traverses, comprehends and orders the three modes and dimensions of the universe of thought, energy and matter. Creating, sustaining and dispensing the context of cause and effect of natural dynamics across three dimensions of time he observes and ordains the laws and disciplines of all the divine forces of nature and humanity.

इन्द्रो॑ जा॒तो म॑नु॒ष्ये ऽष्वन्तर्ध॒र्मस्त॒प्तश्च॑रति॒ शोशु॑चानः । सु॒प्र॒जाः सन्त्स उ॑ दा॒रे न सं॑ष॒द्यो नाश्नी॒यादं॑न॒डुहो॑ विजा॒नन् ॥ ३ ॥

3. *Indro jāto manuṣye ṣvantargharmastaptaścarati śośucānaḥ. Suprajāḥ santsa udāre na sarṣadyo nāśnīyādanaḍuho vijānan.*

Indra, pervasive presence manifest among humanity vibrates omnipresent as the light and heat of the sun, refulgent and illuminant. The man blest with noble progeny, knowing Indra as such, univolved in material pleasures, would not wander around far away from the divine presence.

अ॒न॒ड्वान्दु॑हे सुकृ॒तस्य॑ लो॒क ऐनं॑ प्याययति॒ पव॑मानः पु॒र॒स्ता॑त् । प॒र्ज॒न्यो॒ धारा॑ म॒रुत॒ ऊधो॑ अस्य य॒ज्ञः पयो॒ दक्षि॑णा॒ दोहो॑ अस्य ॥ ४ ॥

4. *Anaḍvānduhe sukṛtasya loka ainaṁ pyāyayati pavamānaḥ purastāt. Parjanyo dhārā maruta ūdho asya yajñaḥ payo dakṣiṇā doho asya.*

Anadvan, the burden bearer Indra, showers this soul with the milk of life's joy in the land of bliss and, purifying and sanctifying it straight, without any mediation, gives it fulfilment. The cloud is the lord's

shower of grace, the winds are treasures of favours, yajna is the milk and divine nectar, and dakshina is the divine gift.

यस्य॒ नेशे॑ य॒ज्ञप॑तिर्न य॒ज्ञो नास्य॑ दा॒तेशे॒ न प्र॑तिग्रही॒ता।
यो वि॑श्व॒जिद्वि॑श्व॒भृद्वि॒श्वक॑र्मा घ॒र्मं नो॑ ब्रूत यत॒मश्च॑-
तु॒ष्पात्॥ ५॥

5. *Yasya neśe yajñapatirna yajño nāsya dāteśe na pratigrahītā. Yo viśvajidviśvabhṛdviśvakarmā gharmaṁ no brūta yatamaścatuṣpāt.*

The master institutor and performer of yajna governs it not, nor does he govern its gifts. Neither yajna, nor giver, nor receiver governs it. O sages speak to us of the refulgent illuminant lord, ruler, sustainer and maker of the universe, how great is he, the lord of four phases in terms of our experience and possibilities of Being.

येन॑ दे॒वाः स्व॑ ∫ रारुरु॒हुर्हि॒त्वा शरी॑रम॒मृत॑स्य॒ नाभि॑म्। तेन॑
गेष्म सुकृ॒तस्य॑ लो॒कं घ॒र्मस्य॑ व्र॒तेन॒ तप॑सा यश॒स्यवः॥ ६॥

6. *Yena devāḥ sva rāruruhurhitvā śarīramamṛtasya nābhim. Tena geṣma sukṛtasya lokaṁ gharmasya vratena tapasā yaśasyavaḥ.*

By whose grace noble sages arose to the regions of bliss, having given up their material body, and attained to the centre of the nectar of immortality, by the same lord's grace, let us too, seekers of honour and bliss, rise to the same regions of piety and bliss through meditative practice and discipline of the lord self-refulgent and all illuminant.

इन्द्रो॑ रू॒पेणा॒ग्निर्व॑हे॒न प्र॒जाप॑तिः पर॒मे॒ष्ठी वि॒राट्।
वि॒श्वान॑रे अक्रमत वैश्वान॒रे अ॑क्रमता॒न॒डुह्य॑क्रमत। सो ऽ दृं॑हयत॒ सो ऽ धारयत॥ ७॥

7. *Indro rūpeṇāgnirvahena prajāpatiḥ parameṣṭhī virāṭ. Viśvānare akramata vaiśvānare akramatānaḍuhyakramata. So dṛṁhayata so'dhārayata.*

Indra, lord omnipotent, in terms of existential form is Agni, light and fire, in terms of sustenance he is Prajapati, father of his children, Parameshthi, lord supreme transcendant, and Virat, infinite and self-refulgent. He pervades in universal humanity, he pervades in universal vital energy, he pervades in life sustaining energies of nature, he strengthens and expands existence, and he bears and sustains the world of his creation.

मध्य॑मे॒तद॑न॒डुहो॒ यत्रै॒ष वह॒ आहि॑तः।
ए॒ताव॑दस्य प्रा॒चीन॑ं॒ यावा॑न्प्र॒त्यङ् स॒माहि॑तः॥ ८॥

8. *Madhyametadanaḍuho yatraiṣa vaha āhitaḥ. Etāvadasya prācīnaṁ yāvānpratyaṅsamāhitaḥ.*

This is the centre of this burden bearer wherein this burden of the universe is collected and concentrated. As much is the part of it gone by as is the part coming up front, both the past and the future concentrated in the centre point. (This is the mystery as well as the reality of the infinite burden bearer and, consequentially, of the burden.)

यो वेदा॑न॒डुहो॒ दोहा॑न्त्स॒प्तानु॑पदस्वतः। प्र॒जां च॑ लो॒कं चा॑प्नोति॒ तथा॑ सप्तऋ॒षयो॑ विदुः॥ ९॥

9. *Yo vedānaḍuho dohāntsaptānupadasvataḥ.*
Prajāṁ ca lokaṁ cāpnoti tathā saptaṛṣayo viduḥ.

One who knows the seven showers of the grace of this eternal imperishable burden bearer, he realises and attains both the world of existence and the people that inhabit it. This the seven sages too know and express.

(These seven sages age: the soul, clear intelligence, ahankara or I-sense, mind, prana, senses of perception, and senses of volition.)

पद्भिः सेदिमवक्रामन्निरां जङ्घाभिरुत्खिदन्।
श्रमेणानड्वान्कीलालं कीनाशश्चाभि गच्छतः॥ १०॥

10. *Padbhiḥ sedimavakrāmannirāṁ jaṅghābhirutkhidan. Śrameṇānaḍvānkīlālaṁ kīnāśaścābhi gacchataḥ.*

Covering the field with feet and legs, overcoming exhaustion, producing food and delicious drink with sweat and hard work, the farmer and the burden bearer move on together. (So do the human being and the master burden bearer move together in the world of existence. The master burden bearer creates the world context, the field of work, while the human being, farmer, sows the seed of karma and reaps the harvest which is the fruit of his karma. One who knows this complete scenario of existence realises both this world and the ultimate all-comprehensive reality. And that knowledge and realisation is freedom.)

द्वादश वा एता रात्रीर्व्रत्या आहुः प्रजापतेः।
तत्रोप ब्रह्म यो वेद तद्वा अनड्वाहो व्रतम्॥ ११॥

11. *Dvādaśa vā etā rātrīrvratyā āhuḥ prājapateḥ.*
Tatropa brahma yo veda tadvā anaḍuho vratam.

These twelve are the nights of darkness which, they say, are to be dedicated to the discipline of Prajapati (for the sake of his children). Therein and thereby one who knows Brahma, Prajapati and his knowledge of Veda at the closest, observes and attains to Prajapati's discipline of Dharma and purpose of living.

(Twelve kinds of ignorance have been described as ignorance, confusion or negation about: Cosmic soul, individual soul, intelligence, ego, mind, prana, senses of perception, objects of perception, senses of volition, objects of volition, the individual body, the cosmic body. Reference may also be made to twelve-day Vedic ceremonies for knowledge and piety.)

दुहे सायं दुहे प्रातर्दुहे मध्यन्दिनं परि।
दोहा ये अस्य संयन्ति तान्विद्मानुपदस्वतः ॥ १२ ॥

12. *Duhe sāyaṁ duhe prātarduhe madhyandinaṁ pari. Dohā ye asya saṁyanti 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 रोहण्यस्थन्श्छिन्नस्य रोहणी।
रोहयेदमरुन्धति ॥ १ ॥

1. *Rohaṇyasi rohaṇyasthnaśchhinnasya rohaṇī. Rohayedamarundhati.*

You are Rohini, the healer, healer of the broken bone. Growing, unobstructive, Arundhati, clearer of the blockade, pray heal this wound and let the bone grow normally.

यत्ते॑ रि॒ष्टं यत्ते॒ द्यु॒त्तमस्ति॒ पेष्ट्रं त आ॒त्मनि॑।
धा॒ता तद्भद्र॒या॒ पु॒नः सं द॑धत्परुषा॒ परुः॥ २॥

2. *Yatte riṣṭaṁ yatte dyuttamasti peṣṭraṁ ta ātmani. Dhātā tadbhadrayā punaḥ saṁ dadhatparuṣā paruḥ.*

Whatever in your body is injured, whatever is torn and broken and crushed, may the universal healer with this efficacious herb join, every part with another and heal to full growth.

सं ते॑ म॒ज्जा म॒ज्ज्ञा भ॑वतु समु॑ ते॒ पर्रुषा॒ परुः।
सं ते॑ मां॒सस्य॒ विस्र॑स्तं॒ समस्थ्यपि॑ रोहतु॥ ३॥

3. *Saṁ te majjā majjñā bhavatu samu te paruṣā paruḥ. Saṁ te māṁsasya visrastaṁ samasthyapi rohatu.*

Let your marrow join with marrow and grow, let your joint of spine join with the joint, let the torn flesh be healed, join with the bone and grow.

म॒ज्जा म॒ज्ज्ञा सं धी॑यतां॒ चर्म॑णा॒ चर्म॑ रोहतु।
असृ॑क्ते॒ अस्थि॑ रोहतु मां॒सं मां॒सेन॑ रोहतु॥ ४॥

4. *Majjā majjñā saṁ dhīyatāṁ carmaṇā carma rohatu. Asṛkte asthi rohatu māṁsaṁ māṁsena rohatu.*

Let the marrow join and grow with marrow, let your skin join with the skin and grow, let the blood and bone join and grow, and let the flesh grow with the flesh.

लोम॒ लोम्ना॒ सं क॑ल्पया त्व॒चा सं क॑ल्पया॒ त्वच॑म्।
असृ॑क्ते॒ अस्थि॑ रोहतु च्छि॒न्नं सं धे॑ह्योषधे ॥ ५ ॥

5. *Loma lomnā saṁ kalpayā tvacā saṁ kalpayā tvacam. Asṛkte asthi rohatu cchinnaṁ saṁ dhehyoṣadhe.*

Let the hair be planted with the hair, let the skin be joined with the skin, let the blood heal the bone and let it grow, let the broken bone be joined with the bone.

स उ॑त्ति॒ष्ठ प्रेहि॒ प्र द्र॑व॒ रथः॑ सुच॒क्रः सु॑प॒विः सु॒नाभिः॑।
प्रति॑ तिष्ठो॒र्ध्वः ॥ ६ ॥

6. *Sa uttiṣṭha prehi pra drava rathaḥ sucakraḥ supaviḥ sunābhiḥ. Prati tiṣṭhordhvaḥ.*

Arise and stand, O patient, move up, go fast like a chariot of strong wheels, strong felly and strong nave, stand, stand and stay, stand firm and stay up.

यदि॑ क॒र्तं प॑ति॒त्वा सं॑श॒श्रे यदि॒ वाश्मा॒ प्रहृ॑तो ज॒घान॑।
ऋ॒भू रथ॑स्ये॒वाङ्गा॑नि॒ सं द॑धत्परुषा॒ परुः॑ ॥ ७ ॥

7. *Yadi kartaṁ patitvā saṁśaśre yadi vāśmā prahṛto jaghāna. Ṛbhū rathasyevāṅgāni saṁ dadhatparuṣā paruḥ.*

If the wound is caused by a large knife, or a stone-shot has hit you, let the surgeon join, part with part as an expert technician repairs and rejoins the parts of a chariot.

Kanda 4/Sukta 13 (Save the Life)

Chandrama, Vishvedevah Devatah, Shantati Rshi

उत देवा अवहितं देवा उन्नयथा पुनः ।
उतागश्चक्रुषं देवा देवा जीवयथा पुनः ॥ १ ॥

1. *Uta devā avahitaṁ devā unnayathā punaḥ.*
Utāgaścakruṣaṁ devā devā jīvayathā punaḥ.

O Devas, noble, brilliant and generous powers and people, raise the fallen, raise them higher again and again. And, O devas, O lovers of divinity, if they do evil and commit sin, even then save them, give them life again, redeem them.

द्वाविमौ वातौ वात आ सिन्धोरा परावतः ।
दक्षं ते अन्य आवातु व्यन्यो वातु यद्रपः ॥ २ ॥

1. *Dvāvimau vātau vāta ā sindhorā parāvataḥ.*
Dakṣaṁ te anya āvātu vyanyo vātu yadrapaḥ.

Two winds these are that blow: One that blows from nature's sea and the river of energy, the other blows far off and away. One is prana that blows in to the lungs, the heart and the blood stream. There is the other, apana, that blows out. The one, prana, breathes in energy, freshness, enthusiasm and expertise. The other, apana, blows out whatever is impure and polluted.

आ वात वाहि भेषजं वि वात वाहि यद्रपः ।
त्वं हि विश्वभेषज देवानां दूत ईयसे ॥ ३ ॥

3. *Ā vāta vāhi bheṣajaṁ vi vāta vāhi yadrapaḥ.*
Tvaṁ hi viśvabheṣaja devānāṁ dūta īyase.

O prana, blow in the sanative energy that repairs

and strengthens the body system with good health. O apana, blow out and throw away what is impure and polluted. O wind, you are the universal sanative, destroyer of ill-health, and you blow as messenger of the divinities, harbinger of good health and the joy of living.

त्रायन्तामिमं देवास्त्रायन्तां मरुतां गणाः ।
त्रायन्तां विश्वा भूतानि यथायमरपा असत् ॥ ४ ॥

4. *Trāyantāmimamṁ devāstrāyantāṁ marutāṁ gaṇāḥ. Trāyantāṁ viśvā bhūtāni yathāyamarapā asat.*

O Devas, divinities of nature and humanity, save this life, this humanity. O energies of the winds, energise and save this life of humanity. O human and natural forms and forces of the world, save and strengthen this life so that it may become free from sin and violence.

आ त्वागमं शन्तातिभिरथो अरिष्टतातिभिः ।
दक्षं त उग्रमाभारिषं परा यक्ष्मं सुवामि ते ॥ ५ ॥

5. *Ā tvāgamaṁ śantātibhiratho ariṣṭatātibhiḥ. Dakṣaṁ ta ugramābhāriṣaṁ parā yakṣmaṁ suvāmi te.*

O man, I come to you with the means and message of peace and good health and freedom from violence and disease. I bear and bring for you the lustre of good health, passion for life and expertise to live and work. I inspire and energise you and throw out consumptive and cancerous negativities from your health system.

अयं मे हस्तो भगवानयं मे भगवत्तरः ।
अयं मे विश्वभेषजोऽयं शिवाभिमर्शनः ॥ ६ ॥

6. *Ayaṁ me hasto bhagavānayaṁ me bhagavattaraḥ. Ayaṁ me viśvabheṣajo'yaṁ śivābhimarśanaḥ.*

This my hand is powerful, it commands good fortune and generous felicity. Indeed, this hand of mine grows even more and more felicitous and generous with its charity and good fortune. This hand is really a saviour, a universal sanative, it is really soothing and saving with the healing touch.

हस्ताभ्यां दशशाखाभ्यां जिह्वा वाचः पुरोगवी ।
अनामयित्नुभ्यां हस्ताभ्यां ताभ्यां त्वाभि मृशामसि ॥ 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

अजो ह्यग्नेरजनिष्ट शोकात्सो अपश्यज्जनितारमग्रे ।
तेन देवा देवतामग्र आयन्तेन रोहान्रुरुहुर्मेध्यासः ॥ १ ॥

1. *Ajo hyagnerajaniṣṭa śokātso apaśyajjanitāramagre. Tena devā devatāmagra āyantena rohānruruhurmedhyāsaḥ.*

Aja, the unborn human soul, rose into the state of being by the will and passion of Agni, light eternal beyond the state of Being and Becoming. As it arose, it first saw the Janita, light eternal, the generator that brought it into being. By the same divine presence and will the divinities of nature and sagely nobilities of humanity first attained to their divine character. Men of pure mind and spirit too rise to their heights of possibility by the same light of divinity.

क्रमध्वमग्निना नाकमुख्यान्हस्तेषु बिभ्रतः।
दिवस्पृष्ठं स्वर्गत्वा मिश्रा देवेभिराध्वम्॥ २॥

2. *Kramadhvamagninā nākamukhyānhasteśu bibhrataḥ. Divaspṛṣṭhaṁ svargatvā miśrā devebhirādhvam.*

By the light and grace of Agni, go forward and rise to the state of bliss, bearing in hands yajnic homage for the fire and, having reached on top of the regions of light and bliss by the divinities, attain to the state of liberation.

पृष्ठात्पृथिव्या अहमन्तरिक्षमारुहमन्तरिक्षाद्दिवमारुहम्।
दिवो नाकस्य पृष्ठात्स्वर्ज्योतिरगामहम्॥ ३॥

3. *Pṛṣṭhātpṛthivyā ahamantarikṣamāruham antarikṣāddivamāruham. Divo nākasya pṛṣṭhātsvarjyotiragāmaham.*

From the highest vedi of earthly yajna, I rise to

the sky, from the sky I rise to the regions of light, from the top of heavenly joy of the regions of light I have risen to the light and bliss of Divinity. (This mantra describes the yogi's ascent from the heights of attainment on earth, through the skies and solar regions to the state of Turiya, absolute bliss in the Kaivalya state of pure Being. The state of the ascent of humanity to Divinity, or alternatively, the descent of Divinity to humanity is described in Rgveda 8, 44, 23.)

स्व१र्यन्तो नापेक्षन्त आ द्यां रोहन्ति रोदसी ।
यज्ञं ये विश्वतोधारं सुविद्वांसो वितेनिरे ॥ ४ ॥

4. *Svaryanto nāpekṣanta ā dyāṁ rohanti rodasī.*
Yajñaṁ ye viśvatodhāraṁ suvidvāṁso vitenire.

Sagely men of knowledge and experiential attainment, who practice and expand at their individual level the yajna of communion between their soul and the cosmic soul, and rise from the earth through sky and the solar regions on way to the bliss of Divinity, accept nothing for a compromise but only the attainment of union with the Divine.

अग्ने प्रेहि प्रथमो देवतानां चक्षुर्देवानामुत मानुषाणाम् ।
इयक्षमाणा भृगुभिः सजोषाः स्व ऋर्यन्तु यजमानाः स्वस्ति ॥ ५ ॥

5. *Agne prehi prathamo devatānāṁ cakṣurdevānāmuta mānuṣāṇām. Iyakṣamāṇā bhṛgubhiḥ sajoṣāḥ svaryantu yajamānāḥ svasti.*

Come Agni, be with us, first, last and eternal, first of the divinities, light of divines such as the sun, and light of the spirit of humanity. May the yajamanas,

loving and joining in company with veteran sages and scholars, rise to divine bliss. May there be good and all round well being with them.

अजमनज्मि पयसा घृतेन दिव्यं सुपर्णं पयसं बृहन्तम्।
तेन गेष्म सुकृतस्य लोकं स्व ऽरारोहन्तो अभि नाकमुत्तमम्॥ ६॥

6. *Ajamanajmi payasā ghṛtena divyaṁ suparṇaṁ payasaṁ bṛhantam. Tena geṣma sukṛtasya lokaṁ sva rārohanto abhi nākamuttamam.*

With the homage of milk and ghrta in the sacred fire, I honour, celebrate and serve the Aja, unborn, eternal, infinite Divine Spirit of golden glory. May we, by the service and the light and grace of Agni, rising to the regions of bliss, reach the presence of Divinity, the state of infinite happiness.

पञ्चौदनं पञ्चभिरङ्गुलिभिर्दर्व्योद्धर पञ्चधैतमोदनम्।
प्राच्यां दिशि शिरो अजस्य धेहि दक्षिणायां दिशि दक्षिणं
धेहि पार्श्वम्॥ ७॥

7. *Pañcaudanaṁ pañcabhiraṅgulibhirdarvyoddhara pañcadhaitamodanam. Prācyāṁ diśi śiro ajasya dhehi dakṣiṇāyāṁ diśi dakṣiṇaṁ dhehi pārśvam.*

Hold the panchaudana, havi prepared from five grains and milk, curd, ghrta, rock sugar and honey, in a ladle with five fingers of the hand, raise it to offer into the sacred fire. Keep the Aja's, unborn soul's, head, i.e., intelligence in the east direction, the right part in the southern direction. (Aja here does not mean a goat, it means 'the man in the posture of meditation and prayer.'

'Panchandana' havi is love, faith, knowledge, prayer and communion and all other experience gathered through five senses, mind and intelligence. The mantra means the yajna of self-surrender to Divinity).

प्र॒तीच्यां दि॒शि भ॒सद॑मस्य धे॒ह्यु॒त्त॑रस्यां दि॒श्यु॒त्त॑रं धेहि पा॒श्वम्। ऊ॒र्ध्वायां दि॒श्य१॑जस्यान्तू॑कं धेहि दि॒शि ध्रु॒वायां धेहि पाज॒स्य ँ॑ म॒न्तरि॑क्षे मध्य॒तो मध्य॑मस्य ॥ ८ ॥

8. *Pratīcyāṁ diśi bhasadamasya dhehyuttarasyāṁ diśyuttaraṁ dhehi pārśvam. Ūrdhvāyāṁ diśya-jasyānūkaṁ dhehi diśi dhruvāyāṁ dhehi pājasyam antarikṣe madhyato madhyamasya.*

Keep the Aja's back part in the western direction, keep the left part in the northern direction, keep the spine vertically straight in the upper direction, keep the lower part firm on the seat on ground, and keep the middle part in the middle position. (This is obviously a description of the body posture when the yajamana sits on the vedi or the yogi sits in proper posture for meditation. The word 'dhruvayam' is echoed in Patanjali's description of the meditation posture in Yoga Sutras, 2, 46 where he says that the yogi's seat should be "firm and comfortable: sthira sukham asanam."

शृ॒तम॒जं शृ॒तया॒ प्रोर्णु॑हि त्व॒चा सर्वै॑र॒ङ्गैः संभृ॑तं वि॒श्वरू॑पम्। स उत्ति॑ष्ठे॒तो अ॒भि नाक॑मुत्त॒मं प॒द्भिश्च॒तुर्भि॒ः प्रति॑ तिष्ठ दि॒क्षु ॥ ९ ॥

9. *Śṛtamajaṁ śṛtayā prorṇuhi tvacā sarvairaṅgaiḥ saṁbhṛtaṁ viśvarūpam. Sa uttiṣṭheto abhi nāka-muttamaṁ padbhiśca-turbhiḥ prati tiṣṭha dikṣu.*

O Lord, pray cover and consecrate Aja, immortal

human soul, complete in all aspects of human virtue, perfected and raised to universal character in the existential medium of personality, enfold it in the infinite grace of Divinity. O man, completed, perfected, universalised, and now consecrated with divine grace, rise from the earth to the highest state of divine bliss and with all four stages of ascension from existence to essence, sojourn in perfect freedom over all directions of eternal time and space.

Note: This sukta is a song of the immortal human soul's ascension from the mortal state of existence to its immortal state of essence abiding in the perfect freedom of Moksha through eight parts (angas) of yoga and four parts of Dharma (Dharma, Artha, Kama and Moksha). 'Aja chatushpat' of verse 9 does not mean 'four-footed goat', it means the immortal human soul, yoga-practising and self-realising through all four states of waking, dreaming, sleeping and meditating, rising to the turiya state (Mandukyopanished, 2-7 and 8-12).

Kanda 4/Sukta 15 (Song of Showers)

Marutah, Parjanya Devata, Atharva Rshi

समुत्पतन्तु प्रदिशो नभस्वतीः समभ्राणि वातजूतानि यन्तु।
महऋषभस्य नदतो नभस्वतो वाश्रा आपः पृथिवीं तर्पयन्तु॥ १॥

1. *Samutpantu pradiśo nabhasvatīḥ samabhrāṇi vātajūtāni yantu. Mahaṛṣabhasya nadato nabhasvato vāśrā āpaḥ pṛthivīṁ tarpayantu.*

Let clusters of dense vapour in the quarters of the firmament rush in together. Let clouds driven by

winds fly on together. Let overladen showers dense with vapour of the thundering clouds of bursting sky rain down and fill the earth to the full.

समीक्षयन्तु तविषाः सुदानवोऽ पां रसा ओषधीभिः सचन्ताम्। वर्षस्य सर्गा महयन्तु भूमिं पृथग्जायन्तामोषधयो विश्वरूपाः ॥ २ ॥

2. *Samīkṣayantu taviṣāḥ sudānavo'pāṁ rasā oṣadhībhiḥ sacantām. Varṣasya sargā mahayantu bhūmiṁ pṛthagjāyantāmoṣadhayo viśvarūpāḥ.*

Let mighty generous clouds be favourable to us and and share their delicious showers of vitality with herbs and trees. Let showers of rain arouse and exalt the earth. Let herbs of immense variety sprout and grow in all different ways.

समीक्षयस्व गायतो नभांस्यपां वेगासः पृथगुद्विजन्ताम्। वर्षस्य सर्गा महयन्तु भूमिं पृथग्जायन्तां वीरुधो विश्वरूपाः ॥ ३ ॥

3. *Samīkṣayasva gāyato nabhāṁsyapāṁ vegāsaḥ pṛthagudvijantām. Varṣasya sargā mahayantu bhūmiṁ pṛthagjā-yantām vīrudho viśvarūpāḥ.*

O lord, show us the rumbling clouds in the skies. Let multitudes of clouds rush on and overwhelm the firmament. Let showers of rain gladden and exalt the earth. Let plants and trees of all kinds sprout and grow.

गणास्त्वोप गायन्तु मारुताः पर्जन्य घोषिणः पृथक्। सर्गा वर्षस्य वर्षतो वर्षन्तु पृथिवीमनु ॥ ४ ॥

4. *Gaṇāstvopa gāyantu mārutāḥ parjanya ghoṣiṇaḥ pṛthak. Sargā varṣasya varṣato varṣantu pṛthivīmanu.*

Let currents of wind, O cloud of rain, celebrate you in song all round. May showers of rain falling and blessing the earth according to the needs of the season oblige us.

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 pṛthivīṁ tarpayantu.*

O winds, stir the vapours of water from the sea evaporated by the heat of the sun and raise them to the sky. Let the profuse showers of rain from the rumbling clouds of the roaring sky fall and fill the earth to the full.

अभि क्रन्द स्तनयार्दयोदधिं भूमिं पर्जन्य पयसा समङ्ग्धि।
त्वया सृष्टं बहुलमैतु वर्षमाशारैषी कृशगुरेत्वस्तम्॥ ६॥

6. *Abhi kranda stanayārdayodadhiṁ bhūmiṁ parjanya payasā samaṅgdhi. Tvayā sṛṣṭaṁ bahulamaitu varṣamāśāraiṣī kṛśaguretvastam.*

Thunder and roar, O cloud, shake the flood of the firmament into showers, and bless the earth with life giving rain. Let the showers released by you fall and flow profusely, and let the hopeful farmer go home happy.

सं वोऽवन्तु सुदानव उत्सा अजगरा उत। मरुद्भिः प्रच्युता मेघा वर्षन्तु पृथिवीमनु॥ ७॥

7. *Saṁ vo'vantu sudānava utsā ajagarā uta. Marudbhiḥ pracyutā meghā varṣantu pṛthivīmanu.*

Let the mighty bounteous showers save you from drought and promote you to prosperity. Let the clouds impelled and propelled by the winds rain down on earth in showers according to the needs of the season.

आशामाशां॑ वि द्योतता॒ वाता॑ वान्तु दि॒शोदि॑शः ।
मरुद्भि॒ः प्रच्यु॑ता मे॒घाः सं य॑न्तु पृथि॒वीमनु॑ ॥ ८ ॥

8. *Āśāmāśāṁ vi dyotatāṁ vātā vāntu diśodiśaḥ. Marudbhiḥ pracyutā meghā varṣantu pṛthivīmanu.*

Let lightnings flash all round in all directions. Let winds blow in all directions from all directions. Let clouds moved by winds shower in accord with the earth.

आपो॑ वि॒द्युद॒भ्रं व॒र्षं सं वो॑ऽ वन्तु सु॒दानव॒ उत्सा॑ अजग॒रा उ॒त । म॒रुद्भि॒ः प्रच्यु॑ता मे॒घाः प्रा॑वन्तु पृथि॒वीमनु॑ ॥ 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.

अ॒पाम॒ग्निस्त॒नूभि॑ः संविदा॒नो य ओष॑धीनामधि॒पा ब॒भूव॑ ।
स नो॑ व॒र्षं व॑नुतां जा॒तवे॑दाः प्रा॒णं प्र॒जाभ्यो॑ अ॒मृतं दि॒व-स्परि॑ ॥ १० ॥

10. *Apāmagnistanūbhiḥ saṁvidāno ya oṣadhīnāmadhipā babhūva. Sa no varṣaṁ vanutāṁ jātavedāḥ prāṇaṁ prajābhyo amṛtaṁ divaspari.*

May Agni, Jataveda, all pervasive vitality of life, one with the form and spirit of waters and life forms, which is over all protector and promoter of the life and efficacy of herbs, bless us with nectar showers of water from over the heavens and the firmament as the very breath and energy of life for all people and other forms of life.

प्रजापतिः सलिलादा समुद्रादापं ईरयन्नुदधिमर्दयाति। प्र प्यायतां वृष्णो अश्वस्य रेतोऽ वार्ड्तेन स्तनयित्नुनेहि॥ ११ ॥

11. *Prajāpatiḥ salilādā samudrādāpa īrayannudadhimardayāti. Pra pyāyatāṁ vṛṣṇo aśvasya reto'rvāṅetena stanayitnunehi.*

Prajapati, lord of his people, solar sustainer of life, raising vapours of water from the rolling oceans, forms and breaks the spatial oceans of vapours. By this, may the living vitality of the generous abundant cloud increase, and by this very augmentation, further, may the showers of rain by the catalytic force of lightning come down and bless the earth.

अपो निषिञ्चन्नसुरः पिता नः श्वसन्तु गर्गरा अपां वरुणाव नीचीरपः सृज। वदन्तु पृश्निबाहवो मण्डूका इरिणानु॥ १२ ॥

12. *Apo niṣiñcannasuraḥ pitā naḥ śvasantu gargarā apāṁ varuṇāva nīcīrapaḥ sṛja. Vadantu pṛśnibāhavo maṇḍūkā iriṇānu.*

The cloud of waters and showers, giver of life energy, is our protector and promoter. O Varuna, dear

cloud, release the showers of rain down and let the streams and pools of water come to life, and then let the colourful frogs croak with joy in the rippling pools and flowing streams in celebration of the earth.

संवत्सरं शशयाना ब्राह्मणा व्रतचारिणः।
वाचं पर्जन्यजिन्वितां प्र मण्डूका अवादिषुः॥ १३॥

13. *Saṁvatsaraṁ śaśayānā brāhmaṇā vratacāriṇaḥ.*
Vācaṁ parjanyajinvitāṁ pra maṇḍūkā avādiṣuḥ.

Frogs are celebrants of divinity: observing the cycle of nature's seasons, lying in hybernation for a year, they sing and celebrate life, singing in their natural language inspired by the cloud and showers of rain.

उपप्रवद मण्डूकि वर्षमा वद तादुरि।
मध्ये ह्रदस्य प्लवस्व विगृह्य चतुरः पदः॥ १४॥

14. *Upapravada maṇḍūki varṣamā vada tāduri.*
Madhye hradasya plavasva vigṛhya caturaḥ padaḥ.

O froggy, O little baby froggy, sing and celebrate. Call on the rain, extend your four legs in joy and swim freely in the flood.

खण्वखा३इ खैमखा३इ मध्ये तदुरि।
वर्षं वनुध्वं पितरो मरुतां मन इच्छत॥ १५॥

15. *Khaṇvakhā3-i khaimakhā-i madhye taduri.*
Varṣaṁ vanudhvaṁ pitaro marutāṁ mana icchata.

O hybernating froggy, O silent little one, enjoy and have fun in the rain. O seniors, guardians of the people, try to have the knowledge and favour of the

winds, they bring rain.

महान्तं कोशमुदचाभि षिञ्च सविद्युतं भवतु वातु वातः ।
तन्वतां यज्ञं बहुधा विसृष्टा आनन्दिनीरोषधयो भवन्तु ॥ १६ ॥

16. *Mahāntaṁ kośamudacābhi ṣiñca savidyutaṁ bhavatu vātu vātaḥ. Tanvatāṁ yajñaṁ bahudhā visṛṣṭā ānandinīroṣadhayo bhavantu.*

O lord, O people, raise the cloud, treasure bearer of rain. Bring rain on the earth. Let the sky flash with thunder and lightning for rain. Let the wind blow favourable for rain. Extend and develop yajna for rain. Let the herbs, sprouted, grown and extended for yajna and rain be great sources of joy and well being.

Kanda 4/Sukta 16 (All Watching Divinity)

Varuna Devata, Brahma Rshi

बृहन्नेषामधिष्ठाता अन्तिकादिव पश्यति ।
य स्तायन्मन्यते चरन्तसर्वं देवा इदं विदुः ॥ १ ॥

1. *Bṛhanneṣāmadhiṣṭhātā antikādiva paśyati. Ya stāyanmanyate carantsarvaṁ devā idaṁ viduḥ.*

Mighty and infinitely great is the ruling lord and master of these worlds of the universe who watches everything as if at the closest, directly, and, expanding these all, alert and ever awake, knows, watches and assesses the entire universe and its working. This, the brilliant divine sages know well.

यस्तिष्ठति चरति यश्च वञ्चति यो निलायं चरति यः प्रतङ्कम् । द्वौ संनिषद्य यन्मन्त्रयेते राजा तद्वेद वरुणस्तृतीयः ॥ २ ॥

2. *Yastiṣṭhati carati yaśca vañcati yo nilāyaṁ carati yaḥ pratarkam. Dvau saṁniṣadya yanmantrayete rājā tadveda varuṇastṛtīyaḥ.*

Who does not move and stands still, who moves, who deceives, who acts under disguise or openly or crookedly, whatever two people in consult talk and decide together, all these the third, the witness, the all-ruling Varuna, lord of universal judgement, dispensation and retribution, knows, ever watchful.

उतेयं भूमिर्वरुणस्य राज्ञ उतासौ द्यौर्बृहती दूरेअन्ता। उतो समुद्रौ वरुणस्य कुक्षी उतास्मिन्नल्प उदके निलीनः॥ ३॥

3. *Uteyaṁ bhūmirvaruṇasya rājña utāsau dyaurbṛhatī dūreantā. Uto samudrau varuṇasya kukṣī utāsminnalpa udake nilīnaḥ.*

And this earth is the dominion of the ruler Varuna, and so is that vast heaven at the far end, and both the oceans of earth and space are Varuna's, they all exist in him, and so does he pervade and is hidden in the greatest and in the smallest of waters.

उत यो द्यामतिसर्पात्परस्तान्न स मुच्यातै वरुणस्य राज्ञः। दिव स्पशः प्र चरन्तीदमस्य सहस्राक्षा अति पश्यन्ति भूमिम्॥ ४॥

4. *Uta yo dyāmatisarpātparastānna sa mucyātai varuṇasya rājñaḥ. Diva spaśaḥ pra carantīdamasya sahasrākṣā ati paśyanti bhūmim.*

And he who thinks he might possibly stride beyond the far off heavens of light cannot get away free from the dominion of the ruler Varuna. The watchful sentinels of this lord of light and the heavens are ever

on the move, watching, thousand eyed, they watch even beyond the world of existence. They watch intensely, they miss nothing.

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 janānāmakṣāniva śvaghnī ni minoti tāni.*

All that, the ruler Varuna watches closely, whatever is in heaven and earth and beyond. Even people's wink of the eye every moment throughout life is watched, counted and assessed by him as every cast and move of the dice is perceived by the player. (May be he is a player. He has cast the die and watches. We are the dice. He casts us according to our Karma, but we move according to our will, still within the rules of his game.)

ये ते पाशा वरुण सप्तसप्त त्रेधा तिष्ठन्ति विषिता रुशन्तः।
छिनन्तु सर्वे अनृतं वदन्तं यः सत्यवाद्यति तं सृजन्तु ॥ ६ ॥

6. *Ye te pāśā varuṇa saptasapta tredhā tiṣṭhanti viṣitā ruśantaḥ. Chinantu sarve anṛtaṁ vadantaṁ yaḥ satyavādyati taṁ sṛjantu.*

O Varuna, those threefold laws of existence seven by seven, which ever abide, ever active, ever shining, never sparing, may they all bind or split the personality of the man who speaks untruth, and may they all release and recreate the man who speaks the truth.

शतेन॒ पाशै॑र॒भि धे॑हि वरुणै॒नं मा ते॑ मोच्यनृ॒त॒वाङ्नृ॑चक्षः। आस्तां जा॒ल्म उ॒दरं॑ श्रंसयि॒त्वा कोश॑इवाब॒न्धः प॑रि॒कृ॒त्यमा॑नः ॥ ७ ॥

7. *Śatena pāśairabhi dhehi varuṇainaṁ mā te mocyanṛtavāṅnṛcakṣaḥ. Āstāṁ jālma udaraṁ śraṁsayitvā kośa-ivābandhaḥ parikṛtyamānaḥ.*

O Varuna, all presiding, all watching ruler, with a hundred bonds of your laws bind and restrain this liar. Let him not escape the bonds of your law. Let this unfortunate man, his inner personality split into shreds, self-tortured, lie loose like a broken vessel.

यः सं॒मा॒म्यो॒३॒॑ वरु॑णो॒ यो व्या॒म्यो॒३॒॑ यः सं॒न्दे॒श्यो॒३॒॑ वरु॑णो॒ यो वि॑दे॒श्य॑ ऽः। यो दै॒वो वरु॑णो॒ यश्च॒ मानु॑षः ॥ ८ ॥

8. *Yaḥ samāmyo'varuṇo yo vyāmyo'yaḥ sandeśyo' varuṇo yo videśyaḥ. Yo daivo varuṇo yaśca mānuṣaḥ.*

Varuna that is common and equal for all, yet different and specific for every one among all, Varuna that is good and equal for all places, Varuna that is different and specific for all places, that Varuna is good to the divinely sages as well as to ordinary human beings.

तैस्त्वा॒ सर्वै॑र॒भि ष्या॑मि॒ पाशै॑रसावामुष्यायणामुष्याः पुत्र। तानु॑ ते॒ सर्वा॑ननु॒सन्दि॑शामि ॥ ९ ॥

9. *Taistvā sarvairabhi ṣyāmi pāśairasāvāmuṣyā-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. *Īśānāṁ tvā bheṣajānāmujjeṣa ā rabhāmahe.*
Cakre sahasravīryaṁ sarvasmā oṣadhe tvā.

O Apamarga, best of herbal sanatives, in order to win our medical objective we take you up for medical treatment and reinforce you to a thousandfold higher efficacy as a cure for all diseases.

सत्यजितं शपथयावनीं सहमानां पुनःसराम्।
सर्वाः समह्व्योषधीरितो नः पारयादिति ॥ २॥

2. *Satyajitaṁ śapathayāvanīṁ sahamānāṁ punaḥ sarām. Sarvāḥ samahvyoṣadhīrito naḥ pārayāditi.*

I take up and reinforce the truly conquering, cursed disease reverting, successfully challenging and persistently acting herb in which I collect and concentrate the power and efficacy of all herbs in general so that it may give us success in fighting against all diseases.

या शशाप शपनेन याघं मूरमादधे। या रसस्य हरणाय जातमारेभे तोकमत्तु सा॥ ३॥

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

Whatever has reviled the patient with its

malignity, whatever has planted itself as a fast growing killer disease, whatever has seized life's regenerative force to consume the vitality of life and arrest the renewal, may all that cancerous curse itself consume its own germination and further growth to cause its own end.

यां ते चक्रुरामे पात्रे यां चक्रुर्नीलॅलोहिते। आमे मांसे कृत्यां यां चक्रुस्तयाऽ कृत्याकृतोऽ जहि॥ ४॥

4. *Yāṁ te cakrurāme pātre yāṁ cakrurnīlalohite. Āme māṁse kṛtyāṁ yāṁ cakrustayā kṛtyākṛto jahi.*

Whatever damage the cancerous causes do in the constipated intestines, whatever they do in the veins and arteries, whatever damage they do in the formative flesh, by whatever ways and causes they do so, by that very process reversed, destroy the causes of the disease.

दौष्वॅप्न्यं दौर्जीवित्यं रक्षोऽ अभ्व ∫मरायॅय्य ∫:। दुर्णाम्नीः सर्वा दुर्वाचस्ता अस्मन्नाऽशयामसि॥ ५॥

5. *Dauṣvapnyaṁ daurjīvityaṁ rakṣo abhva marāyyaḥ. Durṇāmnīḥ sarvā durvācastā asmannāśayāmasi.*

Bad dreams and loss of sleep, depression, hyper tension and schizophrenia, debility, loss of lustre, and all cursed and superstitious diseases concerned with loss of honour and image and loss of reputation, we eliminate from us. (Durnaman and Durvach are names of piles.)

क्षुधामारं तृष्णामारमगोताऽमनपत्यताम्।
अपाऽमार्ग 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.

तृ॒ष्णा॒मा॒रं क्षु॒धामा॒रमथो॑ अक्षपराज॒यम्।
अपा॑मार्ग॒ त्वया॑ व॒यं सर्व॑ं॒ तदप॑ मृज्महे॥ ७॥

7. *Tṛṣṇāmāraṁ kṣudhāmāramatho akṣaparājayam.*
Apāmārga tvayā vayaṁ sarvaṁ tadapa mṛjmahe.

O Apamarga, panacea for health and happiness, with your versatile power and efficacy we eliminate from our life and society all diseases that cause death by thirst or loss of thirst, by hunger or loss of hunger, and all mental diseases caused by addiction such as gambling, alcohol or the thrill of chance and unknown possibility and expectation.

अ॒पा॒मा॒र्ग ओष॑धीनां॒ सर्वी॑सा॒मेक॒ इद्वशी।
तेन॑ ते मृज्म॒ आस्थि॑त॒मथ॒ त्वम॑ग॒दश्च॑र॥ ८॥

1. *Apāmārga oṣadhīnāṁ sarvāsāmeka idvaśī.*
Tena te mṛjma āsthitamatha tvamagadaścara.

Of all the medicines, Apamarga is the one all conquering against disease. O patient, with that we cure and eliminate the chronic disease from you so that you live and enjoy life healthy, happy and free from disease.

Kanda 4/Sukta 18 (Apamarga Panacea)

Apamarga Oshadhi Devata, Shukra Rshi

समं ज्योतिः सूर्येणाह्ना रात्री समावती।
कृणोमि सत्यमूतयेऽ रसाः सन्तु कृत्वरीः ॥ १ ॥

1. *Samaṁ jyotiḥ sūryeṇāhnā rātrī samāvatī.*
Kṛṣomi satyamūtaye'rasāḥ santu kṛtvarīḥ.

Light is naturally one with the sun. Night is naturally close with the day, (the one implies the other). Similarly, I naturally follow the truth for peace, protection and security (because truth and peace with security and protection go together). And when you equate truth and peace both in action, all counterfeits become void of meaning and value. This is the ethics of professionalism.

यो देवाः कृत्यां कृत्वा हरादविदुषो गृहम्।
वत्सो धारुरिव मातरं तं प्रत्यगुप पद्यताम्॥ २ ॥

2. *Yo devāḥ kṛtyāṁ kṛtvā harādaviduṣo gṛham.*
Vatso dhāruriva mātaraṁ taṁ pratyagupa padyatām.

If a clever man does an evil act and robs the house of an ignorant, innocent, trustful man, O devas, the evil act would recoil on the doer just like a suckling calf going back to the mother cow. (This is a warning to a clever professional who cheats innocent, ignorant people while they trust him. Evil must return to its source.)

अमा कृत्वा पाप्मानं यस्तेनान्यं जिघांसति।
अश्मानस्तस्यां दग्धायां बहुलाः फट्करिक्रति ॥ ३ ॥

3. *Amā kṛtvā pāpmānaṁ yastenānyaṁ jighāṁsati. Aśmānastasyāṁ dagdhāyāṁ bahulāḥ phaṭkarikrati.*

Having planned an evil act at home, if a person hurts and kills another person with that, then, when that evil act is accomplished and ignited, imumerable stones would burst forth and destroy the evil doer.

सहस्रधामन्विशिखान्विग्रीवां छायया त्वम्।
प्रति स्म चक्रुषे कृत्यां प्रियां प्रियावते हर॥ ४॥

4. *Sahasradhāmanviśikhānvigrīvāṁ chāyayā tvam. Prati sma cakruṣe kṛtyāṁ priyāṁ priyāvate hara.*

O ruler of a thousand powers, protector and keeper of a thousand homes, let the old and young sleep at peace. Put the ogres and saboteurs to sleep. Pay the evil doer in his own coin. Let the lover meet his love.

अनयाहमोषध्या सर्वीः कृत्या अदूदुषम्।
यां क्षेत्रे चक्रुर्यां गोषु यां वा ते पुरुषेषु॥ ५॥

5. *Anayāhamoṣadhyā sarvāḥ kṛtyā adūduṣam. Yāṁ kṣetre cakruryāṁ goṣu yāṁ vā te puruṣeṣu.*

Thus by this curative and policy of peace I cleanse all deeds and correct all evils that they do in the field, among the cows or among the people, and this I do for you all.

यश्चकार न शशाक कर्तुं शश्रे पादमङ्गुरिम्।
चकार भद्रमस्मभ्यमात्मने तपनं तु सः॥ ६॥

6. *Yaścakāra na śaśāka kartuṁ śaśre pādamaṅgurim. Cakāra bhadramasmabhyamātmane tapanaṁ tu saḥ.*

He that does the mischief, or tries but fails to accomplish, burns his own fingers or breaks his own feet. In a way, he does good to us, awakens us, but, after all, this is a torture for himself, he is a torture unto himself.

अपामार्गोऽप मार्ष्टु क्षेत्रियं शपथश्च यः ।
अपाहं यातुधानीरप सर्वा अराय्यः ॥ ७ ॥

7. *Apāmārgo'pa mārṣṭu kṣetriyaṁ śapathaśca yaḥ.*
Apāha yātudhānīrapa sarvā arāyyaḥ.

Apamarga, real panacea, is that which cleanses and cures us of all physical disease and mental malignity, whether it is individual or social, inherited, contacted or acquired. It is that which removes all that is negative, destructive and depressive and causes self-deprivation and social debility.

अपमृज्य यातुधानानप सर्वा अराय्यः ।
अपामार्ग त्वया वयं सर्वं तदप मृज्महे ॥ ८ ॥

8. *Apamṛjya yātudhānānap sarvā arāyyaḥ.*
Apāmārga tvayā vayaṁ sarvaṁ tadapa mṛjmahe.

O Apamarga, personal and social panacea, having cleansed out all violence and negativity, all depression, deprivation and poverty by your power and efficacy, we clean up the totality of life and restore it to purity, good health, happiness and advancement.

Kanda 4/Sukta 19 (Apamarga: Social Health and Peace)

Apamarga Oshadhi Devata, Shukra Rshi

उतो अस्यबन्धुकृदुतो असि नु जामिकृत्।
उतो कृत्याकृतः प्रजां नडमिवा च्छिन्धि वार्षिकम्॥ १॥

1. *Uto asyabandhukṛduto asi nu jāmikṛt. Uto kṛtyākṛtaḥ prajāṁ naḍamivā cchindhi vārṣikam.*

Apamarga, as you are destroyer of deadly and dread diseases and also of the dearest dearly related addictions, pray destroy all violent negativities and their after effects, uproot them like the weeds of the rainy season.

ब्राह्मणेन पर्युक्तासि कण्वेन नार्षदेन।
सेनेवैषि त्विषीमती न तत्र भयमस्ति यत्र प्राप्नोष्योषधे॥ २॥

2. *Brāhmaṇena paryuktāsi kaṇvena nārṣadena. Senevaiṣi tviṣīmatī na tatra bhayamasti yatra prāpnoṣyoṣadhe.*

Created and composed by the Brahmana, scholar of science and Veda, and approved by the wise Councillor, you go forward shining and blazing like a victorious army. O Oshadhi, wherever you reach and act, fear stays no more.

अग्रमेष्योषधीनां ज्योतिषेवाभिदीपयन्।
उत त्रातासि पाकस्यातो हन्तासि रक्षसः॥ ३॥

3. *Agrameṣyoṣadhīnāṁ jyotiṣevābhidīpayan. Uta trātāsi pākasyātho hantāsi rakṣasaḥ.*

You go forward working as first and foremost

of all medications, shining and illuminating like light itself. You are the saviour, preserver and protector of the good and pure with maturity, and destroyer of the violent and the killers.

यद॒दो दे॒वा असु॑रां॒स्त्वयाग्रे॑ नि॒रकु॑र्वत।
तत॒स्त्वमध्योष॑धेऽ- पामा॒र्गो अ॑जायथाः ॥ ४ ॥

4. *Yadado devā asurāṁstvayāgre nirakurvata.*
Tatastvamadhyoṣadhe'pāmārgo ajāyathāḥ.

O Apamarga, divine energy for universal cleansing, when in the early stages of natural evolution, the positive and brilliant creative forces of nature struggle with negativities and resistance and they overcome the dark forces, then you, O crown of herbs, come into being on earth by the name Apamarga, the cleanser, pioneer and leader on way to progress.

वि॒भि॒न्द॒ती श॒तशा॑खा विभि॒न्दन्नाम॑ ते पि॒ता।
प्र॒त्यग्वि भि॑न्धि॒ त्वं तं यो अ॒स्माँ अ॑भि॒दास॑ति ॥ ५ ॥

5. *Vibhindatī śataśākhā vibhindannāma te pitā.*
Pratyagvi bhindhi tvaṁ taṁ yo asmāṅ abhidāsati.

O Apamarga, hundred branched destroyer of disease, it is Nature's force of survival and victory over negative forces in the evolutionary circuit that is your generator. So turn to those forces which seek to subdue and enslave us and destroy them in their natural course.

अस॒द्भूम्या॒ः सम॑भवत्तद्यामे॑ति म॒हद् व्यच॑ः।
तद्वै ततो॑ विधू॒पाय॑त्प्र॒त्यक्क॒र्तार॑मृच्छतु ॥ ६ ॥

6. *Asadbhūmyāḥ samabhavattadyāmeti mahad vyacaḥ. Tadvai tato vidhūpāyatpratyakkartāramṛcchatu.*

Whatever is false, untrue and negative born of the earth, even if it grows and rises to the skies, ultimately returns to its root cause, torturing its own creator and perpetrator.

प्र॒त्यङ् हि सं॑ब॒भूवि॑थ प्रती॒चीन॑फल॒स्त्वम्।
सर्वा॒न्मच्छ॒पथाँ॒ अधि॒ वरी॑यो यावया व॒धम्॥ ७॥

7. *Pratyaṅ hi saṁbabhūvitha pratīcīnaphalastvam.*
Sarvānmacchapathāṁ adhi varīyo yāvayā vadham.

You are the giver of the fruit of action: direct for the positive, indirect and reverse for the negative. Pray revert all negativities and enmities directed against me, and revert all deadly weapons away from me.

श॒तेन॑ मा॒ परि॑ पाहि स॒हस्रे॑णा॒भि र॑क्ष मा।
इन्द्र॑स्ते वीरुधां पत उ॒ग्र ओ॒ज्मान॒मा द॑धत्॥ ८॥

8. *Śatena mā pari pāhi sahasreṇābhi rakṣa mā.*
Indraste vīrudhāṁ pata ugra ojmānamā dadhat.

Promote me all over by a hundredfold vigour and vitality. Protect me all round by thosandfold forces against all danger and debility. O chief of herbs and sanatives, may mighty Indra, the omnipotence of Nature, bless you with lustrous vigour and efficacy.

Kanda 4/Sukta 20 (Divine Sight)

Matrnama Oshadhi Devata, Matrnama Rshi

Matrnama is the name of a herb. Satavalekara has, in his note on this sukta, given names of three matrnama herbs which protect and promote good eye-sight. And eye sight here extends beyond the physical

to the divine vision. The three herbs are: Akhukarani, Mahashravanika and Ghrtakumari.

आ प॑श्यति॒ प्रति॑ पश्यति॒ परा॑ पश्यति॒ पश्य॑ति।
दिव॑म॒न्तरि॑क्ष॒माद्भूमिं॒ सर्वं॒ तद्दे॑वि पश्यति॥ १॥

1. *Ā paśyati prati paśyati parā paśyati paśyati. Divamantarikṣamādbhūmiṁ sarvaṁ taddevi paśyati.*

O vision divine, by virtue of your gift, man sees, sees directly, sees everything specifically, sees far far and wide, sees all round. Man sees the heavens, the middle regions, the earth, man sees all.

ति॒स्रो दिव॑स्ति॒स्रः पृ॑थि॒वीः षट् चे॒माः प्र॒दिश॒ः पृथ॑क्।
त्वया॒हं सर्वा॑ भू॒तानि॒ पश्या॑नि देव्योषधे॥ २॥

2. *Tisro divastisraḥ pṛthivīḥ ṣaṭ cemāḥ pradiśaḥ pṛthak. Tvayāhaṁ sarvā bhūtāni paśyāni devyoṣadhe.*

O divine herb, divine light of the eye, by virtue of your gift, let me see all things in existence: three regions of light, three earths, three skies and into these six directions one by one.

दि॒व्यस्य॑ सु॒प॒र्ण॒स्य॒ तस्य॑ हासि क॒नीनि॑का।
सा भूमि॒मा रु॑रोहिथ व॒ह्यं श्रा॒न्ता व॒धूरि॑व॥ ३॥

3. *Divyasya suparṇasya tasya hāsi kanīnikā. Sā bhūmimā rurohitha vahyaṁ śrāntā vadhūriva.*

O vision divine, you are indeed the pupil of the eye of that celestial Sojourner of light,, the Sun. You are all-watchful divinity, who have descended from

heaven to ride this earthly chariot like a way-wearied bride on way to the lover's home.

तां मे सहस्राक्षो देवो दक्षिणे हस्त आ दधत्।
तयाहं सर्वं पश्यामि यश्च शूद्र उतार्यः ॥ ४ ॥

4. *Tāṁ me sahasrākṣo devo dakṣiṇe hasta ā dadhat.*
Tayāhaṁ sarvaṁ paśyāmi yaśca śūdra utāryaḥ.

That vision, the lord of thousand divine eyes has placed in me, this herb in my right hand for a symbol and efficacy. By that intensified vision. I see all, well and equally, whether one is rich or poor, high or low, master or servant.

आविष्कृणुष्व रूपाणि मात्मानमपं गूहथाः।
अथो सहस्रचक्षो त्वं प्रतिं पश्याः किमीदिनः ॥ ५ ॥

5. *Āviṣkṛṇuṣva rūpāṇi mātmānamapa gūhathāḥ.*
Atho sahasracakṣo tvaṁ prati paśyāḥ kimīdinaḥ.

O lord of a thousand divine eyes, show the real forms of things. Do not hide yourself either, reveal yourself to my vision, and help me see into the evil realities of things in existence.

दर्शयं मा यातुधानान्दर्शयं यातुधान्य ऽः।
पिशाचान्त्सर्वान्दर्शयेति त्वा रभ ओषधे ॥ ६ ॥

6. *Darśaya mā yātudhānān darśaya yātudhānyaḥ.*
Piśācāntsarvāndarśayeti tvā rabha oṣadhe.

O herb, O light and vision of divine efficacy, show me the covert damagers of life, show me the demonic devourers of life and vitality. Show me those cancerous negativities that eat up the blood. For this

purpose I love and pray for the vision of knowledge.

कश्यपस्य चक्षुरसि शुन्याश्च चतुरक्ष्याः।
वीध्रे सूर्यमिव सर्पन्तं मा पिशाचं तिरस्करः॥ ७॥

7. *Kaśyapasya cakṣurasi śunyāśca caturakṣyāḥ.*
Vīdhre sūryamiva sarpantaṁ mā piśācaṁ tiraskaraḥ.

O light of divine vision, you are the super-eye of the realised yogi. You are the fourfold vision of the sagely seer's consciousness. Like the sun travelling in space, reveal, and allow not the cancerous evils to conceal themselves and escape the detective eye.

उदग्रभं परिपाणाद्यातुधानं किमीदिनम्। तेनाहं सर्वं पश्या-
म्युत शूद्रमुतार्यम्॥ ८॥

8. *Udagrabhaṁ paripāṇādyātudhānaṁ kimīdi-nam.*
Tenāhaṁ sarvaṁ paśyāmyuta śūdramutāryam.

With the eye of divine vision, I have caught out the damagers of life from their den and restrained the demonic devourers from sucking life blood. Thereby now I see all whether high or low, I see them all in their human reality.

यो अन्तरिक्षेण पतति दिवं यश्चातिसर्पति।
भूमिं यो मन्यते नाथं तं पिशाचं प्र दर्शय॥ ९॥

9. *Yo antarikṣeṇa patati divaṁ yaścātisarpati.*
Bhūmiṁ yo manyate nāthaṁ taṁ piśācaṁ pra darśaya.

Who flies through the middle regions, who rises to the regions of light and feels he would cross, who

thinks he has mastered the earth, such devilish blood suckers, O vision divine, pray expose.

Kanda 4/Sukta 21 (The Cows)

Gavah Devata, Brahma Rshi

आ गावो॑ अग्मन्नुत भ॒द्रमक्र॒न्त्सीद॑न्तु गो॒ष्ठे र॒णय॑न्त्व॒स्मे।
प्र॒जाव॑तीः पुरु॒रूपा॑ इ॒ह स्यु॒रिन्द्रा॑य पू॒र्वीरु॒षसो॒ दुहा॑नाः ॥ १ ॥

1. *Ā gāvo agmannuta bhadramakrantsīdantu goṣṭhe raṇayantvasme. Prajāvatīḥ pururūpā iha syurindrāya pūrvīruṣaso duhānāḥ.*

Let the cows come as rays of the sun. Let them sit and rest in the stalls, be happy and comfortable. They bring happiness and good fortune. May they be fertile, rich with progeny, abundant rich and various by growing, yielding plenty of milk for the health and prosperity of the nation, and thereby let them be harbingers of light as morning dawns.

इन्द्रो॒ यज्व॑ने गृण॒ते च॒ शिक्ष॑त॒ उपेद्द॑दाति॒ न स्वं मु॑षायति।
भूयो॑भूयो र॒यिमिद॑स्य व॒र्धय॑न्नभि॒न्ने ख॒िल्ये नि द॑धाति देव॒युम्॥ २ ॥

2. *Indro yajvane gṛṇate ca śikṣata upeddadāti na svaṁ muṣāyati. Bhūyobhūyo rayimidasya vardhayannabhinne khilye ni dadhāti devayum.*

Indra, the ruler, gives protection and maintenance for the man dedicated to yajna, divine celebration, social service and education for a purpose and self-fulfilment. This way too he does not deplete his wealth and knowledge but maintains it. He constantly adds to the wealth of the nation in every

region of the land, maintaining the devotees of learning for society and divinity, without taking anything from them materially.

न ता नंशन्ति न दंभाति तस्कंरो नासांमामित्रो व्यथिरा दंधर्षति। देवांश्च याभिर्यजंते ददांति च ज्योगित्ताभिंः सचते गोपंतिः सह॥ ३॥

3. *Na tā naśanti na dabhāti taskaro nāsāmāmitro vyathirā dadharṣati. Devāṁśca yābhiryajate dadāti ca jyogittābhiḥ sacate gopatiḥ saha.*

Knowledge, fruits of yajna, generosity, patronage of learning and culture, these are holy cows. Like light rays they do not perish, nor deplete, nor fade away. Thief steals them not, no enemy can afflict them, nor can anyone injure or insult them. The master of these cows, lights and radiations, with which and for which he serves the divinities, the learned and the wise, creates, gives and adds to the beauty of life and he too lives, lasts and constantly rises with them.

न ता अर्वां रेणुकंकाटोऽ श्नुते न संस्कृतत्रमुपं यन्ति ता अभि। उरुगांयमभंयं तस्य ता अनु गावो मर्तंस्य वि चंरन्ति यज्वंनः॥ ४॥

4. *Na tā arvā reṇukakāṭo' śnute na saṁskṛtatra-mupa yanti tā abhi. Urugāyamabhayaṁ tasya tā anu gāvo martasya vi caranti yajvanaḥ.*

Neither a vociferous brute raising clouds of dust like a war horse attains to these rays of light and culture, nor do these raidations penetrate the thick head of a cruel butcher insulated against sensitivity and enlightenment. These cows of holy light and refinement

roam freely around the open pastures of the generous man of yajna and social service, a boundless world of freedom, fearlessness and non-violence.

गावो॒ भगो॒ गाव॒ इन्द्रो॑ म इच्छा॒द्गावः॒ सोम॑स्य प्रथ॒मस्य॑ भ॒क्षः।
इ॒मा या गाव॒: स जना॑स॒ इन्द्र॑ इ॒च्छामि॑ हृ॒दा मन॑सा चि॒दि-
न्द्र॑म्॥ ५॥

5. *Gāvo bhago gāva indro ma icchādgāvaḥ somasya prathamasya bhakṣaḥ. Imā yā gāvaḥ sa janāsa indra icchāmi hṛdā manasā cidindram.*

May Bhaga, lord of wealth and good fortune, give me cows. May Indra, lord of power and majesty, develop cows for me. May Bhaksha, lord of primal food, energy and joy of life give me cows for soma. O people, O lord of power and glory, Indra, I love all that cows stand for: mothers of food and energy, sources of sweetness, light and culture, masters of knowledge and wisdom, honour and excellence. I love all that with my heart and mind: the beauty, the glory, the ecstasy!

यू॒यं गा॑वो मेदयथा कृ॒शं चि॑दश्री॒रं चि॑त्कृणुथा सुप्रती॑कम्।
भ॒द्रं गृ॒हं कृ॑णुथ भद्रवाचो बृ॒हद्वो॒ वय॑ उच्यते स॒भासु॑॥ ६॥

6. *Yūyaṁ gāvo medayathā kṛśaṁ cidaśrīraṁ citkṛṇuthā supratīkam. Bhadraṁ gṛhaṁ kṛṇutha bhadravāco bṛhadvo vaya ucyate sabhāsu.*

O cows, mother spirits of the nation's body, mind and soul, give health and vigour to the weak, turn the ugly to beauty and grace. O people, make the home overflow with peace, prosperity and the bliss of good fortune. You command noble speech and your life and work is praised in the assemblies of the wise.

प्रजाव॑तीः सूयव॑से रुशन्तीः शुद्धा अपः सु॑प्रपा॒णे पिब॑न्तीः ।
मा व॑ स्ते॒न ई॑शत॒ माघशं॑सः॒ परि॑ वो रुद्रस्य॑ हे॒तिर्वृ॑णक्तु ॥ ७ ॥

7. *Prajāvatīḥ sūyavase ruśantīḥ śuddhā apaḥ suprapāṇe pibantīḥ. Mā va stena īśata māghaśaṁsaḥ pari vo rudrasya hetirvṛṇaktu.*

O fertile and abundant cows blest with progeny, feeding on fine green grass and drinking pure water from clear pools, may no thief, no sinner, ever rule over you, may no strike of the cruel butcher ever slaughter you.

Kanda 4/Sukta 22 (The Social Order)

Indra Devata, Vasishtha or Atharva Rshi

इ॒ममि॑न्द्र॒ वर्धय क्षत्रि॒यं म इ॒मं वि॒शामे॑कवृ॒षं कृ॑णु॒ त्वम् ।
निर॒मित्रा॑नक्ष्णुह्यस्य॒ सर्वा॒॑स्तान्र॑न्धयास्मा अहमु॒त्तरे॑षु ॥ १ ॥

1. *Imamindra vardhaya kṣatriyaṁ ma imaṁ viśāmekavṛṣaṁ kṛṇu tvam. Niramitrānakṣṇuhyasya sarvāṁstānrandhayāsmā ahamuttareṣu.*

O lord of majesty and power, Indra, exalt this ruler for our sake, make him unique, brave and generous among the people. Weaken all his adversaries disposed to enmity. Subject those to the ruling order who boast and proclaim: 'I am the greatest of the great'. Exalt the one ruling order.

एमं भ॑ज॒ ग्रामे॒ अश्वे॑षु गोषु॒ निष्टं भ॑ज॒ यो अ॒मित्रो॑ अ॒स्य ।
वर्ष्म॑ क्ष॒त्राणा॑म॒यम॑स्तु॒ राजेन्द्र॒ शत्रुं॑ रन्धय॒ सर्व॑मस्मै ॥ २ ॥

2. *Emaṁ bhaja grāme aśveṣu goṣu niṣṭaṁ bhaja yo amitro asya. Varṣma kṣatrāṇāmayamastu rājendra śatruṁ randhaya sarvamasmai.*

Indra, ruling spirit of the nation, support him among the citizens, among the warriors and among the farmers. Do not support him who is his enemy, without all support from him. Let him be the highest embodiment of the ruling orders. Subject all opposition, adversaries and enemies to the order of governance.

अयमस्तु धनपतिर्धनानामयं विशां विश्पतिरस्तु राजा।
अस्मिन्निन्द्र महि वर्चांसि धेह्यवर्चसं कृणुहि शत्रुमस्य ॥ ३ ॥

3. *Ayamastu dhanapatirdhanānāmayaṁ viśāṁ viśpatirastu rājā. Asminnindra mahi varcāṁsi dhehyavarcasaṁ kṛṇuhi śatrumasya.*

Let him be the master, protector, promoter and controller of the wealth and resources of the nation. Let him be the ruler of the people over all professional communities. Let him thus be the ruler. Indra, lord of omnipotence and glory of majesty, vest him with great virtues of dignity, power and lustre. And let his enemies be reduced to the lack-lustre status of negative performers down to zero.

अस्मै द्यावापृथिवी भूरिं वामं दुहाथां घर्मदुघेइव धेनू। अयं राजा प्रिय इन्द्रस्य भूयात्प्रियो गवामोषधीनां पशूनाम् ॥ ४ ॥

4. *Asmai dyāvāpṛthivī bhūri vāmaṁ duhāthāṁ gharmadughe-iva dhenū. Ayaṁ rājā priya indrasya bhūyātpriyo gavāmoṣadhīnāṁ paśūnām.*

O heaven and earth, O brilliant sages and scholars, O children of the earth, create and provide ample wealth and beauty of culture and majesty for the order like two fertile cows yielding profuse milk and ghrta for yajna. Let this ruler be dear to Indra, lord

omnipotent, and to the sovereign social order, and let him be a lover of cows, herbs and trees and the animals in general.

युनज्मि त उत्तरावन्तमिन्द्रं येन जयन्ति न पराजयन्ते ।
यस्त्वा करदेकवृषं जनानामुत राज्ञामुत्तमं मानवानाम् ॥ ५ ॥

5. *Yunajmi ta uttarāvantamindraṁ yena jayanti na parājayante. Yastvā karadekavṛṣaṁ janānāmuta rājñāmuttamaṁ mānavānām.*

For your order of governance, I join you with the lord of supreme power and vision by whose grace men always win their goal and never lose, and who would raise you to the highest position among people, the highest office among rulers, and the highest wisdom among men on earth.

उत्तरस्त्वमधरे ते सपत्ना ये के च राजन्प्रतिशत्रवस्ते ।
एकवृष इन्द्रसखा जिगीवां छत्रूयतामा भरा भोजनानि ॥ ६ ॥

6. *Uttarastvamadhare te sapatnā ye ke ca rājanpratiśātravaste. Ekavṛṣa indrasakhā jigīvāṁ chatrūyatāmā bharā bhojanāni.*

O ruler, you are the higher, your equal adversaries and your enemies, one and all, they are lower, much below you. Sole one, unique and mighty, friend and favourite of Indra, Lord Almighty, you are the conqueror of those engaged in enmity. Bring in and provide for the food, maintenance and peace and security of the people, all of them, friends and foes alike.

सिंहप्रतीको विशो अद्धि सर्वा व्याघ्रप्रतीकोऽव बाधस्व शत्रून् । एकवृष इन्द्रसखा जिगीवां छत्रूयतामा खिदा भोजनानि ॥ ७ ॥

7. *Siṁhapratīko viśo addhi sarvā vyāghrapratīko'va bādhasva śatrūn. Ekavṛṣa indrasakhā jigīvāṁ chatrūyatāmā khidā bhojanāni.*

Icon of the regal lion as ruler of the people, rule and have taxes from the people but spend and consume the money like yajnic fire. Icon of the ferocious tiger, fight out all the enemies, sole one, unique and mighty, friend and favourite of Indra, conqueror of enemies, take away all their powers and privileges which are the fuel of their enmity. (This idea of the expenditure of income is clearly expressed in Rgveda 6, 59, 3 through the metaphor of yajna: National income by taxes is havi, expenditure is oblation, and the return is fragrance. The Vedic idea of political and administrative management of national economy is: Maximum production from the minimum investment.)

Kanda 4/Sukta 23 (Deliverance from Sin)

Agni Pracheta Devata, Mrgara Rshi

अग्नेर्मन्वे प्रथमस्य प्रचेतसः पाञ्चजन्यस्य बहुधा यमिन्धते।
विशोविशः प्रविशिवांसमीमहे स नो मुञ्चत्वंहसः ॥ १ ॥

1. *Agnermanve prathamasya pracetasaḥ pāñcajanyasya bahudhā yamindhate. Viśoviśaḥ praviśivāṁsamīmahe sa no muñcatvaṁhasaḥ.*

I study, honour and meditate on Agni, first, eternal, omniscient lord of all the five orders of humanity, pervasive in all people at all places, whom people light and serve in many ways. May omnipresent Agni save and deliver us from all sin and distress, we pray.

यथा॑ ह॒व्यं वह॑सि जातवेदो॒ यथा॑ य॒ज्ञं क॒ल्पय॑सि प्रजा॒नन्।
ए॒वा दे॒वेभ्यः॑ सुम॒तिं न॒ आ व॑ह॒ स नो॑ मुञ्च॒त्वंह॑सः ॥ २ ॥

2. *Yathā havyaṁ vahasi jātavedo yathā yajñaṁ kalpayasi prājānan. Evā devebhyaḥ sumatiṁ na ā vaha sa no muñcatvaṁhasaḥ.*

O Jataveda, all knowing, all pervasive power and presence, as you carry the input of yajnic havi, carry it to the divinities, and accomplish the form and function of yajna with full knowledge, so bring us, too, noble knowledge and wisdom and save us from sin and distress.

याम॑न्याम॒न्नुप॑युक्तं॒ वह॑िष्ठं॒ कर्म॑न्कर्म॒न्नाभ॑गम् ।
अ॒ग्निमी॑डे र॒क्षो॒हणं॑ यज्ञ॒वृधं॑ घृ॒ताहु॑तं॒ स नो॑ मुञ्च॒त्वंह॑सः ॥ ३ ॥

3. *Yāmanyāmannupayuktaṁ vahiṣṭhaṁ karmankarmannābhagam. Agnimīḍe rakṣohaṇaṁ yajñavṛdhaṁ ghṛtāhutaṁ sa no muñcatvaṁhasaḥ.*

Day by day, I honour and worship Agni, appropriate and adorable power in every act and programme, most powerful carrier of every thing to its proper end, destroyer of negative forces, growing by oblations of ghrta and exalting the yajna further. May that dynamic power and presence save us from sin and distress.

सुजा॑तं जा॒तवे॑दसम॒ग्निं वै॑श्वान॒रं वि॒भुम्।
ह॒व्य॒वाहं॑ हवामहे॒ स नो॑ मुञ्च॒त्वंह॑सः ॥ ४ ॥

4. *Sujātaṁ jātavedasamagniṁ vaiśvānaraṁ vibhum. Havyavāhaṁ havāmahe sa no muñcatvaṁhasaḥ.*

We invoke and worship Agni, divinely manifested in every thing born in existence, infinite presence and universal friend of mankind and carrier of our homage to the divinities. May that dynamic power save us from sin and distress.

येन॒ ऋष॑यो ब॒लमद्यौ॑तयन्यु॒जा येनासु॑राणा॒मयु॑वन्त मा॒याः ।
येना॒ग्निना॑ प॒णीनिन्द्रो॑ जि॒गाय॒ स नो॑ मुञ्च॒त्वंह॑सः ॥ ५ ॥

5. *Yena ṛṣayo balamadyotayanyujā yenāsurāṇāmayuvanta māyāḥ. Yenāgninā paṇīnindro jigāya sa no muñcatvaṁhasaḥ.*

May Agni, divine friendly power by which visionary sages light up their power of the mind and spirit, by which the uncanny forces of the evil are thrown off, and by which Indra, the mighty soul, wins over the stinginess, fear and negativities of small minds and social forces, that Agni, we pray, may save us from sin and distress.

येन॑ दे॒वा अ॒मृत॑म॒न्ववि॑न्द॒न्येनौष॑धी॒र्मधु॑मती॒रकृ॑ण्वन् ।
येन॑ दे॒वाः स्व॑१॒॑राभ॑र॒न्त्स नो॑ मुञ्च॒त्वंह॑सः ॥ ६ ॥

6. *Yena devā amṛtamanvavindanyenauṣadhīrmadhumatīrakṛṇvan. Yena devāḥ svarābharantsa no muñcatvaṁhasaḥ.*

Agni by which the devas, divine souls, achieve the nectar of immortality, by which the vital vibrations of nature make the herb full of honey sweets, and by which the Devas rise to eternal joy and bring the heaven upon earth, may that Agni bring us the light and ecstasy against sin and darkness.

यस्येदं प्रदिशि यद्विरोचते यज्जातं जनित्वं च केवलम्।
स्तौम्यग्निं नाथितो जोहवीमि स नो मुञ्चत्वंहसः ॥ ७ ॥

7. *Yasyedaṁ pradiśi yadvirocate yajjātaṁ janitavyaṁ ca kevalam. Staumyagniṁ nāthito johavīmi sa no muñcatvaṁhasaḥ.*

Agni in whose sole and absolute dominion exists all that shines expansive and radiating, all that is born, and the yet unborn that is to be born in future time, that Agni I praise and worship. Seeking, forlorn, suppliant, I invoke and pray that Agni may save us from sin and distress and exalt us to light and freedom.

Kanda 4/Sukta 24 (Prayer for Freedom)

Indra Devata, Mrgara Rshi

इन्द्रस्य मन्महे शश्वदिदस्य मन्महे वृत्रघ्न स्तोमा उप मेम आगुः। यो दाशुषः सुकृतो हवमेति स नो मुञ्चत्वंहसः ॥ १ ॥

1. *Indrasya manmahe śaśvadidasya manmahe vṛtraghna stomā upa mema āguḥ. Yo dāśuṣaḥ sukṛto havameti sa no muñcatvaṁ-hasaḥ.*

We think, investigate and reflect upon Indra, omnipotent energy of the lord of nature. We always, in a sustained manner, meditate upon the nature and presence of Indra, lord omnipotent of the universe and destroyer of demonic evil, darkness and ignorance. The words of adoration have now come to me in honour of the lord who listens and responds to the call of the generous man of charity and noble action. May Indra save us from sin and distress.

य उग्रीणामुग्रबाहुर्ययुर्यो दानवानां बलमारुरोज।
येन जिताः सिन्धवो येन गावः स नो मुञ्चत्वंहसः ॥ २ ॥

2. *Ya ugrīṇāmugrabāhuryayuryo dānavānāṁ balamāruroja. Yena jitāḥ sindhavo yena gāvaḥ sa no muñcatvaṁhasaḥ.*

We meditate upon Indra, giver of final beatitude, lord of mightiest arms over the blazing brave, who strengthens heroic warriors and shatters the strength of demonic destroyers. He sets the running floods aflow, controls the rolling oceans, shines the stars and spins the planets, radiates the rays of light and blesses the holy cows. May that lord of power and bliss save us from sin and distress.

यश्चर्षणिप्रो वृषभः स्वर्विद्यस्मै ग्रावाणः प्रवदन्ति नृम्णम्।
यस्याध्वरः सप्तहोता मदिष्ठः स नो मुञ्चत्वंहसः ॥ ३ ॥

3. *Yaścarṣaṇipro vṛṣabhaḥ svarvidyasmai grāvāṇaḥ pravadanti nṛmṇam. Yasyādhvaraḥ saptahotā madiṣṭhaḥ sa no muñcatvaṁhasaḥ.*

He that gives fulfilment to industrious people, brings showers of generosity, illuminates the paths of bliss, for whom yajnic celebrants sing songs of exaltation, whose most ecstatic creative yajna of love and non-violence is conducted by seven priests (i.e., five elements of nature, human soul and Ratm, the cosmic law), may he save us from sin and distress.

यस्य वशास ऋषभास उक्षणो यस्मै मीयन्ते स्वरवः स्वर्विदे।
यस्मै शुक्रः पवते ब्रह्मशुम्भितः स नो मुञ्चत्वंहसः ॥ ४ ॥

4. *Yasya vaśāsa ṛṣabhāsa ukṣaṇo yasmai mīyante svaravaḥ svarvide. Yasmai śukraḥ pavate brahmaśumbhitaḥ sa no muñcatvaṁhasaḥ.*

Whose law and authority veteran sages honour and cloud showers obey, for whom yajnic flags are hoisted in reverence to his beatific gift of heavenly light, for whom the purest soma of natural ecstasy to the accompaniment of Vedic hymns is offered, may that lord Indra save us from sin and distress.

यस्य॒ जुष्टिं॑ सो॒मिनः॑ का॒मय॑न्ते॒ यं हव॑न्त॒ इषु॑मन्तं॒ गवि॑ष्टौ।
यस्मि॑न्न॒र्कः शि॑श्रि॒ये यस्मि॒न्नोज॒ः स नो॑ मुञ्च॒त्वंह॑सः ॥ ५ ॥

5. *Yasya juṣṭiṁ sominaḥ kāmayante yaṁ havanta iṣumantaṁ gaviṣṭau. Yasminnarkaḥ śiśriye yasminnojaḥ sa no muñcatvaṁhasaḥ.*

Whose love connoisseurs of soma ecstasy cherish, whom, on the attainment of enlightenment, devotees invoke as the lord giver of target fulfilment, in whom light of the sun finds its centre abode and lustrous might, its original source, may that lord of soma, light and power save us from sin and distress.

यः प्र॑थ॒मः क॑र्म॒कृत्या॑य ज॒ज्ञे यस्य॑ वी॒र्यं॑ ⌠प्रथ॒मस्यानु॑बुद्धम्।
येनोद्य॑तो॒ वज्रो॒ऽभ्याय॒ताहिं॑ स नो॑ मुञ्च॒त्वंह॑सः ॥ ६ ॥

6. *Yaḥ prathamaḥ karmakṛtyāya jajñe yasya vīryaṁ prathamasyānubuddham. Yenodyato vajro'bhyāyatāhiṁ sa no muñcatvaṁhasaḥ.*

Who first arose for the act of creation and natural evolution, whose omnipotence is known as the sole divine power, and whose thunder force self-raised strikes the resistent powers with awe, that lord

omnipotent, I pray, may save us from sin and distress.

यः संग्रामान्नयति सं युधे वशी यः पुष्टानि संसृजति द्वयानि।
स्तौमीन्द्रं नाथितो जोहवीमि स नो मुञ्चत्वंहसः ॥ ७ ॥

7. *Yaḥ saṁgrāmānnayati saṁ yudhe vaśī yaḥ puṣṭāni saṁsṛjati dvayāni. Staumīndraṁ nāthito johavīmi sa no muñcatvaṁhasaḥ.*

Who, lord of absolute power and control, guides the forces of natural dynamics to the goal, who creates the two complementarities of nature's vitality for growth, that Indra, I, self-surrendered, self-controlled, divinely protected, invoke and adore and pray the lord may save us from sin and distress.

Kanda 4/Sukta 25 (Freedom from Sin and Distress)

Savita, Vayu Devate, Mrgara Rshi

वायोः सवितुर्विदथानि मन्महे यावात्मन्वद्विशथो यौ च रक्षथः। यौ विश्वस्य परिभू बभूवथुस्तौ नो मुञ्चतमंहसः ॥ १ ॥

1. *Vāyoḥ saviturvidathāni manmahe yāvātmanvadviśatho yau ca rakṣathaḥ. Yau viśvasya paribhū bahūvathustau no muñcatamaṁhasaḥ.*

We contemplate the holy acts and attributes of Vayu, divine cosmic energy, and Savita, refulgent divine creative inspirer, who enter, preserve and promote the living world of nature, who sustain and govern the dynamics of the entire universe. May the two, Vayu and Savita, save us from evil, want and affliction.

ययोः संख्यातावरिमा पार्थिवानि याभ्यां रजो युपितमन्तरिक्षे। ययोः प्रायं नान्वानशे कश्चन तौ नो मुञ्चतमंहसः ॥ २ ॥

2. *Yayoḥ saṁkhyātā varimā pārthivāni yābhyāṁ rajo yupitamantarikṣe. Yayoḥ prāyaṁ nānvānaśe kaścana tau no muñcatamaṁhasaḥ.*

The earthly extensions of nature's evolution are sustained and comprehended by Vayu and Savita. By them the particles of matter and vapours of water are sustained and controlled in the middle sphere. No one can reach and comprehend the high degree of the dynamics of the two. May they save us from evil, want and affliction.

तव व्रते नि विशन्ते जनासस्त्वय्युदिते प्रेरते चित्रभानो। युवं वायो सविता च भुवनानि रक्षथस्तौ नो मुञ्चतमंहसः ॥ ३ ॥

3. *Tava vrate ni viśante janāsastvayyudite prerate citrabhāno. Yuvaṁ vāyo savitā ca bhuvanāni rakṣathastau no muñcatamaṁhasaḥ.*

O Vayu, all people observe and live in the discipline of your pranic law and sustenance. O Savita of wondrous light, when you rise people feel inspired and engage in their daily tasks. You both, Vayu and Savita, preserve, sustain and promote the worlds of existence. May the two save us from sin, evil and affliction.

अपेतो वायो सविता च दुष्कृतमप रक्षांसि शिमिदां च सेधतम्। सं ह्यूर्जया सृजथः सं बलेन तौ नो मुञ्चतमंहसः ॥ ४ ॥

4. *Apeto vāyo savitā ca duṣkṛtamapa rakṣāṁsi śimidāṁ ca sedhatam. Saṁ hyū'rjayā sṛjathaḥ saṁ balena tau no muñcatamaṁhasaḥ.*

May Vayu and Savita drive away evil deeds, destructive forces and afflictive elements from here. Together, with pranic energy, strength of vital warmth of nourishment and inspiration for advancement, you evolve and create new possibilities of life's progress.

र॒यिं मे॒ पोषं॑ सवि॒तोत वा॒युस्त॒नू द॑क्षमा सु॑वतां सु॒शेव॑म्।
अ॒य॒क्ष्मता॑तिं॒ मह॑ इ॒ह ध॑त्तं॒ तौ नो॑ मुञ्चत॒मंह॑सः ॥ ५ ॥

5. *Rayiṁ me poṣaṁ savitota vāyustanū dakṣamā suvatāṁ suśevam. Ayakṣmatātiṁ maha iha dhattaṁ tau no muñcatamaṁhasaḥ.*

May Savita and Vayu both create, bear and bring me cherished and auspicious wealth, honour and excellence, nourishment and good health, strong and handsome body, self-confidence and expertise for action, freedom from weakness and disease, and lustre of life, and bless me here. May both of them save us from sin, affliction and deprivation.

प्र सु॒म॒तिं स॑वितर्वाय ऊ॒तये॒ मह॑स्वन्तं मत्स॒रं मा॑दयाथः।
अ॒वा॒ग्वा॒मस्य॑ प्र॒वतो॒ नि य॑च्छतं॒ तौ नो॑ मुञ्चत॒मंह॑सः ॥ ६ ॥

6. *Pra sumatiṁ savitarvāya ūtaye mahasvantaṁ matsaraṁ mādayāthaḥ. Arvāgvāmasya pravato ni yacchataṁ nau no muñcatamaṁhasaḥ.*

Savita and Vayu, pray give us wisdom for protection and progress, pleasure, splendour and bliss for the soul, and progressive and abundant beauty, decency and grace of life. Pray save us from want,

affliction and sin.

उप॒ श्रेष्ठा॑ न आ॒शिषो॑ दे॒वयो॒र्धाम॑न्नस्थिरन् ।
स्तौमि॑ दे॒वं स॑वि॒तारं च वा॒युं तौ नो॑ मुञ्चत॒मंह॑सः ॥ ७ ॥

7. *Upa śreṣṭhā na āśiṣo devayordhāmannasthiran. Staumi devaṁ savitāraṁ ca vāyuṁ tau no muñcatamaṁhasaḥ.*

May our highest ambitions and prayers reach and be established in the presence and protection of both divine Vayu and divine Savita. I invoke and adore both divine creator Savita, the inspirer, and divine Vayu, the energiser, and pray they may save us from sin and affliction, indifference and deprivation.

Kanda 4/Sukta 26 (Freedom fom Sin)

Dyava-Prthivi Devate, Mrgara Rshi

म॒न्वे वां द्यावापृथिवी सुभोजसौ॒ सचे॑तसौ॒ ये अप्र॑थेथा॒ममि॑ता॒ योज॑नानि । प्र॒ति॒ष्ठे ह्य॑भ॑वतं॒ वसू॑नां॒ ते नो॑ मुञ्चत॒मंह॑सः ॥ १ ॥

1. *Manve vāṁ dyāvāpṛthivī subhojasau sacetasau ye aprathethāmamitā yojanāni. Pratiṣṭhe hyabhavataṁ vasūnāṁ te no muñcatamaṁhasaḥ.*

I reflect upon heaven and earth, father and mother potentials of Supreme lord divine, which extend expansive far beyond measures of distance. Both, together, are givers of life and sustenance, being, indeed, the mainstay of the Vasus, abodes and protectors of life's existence. May they save us from sin and evil.

प्र॒ति॒ष्ठे ह्य॑भ॑वतं॒ वसू॑नां॒ प्रवृ॑द्धे देवी सुभगे उरू॒ची ।
द्यावा॑पृथिवी॒ भव॑तं मे स्यो॒ने ते नो॑ मुञ्चत॒मंह॑सः ॥ २ ॥

2. *Pratiṣṭhe hyabhavataṁ vasūnāṁ pravṛddhe devī subhage urūcī. Dyāvāpṛthivī bhavataṁ me syone te no muñcatamaṁhasaḥ.*

Both heaven and earth are indeed the mainstay of the Vasus, abodes of life sustainers. They are ancient and exalted, divinely generous, blissful givers of good fortune and expansive beyond all measure. May both heaven and earth be gracious to me and save us from evil and affliction.

असन्तापे सुतपसौ हुवेऽहमुर्वी गम्भीरे कविभिर्नमस्ये ।
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 havīṁṣi ye srotyā bibhṛtho ye manuṣyān. Dyāvāpṛthivī bhavataṁ me syone te no muñcatamaṁhasaḥ.*

You, O heaven and earth, who bear the nectar sweets of life's pleasure and sustenance, who bear the fragrant havis for our yajna, who bear streams and rivers, and who bear and sustain humanity, pray be kind and gracious to me and save us from sin and deprivation.

ये उस्रिया॑ बिभृथो ये वन॒स्पती॒न्ययो॑र्वां॒ विश्वा॒ भुव॑ना-
न्य॒न्तः। द्यावा॑पृथिवी॒ भव॑तं मे स्यो॒ने ते नो॑ मुञ्चत॒-
मंह॑सः ॥ ५ ॥

5. *Ye usriyā bibhṛtho ye vanaspatīnyayorvāṁ viśvā bhuvanānyantaḥ. Dyāvāpṛthivī bhavataṁ me syone te no muñcatamaṁhasaḥ.*

You, O heaven and earth, who bear and sustain the cows, herbs and trees, who bear and sustain all worlds of existence in your wide expanse, pray be kind and gracious to me and save us from sin and starvation.

ये की॒लाले॑न त॒र्पय॑थो॒ ये घृ॒तेन॒ याभ्या॑मृ॒ते न किं च॒न
श॑क्नु॒वन्ति॑। द्यावा॑पृथिवी॒ भव॑तं मे स्यो॒ने ते नो॑ मुञ्चत॒-
मंह॑सः ॥ ६ ॥

6. *Ye kīlālena tarpayatho ye ghṛtena yābhyāmṛte na kiṁ cana śaknuvanti. Dyāvāpṛthivī bhavataṁ me syone te no muñcata-maṁhasaḥ.*

You, O heaven and earth, who replete the world with food and drink and gratify living beings, without whom no one can possibly do anything, pray be kind and gracious to me and save us from sin and frustration.

यन्मे॒दम॑भि॒शोच॑ति॒ येन॑येन वा कृ॒तं पौरु॑षेया॒न्न दैवा॑त्। स्तौमि॒
द्यावा॑पृथि॒वी नाथि॒तो जो॑हवीमि॒ ते नो॑ मुञ्चत॒मंह॑सः ॥ ७ ॥

7. *Yanmedamabhiśocati yenayena vā kṛtaṁ pauruṣeyānna daivāt. Staumi dyāvāpṛthivī nāthito johavīmi te no muñcatamaṁhasaḥ.*

This is that now afflicts me, done for whatever reason, human or destined, not divine, O heaven and earth, I invoke you and to you I pray, helpless but not

alienated and unprotected, be kind and gracious to me and save us from sin and sufferance.

Kanda 4/Sukta 27 (Freedom from Sin)

Marutah Devatah, Mgrara Rshi

मरुतां मन्वे अधि मे ब्रुवन्तु प्रेमं वाजं वाजसाते अवन्तु।
आशूनिव सुयमानह्व ऊतये ते नो मुञ्चन्त्वंहसः ॥ १ ॥

1. *Marutāṁ manve adhi me bruvantu premaṁ vājaṁ vājasāte avantu. Āśūniva suyamānahva ūtaye te no muñcantvaṁhasaḥ.*

I reflect and meditate upon the Maruts, vibrant forces of nature's dynamics of evolution inspiring humanity, pioneering scholars and thinkers, and refreshing pranic energies: may they energise me, speak their message to me, preserve, protect and promote this energy and enthusiasm of life to win further victories in our struggle for higher living. Fast like war horses are they, innately controlled progressive powers, leading to fresh achievement, I invoke them for peace, progress and security. May they save us from sin and dangerous over-enthusiasm.

उत्समक्षितं व्यचन्ति ये सदा य आसिञ्चन्ति रसमोषधीषु।
पुरो दधे मरुतः पृश्निमातृंस्ते नो मुञ्चन्त्वंहसः ॥ २ ॥

2. *Utsamakṣitaṁ vyacanti ye sadā ya āsiñcanti rasamoṣadhīṣu. Puro dadhe marutaḥ pṛśnimātṛṁste no muñcantvaṁhasaḥ.*

Children of nature, sun and sky are they who always increase and extend the inexhaustible waters from the cloud down to the sea and infuse the herbs

with the sap of life. I keep them ever before my mind and meditate. May they save us from sin and distress so that we may never try to over-reach and fall instead of rising.

पयो॑ धेनू॒नां रस॒मोष॑धीनां ज॒वमर्वं॑तां कवयो॒ य इन्वं॑थ।
श॒ग्मा भ॑वन्तु म॒रुतो॑ नः स्यो॒नास्ते नो॑ मुञ्च॒न्त्वंह॑सः ॥ ३ ॥

3. *Payo dhenūnāṁ rasamoṣadhīnāṁ javamarvatāṁ kavayo ya invatha. Shagmā bhavantu maruto naḥ syonāste no muñcantvaṁhasaḥ.*

Poetic powers and forces of creative vision and self-control who increase, invigorate and intensify the milk of cows, sap of herbs and the speed and impulse of the powers of progress, may the Maruts, we pray, be kind and gracious to us and save us from sin and sufferance.

अ॒पः स॑मु॒द्राद्दि॒व॒मु॒द्व॑हन्ति दि॒वस्पृ॑थि॒वीम॒भि ये सृ॑जन्ति।
ये अ॒द्भिरीशा॑ना म॒रु॒त॒श्चर॑न्ति ते नो॑ मुञ्च॒न्त्वंह॑सः ॥ ४ ॥

4. *Apaḥ samudrāddivamudvahanti divaspṛthivīmabhi ye sṛjanti. Ye adbhirīśānā marutaścaranti te no muñcantvaṁhasaḥ.*

Maruts, which raise the vapours from the sea to the sun and release the showers of rain from the sun and sky to the earth, sagely pioneers who sojourn with vision from sea to the sun and bring us showers of knowledge from heaven to earth, Maruts, all who command the waters of life and universally roam around for all equally with freedom, may they save us from sin and suffering.

ये कीलालेन तर्पयन्ति ये घृतेन ये वा वयो मेदसा संसृजन्ति।
ये अद्भिरीशाना मरुतो वर्षयन्ति ते नो मुञ्चन्त्वंहसः ॥ ५ ॥

5. *Ye kīlālena tarpayanti ye ghṛtena ye vā vayo medasā saṁsṛjanti. Ye adbhirīśānā maruto varṣayanti te no muñca-ntvaṁhasaḥ.*

Those that nurture with the food of life, who refine with the sweetness and light of ghrta, who infuse life with beauty and grace, Maruts who command the strength, sweetness and culture of life with grace and no friction, and shower us with the joy of life, may they save us from sin and suffering.

यदीदिदं मरुतो मारुतेन यदि देवा दैव्येनेदृगार ।
यूयमीशिध्वे वसवस्तस्य निष्कृतेस्ते नो मुञ्चन्त्वंहसः ॥ ६ ॥

6. *Yadīdidaṁ maruto mārutena yadi devā daivyenedṛgāra. Yūyamīśidhve vasavastasya niṣkṛteste no muñcantvaṁhasaḥ.*

O Maruts, if this life as it is is the consequence of the power and potential of maruts, forces of nature, or, O divines, it is so by the will of divinity, then O Vasus, sustainers of life, divine, natural and human, you are competent to shape and reshape it for deliverance, repair and progress onwards. Pray may all save us from sin, sufferance and suffering, and help us recover and advance.

तिग्ममनीकं विदितं सहस्वन्मारुतं शर्धः पृतनासूग्रम्।
स्तौमि मरुतो नाथितो जोहवीमि ते नो मुञ्चन्त्वंहसः ॥ ७ ॥

7. *Tigmamanīkaṁ viditaṁ sahasvanmārutaṁ śardhaḥ pṛtanāsūgram. Staumi maruto nāthito johavīmi te no muñcantvaṁhasaḥ.*

The creative vision, power and potential of the Maruts, sharp, war-like, patient yet challenging, penetrative and pioneering in the struggle of life, is realised and known. Prayerful, suppliant, weak but not fallen and alienated, I invoke the Maruts, celebrate and call upon them, may they save us from sin, sufferance and distress, and help us march on.

Kanda 4/Sukta 28 (Freedom from Sin)

Bhava-Sharva Devate, Mrgara Rshi

भवाशर्वौ मन्वे वां तस्य वित्तं ययोर्वामिदं प्रदिशि यद्विरोचते। यावस्येशाथे द्विपदो यौ चतुष्पदस्तौ नो मुञ्चतमंहसः ॥ १ ॥

1. *Bhavāśarvau manve vāṁ tasya vittaṁ yayorvāmidaṁ pradiśi yadvirocate. Yāvasyeśāthe dvipado yau catuṣpadastau no muñcatamaṁhasaḥ.*

O divine power of creative evolution, Bhava, and O divine power of involution and annihilation, Sharva, I reflect and meditate on you. You know and possess this world which exists and manifests within your space and law, which you both govern in its entirety, whether it is biped or quadruped. O divine ruling powers, pray save us from sin and suffering in this world of life and death.

ययोरभ्यध्व उत यद्दूरे चिद्यौ विदितावि॑षुभृतामसिष्ठौ।
यावस्येशाथे द्विपदो यौ चतुष्पदस्तौ नो मुञ्चतमंहसः ॥ २ ॥

2. *Yayorabhyadhva uta yaddūre cidyau viditāviṣubhṛtāmasiṣṭhau. Yāvasyeśāthe dvipado yau catuṣpadastau no muñcatamaṁhasaḥ.*

O Bhava and Sharva, who are known as the sharpest shooters of those archers who shoot and kill, under whose control is all that which is near and all that is far, who both govern the bipeds and the quadrupeds, pray, both of you save us from sin and suffering in this world of life and death.

सहस्राक्षौ वृत्रहणा हुवेऽहं दूरेगव्यूती स्तुवन्नेम्युग्रौ।
यावस्येशाथे द्विपदो यौ चतुष्पदस्तौ नो मुञ्चतमंहसः ॥ ३ ॥

3. *Sahasrākṣau vṛtrahaṇā huve'haṁ dūregavyūtī stuvannemyugrau. Yāvasyeśāthe dvipado yau catuṣpadastau no muñcatamaṁhasaḥ.*

Thousand eyed destroyers of sin, darkness and suffering, blazing far-reachers at the farthest anywhere, I invoke and call upon you, celebrating and praying I come, save us from sin and suffering in this world of life and death, rule as you do the world of bipeds and quadrupeds.

यावारेभाथे बहु साकमग्रे प्र चेदस्राष्ट्रमभिभां जनेषु।
यावस्येशाथे द्विपदो यौ चतुष्पदस्तौ नो मुञ्चतमंहसः ॥ ४ ॥

4. *Yāvārebhāthe bahusākamagre pra cedasrāṣṭra-mabhibhāṁ janeṣu. Yāvasyeśāthe dvipado yau catuṣpadastau no muñcatamaṁhasaḥ.*

You two who together began the multitude of existence long long before, and created the light among mankind, who rule the world of both bipeds and quadrupeds, pray save us from sin and suffering in this

world of life and death.

ययोर्वधान्नापपद्यते कश्चनान्तर्देवेषूत मानुषेषु ।
यावस्येशाथे द्विपदो यौ चतुष्पदस्तौ नो मुञ्चतमंहसः ॥ ५ ॥

5. *Yayorvadhānnāpapadyate kaścanāntardeveṣūta mānuṣeṣu. Yāvasyeśāthe dvipado yau catuṣpadastau no muñcatamaṁhasaḥ.*

Whose fatal strike no one can escape, whether among the brightest or among ordinary people, who govern and control the bipeds and the quadrupeds both, pray save us from sin and suffering in this world of life and death.

यः कृत्याकृन्मूलकृद्यातुधानो नि तस्मिन्धत्तं वज्रमुग्रौ ।
यावस्येशाथे द्विपदो यौ चतुष्पदस्तौ नो मुञ्चतमंहसः ॥ ६ ॥

6. *Yaḥ kṛtyākṛnmūlakṛdyātudhāno ni tasmindhattaṁ vajramugrau. Yāvasyeśāthe dvipado yau catuṣpadastau no muñcatamaṁhasaḥ.*

O Bhava and Sharva, whoever be an assassin, a destroyer, a killer of the seed and root of life, O wielders of the thunder and power of life and death, blazing divines who conrtol this world of bipeds and quadrupeds, strike your bolt there, pray save us from sin and suffering and from an ignoble death.

अधि नो ब्रूतं पृतनासूग्रौ सं वज्रेण सृजतं यः किमीदी ।
स्तौमि भवाशर्वौ नाथितो जोहवीमि तौ नो मुञ्चतमंहसः ॥ ७ ॥

7. *Adhi no brūtaṁ pṛtanāsūgrau saṁ vajreṇa sṛjataṁ yaḥ kimīdī. Staumi bhavāśarvau nāthito johavīmi tau no muñcatamaṁhasaḥ.*

Lustrous Bhava and terrible Sharva, speak and guide us in the battles of life, and strike the fatal bolt on him that is selfish, cruel and destructive. I invoke you, celebrate and call upon you, I need help and succour, and pray save us from sin and suffering in this world of life and death.

Kanda 4/Sukta 29 (Freedom from Sin)

Mitra-Varuna Devate, Mrgara Rshi

मन्वे वां मित्रावरुणावृतावृधौ सचेतसौ द्रुह्वणो यौ नुदेथे।
प्र सत्यावानमवथो भरेषु तौ नो मुञ्चतमंहसः ॥ १ ॥

1. *Manve vāṁ mitrāvaruṇāvṛdhau sacetasau druhvaṇo yau nudethe. Pra satyāvānamavatho bhareṣu tau no muñcatamaṁhasaḥ.*

I reflect and meditate on you, O Mitra and Varuna, life's love and judgement, day and night, sun and wind, prana and apana energisers, powers of governance and justice, observers and augmenters of truth, cooperatives in mind and thought, who drive out mutually conflictive forces, you protect and advance the man of truth in the struggle for better and higher life. Pray save us from sin and distress.

सचेतसौ द्रुह्वणो यौ नुदेथे प्र सत्यावानमवथो भरेषु।
यौ गच्छथो नृचक्षसौ बभ्रुणा सुतं तौ नो मुञ्चतमंहसः ॥ २ ॥

2. *Sacetasau druhvaṇo yau nudethe pra satyāvānamavatho bhareṣu. Yau gacchatho nṛcakṣasau babhruṇā sutaṁ tau no muñcatamaṁhasaḥ.*

O Mitra and Varuna, equal in mind and thought, who drive out mutually conflictive forces and protect

the powers of truth in the human struggle for higher life, who, watching humanity, go to yajna in unison in support of the progress of life, pray save us from sin and suffering.

यावङ्गिरसमवथो यावगस्तिं मित्रावरुणा जमदग्निमत्रिम्।
यौ कश्यपमवथो यौ वसिष्ठं तौ नो मुञ्चतमंहसः ॥ ३ ॥

3. *Yāvaṅgirasamavatho yāvagastim mitrāvaruṇā jamadagnimattrim. Yau kaśyapamavatho yau vasiṣṭhaṁ tau no muñcatamaṁhasaḥ.*

O Mitra and Varuna, who protect and promote Angiras, specialist of human vitality and breath energy, Agasti, fighter against sin and disease, Jamadagni, promoter of the hearth fire and yajna, Atri, controller of three kinds of suffering, Kashyapa, man of subtle vision, and Vasishtha who provides settlement for the uprooted, pray save us from sin and suffering.

यौ श्यावाश्वमवथो वध्र्यश्वं मित्रावरुणा पुरुमीढमत्रिम्।
यौ विमदमवथः सप्तवध्रिं तौ नो मुञ्चतमंहसः ॥ ४ ॥

4. *Yau śyāvāśvamavatho vadhryaśvam mitrāvaruṇā purumīḍhamattrim. Yau vimadamavathaḥ saptavadhriṁ tau no muñcatamaṁhasaḥ.*

O Mitra and Varuna, who protect and promote Shyavashva, man of dynamic thought and habit, Vadhryashva, man of sense control, Purumidha, man of prosperity, Atri, man of threefold freedom, Vimada, man free from pride, and Saptavadhri, man of controlled mind and senses, pray save us from sin and suffering.

यौ भरद्वाजमवथो यौ गविष्ठिरं विश्वामित्रं वरुण मित्र कुत्सम्। यौ कक्षीवन्तमवथः प्रोत कण्वं तौ नो मुञ्चतमंहसः ॥ ५ ॥

5. *Yau bharadvājamavatho yau gaviṣṭhiraṁ viśvāmitraṁ varuṇa mitra kutsam. Yau kakṣīvantamavathaḥ prota kaṇvaṁ tau no muñcatamaṁhasaḥ.*

O Mitra, O Varuna, who protect and promote Bharadvaja, producer and giver of food, Gavishthara, man of good word and protector of the earthly environment, Vishvamitra, universal friend, Kutsa, destroyer of doubt and malignity, Kakshivan, dynamic man of discipline, and Kanva, man of wisdom and subtle vision, pray save us from sin and suffering.

यौ मेधातिथिमवथो यौ त्रिशोकं मित्रावरुणावुशनां काव्यं यौ। यौ गोतमवथः प्रोत मुद्गलं तौ नो मुञ्चतमंहसः ॥ ६ ॥

6. *Yau medhātithimavatho yau triśokaṁ mitrāvaruṇāvuśanāṁ kāvyaṁ yau. Yau gotamamavathaḥ prota mudgalaṁ tau no muñcatamaṁhasaḥ.*

O Mitra and Varuna, who protect and promote Medhatithi, man of controlled intelligence, Trishoka, man thrice brilliant in thought, word and deed, Ushana Kabya, enthusiastic seeker and disciple of the brilliant wise, Gotama, seeker and master of the Word and wisdom of the world, and Mudgala, seeker and creator of happiness, pray save us from sin and distress.

ययो रथः सत्यवर्त्मर्जुरश्मिर्मिथुया चरन्तमभियाति दूषयन्। स्तौमि मित्रावरुणौ नाथितो जोहवीमि तौ नो मुञ्चतमंहसः ॥ ७ ॥

7. *Yayo rathaḥ satyavartmarjuraśmirmithuyā carantamabhiyāti dūṣayan. Staumi mitrāvaruṇau nāthito johavīmi tau no muñcatamaṁhasaḥ.*

O Mitra and Varuna, your chariot, fastened with natural strength and simplicity, goes forward by straight paths of truth and divine law, and arraigns the forces moving by untruth and falsehood. Helpless, in need of succour but not alienated, I invoke and celebrate you and pray save us from sin, deliver us from suffering and distress.

Kanda 4/Sukta 30 (All-sustaining Vak)

Vak Devata, Atharva Rshi

Note: Vak, the Word, in this sukta is Rashtri Devi, Spirit of the human Nation, Light and Life Divine, supreme power of the universe which creates and sustains every thing in existence: 'Vacha heedam sarvam krtam' (Shatapatha Brahmana 8, 1, 2, 9). Vak creates and sustains every thing at the individual, organisational and cosmic level. Words such as Rudra, Vasu, Aditya and Vishvedeva, in this sukta, are to be interpreted at all the three levels as different but cooperative and cohesive versions of the same one Supreme power, Vak. Rudra is pranic energy of cosmic vitality of life, Vasu is the sustaining power that settles forms of existence, humans included, and gives them peace and security. Aditya is illuminative power such as the sun at the cosmic level, and teacher intellectual at the social level, Vishvedevas are nature's generous powers and all creative and contributive humans taken together. Mitra is the sun, the day and love and warmth of friends. Varuna is the moon, the night, the spirit of judgement

and discrimination. Indra is cosmic energy and organisational power. Agni is the fire, enthusiasm and passion for living and leadership, Ashvins are complementarities of the dynamic circuit of energy in the universe and humanity such as positive and negative currents, plus and minus, physician and surgeon, teacher and preacher. Tvashta is the creative and formative power of nature and humanity that makes the forms such as sun and earth, various living species and human institutions. Pusha is the power of nourishment, growth and health. Samudra is the unfathomable, all bearing space and all tolerant generosity of peace. Dyau is the heaven of light, knowledge and enlightenment. Prthivi is the earth and undisturbed, inviolable human spirit of sustenance. Read with Purusha Sukta of the Veda, this sukta may be taken as the voice of Purusha reverberating from the individual to the cosmic dimensions of existence.

अहं रुद्रेभिर्वसुभिश्चराम्यहमादित्यैरुत विश्वदेवैः ।
अहं मित्रावरुणोभा बिभर्म्यहमिन्द्राग्नी अहमश्विनोभा ॥ १ ॥

1. *Ahaṁ rudrebhirvasubhiścarāmyahamādityairuta viśvadevaiḥ. Ahaṁ mitrāvaruṇobhā vibharmyahamindrāgnī ahamaśvinobhā.*

I am Rashtri Devi, light of life, voice of omniscience, universal power and speech all bearing, all borne, co-existent with eleven Rudras, pranic energies, eight Vasus, earth, water, fire, air, space, sun, moon and stars, all abodes and supports of life, twelve Adityas, twelve yearly phases of the sun, and the Vishvedevas, generous and creative divinities of nature and humanity. I bear and support both Mitra and Varuna,

day and night, I bear and support Indra and Agni, cosmic energy and vitality of life and intelligence. I bear and support both the Ashvins, all complementaries of nature and humanity such as positive and negative currents of energy circuit in operation, science and technology, physician and surgeon, teacher and preacher.

अहं राष्ट्री॑ सं॒गम॑नी॒ वसू॑नां चिकि॒तुषी॑ प्रथ॒मा य॒ज्ञिया॑नाम्।
तां मा॑ दे॒वा व्य॑दधुः पुरु॒त्रा भूरि॑स्थात्रां॒ भूर्या॑वे॒शय॑न्तः ॥ २ ॥

2. *Ahaṁ rāṣṭrī saṁgamanī vasūnāṁ cikituṣī prathamā yajñiyānām. Tāṁ mā devā vyadadhuḥ purutrā bhūristhātrāṁ bhūryāveśayantaḥ.*

I am the spirit and organisation of the social system. I am the pioneer and harbinger of the wealth, honours and excellences of the corporate system. I am the thought, awareness and determined organisation and constitution of the basics of human life, its principles and values. Scholars, sages and leaders establish me in many socio-political forms with many permament stabilities and many evolving powers and possibilities of progress in many directions.

अ॒हमे॒व स्व॒यमि॒दं व॑दामि॒ जुष्टं॑ दे॒वाना॑मु॒त मानु॑षाणाम्।
यं का॒मये॒ तंत॑मु॒ग्रं कृ॑णोमि॒ तं ब्र॒ह्माणं॒ तमृषिं॒ तं सु॑मे॒धाम् ॥ ३ ॥

1. *Ahameva svayamidaṁ vadāmi juṣṭaṁ devānāmuta mānuṣāṇām. Yaṁ kāmaye taṁtamugraṁ kṛṇomi taṁ brahmāṇaṁ tamṛṣiṁ taṁ sumedhām.*

I myself speak all this that is loved, adored and spoken by sages and veteran scholars and even by mortals of average but honest mind. Whosoever I love for his or her merit of nature, character and performance,

I raise to brilliance, to piety worthy of a yajnic Brahma, to the vision of a poetic sage and the high intelligence of an exceptional thinker.

मया सोऽ न्नमत्ति यो विपश्यति यः प्राणति य ईं शृणोत्युक्तम्। अमन्तवो मां त उप क्षियन्ति श्रुधि श्रुत श्रद्धेयं ते वदामि ॥ ४ ॥

4. *Mayā so'nnamatti yo vipaśyati yaḥ prāṇati ya īṁ śṛṇotyuktam. Amantavo māṁ ta upa kṣiyanti śrudhi śruta śraddheyaṁ te vadāmi.*

O listener, listen, what I say to you is worth listening, believing and doing in faith: Whoever sees whatever he sees, whoever breathes whatever he breathes for energy, whoever hears whatever is said, he receives all that as the food of life from me. Those who do not listen, do not care, do not believe but reject what I say and so neglect me, waste themselves away, they come to ruin.

अहं रुद्राय धनुरा तनोमि ब्रह्मद्विषे शरवे हन्तवा उ। अहं जनाय समदं कृणोम्यहं द्यावापृथिवी आ विवेश ॥ ५ ॥

5. *Aham rudrāya dhanurā tanomi brahmadviṣe śarave hantavā u. Aham janāya samadaṁ kṛṇomyahaṁ dyāvāpṛthivī ā viveśa.*

I draw the bow for Rudra, powers of justice and punishment, to eliminate the forces of hate and violence against the lovers and observers of piety and divinity. I fight for the people and create felicity and joy for them, and I reach and pervade the heaven and earth.

अहं सोममाहनसं बिभर्म्यहं त्वष्टारमुत पूषणं भगम्। अहं दधामि द्रविणा हविष्मते सुप्राव्या३ यजमानाय सुन्वते ॥ ६ ॥

6. *Ahaṁ somamāhanasaṁ bibharmyahaṁ tvaṣṭāramuta pūṣaṇaṁ bhagam. Ahaṁ dadhāmi draviṇā haviṣmate suprāvyā yajamānāya sunvate.*

I bear the ruling soma joy of corporate existence, how people experience and express it. I bear and support Tvashta, Pusha and Bhaga, formative evolution, nourishment and growth, and the power, excellence and rising glory of the human nation. I bear and bring the wealth and prosperity of life for the yajamana who creates sweetness and light for life and offers liberal havi in the corporate yajna for the common welfare of humanity and indeed for all life.

अहं सुवे पितरमस्य मूर्धन्मम योनिरप्स्व१न्तः समुद्रे।
ततो वि तिष्ठे भुवनानि विश्वोतामूंद्यां वर्ष्मणोप
स्पृशामि ॥ ७ ॥

1. *Ahaṁ suve pitaramasya mūrdhanmama yonirapsvantaḥ samudre. Tato vi tiṣṭhe bhuvanāni viśvotāmūṁ dyāṁ varṣmaṇopa spṛśāmi.*

I create the parental protector on top of this human nation and this world in the form of the ruler and the sun. My place and presence is in the oceanic depth of waters and in the expanding particles of space. That same way I abide in all worlds of the universe, and I reach the high heaven of light and touch the very top of it with my light and grandeur.

अहमेव वातइव प्र वाम्यारभमाणा भुवनानि विश्वा।
परो दिवा पर एना पृथिव्यैतावती महिम्ना सं बभूव ॥ ८ ॥

8. *Ahameva vāta-iva pra vāmyārabhamāṇā bhuvanāni viśvā. Paro divā para enā pṛthivyaitāvatī mahimnā saṁ babhūva.*

Loving, embracing and pervading all regions of the universe, I flow forward like the wind that blows across over all spaces. Beyond the heaven, beyond this earthly world, I am, so much is my power and potential, transcendent is my presence.

Kanda 4/Sukta 31 (High Spirit of Passion)

Manyu Devata, Brahmaskanda Rshi

त्वया॑ मन्यो स॒रथ॑मारु॒जन्तो॒ हर्ष॑माणा॒ हृषि॒तासो॑ मरुत्वन्।
ति॒ग्मेष॑व॒ आयु॑धा सं॒शिशा॑ना॒ उप॒ प्र य॑न्तु॒ नरो॑ अ॒ग्निरू॑पाः ॥ १ ॥

1. *Tvayā manyo sarathamārujanto harṣamāṇā hṛṣitāso marutvan. Tigmeṣava āyudhā saṁśiśānā upa pra yantu naro agnirūpāḥ.*

O Manyu, spirit of vaulting passion without compromise with negativities, may our leading lights, warriors of universal rectitude, riding the chariot with you, breaking through paths of advancement, joyous, bold, undaunted, stormy like wind shears, their arrows like lazer beams, weapons sharp and blazing, go forward like flames of fire.

अ॒ग्निरि॑व मन्यो त्विषि॒तः स॑हस्व सेना॒नीर्नः॑ सहुरे हू॒त ए॑धि।
ह॒त्वाय॒ शत्रू॒न्वि भ॑जस्व॒ वेद॒ ओजो॒ मिमा॑नो॒ वि मृधो॑ नुदस्व ॥ २ ॥

2. *Agniriva manyo tviṣitaḥ sahasva senānīrnaḥ sahure hūta edhi. Hatvāya śatrūnvi bhajasva veda ojo mimāno vi mṛdho nudasva.*

O Manyu, blazing like fire, commanding our forces, spirit of forbearance and challenge, invoked and called upon, come to lead our battles of life, face the

enemies to destroy the adversaries and share the wealth, beauty and goodness of life with all. O spirit comprehending lustrous light of life, move forward, push the adversaries back and throw out the enemies.

सहस्व मन्यो अभिमातिमस्मै रुजन्मृणन्प्रमृणन्प्रेहि शत्रून्।
उग्रं ते पाजो नन्वा रुरुध्रे वशी वशं नयासा एकज त्वम्॥ ३॥

3. *Sahasva manyo abhimātimasmai rujanmṛṇan-pramṛṇanprehi śatrūn. Ugraṁ te pājo nanvā rarudhre vaśī vaśaṁ nayāsā ekaja tvam.*

O wrath of justice, rectitude and dispensation, arise, challenge the adversaries for our system, breaking, smashing, eliminating the forces of negation. Blazing is your force and courage, none to obstruct and stop your advance. You are the master, all in control, leader of the forces of predominance, sole one born of divinity without an equal.

एको बहूनामसि मन्य ईडिता विशंविशं युद्धाय सं शिशाधि। अकृत्तरुक्त्वया युजा वयं द्युमन्तं घोषं विजयाय कृण्मसि॥ ४॥

4. *Eko bahūnāmasi manya īḍitā viśaṁviśaṁ yuddhāya saṁ śiśādhi. Akṛttaruktvayā yujā vayaṁ dyumantaṁ ghoṣaṁ vijayāya kṛṇmasi.*

Manyu, you are the one unique among many, invoked and universally adored. Pray instruct, inspire, prepare and perfect every community to fight and win against negativity and adversity. Your lustre unimpaired and unchallengeable, with you as leader and inspirer, let us raise the battle cry and hoist the flag of victory flying sky high.

विजेषकृदिन्द्र इवानवब्रवो ऽस्माकं मन्यो अधिपा भवेह। प्रियं ते नाम सहुरे गृणीमसि विद्मा तमुत्सं यत आबभूथ॥ ५॥

5. *Vijeṣakṛdindra-ivānavabravo' smākaṁ manyo adhipā bhaveha. Priyaṁ te nāma sahure gṛṇīmasi vidmā tamutsaṁ yata ābabhūtha.*

Uncontradicted, irreproachable, victorious like Indra, O Manyu, be our protector and promoter here throughout life. For sure, O spirit of courage, forbearance and victory, we adore you, dear and adorable for all. We know where you arise from, fountain head of the lust for life, inspiration and victory: Dharma and universal love of life.

आभूत्या सहजा वज्र सायक सहो बिभर्षि सहभूत उत्तरम्। क्रत्वा नो मन्यो सह मेद्योधि महाधनस्य पुरुहूत संसृजि॥ ६॥

6. *Ābhūtyā sahajā vajra sāyaka saho bibharṣi sahabhūta uttaram. Kratvā no manyo saha medyodhi mahādhanasya puruhūta saṁsṛji.*

Twin brother of the ardour and glory of life, thunderbolt of divine humanity, unfailing targeted arrow, you bear the higher ardour of human love and passion for life. O Manyu, sweetest companion of living splendour universally invoked and adored, come to us with the force of unfailing yajnic action in the heat of the grand battle scene of life.

संसृष्टं धनमुभयं समाकृतमस्मभ्यं धत्तां वरुणश्च मन्युः। भियो दधाना हृदयेषु शत्रवः पराजितासो अप नि लयन्ताम्॥ ७॥

7. *Saṁsṛṣṭaṁ dhanamubhayaṁ samākṛtamasmabhyaṁ dhattāṁ varuṇaśca manyuḥ. Bhiyo dadhānā hṛdayeṣu śatravaḥ parājitāso apa ni layantām.*

Let Manyu, passion for life and ardour for glory, and Varuna, commanding ruler with judgement and sense of honour, bear and bring us wealth, honour and excellence both nobly created and acquired with courage and wisdom, and let the enemies, their hearts stricken with fear and their spirits defeated, run away from the field of life's battle.

Kanda 4/Sukta 32 (High Spirit of Passion)

Manyu Devata, Brahmaskanda Rshi

यस्ते॑ म॒न्योऽवि॑धद्वज्र सायक॒ सह॒ ओज॒: पुष्य॑ति॒ विश्व॑-मानु॒षक्। सा॒ह्याम॒ दास॒मार्य॑ं॒ त्वया॑ यु॒जा व॒यं सह॑स्कृतेन॒ सह॑सा॒ सह॑स्वता ॥ १ ॥

1. *Yaste manyo'vidhadvajra sāyaka saha ojaḥ puṣyati viśvamānuṣak. Sāhyāma dāsamāryaṁ tvayā yujā vayaṁ saha-skṛtena sahasā sahasvatā.*

O Manyu, spirit of passion and ardour, awful as thunder and accurate as an arrow to hit the target, whoever bears, honours and commands you with strength and enthusiasm, rises in universal honour and splendour. We pray that with your friendly and unfailing courage, patience and vigour we may support the noble and defeat the violent and destroyers.

म॒न्युरिन्द्रो॑ म॒न्यु॒रे॒वास॑ दे॒वो म॒न्युर्होता॒ वरु॑णो जा॒तवे॑दाः। म॒न्युर्विश॑ ईडते॒ मानु॑षीर्याः पा॒हि नो॑ मन्यो॒ तप॑सा स॒जोषा॑: ॥ २ ॥

2. *Manyurindro manyurevāsa devo manyurhotā varuṇo jātavedāḥ. Manyurviśa īḍate mānuṣīryāḥ pāhi no manyo tapasā sajoṣāḥ.*

Manyu, righteous passion and courage of mind, is Indra, glory and power, manyu is brilliance, manyu is the call for yajna and the yajamana, manyu is Varuna, deep as ocean, blazing as sun and self-confidence of choice. Manyu is Jataveda, spirit of intelligence and existential awareness. Communities which live all over the human world honour and adore manyu. O spirit of passion and universal intelligence of divine mind, dearest friend and inner inspiration, pray protect and promote us with the strength and discipline of body, mind and soul.

अभी ऽहि मन्यो तवसस्तवीयान्तपसा युजा वि जहि शत्रून्।
अमित्रहा वृत्रहा दस्युहा च विश्वा वसून्या भरा त्वं नः॥ ३॥

3. *Abhi hi manyo tavasastavīyāntapasā yujā vi jahi śatrūn. Amitrahā vṛtrahā dasyuhā ca viśvā vasūnyā bharā tvaṁ naḥ.*

Come manyu, stronger than strength itself, one with valour and austerity of discipline, destroy the enemies, O saviour of friends and destroyer of adversaries, dispeller of darkness, eliminator of evil and negativities, and bear and bring us all wealth, honour and excellence of the world.

त्वं हि मन्यो अभिभूत्योजाः स्वयंभूर्भामो अभिमातिषाहः।
विश्वचर्षणिः सहुरिः सहीयानस्मास्वोजः पृतनासु धेहि॥ ४॥

4. *Tvaṁ hi manyo abhibhūtyojāḥ svayaṁbhūrbhāmo abhimātiṣāhaḥ. Viśvacarṣaṇiḥ sahuriḥ sahīyānasmāsvojaḥ pṛtanāsu dhehi.*

O manyu, you command the courage and valour of the victor, you are self-existent and self-justified, lustrous and exalting, and shatterer of challenging adversaries. You are the all-watching spirit over the world, all power controller and commander of strength, endurance and spirit of challenge. Pray bear and vest in us lustre and fighting strength for our progress and victory in the battles of life.

अभागः सन्नप परेतो अस्मि तव क्रत्वा तविषस्य प्रचेतः ।
तं त्वा मन्यो अक्रतुर्जिहीडाहं स्वा तनूर्बलदावा न एहि ॥ ५ ॥

5. *Abhāgaḥ sannapa pareto asmi tava kratvā taviṣasya pracetaḥ. Taṁ tvā manyo akraturjihīḍāhaṁ svā tanūrbaladāvā na ehi.*

Being void of righteous passion, O spiritual rectitude, giver of confidence and assertive identity, I am gone far from my own self and, by action, deprived of your spirit of lustre and inspiration. O manyu, I am guilty of remiss towards you, and I have come to you in shame. You are by yourself the embodiment of courage and passion. Pray come and bless us with strength of body, courage of mind and determination of the spirit.

अयं ते अस्म्युप न एह्यर्वाङ् प्रतीचीनः सहुरे विश्वदावन् ।
मन्यो वज्रिन्नभि न आ ववृत्स्व हनाव दस्यूंरुत बोध्यापेः ॥ ६ ॥

6. *Ayaṁ te asmyupa na ehyarvāṅ pratīcīnaḥ sahure viśvadāvan. Manyo vajrinnabhi na ā vavṛtsva hanāva dasyūṁruta bodhyāpeḥ.*

Here I am for you, O spirit of courage and self-assertion, all giver and sustainer for the world, come, turn to me, universal spirit. O spirit of awful passion

and undaunted self identity, wielder of the thunderbolt, come constantly, let us together dispel darkness and destroy evil. Pray inspire and awaken me, your own self.

अभि प्रेहि दक्षिणतो भवा नोऽधा वृत्राणि जङ्घनाव भूरि।
जुहोमि ते धरुणं मध्वो अग्रमुभावुपांशु प्रथमा पिबाव ॥ ७ ॥

7. *Abhi prehi dakṣiṇato bhavā no'dhā vṛtrāṇi jaṅghanāva bhūri. Juhomi te dharuṇaṁ madhvo agramubhāvu-pāṁśu prathamā pibāva.*

Pray come forward and be on our right side in your own place, and together we shall eliminate all darkness and adversity. I offer you the best, foremost and sweetest honeyed homage of the self, and we shall together drink of the joy of victory in closest intimacy.

Kanda 4/Sukta 33 (Cleansing of Sin and Evil)

Agni Devata, Brahma Rshi

अप नः शोशुचदघमग्ने शुशुग्ध्या रयिम्।
अप नः शोशुचदघम् ॥ १ ॥

1. *Apa naḥ śośucadaghamagne śuśugdhyā rayim. Apa naḥ śośucadagham.*

Agni, Spirit of light and purity, pray shine on us, burn off our sins and evil, purify and sanctify our wealth, honour and excellence, cleanse off our sins and evil and let us shine in purity.

सुक्षेत्रिया सुगातुया वसूया च यजामहे।
अप नः शोशुचदघम् ॥ २ ॥

2. *Sukṣetriyā sugātuyā vasūyā ca yajāmahe. Apa naḥ śośucadagham.*

With the desire for waving green fields, straight and simple highways of life, and honest wealth of body, mind and soul and power of defence and protection, we approach and honour you. O Agni, lord of light and power, burn off our sins and let us shine in purity.

प्र यद्भन्दिष्ठ एषां प्रास्माकासश्च सूरयः ।
अप नः शोशुचदघम् ॥ ३ ॥

3. *Pra yadbhandiṣṭha eṣāṁ prāsmākāsaśca sūrayaḥ.*
Apa naḥ śośucadagham.

As you are the highest honoured and exalted of these that are your radiations, which are our heroes too and brilliant guides, pray cleanse us of our sins and evil and let us shine in purity.

प्र यत्ते अग्ने सूरयो जायेमहि प्र ते वयम् ।
अप नः शोशुचदघम् ॥ ४ ॥

4. *Pra yatte agne sūrayo jāyemahi pra te vayam.*
Apa naḥ śośucadagham.

Agni, as your leading lights are, so may we rise to be. Pray cleanse us of our sins and evil and let us shine in purity with power divine.

प्र यदग्नेः सहस्वतो विश्वतो यन्ति भानवः ।
अप नः शोशुचदघम् ॥ ५ ॥

5. *Pra yadagneḥ sahasvato viśvato yanti bhānavaḥ.*
Apa naḥ śośucadagham.

As the lights of this powerful Agni go up all round in mighty blaze, so may we be with light and power. O lord of light and power, purge us of our sins

and pollution and let us shine in purity and original power.

त्वं हि विश्वतोमुख विश्वतः परिभूरसि।
अप नः शोशुचदघम्॥ ६॥

6. *Tvaṁ hi viśvatomukha viśvataḥ paribhūrasi.*
Apa naḥ śośucadagham.

Agni, you are the light, universal presence, all watching lord supreme over the worlds of existence. Burn off our sins and let us shine in purity.

द्विषो नो विश्वतोमुखाति नावेव पारय।
अप नः शोशुचदघम्॥ ७॥

7. *Dviṣo no viśvatomukhāti nāveva pāraya.*
Apa naḥ śośucadagham.

O lord of universal presence and power, like a saving ark over the seas, take us over and aross the whirlpools of jealousy and enmity of the world. Burn off our sins and evil and let us shine all pure.

स नः सिन्धुमिव नावाति पर्षा स्वस्तये।
अप नः शोशुचदघम्॥ ८॥

8. *Sa naḥ sindhumiva nāvāti parṣā svastaye.*
Apa naḥ śośucadagham.

As we cross a river in flood by boat, so may Agni purge us and help us cross the seas of existence for the sake of the good life and all round well being. O lord, purge us of our sins and evil, let us shine in original purity and power with piety in the state of grace.

Kanda 4/Sukta 34 (Worship and Self-Surrender)

Brahmaudanam Devata, Atharva Rshi

This world of existence is an expansive cosmic yajna. The agent, object, food and fragrance of it all is the Lord Supreme, Brahma itself, the immanent efficient cause, the transcendent presiding power and the generator of yajnic food and form, Prakrti, for the participant souls of human and other orders (Gita, 9, 24; 8, 4; 4, 24). All this divine yajna is self-manifested and self-enacted by self-will, tapas (Rgveda 10, 90).

Within the cosmic yajna of Purusha and Prakrti, the human order also is a yajna in its own epicyclic order, and within that order, Grhastha, home life of family, also is a yajna, and this it is our duty to extend.

This sukta may better be read with the Purusha sukta (Rgveda 10, 90, Yajurveda 31, Atharva-veda 19, 6), reflections of which are found in the Upanishads and the Gita.

ब्रह्मा॑स्य शी॒र्षं बृ॒हद॑स्य पृ॒ष्ठं वा॑मदे॒व्यमु॒दर॑मोद॒नस्य॑ । छन्दां॑सि प॒क्षौ मु॒ख॑मस्य स॒त्यं वि॒ष्टा॒री जा॒तस्त॒पसोऽधि॑ य॒ज्ञः ॥ १ ॥

1. *Brahmāsya śīrṣaṁ bṛhadasya pṛṣṭhaṁ vāmadevyamudaramodanasya. Chandāṁsi pakṣau mukhamasya satyaṁ viṣṭārī jātastapaso'dhi yajñaḥ.*

This universe is an expansive yajna born of divine self-will, tapas, the presiding power and immanent one soul of which is the Supreme Cosmic Self. That is its content, odana, as well as its container, Adhi-yajna. Brahma, Supreme Soul, is its pinnacle, Veda

is its climactic knowledge and wisdom. The expansive world of nature is its back and burden, the living world is its womb wherein it broods on itself and generates forms of life. Vedic verses are its joyous sides, and truth and law is its mouth proclaiming loud and bold with words and beauty of nature's play.

(The metaphor is extended to the form of yajna also:

Yajna is expansive, born of divine as well as human tapas: The head of it is the Veda, Rathantara Sama, Brhat Sama is the back, Vamadevya Sama is the middle, Vedic verses are the sides, and truth is its mouth and tongue of flame.)

अनस्थाः पूताः पवनेन शुद्धाः शुचयः शुचिमपि यन्ति लोकम्। नैषां शिश्नं प्र दहति जातवेदाः स्वर्गे लोके बहु स्त्रैणमेषाम्॥ २॥

5. *Anasthāḥ pūtāḥ pavanena śuddhāḥ śucayaḥ śucimapi yanti lokam. Naiṣāṁ śiśnaṁ pra dahati jātavedāḥ svarge loke bahu straiṇameṣām.*

Souls with constant mind, undistracted, holy in conduct and character, purified by pranayama, pure, unsullied by anything within or without, rise to the region of purity. In that region of bliss, the yajnic fire and revelation of truth does not destroy, in fact, it maintains their creative spirit and sustains their productivity in abundance. (They maintain their bliss, creativity and productivity of happy family life through the performance of yajna, a real symbolic act simulating the cosmic creative yajna.)

विष्टारिणमोदनं ये पचन्ति नैनानवर्तिः सचते कदा चन।
आस्ते यम उप याति देवान्त्सं गन्धर्वैर्मदते सोम्येभिः ॥ ३ ॥

3. *Viṣṭāriṇamodanaṁ ye pacanti nainānavartiḥ sacate kadā cana. Āste yama upa yāti devāntsaṁ gandharvairmadate somyebhiḥ.*

Want and distress never afflicts those who maintain the epicycle of yajna and prepare the holy food for yajnic homage and thus serve the divine spirit of yajna. The person who abides by the discipline of external and internal law of Yama rises to the spirit of divinity, associates with the divines, and rejoices with the Gandharvas with whom he shares the peace and pleasure of life on earth.

(To appreciate the joyous peace and pleasure of the Gandharva state of being, refence may be made to Ananda Valli of Taittiriya Upanishad 2, 8, 1-12.)

विष्टारिणमोदनं ये पचन्ति नैनान्यमः परि मुष्णाति रेतः।
रथी ह भूत्वा रथयानं ईयते पक्षी ह भूत्वाति दिवः समेति ॥ ४ ॥

4. *Viṣṭāriṇamodanaṁ ye pacanti nainānyamaḥ pari muṣṇāti retaḥ. Rathī ha bhūtvā rathayāna īyate pakṣī ha bhūtvāti divaḥ sameti.*

Those who prepare the yajnic food and offer it into the expansive yajna of the universe rise to the devas, and Yama, the law of life, does not deprive them of their spirit of creative vitality. Such a person becomes the happy master of his body chariot, goes forward in his chariot and like a bird rises high beyond the region of light to divine bliss.

एष यज्ञानां वितंतो वहिष्ठो विष्टारिणं पक्त्वा दिवमा विवेश।
आण्डीकं कुमुदं सं तनोति बिसं शालूकं शफको मुलाली।
एतास्त्वा धारा उप यन्तु सर्वीः स्वर्गे लोके मधुमत्पिन्वमाना
उप त्वा तिष्ठन्तु पुष्करिणीः समन्ताः ॥ ५ ॥

5. *Eṣa yajñānāṁ vitato vahiṣṭho viṣṭāriṇaṁ paktvā divamā viveśa. Āṇḍīkaṁ kumudaṁ saṁ tanoti bisaṁ śālūkaṁ śaphako mulālī. Etāstvā dhārā upa yantu sarvāḥ svarge loke madhumatpinvamānā upa tvā tiṣṭhantu puṣkariṇīḥ samantāḥ.*

This human yajna of the home is the most extensive of all yajnas. Having accomplished this vast yajna, the yajamana reaches the heaven of light and bliss. There in that state of paradisal bliss of the home, the yajamana, lover of peace, sowing seeds of noble karmic fruit, extends the attainable earthly joy of vital, dynamic possibilities of karma: lotus shoots and fibres sweet to taste, water lilies in bloom with delicious oval fruit, and all this with germinative potential. May all these abundant streams of joy flow for you, bearing honey sweets, and may all lakes and streams of lotus bloom be for you.

घृतह्रदा मधुकूलाः सुरोदकाः क्षीरेण पूर्णा उदकेन दध्ना।
एतास्त्वा धारा उप यन्तु सर्वीः स्वर्गे लोके मधुमत्पिन्वमाना
उप त्वा तिष्ठन्तु पुष्करिणीः समन्ताः ॥ ६ ॥

6. *Ghṛtahradā madhukūlāḥ surodakāḥ kṣīreṇa pūrṇā udakena dadhnā. Etāstvā dhārā upa yantu sarvāḥ svarge loke madhumatpinvamānā upa tvā tiṣṭhantu puṣkariṇīḥ samantāḥ.*

May all these abundant streams with pools of

ghrta, banks of delicious shade and fragrance, full of exciting drink, overflowing with milk, water, curds and exuberant honey, all full of fragrant flowers, flow for you in the state of paradisal bliss.

चतुरः कुम्भांश्चतुर्धा ददामि क्षीरेण पूर्णाँ उदकेन दध्ना।
एतास्त्वा धारा उप यन्तु सर्वीः स्वर्गे लोके मधुमत्पिन्वमाना
उप त्वा तिष्ठन्तु पुष्करिणीः समन्ताः ॥ ७ ॥

7. *Caturaḥ kumbhāṁścaturdhā dadāmi kṣīreṇa pūrṇāṅ udakena dadhnā. Etāstvā dhārā upa yantu sarvāḥ svarge loke madhumatpinvamānā upa tvā tiṣṭhantu puṣkariṇīḥ samantāḥ.*

I give you four potfuls (of Dharma, artha, kama and Moksha) four ways (of Brahmacharya, grhastha, vanaprastha and sanyasa), all full of the waters of life, milk of love and kindness, and curds of exciting energy. May all these abundant streams of fragrant flower-joy and honey sweets, rising and raising you in the state of paradisal bliss, flow by you for you.

इममोदनं नि दधे ब्राह्मणेषु विष्टारिणं लोकजितं स्वर्गम्।
स मे मा क्षेष्ट स्वधया पिन्वमानो विश्वरूपा धेनुः कामदुघा
मे अस्तु ॥ ८ ॥

8. *Imamodanaṁ ni dhadhe brāhmaṇeṣu viṣṭāriṇaṁ lokajitaṁ svargam. Sa me mā kṣeṣṭa svadhayā pinvamāno viśvarūpā dhenuḥ kāmadughā me astu.*

This paradisal food and fruit of yajna, expansive, life fulfilling, leading to paradisal bliss, I ordain and enjoin for preparation and yajnic homage to divinity among the lovers of Veda and the universal spirit of

existence. May that never diminish for me and never be neglected by me. In stead, itself rising and raising us with its own innate strength and augmented by yajnic offers of fragrant food, may it be for us a universal mother giver of the fulfilment of our cherished desires and noble ambitions.

Kanda 4/Sukta 35 (Conquest of Death)

Atimrtyu Devata, Prajapati Rshi

यमोदनं प्रथमजा ऋतस्य प्रजापतिस्तपसा ब्रह्मणेऽपचत्।
यो लोकानां विधृतिर्नाभिरेषात्तेनौदनेनाति तराणि मृत्युम्॥ १॥

1. *Yamodanaṁ prathamajā ṛtasya prajāpatistapasā brahmaṇe'pacat. Yo lokānāṁ vidhṛtirnābhireṣāttenaudanenāti tarāṇi mṛtyum.*

Brahmaudana, divine food of life, which Prajapati, divine generator and sustainer of his creation, first self-manifested of Rtam, laws and dynamics of existence, brooded over, perfected and brought into being by 'tapas', his will and power, for his self-manifestation as well as for the expansive manifested universe, which is the mainstay of the worlds of existence and the people therein, never decays, nor does it hurt anyone. By that very food of life I would conquer and outlive death unto eternity.

(Brahmaudana here can be interpreted as 'Brahma that itself is the food of life', and 'life that is the food of Brahma'. Both ways, the interpretation is the same with reference to human life.

In Shatapatha Brahmana (13, 1, 1, 4) and in Taittiriya Brahmana (3, 8, 2, 4) Odana is interpreted as

Retas, creativity of divinity. Rgveda 10, 129 also speaks of the precreation stage of existence as the state of Brahma existing with its creative power. And power and the powerful both are one, together, integrated. Odana is also interpreted as Brahmacharya, the way of life in which one knows as well as lives the life divine with perfect self control.

So, if Brahma is the food of life, it means that you dedicate your life and time to Brahma as your sole object of love and service. On the other hand, if life is the food of Brahma, you totally surrender yourself to Brahma. In one case, Brahma is your food, in the other, you are the food of Brahma.

How do we conquer death by Brahma? Our life on earth is a cycle of birth, age and death: Life is body and soul together, death is seperation of the two. If we identify ourselves with life-in-body, we identify ourselves with the motal despite our immortality. But if we know our real nature and live in full awareness as such and dedicate ourselves to Brahma, we abide in freedom from the ravages of mortality. Death then becomes irrelevant and meaningless, at best a stage in the journey. Thus we conquer death and outlive it in the state of freedom from mortality. Thus we become identified with eternity, with Brahma.

येनातरन्भूतकृतोऽतिं मृत्युं यमन्ववविन्दुन्तपसा श्रमेण।
यं पपाचं ब्रह्मणे ब्रह्म पूर्वं तेनौदनेनाति तराणि मृत्युम्॥ २॥

2. *Yenātaranbhūtakṛto'ti mṛtyuṁ yamanvavindantapasā śrameṇa. Yaṁ papāca brahmaṇe brahma pūrvaṁ tenaudanenāti tarāṇi mṛtyum.*

By that very sustaining spirit of the universe, life-forming powers of nature abide beyond death. By that very spirit, all-form-realised souls attain to immortality beyond form with relentless practice of meditation. By the same spiritual food of life, Vedic knowledge and meditation, which eternal Brahma prepared and perfected for us in the expansive universe, I too would conquer and outlive death and attain to immortality.

यो दाधार पृथिवीं विश्वभोजसं यो अन्तरिक्षमापृणाद्रसेन। यो अस्तभ्नाद्दिवमूर्ध्वो महिम्ना तेनौदनेनाति तराणि मृत्युम्॥ ३॥

3. *Yo dādhāra pṛthivīṁ viśvabhojasaṁ yo antarikṣamāpṛṇādrasena. Yo astabhnāddivamūrdhvo mahimnā tenauda-nenāti tarāṇi mṛtyum.*

Brahma, who holds and sustains mother earth which provides food for all forms of life, who fills the skies with abundant waters of life, who with his grand might and majesty sustains the suns and heavens above, by the same Brahma, I too would conquer and outlive death and attain to life eternal.

यस्मान्मासा निर्मितास्त्रिंशदराः संवत्सरो यस्मान्निर्मितो द्वादशारः। अहोरात्रा यं परियन्तो नापुस्तेनौदनेनाति तराणि मृत्युम्॥ ४॥

4. *Yasmānmāsā nirmitāstriṁśadarāḥ saṁvatsaro yasmānnirmito dvādaśāraḥ. Ahorātrā yaṁ pariyanto nāpustenaudanenāti tarāṇi mṛtyum.*

By the same food of life, by which the wheels of monthly time with thirty spokes of days are formed, by which the yearly wheels of time with twelve spokes of months are formed, which the day-night revolutions of time ever on the move forward overtake not, by that very spiritual food of Brahma, I too would conquer and outlive death and attain to life eternal.

यः प्रा॑ण॒दः प्रा॑ण॒दवा॑न्ब॒भूव॒ यस्मै॑ लो॒का घृ॒तव॑न्तः॒ क्षर॑न्ति।
ज्योति॑ष्मतीः॒ प्र॒दिशो॒ यस्य॒ सर्वा॒स्तेनौ॑द॒नेनाति॑ तराणि मृ॒त्युम्॥ ५॥

5. *Yaḥ prāṇadaḥ prāṇadavānbabhūva yasmai lokā ghṛtavantaḥ kṣaranti. Jyotiṣmatīḥ pradiśo yasya sarvāstenaudanenāti tarāṇi mṛtyum.*

He that is the life source of the life-givers of existence, in whose service universal regions of life abound in ghrta and shower the nectar of life, whose light of life all quarters of space hold and radiate, by that very spiritual food of Brahma I too would conquer and outlive death and attain to life eternal.

यस्मा॑त्प॒क्वाद॒मृतं संब॒भूव॒ यो गा॑य॒त्र्या अधि॑पतिर्ब॒भूव॑।
यस्मि॒न्वेदा॒ निहि॑ता वि॒श्वरू॑पा॒स्तेनौ॑द॒नेनाति॑ तराणि मृ॒त्युम्॥ ६॥

6. *Yasmātpakvādamṛtaṁ saṁbabhūva yo gāyatryā adhipatirbabhūva. Yasminvedā nihitā viśvarūpāstenaudanenāti tarāṇi mṛtyum.*

From whose perfect nature and creativity, the nectar of immortality of life is generated, who is the lord master and creator of the Gayatri joy of existence, in whose omniscience all the Vedas of the universal

forms and branches of knowledge are treasured, by that very spiritual food of Brahma I too would conquer and outlive death and achieve the life eternal.

अव॑ बाधे द्विषन्तं देवपी॒युं स॒पत्ना॒ ये मेऽ॒प॒ ते भ॑वन्तु।
ब्र॒ह्मौ॒ द॒नं वि॑श्व॒जितं पचामि शृ॒ण्वन्तु॑ मे श्र॒द्दधा॑नस्य दे॒वाः॥ ७॥

7. *Ava bādhe dviṣantaṁ devapīyuṁ sapatnā ye me'pa te bhavantu. Brahmaudanaṁ viśvajitaṁ pacāmi śṛṇvantu me śraddadhānasya devāḥ.*

I stop and ward off those hostilities which forestall or distract my thoughts of divinity. Let all adversaries, all negativities get off my mind. I have developed and perfected the all-world-victorious food of divinity for my soul. Listen ye all, divine, brilliant sages, this voice of the faithful me.

Kanda 4/Sukta 36 (The Power of Truth)

Satyauja truth Devata, Chatana Rshi

तान्त्स॒त्यौजा॒ः प्र द॑हत्व॒ग्निर्वै॑श्वान॒रो वृषा॑।
यो नो॑ दुर॒स्याद्दिप्सा॒च्चाथो॒ यो नो॑ अराति॒यात्॥ १॥

1. *Tāntsatyaujāḥ pra dahatvagnirvaiśvānaro vṛṣā. Yo no durasyāddipsāccātho yo no arātiyāt.*

Let generous Agni, commander of the blaze of truth, all-watching ruler of humanity, burn those forces of negativity which intend to hurt us, subject us to adversity and rob us of felicity.

यो नो॒ दिप्स॒ददि॑प्सतो॒ दिप्स॑तो॒ यश्च॒ दिप्स॑ति।
वै॒श्वा॒न॒रस्य॒ दंष्ट्र॑योर॒ग्नेरपि॑ दधामि॒ तम्॥ २॥

2. *Yo no dipsadadipsato dipsato yaśca dipsati. Vaiśvānarasya daṁṣṭrayoragnerapi dadhāmi tam.*

Whoever it is that wants to injure us who never wish to injure anyone, whoever it is that wants to injure him who tries to injure others, I subject to the jaws of Agni, all watching Ruler's dispensation of justice.

य आ॑ग॒रे मृ॒गय॑न्ते प्रतिक्रो॒शे ऽ॑ मावा॒स्ये ऽ॑।
क्र॒व्यादो॑ अ॒न्यान्दिप्स॑त॒ः सर्वां॑स्तान्त्सह॑सा सहे॥ ३॥

3. *Ya āgare mṛgayante pratikrośe'māvāsye. Kravyādo anyāndipsataḥ sarvāṁstāntsahasā sahe.*

Whoever in the home, in disputes or in gatherings and crowds, hurts and hunts others for nothing, whoever the flesh eater, whoever the injurer of others, let me challenge and punish them all with the force of justice.

सहे॑ पिशा॒चान्त्सह॑सैषां॒ द्रवि॑णं ददे। सर्वा॑न्दुरस्य॒तो ह॑न्मि॒ सं म॒ आकू॑तिर्ऋध्यताम्॥ ४॥

4. *Sahe piśācāntsahasaiṣāṁ draviṇaṁ dade. Sarvāndurasyato hanmi saṁ ma ākūtir-ṛdhyatām.*

I challenge and punish all exploiters and blood suckers with power and force of justice. I disarm them of their power and money which are their instruments of exploitation and violence. I destroy all forces of evil and injustice so that my ethics, policy and programme of justice may be fulfilled.

ये दे॒वास्ते॒न॒ हास॑न्ते॒ सूर्ये॑ण मिमते ज॒वम्।
न॒दीषु॒ पर्व॑तेषु॒ ये सं तैः प॒शुभि॑र्विदे॥ ५॥

5. *Ye devāstena hāsante sūryeṇa mimate javam.*
Nadīṣu parvateṣu ye saṁ taiḥ paśubhirvide.

Those noble people who feel satisfied and happy with that policy and programme, those dynamic people who measure the speed and success of the programme by the light of the sun, those that live by rivers and on the hills, with all these watchful people I meet and associate to seek their cooperation.

तप॑नो अस्मि पिशा॒चानां॒ व्या॒घ्रो गोम॑तामिव।
श्वान॑: सिं॒हमि॑व दृ॒ष्ट्वा ते न वि॑न्दन्ते॒ न्यञ्च॑नम्॥ ६॥

6. *Tapano asmi piśācānāṁ vyāghro gomatāmiva.*
Shvānaḥ siṁhamiva dṛṣṭvā te na vindante nyañcanam.

I am the fire and fear of justice and punishment for the violent and the blood suckers like a tiger to the keepers of flocks of sheep and cows,so that, like the dogs which flee in terror of the lion, they find no place to hide and escape.

न पि॑शा॒चैः सं शक्नोमि॒ न स्ते॒नैर्न व॑नर्गु॒भिः।
पि॒शा॒चास्तस्मा॑न्नश्यन्ति॒ यम॒हं ग्राम॑मावि॒शे॥ ७॥

7. *Na piśācaiḥ saṁ śaknomi na stenairna vanargubhiḥ. Piśācāstasmānnaśyanti yamahaṁ grāmamāviśe.*

I cannot tolerate and cannot compromise with thieves, highway men and blood-sucking exploiters. These evils disappear from the village wherever I enter and the rule of law and justice operates.

यं ग्रामंमाविशतं इदमुग्रं सहो मम।
पिशाचास्तस्मान्नश्यन्ति न पापमुप जानते॥ ८॥

8. *Yaṁ grāmamāviśata idamugraṁ saho mama.*
Piśācāstasmānnaśyanti na pāpamupa jānate.

Whichever the village or human settlement where the heat and awe of my law, justice and power operates, from that place the law breakers and forces of violence disappear, never dare they revive their propensity to sin and crime.

ये मा क्रोधयन्ति लपिता हस्तिनं मशकाइव।
तानहं मन्ये दुर्हितान् जने अल्पशयूनिव॥ ९॥

9. *Ye mā krodhayanti lapitā hastinaṁ maśakā-iva.*
Tānahaṁ manye durhitān jane alpaśayūniva.

Those whisperers, jabbers and idle protesters who try to provoke my anger as mosquitoes buzzzing around an elephant do, I reject as ineffectual undesirables like short lived moths among the people.

अभि तं निर्ऋतिर्धत्तामश्वमिवाश्वाभिधान्या।
मल्वो यो मह्यं क्रुध्यति स उ पाशान्न मुच्यते॥ १०॥

10. *Abhi taṁ nir-ṛtirdhattāmaśvamivāśvābhidhānyā.*
Malvo yo mahyaṁ krudhyasi sa u pāśānna mucyate.

Like a rope arresting a horse, adversity would seize that malcontent, who smoulders in anger against me. He would never be free from that noose.

Kanda 4/Sukta 37 (Destroying Insects, Germs and Bacteria)

Ajashrngi oshadhi and apsarasa Devate, Badarayani Rshi

त्वया॒ पूर्व॒मथ॑र्वाणो ज॒घ्नू रक्षां॑स्योषधे।
त्वया॑ जघान क॒श्यप॒स्त्वया॒ कण्वो॑ अ॒गस्त्यः॑ ॥ १ ॥

1. *Tvayā pūrvamatharvāṇo jaghnū rakṣāṁsyoṣadhe. Tvayā jaghāna kaśyapastvayā kaṇvo agastyaḥ.*

O all-cleansing herb, by you the veteran scholars of Atharvani science of fire and soma destroy life threatening germs. By you the microbiologist, Kashyapa, destroys germs of disease. By you Kanva, the technologist, and Agastya, specialist of water pollution, destroys germs of disease.

त्वया॑ व॒यम॑प्स॒रसो॑ गन्ध॒र्वाँश्चा॑तयामहे।
अ॑जशृङ्ग्यज॒ रक्षः॑ सर्वा॑न् ग॒न्धेन॑ नाशय ॥ २ ॥

2. *Tvayā vayamapsaraso gandharvāṁścātayāmahe. Ajaśṛṅgyaja rakṣaḥ sarvān gandhena nāśya.*

By you we drive off water borne and air borne diseases. O Ajashrngi, remove disease bearing germs, destroy them all by smell.

न॒दीं य॑न्त्वप्स॒रसो॒ऽ पां ता॒रम॑वश्व॒सम्। गु॒ल्गु॒लूः पी॑ला॑ नल॒द्यौ३॒ क्षग॑न्धिः प्रमन्द॒नी। तत्परे॑ताप्सरस॒ः प्रति॑बुद्धा अभूतन ॥ ३ ॥

3. *Nadīṁ yantvapsaraso'pāṁ tāramavaśvasam. Gulgulūḥ pīlā naladyau' kṣagandhiḥ pramandanī. Tatparetāpsarasaḥ pratibuddhā abhūtana.*

Let the water borne diseases flow out like fast streams of water carrying off all dirt and pollution. O water borne germs and bacteria, you have been diagnosed, therefore get off now. The cure of all these are five herbs: gulgulu, pila, naladi, aukshagandhi and pramandani.

यत्राश्वत्था न्यग्रोधा महावृक्षाः शिखण्डिनः।
तत्परेताप्सरसः प्रतिबुद्धा अभूतन॥ ४॥

4. *Yatrāśvatthā nyagrodhā mahāvṛkṣāḥ śikhaṇḍinaḥ. Tatparetāpsarasaḥ pratibuddhā abhūtana.*

Where there are great trees like Ashvattha (peepal), Nyagrodha (banyan), Shikhandin (gunja creeper), and birds like peacock, from there, O water borne diseases, get off. Diagnosed you are, and off you go.

यत्र वः प्रेङ्खा हरिता अर्जुना उत यत्राघाटाः कर्कर्यः सं वदन्ति। तत्परेताप्सरसः प्रतिबुद्धा अभूतन॥ ५॥

5. *Yatra vaḥ preṅkhā haritā arjunā uta yatrāghāṭāḥ karkaryaḥ saṁvadanti. Tatparetāpsarasaḥ pratibuddhā abhūtana.*

O diseases, where against you are green, waving Arjuna trees, there are aghata (apamarga) and karkari, waving with rustling leaves, there off you go, you are well diagnosed.

एयमगन्नोषधीनां वीरुधां वीर्या वती।
अजशृङ्ग्य राटकी तीक्ष्णशृङ्गी व्यृषतु॥ ६॥

6. *Eyamagannoṣadhīnāṁ vīrudhāṁ vīryā vatī. Ajaśṛṅgya rāṭakī tīkṣṇaśṛṅgī vyṛṣatu.*

And here it is, most powerful of the herbs, ajashrngi, very efficacious, which destroys the subtle causes of disease at the fastest.

आनृत्यतः शिखण्डिनो गन्धर्वस्याप्सरापतेः ।
भिनद्मि मुष्कावपि यामि शेपः ॥ ७ ॥

7. *Ānṛtyataḥ śikhaṇḍino gandharvasyāpsarāpateḥ.*
Bhinadmi muṣkāvapi yāmi śepaḥ.

I also destroy the eggs of the females and breeding power of the males of the carriers of air borne and water borne diseases, rising and spreading all round.

भीमा इन्द्रस्य हेतयः शतमृष्टीरयस्मयीः ।
ताभिर्हविरदान्गन्धर्वानवकादान्व्यृषतु ॥ ८ ॥

8. *Bhīmā indrasya hetayaḥ śatamṛṣṭīrayasmayīḥ.*
Tābhirhaviradāngandharvānavakādānvyṛṣatu.

Deadly are the strikes of the rays of the sun, hundred-fold for the destruction of pollution and contamination, shattering like thunder. With these let the physician and health powers destroy the air borne, water borne and food contaminating germs.

भीमा इन्द्रस्य हेतयः शतमृष्टीर्हिरण्ययीः ।
ताभिर्हविरदान्गन्धर्वानवकादान्व्यृषतु ॥ ९ ॥

9. *Bhīmā indrasya hetayaḥ śatamṛṣṭīrhiraṇyayīḥ.*
Tābhirhaviradāngandharvānavakādānvyṛṣatu.

Golden energisers are rays of the sun, deadly destroyers, of hundredfold power, terrible killers of disease germs. With these, let the physician eliminate food and water plant contaminators, air borne viruses

and water borne bacteria.

अवकादानभिशोचानप्सु ज्योतय मामकान्।
पिशाचान्त्सर्वानोषधे प्र मृणीहि सहस्व च॥ १०॥

10. *Avakādānabhiśocānapsu jyotaya māmakān.*
Piśācāntsarvānoṣadhe pra mṛṇīhi sahasva ca.

O herb, burn up and eliminate all consumptive and cancerous contaminations in my blood, destroy all blood suckers and with your power crush them to the root.

श्वेवैकः कपिरिवैकः कुमारः सर्वकेशकः। प्रियो दृशइव भूत्वा गन्धर्वः सचते स्त्रियस्तमितो नाशयामसि ब्रह्मणा वीर्या ∫वता॥ ११॥

11. *Śvevaikaḥ kapirivaikaḥ kumāraḥ sarvakeśakaḥ.*
Priyo dṛśa-iva bhūtvā gandharvaḥ sacate striya-stamito nāśayāmasi brahmaṇā vīryā vatā.

One is like a dog, another like a monkey, yet another with hair all over the body is a cruel killer and, being pretty and dear to the eye, afflicts the women. These psychic diseases we destroy and root out from here with the powerful Brahmi herb.

जाया इद्वो अप्सरसो गन्धर्वाः पतयो यूयम्।
अप धावतामर्त्या मर्त्यान्मा सचध्वम्॥ १२॥

12. *Jāyā idvo apsaraso gandharvāḥ patayo yūyam.*
Apa dhāvatāmartyā martyānmā sacadhvam.

O Gandharvas, psychic disorders, you are the masters. Diseases of the blood and body are your secondary and subordinate forms. Get away, you are

not for humans. Do not afflict the humans, keep away.

Kanda 4/Sukta 38 (Shakti, Shaktivan)

Apsara, Rshabha Devata, Badarayani Rshi

The subject of this hymn is 'apsaras' in the positive sense, not in the negative sense of the last sukta. Apsaras has been interpreted as ladies of the home, currents of natural energy, and as energy and power of the spirit and spiritual awareness. All of these interpretations have one common content: Energy, operative everywhere, whether it is operating in the home, or in the spirit, or in the environment. Its diversifications have been interpreted as pranic energies, operations of natural energy, rays of the sun, currents of wind, curative operations of herbal energy and exhilarations of soma. Vrshabha has been interpreted as the source and master of the apsaras.

उ॒द्भिन्द॒तीं सं॒जय॑न्तीमप्स॒रां सा॑धुदे॒विनी॑म्।
ग्लहे॑ कृ॒तानि॑ कृण्वा॒नाम॑प्स॒रां ता॒मि॒ह हु॑वे॥ १॥

1. *Udbhindatīṁ saṁjayantīmapsarāṁ sādhudevinīm. Glahe kṛtāni kṛṇvānāmapsarāṁ tāmiha huve.*

Here I invoke Apsara which overthrows the negativities of life and wins over opposition, which is the spirit of holy and divine action and leading performer of noble deeds in the dynamics of life's evolutionary and developmental programmes.

वि॒चि॒न्व॒तीमा॑कि॒रन्ती॑मप्स॒रां सा॑धुदे॒विनी॑म्।
ग्लहे॑ कृ॒तानि॑ गृह्णा॒नाम॑प्स॒रां ता॒मि॒ह हु॑वे॥ २॥

2. *Vicinvatīmākirantīmapsarāṁ sādhudevinīm.*
Glahe kṛtāni gṛhṇānāmapsarāṁ tāmiha huve.

I invoke the Apsara, noble and divine of action, collecting and distributing her favours, and securing and consolidating into her power and grasp all the results of her performance in the evolution of life.

यायैः परिनृत्यत्यात्ददानाᳬ कृतं ग्लहात्।
सा नः कृतानि सीषती प्रहामाप्नोतु मायया।
सा नः पयस्वत्यैतु मा नो जैषुरिदं धनम्॥ ३॥

3. *Yāyaiḥ parinṛtyatyādadānā kṛtaṁ glahāt.*
Sā naḥ kṛtāni sīṣatī prahāmāpnotu māyayā.
Sā naḥ payasvatyaitu mā no jaiṣuridaṁ dhanam.

Apsara who, with her noble acts, rejoices and celebrates life in song and dance, collecting and consolidating the achievements of her performance in the evolutionary struggle of life, may, we pray, guiding and organising our actions, achieve further progress by her wonderful power and intelligence. May she, abounding in the waters and food of life continue to come and bless us so that none may win away this wealth of achievement from us.

या अक्षेषु प्रमोदन्ते शुचं क्रोधं च बिभ्रती।
आनन्दिनीं प्रमोदिनीमप्सरां तामिह हुवे॥ ४॥

4. *Yā akṣeṣu pramodante śucaṁ krodhaṁ ca bibhratī. Ānandinīṁ pramodinīmapsarāṁ tāmiha huve.*

She who, in all her diversifications, bearing the purity and righteous passion for life, rejoices at the centre of the advance of all human affairs, herself happy

celebrant and exhilarating all others, that Apsara I invoke and adore here in life.

सूर्यस्य रश्मीननु याः संचरन्ति मरीचीर्वा या अनुसंचरन्ति।
यासामृषभो दूरतो वाजिनीवान्त्सद्यः सर्वाँल्लोकान्पर्येति रक्षन्। स न ऐतु होममिमं जुषाणो३ न्तरिक्षेण सह वाजिनीवान्॥ ५॥

5. *Sūryasya raśmīnanu yāḥ saṁcaranti marīcīrvā yā anusaṁcaranti. Yāsāmṛṣabho dūrato vājinīvāntsadyaḥ sarvāṅllokānparyeti rakṣan. Sa na aitu homamimaṁ juṣāṇo' ntarikṣeṇa saha vājinīvān.*

She who, in all her diversifications, radiating with the rays of the sun and vibrating with the particles of cosmic energy, goes about, and her omnipotent master who pervades far and near, commanding and superintending all the energies and protecting and sustaining all their regions of cosmic operation, may he too, lord commander and energiser of cosmic lights and energies, listen to this voice of thought, love this yajna of communion, come with his omnipresence in the time and space of divine bliss, and bless my spirit at the heart-core.

अन्तरिक्षेण सह वाजिनीवन्कर्कीं वत्सामिह रक्ष वाजिन्।
इमे ते स्तोका बहुला एह्यर्वाङियं ते कर्कीह ते मनोऽ स्तु॥ ६॥

6. *Antarikṣeṇa saha vājinīvankarkīṁ vatsāmiha rakṣa vājin. Ime te stokā bahulā ehyarvāṅiyaṁ te karkīha te mano'stu.*

O lord omnipresent commander of omnipotence, come with universal bliss, bless this happy vibrant soul, your darling child. These sparks of light and exuberant

showers of bliss are vibrations of your presence. Come direct, let your power and presence be here. This mind and intelligence is dedicated to you. Let the power and presence abide here.

अन्तरिक्षेण सह वाजिनीवन्कर्कीं वत्सामिह रक्ष वाजिन्। अयं घासो अयं व्रज इह वत्सां नि बध्नीमः। यथानाम व ईश्महे स्वाहा॥ ७॥

7. *Antarikṣeṇa saha vājinīvankarkīṁ vatsāmiha rakṣa vājin. Ayaṁ ghāso ayaṁ vajra iha vatsāṁ ni badhnīmaḥ. Yathānāma va īśmahe svāhā.*

O lord omnipresent, commander of nature's universal omnipotence, be here in the heart and soul. Sustain the light and bliss of the celebrant, your darling child. This soul is dedicated to you as food for total absorption. This mind and intelligence with all the senses and pranas is dedicated to you for absolute dwelling. Herein we concentrate all our awareness, chitishakti, enveloped as your darling child in the mother's lap. As your name, so do we adore your being and abide in your presence. This is our homage in truth of thought, word and deed.

(This mantra may be read with refence to sukta 34 and 35 on the subject of Brahmaudana.)

Kanda 4/Sukta 39 (Divine Prosperity)

Sannati and others Devatah, Angira Rshi

पृथिव्यामग्नये समनमन्त्स आध्नोत्। यथा पृथिव्यामग्नये समनमन्नेवा मह्यं संनमः सं नमन्तु॥ १॥

1. *Pṛthivyāmagnaye samanamantsa ārdhnot. Yathā pṛthivyāmagnaye samanamannevā mahyaṁ saṁnamaḥ saṁ namantu.*

On the earth, people bow to Agni for the sake of progress and prosperity. Agni, energy and generosity of the earth, blesses them with abundance and prosperity. Just as people bow to Agni on the earth, so may favours of the earth and earthly energy come to me and lead me to prosperity and humility.

पृथिवी धेनुस्तस्या अग्निर्वत्सः। सा मेऽग्निना वत्सेनेषमूर्जं कामं दुहाम्। आयुः प्रथमं प्रजां पोषं रयिं स्वाहा॥ २॥

2. *Pṛthivī dhenustasyā agnirvatsaḥ. Sā me'gninā vatseneṣamūrjaṁ kāmaṁ duhām. Āyuḥ prathamaṁ prajāṁ poṣaṁ rayiṁ svāhā.*

The earth is a mother cow, Agni, fire and magnetic energy, is her calf. May the earth, with her calf-like energy, give me the energy and power I need for my earthly fulfilment leading to prime health, long age, progeny, nourishment, wealth, honour and excellence. This is the prayer in homage to the mother in truth of thought, word and deed.

अन्तरिक्षे वायवे समनमन्त्स आर्ध्नोत्। यथान्तरिक्षे वायवे समनमन्नेवा मह्यं संनमः सं नमन्तु॥ ३॥

3. *Antarikṣe vāyave samanamantsa ārdhnot. Athāntarikṣe vāyave samanamannevā mahyaṁ saṁnamaḥ saṁ namantu.*

People honour and adore Vayu energy in the firmament. The energy and generosity of Vayu from the sky blesses them with prosperity. Just as people adore

Vayu in the sky, so may favours of Vayu come to me and lead me to prosperity and humility.

अन्तरिक्षं धेनुस्तस्या वायुर्वत्सः। सा मे वायुना वत्सेनेषमूर्जं कामं दुहाम्। आयुः प्रथमं प्रजां पोषं रयिं स्वाहा॥ ४॥

4. *Antarikṣaṁ dhenustasyā vāyurvatsaḥ. Sā me vāyunā vatseneṣamūrjaṁ kāmaṁ duhām. Āyuḥ prathamaṁ prajaṁ poṣaṁ rayiṁ svāhā.*

The sky is a mother cow, Vayu, electric energy, is her calf. May the sky with its calf-like electric energy give me energy and fulfilment and bless me with prime health, long age, good progeny, nourishment, wealth, honour and excellence. This is the prayer in homage to the mother in truth of thought, word and deed.

दिव्या ∫दित्याय समनमन्त्स आर्ध्नोत्। यथा दिव्या ∫दित्याय समनमन्नेवा मह्यं संनमः सं नमन्तु॥ ५॥

5. *Divyā' dityāya samanamantsa ārdhnot. Yathā divyā' dityāya samanamannevā mahyaṁ saṁnamaḥ saṁ namantu.*

People honour and adore the sun in heaven. The light and warmth of the sun from heaven blesses them with prosperity. Just as people adore the sun in heaven, so may favours of the sun come to me and lead me to prosperity and humility.

द्यौर्धेनुस्तस्या आदित्यो वत्सः। सा म आदित्येन वत्सेनेषमूर्जं कामं दुहाम्। आयुः प्रथमं प्रजां पोषं रयिं स्वाहा॥ ६॥

6. *Dyaurdhenustasyā ādityo vatsaḥ. Sā ma ādityena vatseneṣamūrjaṁ kāmaṁ duhām. Āyuḥ prathamaṁ prajāṁ poṣaṁ rayiṁ svāhā.*

The heaven is a mother cow, the sun is her calf. May mother heaven with her calf-like light energy give me enlightenment and fulfilment and bless me with prime health, long age, noble progeny, nourishment, wealth, honour and excellence. This is my prayer in homage to the mother in truth of thought, word and deed.

दि॒क्षु च॒न्द्राय॒ सम॑नम॒न्त्स आ॑र्ध्नोत्।
यथा॑ दि॒क्षु च॒न्द्राय॑ स॒मन॑मन्ने॒वा मह्यं॑ सं॒न॑मः॒ सं न॑मन्तु॥ ७॥

7. *Dikṣu candrāya samanamantsa ārdhnot. Yathā dikṣu candrāya samanamannevā mahyaṁ saṁnamaḥ saṁ namantu.*

People love and adore the moon in quarters of space. The moon blesses them with the prosperity of peace and herbal soma. Just as people turn to the moon and adore her in space, so may favours of the moon come to me and lead me to abundance of peace and joy with humility.

दिशो॑ धे॒नव॒स्तासां॑ च॒न्द्रो व॒त्सः। ता मे॑ च॒न्द्रेण॑ व॒त्सेनेष॒मूर्ज॑ं
कामं॑ दुहाम्। आयु॑ः प्र॒थ॒मं प्र॒जां॑ पोषं॑ र॒यिं॑ स्वाहा॑॥ ८॥

8. *Diśo dhenavastāsāṁ candro vatsaḥ. Tā me candreṇa vatseneṣamūrjaṁ kāmaṁ duhām. Āyuḥ prathamaṁ prajāṁ poṣaṁ rayiṁ svāhā.*

The quarters of space are a mother cow, the moon is their calf. May mother space with her calf-like beauty, peace and soma give me the energy that is in peace and fulfilment with prime health, long age, noble progeny, nourishment, and the wealth of honour and excellence. This is my prayer to the mother in truth of thought, word and deed in all sincerity.

अग्नावग्निश्चरति प्रविष्ट ऋषीणां पुत्रो अभिशस्तिपा उ। नमस्कारेण नमसा ते जुहोमि मा देवानां मिथुया कर्म भागम्॥ ९॥

9. *Agnāvagniścarati praviṣṭa ṛṣīṇāṁ putro abhiśastipā u. Namaskāreṇa namasā te juhomi mā devānāṁ mithuyā karma bhāgam.*

Agni, light of life and entire existence, vibrates omnipresent, pervading all forms of nature's energy. Experienced through the vibrancy of Rshi pranas, revealed by the sages, sanctifier of mind and senses, it is our saviour against sin, evil and malignity. O lord of universal energy and humanity, I come to you with self surrender, salutations and homage in all sincerity. O celebrants, let us never, with insincerity and hypocrisy, pollute and desecrate what is due to the divinities in gratefulness to their favours.

हृदा पूतं मनसा जातवेदो विश्वानि देव वयुनानि विद्वान्। सप्तास्यानि तव जातवेदस्तेभ्यो जुहोमि स जुषस्व हव्यम्॥ १०॥

10. *Hṛdā pūtaṁ manasā jātavedo viśvāni deva vayunāni vidvān. Saptāsyāni tava jātavedastebhyo juhomi sa juṣasva havyam.*

O Jataveda, lord omnipresent in the world of existence, O lord self-refulgent and omnificent, omniscient of all the laws of Rtam and paths and ways of things born, O light and fire of life, seven are your flames of fire, seven are your mouths for the evolution and involution of creation, i.e., five elements, senses and mind. For them and through all five senses, mind and intelligence of mine, I come, surrender and join

you with homage of the self, purified and sanctified at heart with faith. Pray accept this homage and bless me.

Kanda 4/Sukta 40 (Destruction of Enemies)

Jataveda Devata, Shukra Rshi

ये पुरस्ताज्जुह्वति जातवेदः प्राच्या दिशोऽभिदासन्त्यस्मान्। अग्निमृत्वा ते पराञ्चो व्यथन्तां प्रत्यगेनान्प्रतिसरेण हन्मि ॥ १ ॥

1. *Ye purastājjuhvati jātavedaḥ prācyā diśo'bhidāsantyasmān. Agnimṛtvā te parāñco vyathantāṁ pratyagenānpratisareṇa hanmi.*

O Jataveda, omniscient lord of light, discrimination and justice, there are those who first offer the tribute of homage upfront from the east and then from the same direction attack and try to enslave us. Later, when they face Agni, lord of light and discriminative vision, they come to nothing. I hit and destroy them straight with an equal and opposite weapon.

ये दक्षिणतो जुह्वति जातवेदो दक्षिणाया दिशोऽभिदासन्त्यस्मान्। यममृत्वा ते पराञ्चो व्यथन्तां प्रत्यगेनान्प्रतिसरेण हन्मि ॥ २ ॥

2. *Ye dakṣiṇato juhvati jātavedo dakṣiṇāyā diśo'bhidāsantyasmān. Yamamṛtvā te parāñco vyathantāṁ pratyagenānpratisareṇa hanmi.*

O Jataveda, those who first offer the tribute of homage from the right side, southern quarter, and then from the same direction attack and try to enslave us, later, when they face Yama, lord of justice and

punishment, come to nothing. I hit and destroy them straight with an equal and opposite stroke.

ये पश्चाज्जुह्वति जातवेदः प्रतीच्या दिशो ऽभिदासन्त्यस्मान्। वरुणमृत्वा ते पराञ्चो व्यथन्तां प्रत्यगेनान्प्रतिसरेण हन्मि ॥ ३ ॥

3. *Ye paścājjuhvati jātavedaḥ pratīcyā diśo'bhidāsantyasmān. Varuṇamṛtvā te parāñco vyathantāṁ pratyagenānpratisareṇa hanmi.*

O Jataveda, those who first offer the tribute of homage from the back side, western quarter, and them from the same direction attack and try to enslave us, later, when they face Varuna, lord of judgement and dispensation, come to nothing. I hit them back and destroy them straight with an equal and opposite stroke.

य उत्तरतो जुह्वति जातवेद उदीच्या दिशो ऽभिदासन्त्यस्मान्। सोममृत्वा ते पराञ्चो व्यथन्तां प्रत्यगेनान्प्रतिसरेण हन्मि ॥ ४ ॥

4. *Ya uttarato juhvāti jātaveda udīcyā diśo'bhidāsantyasmān. Yamamṛtvā te parāñco vyathantāṁ pratyagenānpratisareṇa hanmi.*

O Jataveda, those who first offer the tribute of homage from the left side, northern quarter, and then from the same direction attack and try to enslave us, later, when they face Soma, lord of peace and honour, come to nothing. I hit them back and destroy them straight with an equal and opposite stroke.

ये ३ धस्ताज्जुह्वति जातवेदो ध्रुवाया दिशो ऽभिदासन्त्यस्मान्। भूमिमृत्वा ते पराञ्चो व्यथन्तां प्रत्यगेनान्प्रतिसरेण हन्मि ॥ ५ ॥

5. *Ye'dhastājuhvati jātavedo dhruvāyā diśo'bhidāsantyasmān. Bhūmimṛtvā te parāñco vyathantāṁ pratya-genānpratisareṇa hanmi.*

O Jataveda, those, who first offer the tribute of homage from below and then from the same lower direction attack us and try to enslave us, later, when they face Mother Earth, mother of all her children equally, come to nothing. I hit them back and destroy them straight with an equal and opposite blow.

ये ३ऽन्तरिक्षाज्जुह्वति जातवेदो व्यध्वायां दिशो ऽभिदासन्त्यस्मान्। वायुमृत्वा ते पराञ्चो व्यथन्तां प्रत्यगेनान्प्रतिसरेणं हन्मि ॥ ६ ॥

6. *Ye'ntarikṣājjuhvati jātavedo vyadhvāyā diśo'bhidāsantyasmān. Vāyumṛtvā te parāñco vyathantāṁ pratyagenānpratisareṇa hanmi.*

O Jataveda, those who first offer the tribute of homage from the sky and then from the same upper direction attack us and try to enslave us come to nothing, when later they face Vayu, mighty force of nature's retribution. I hit them back and destroy them straight with an equal and opposite blow.

य उपरिष्टाज्जुह्वति जातवेद ऊर्ध्वायां दिशो ऽभिदासन्त्यस्मान्। सूर्यमृत्वा ते पराञ्चो व्यथन्तां प्रत्यगेनान्प्रतिसरेणं हन्मि ॥ ७ ॥

7. *Ya upariṣṭājjuhvati jātaveda ūrdhvāyā diśo'bhidāsantyasmān. Sūryamṛtvā te parāñco vyathantāṁ Pratyagenā-npratisareṇa hanmi.*

O Jataveda, those who first offer the tribute of homage from above and from the same high direction attack us and try to enslave us come to nothing, when later they face Surya, solar blaze of the pure light of truth. I hit them back and destroy them straight with an equal and opposite blow.

ये दि॒शाम॑न्तर्दे॒शेभ्यो॒ जुह्व॑ति जातवेद॒: सर्वी॑भ्यो दि॒ग्भ्यो ऽ॒भि॒दास॑न्त्य॒स्मान्। ब्रह्म॒त्वा ते परा॑ञ्चो व्यथन्तां प्र॒त्यगे॑नान्प्रतिस॒रेण॑ हन्मि ॥ ८ ॥

8. *Ye diśāmantardeśebhyo juhvati jātavedaḥ sarvābhyo digbhyo'bhidāsantyasmān. Brahmarvā te parāñco vyathantāṁ pratyagenānpratisareṇa hanmi.*

O Jataveda, those who first offer the tribute of homage from the middle spaces of all directions and then from all those directions attack us and try to enslave us later come to naught when they face Brahma, eternal lord of light and life and ultimate justcie. I hit them back and destroy them straight with a single blow of equal and opposite force.

॥ इति चतुर्थं काण्डम् ॥

KANDA-5

Kanda 5/Sukta 1 (Brahma Vidya)

Varuna Devata, Vrhaddiva Atharva Rshi

ऋधङ्मन्त्रो योनिं य आबभूवामृतासुर्वर्धमानः सुजन्मा।
अदब्धासुर्भ्राजमानोऽहैव त्रितो धर्ता दाधार त्रीणि॥ १॥

1. *Ṛdhaṅmantro yoniṁ ya ābabhūvāmṛtāsurvardhamānaḥ sujanmā. Adabdhāsurbhrājamāno'heva trito dhartā dādhāra trīṇi.*

Brahma, Lord of infinite thought and mantric word of knowledge, who first manifests Prakrti as self-generative self-evolving power, one with immortal pranic energy pervasive in the expansive universe, holy spirit in every thing born, redoubtable power, refulgent as the sun, ever existent in the three orders of time and space, mainstay of the universe and all forms of life, sustains the three worlds of heaven, earth and the middle regions.

आ यो धर्माणि प्रथमः ससाद ततो वपूंषि कृणुषे पुरूणि।
धास्युर्योनिंप्रथम आ विवेशा यो वाचमनुदितां चिकेत॥ २॥

2. *Ā yo dharmāṇi prathamaḥ sasāda tato vapūṁṣi kṛṇuṣe purūṇi. Dhāsyuryoniṁ prathama ā viveśā yo vācamanuditāṁ ciketa.*

He, the primal power that floats and superintends the laws of nature, then shapes the many forms of existence, is the all sustainer that first enters the cosmic womb of nature and knows the Word of

Knowledge yet unspoken.

यस्ते शोकाय तन्वं रिरेच क्षरद्धिरण्यं शुचयोऽनु स्वाः ।
अत्रा दधेते अमृतानि नामास्मे वस्त्राणि विश एरयन्ताम् ॥ ३ ॥

3. *Yaste śokāya tanvaṁ rireca kṣaraddhiraṇyaṁ śucayo'nu svāḥ. Atrā dadhete amṛtāni nāmāsme vastrāṇi viśa erayantām.*

O lord, whosoever the person that cleanses his personality of material opaqueness to realise your light divine, his crystalline pure faculties turned inward concentrating on the golden light at the heart core, the heaven and earth for sure bear here itself immortal robes of light for him while all his seventeen faculties of sense, mind and energy inspire him.

प्र यदेते प्रतरं पूर्व्यं गुः सदःसद आतिष्ठन्तो अजुर्यम् ।
कविः शुषस्य मातरा रिहाणे जाम्यै धुर्यं पतिमेरयेथाम् ॥ ४ ॥

4. *Pra yadete prataraṁ guḥ sadaḥ sada ātiṣṭhanto ajuryam. Kaviḥ śuṣasya mātarā rihaṇe jāmyai dhuryaṁ patimerayethām.*

When these faculties, covering and stablising through every step (i.e., bhumi of the yoga consciousness) of the path to clairvoyance, reach the eternal unaging light of the saviour spirit, the man becomes a kavi, a visionary soul, and heaven and earth, both caressing mother spirits of mighty omniscience, reveal the supreme master and burden bearer of the universe for the sister spirit and inspire the visionary.

तदू षु ते महत्पृथुज्मन्नमः कविः काव्येना कृणोमि । यत्सम्य-
ञ्चावभियन्तावभि क्षामत्रा मही रोधचक्रे वावृधेते ॥ ५ ॥

5. *Tadū ṣu te mahatpṛthujmannamaḥ kaviḥ kāvyenā kṛṇomi. Yatsamyañcāvabhiyantāvabhi kṣāmatrā mahī rodhacakre vāvṛdhete.*

Thus do I, O lord of universal motion, I, the poet, offer great homage to you with poetry while both heaven and earth, moving together in unison like two gear wheels, inspire and energise me towards realisation of my ultimate haven.

सप्त मर्यादाः कवयस्ततक्षुस्तासामिदेकामभ्यं ह्रुरो गात्। आयोर्ह स्कम्भ उपमस्य नीडे पथां विसर्गे धरुणेषु तस्थौ ॥ ६ ॥

6. *Supta maryādāḥ kavayastatakṣustāsāmide-kāmabhyaṁ huro gāt. Āyorha skambha upamasya nīḍe pathāṁ visarge dharuṇeṣu tasthau.*

Seven are the paths and bounds of the good life which wise visionaries have created and set up. Of these, let the sinner follow even one, steadfast in life as the pillar and the goal post, and he would be saved, and at the end of the journey he would rest in peace under the shelter of the lord, the closest and the highest master. On the other hand, if a man violates even one of them, he would be a sinner, lost and gone.

उतामृतासुर्व्रत एमि कृण्वन्नसुरात्मा तन्वस्तत्सुमद्गुः। उत वा शक्रो रत्नं दधात्यूर्जया वा यत्सचते हविर्दाः ॥ ७ ॥

7. *Utāmṛtāsurvrata emi kṛṇvannasurātmā tanvasta-tsumadguḥ. Uta vā śakro ratnaṁ dadhātyūrjayā vā yatsacate havirdāḥ.*

Vested with immortal pranic energy, committed

to my vows of discipline, I go forward in life. This way, prana, the soul and the body, all together, rise higher, and the Lord Almighty too bears the jewels of life for the person who, with offers of homage and yajnic devotion, serves the Lord with all his power and potential without reserve.

उ॒त पु॒त्रः पि॒तरं॑ क्ष॒त्रमी॑डे ज्ये॒ष्ठं म॒र्यादं॑महृयन्त्स्व॒स्तये॑।
दर्श॒न्नु ता व॑रुण॒ यास्ते॑ वि॒ष्ठा आ॒वर्व्र॑ततः कृणवो॒ वपूं॑षि ॥ ८ ॥

8. *Uta putraḥ pitaraṁ kṣatramīḍe jyeṣṭhaṁ maryādamahvayantsvastaye. Darśannu tā varuṇa yāste viṣṭhā āvarvratataḥ kṛṇavo vapūṁṣi.*

Child of divinity, I pray to Almighty Father for protection. People call upon the highest for all round happiness and well being, the Lord who sets the bounds of discipline and life's values. O Varuna, revealing what your bounds of order and discipline are, pray show us those bounds, for you alone shape those forms and classes of Being to which the soul moves from one to another in the course of existence.

अ॒र्धम॒र्धेन॒ पय॑सा पृणक्ष्य॒र्धेन॑ शु॒ष्म वर्धसे अमुर। अविं॑ वृधाम शग्मि॒यं॒ सखा॑यं॒ वरु॑णं पु॒त्रमदि॑त्या इषि॒रम्। क॒वि॒श॒स्तान्य॑स्मै॒ वषूं॑ष्यवोचाम॒ रोद॑सी सत्य॒वाचा॑ ॥ ९ ॥

9. *Ardhamardhena payasā pṇarkṣyardhena śuṣma vardhase amura. Aviṁ vṛdhāma śagmiyaṁ sakhāyaṁ varuṇaṁ putramadityā iṣiram. Kaviśastānyasmai vaṣūṁṣyavocāma rodasī satyavācā.*

O Lord of wisdom and omniscience, you complete the expansive universe with ever abundant

food of life. You increase the universal potential with expansive power, leaving nothing wanting.

O friends, let us exalt Varuna, protector, all potent, friendly, saviour of all, inspiring spirit of inviolable Mother Nature, and let us celebrate the heaven and earth, embodiments of the veracity of existence, and many forms of its various reality sung and celebrated by poets.

Kanda 5/Sukta 2 (Brahma, the Highest)

Indra Devata, Brhaddiva Atharva Rshi

तदिदा॑स॒ भुव॑नेषु॒ ज्येष्ठं॒ यतो॑ ज॒ज्ञ उ॒ग्रस्त्वे॒षनृ॑म्णः। स॒द्यो ज॑ज्ञा॒नो नि रि॑णाति॒ शत्रू॒ननु॒ यदे॑नं॒ मद॑न्ति॒ विश्व॒ ऊमा॑: ॥ १ ॥

1. *Tadidāsa bhuvaneṣu jyeṣṭhaṁ yato jajña ugrastveṣanṛmṇaḥ. Sadyo jajñāno ni riṇāti śatrūnanu yadenaṁ madanti viśva ūmāḥ.*

This Indra, Brahma, is the first and highest in the worlds of existence, of which is born the refulgent, blazing, potent sun, which, as it arises, destroys the enemies such as darkness and negativities which damage life, and by the existence and power of which all positive and protective powers and all people rejoice, celebrate life and exalt him.

वा॒वृ॒धा॒नः शव॑सा॒ भूर्यो॑जाः॒ शत्रु॑र्दा॒सायं॑ भि॒यसं॑ दधाति। अव्य॑नच्च व्य॒नच्च॒ सस्नि॒ सं ते॑ नवन्त॒ प्रभृ॑ता॒ मदे॑षु॥ २ ॥

2. *Vāvṛdhānaḥ śavasā bhūryojāḥ śatrurdāsāya bhiyasaṁ dadhāti. Avyanacca vyanacca sasni saṁ te navanta prabhṛtā madeṣu.*

Mighty exalted in strength, immensely lustrous,

destroyer of negativities, it strikes terror into the heart of those forces which cause damage to life and the environment. Bounteous friend and sustainer of the breathing and non-breathing world, all people and powers which receive growth and sustenance from you join to do honour to you in their joy and celebration of life.

त्वे क्रतुमपि पृञ्चन्ति भूरि द्विर्यदेते त्रिर्भवन्त्यूमाः । स्वादोः स्वादीयः स्वादुना सृजा समदः सु मधु मधुनाभि योधीः ॥ ३ ॥

3. *Tve kratumapi pṛñcanti bhūri dviryadete trirbhavantyūmāḥ. Svādoḥ svādīyaḥ svādunā sṛjā samadaḥ su madhu madhunābhi yodhīḥ.*

And they all, celebrants of divinity, dedicate all their yajnic actions and prayers to you when they join in two and grow to three in the family. O lord sweeter than sweetness itself, join the sweets of life with honey, and with honey and with divine bliss create life overflowing with sweetness, love and ecstasy.

यदि चिन्नु त्वा धना जयन्तं रणेरणे अनुमदन्ति विप्राः । ओजीयः शुष्मिन्तिस्थिरमा तनुष्व मा त्वा दभन्दुरेवासः कशोकाः ॥ ४ ॥

4. *Yadi cinnu tvā dhanā jayantaṁ raṇeraṇe anumadanti viprāḥ. Ojīyaḥ śuṣmintstharamā tanuṣva mā tvā dabhandurevāsaḥ kaśokāḥ.*

Thus with joy in every battle of life, on every occasion of life grateful people and vibrant sages celebrate and exalt you, winner, creator and giver of wealth and excellence. Illustrious lord of shattering power, expand the common-wealth of permanent values.

Let not the crooked and fiendish forces on the prowl suppress the creative gifts of divine generosity.

त्वया॑ व॒यं शा॑शद्महे॒ रणे॑षु प्र॒पश्य॑न्तो युधे॒न्या॑नि॒ भूरि॑।
चो॒दया॑मि त॒ आयु॑धा॒ वचो॑भिः सं ते॑ शिशामि॒ ब्रह्म॑णा॒ वयां॑सि॥ ५॥

5. *Tvayā vayaṁ śāśadmahe raṇeṣu prapaśyanto yudhenyāni bhūri. Codayāmi ta āyudhā vacobhiḥ saṁ te śiśāmi brahmaṇā vayāṁsi.*

With your divine inspiration, well knowing the weapons of war between divines and demons, we fight out the enemies of life in the battles of humanity. I strengthen and calibrate the arms and ammunitions for battle by your divine words, and by the same divine formula I sharpen the target efficacy of the arrows and missiles of offence and defence.

नि तद्दधि॒षेऽ व॑रे॒ परे॑ च॒ यस्मि॒न्नावि॒थाव॑सा दुरो॒णे।
आ स्था॑पयत मा॒तरं॑ जिग॒त्नुमत॑ इन्वत॒ कर्वं॑राणि॒ भूरि॑॥ ६॥

6. *Ni taddadhiṣe'vare pare ca yasminnavithāvasā duroṇe. Ā sthāpayata mātaraṁ jigatnumata invata karvarāṇi bhūri.*

You sustain this physical world close at hand and visible to the eye and also the other invisible world of metaphysical and spiritual reality in which you protect and maintain every thing with your power in their very home and in their nature. O friends, stabilise the motherly presence of divine love, vibrant and victorious, in your heart and thereby win over all doubts and fluctuations and achieve your goals.

स्तुष्व वर्ष्मन्पुरुवर्तमानं समृभ्वाणमिनतममाप्तमाप्त्यानाम्।
आ दर्शति शवसा भूर्योजाः प्र सक्षति प्रतिमानं पृथिव्याः ॥ ७ ॥

7. *Stuṣva varṣman puruvartmānaṁ samṛbhvāṇa-minatamamāptamāptyānām. Ā darśati śavasā bhūryojāḥ pra sakṣati pratimā-naṁ pṛthivyāḥ.*

O dedicated man of generous heart, worship and adore the lord of universal presence, self-refulgent, glorious, omniscient wise over all the wise self-realised sages, closer at hand than anything else. That lord of infinite might shines by his own light all round, and symbolically takes over the image of the vast mother earth.

इमा ब्रह्म बृहद्दिवः कृणवदिन्द्राय शूषमग्रियः स्वर्षाः। महो गोत्रस्य क्षयति स्वराजा तुरश्चिद्विश्वमर्णवत्तपस्वान् ॥ ८ ॥

8. *Imā brahma bṛhaddivaḥ kṛṇavadindrāya śūṣamagriyaḥ svarṣāḥ. Maho gotrasya kṣayati svarājā turaścidviśvamarṇavattapasvān.*

Enlightened sage, eminent, most wise of divine vision, having realised heavenly light, offers these songs in honour of Indra who, self-refulgent ruler of this mighty dominion, awfully blazing in glory, faster than the fastest, radiates and vibrates in the infinite ocean of space.

एवा महान्बृहद्दिवो अथर्वावोचत्स्वां तन्वमिन्द्रमेव। स्वसारौ मातरिभ्वरी अरिप्रे हिन्वन्ति चैने शवसा वर्धयन्ति च ॥ ९ ॥

9. *Evā mahānbṛhaddivo atharvāvocatsvāṁ tanva-mindrameva. Svasārau mātaribhvarī aripre hinvanti caine śavasā vardhayanti ca.*

Thus does the great sage of exalted vision and wisdom, his mind and heart at peace in samadhi, address

the infinite spirit of Indra, immanent in his own self. These two, heaven and earth, rotating in the mother presence of Indra, both sinless, address and exalt that lord with all their might. Thus also the mind and intelligence of the sage, both free from pollution and fluctuations, celebrate and exalt the spirit of the sage.

Kanda 5/Sukta 3 (Strength and Victory)

Agni, Vishvedeva Devata, Brhaddiva Atharva Rshi

ममाग्ने वर्चो विहवेष्वस्तु वयं त्वेन्धानास्तन्वं पुषेम।
मह्यं नमन्तां प्रदिशश्चतस्रस्त्वयाध्यक्षेण पृतना जयेम॥ १॥

1. *Mamāgne varco vihaveṣvastu vayaṁ tvendhānā-stanvaṁ puṣema. Mahyaṁ namantāṁ pradi-śaścatasrastvayā-dhyakṣeṇa pṛtanā jayema.*

O light of life, Agni, let my lustre and splendour shine in battles of the brave and assemblies of the wise. May we, lighting and exalting you in yajnic contests, strengthen and advance ourselves in body, mind and soul in the open social order. Let the four directions of the earth recognise and accept me with due honour and felicitation. Let us all win all round in the struggles for higher life under your leadership and watchful eye.

अग्ने मन्युं प्रतिनुदन्परेषां त्वं नो गोपाः परि पाहि विश्वतः।
अपाञ्चो यन्तु निवता दुरस्यवोऽमैषां चित्तं प्रबुधां वि नेशत्॥ २॥

2. *Agne manyuṁ pratinudanpareṣāṁ tvaṁ no gopāḥ pari pāhi viśvataḥ. Apāñco yantu nivatā durasyavo'maiṣāṁ chittam prabudhāṁ vi neśat.*

O fire and passion of life, Agni, leading light of

humanity, challenging and throwing out the power and passion of those others, our adversaries, be our guide and protect us all round for our advance. Let our abusers go down and out, and let the morale of those too who are awake and alert in their position be cast down to naught. (The struggle is both for higher personality in the individual context and social advancement in the collective context of humanity, and the prayer is for conquest of the ego and egoistic divisive interests for the attainment of higher and universal values.)

मम॑ दे॒वा वि॑ह॒वे स॑न्तु॒ सर्व॒ इन्द्र॑वन्तो म॒रुतो॒ विष्णु॑र॒ग्निः ।
मम॒ान्तरि॑क्षमु॒रुलो॑कमस्तु॒ मह्यं॑ वा॑तः पवता॒ं काम॑ाया॒स्मै ॥ ३ ॥

3. *Mama devā vihave santu sarva indravanto maruto viṣṇuragniḥ. Mamāntarikṣamurulokamastu mahyaṁ vātaḥ pavatāṁ kāmāyāsmai.*

May all the Devas, divine powers and faculties, be with me when the battle begins: Maruts, i.e., pranic energies, the best of men and all the fortynine orders of the wind, Vishnu, all pervasive personal, social and environemental commitment, Agni, personal enthusiasm, social passion and universal enlightenment, all in top form of passion and energy. May the Antariksha, middle region of space, moral awareness, and moderate people of balanced mind be vast and liberal for open ended possibilities of progress, and may the winds blow favourable for the success of this mission of mine.

मह्यं यजन्ता॒ं मम॒ यानी॒ष्टाकू॑तिः स॒त्या मन॑सो मे अस्तु ।
एनो॒ मा नि गां क॒तम॑च्च॒नाहं विश्वे॑ दे॒वा अ॒भि र॑क्षन्तु मे॒ह ॥ ४ ॥

4. *Mahyaṁ yajantāṁ mama yānīṣṭākūtiḥ satyā manaso me astu. Eno mā ni gāṁ katamaccanāhaṁ viśve devā abhi rakṣantu meha.*

May success come to me in all I desire to perform. May all purposes, intentions and resolutions of mind be true and fruitful. May I never come to think of any sin or evil whatever against the self or society or nature or Divinity. May all divinities of nature and humanity, all my faculties of mind and sense protect and help in this battle of life here and now.

मयि॑ दे॒वा द्रवि॑ण॒मा य॑जन्तां॒ मय्या॒शीर॑स्तु॒ मयि॑ दे॒वहू॑तिः ।
दैवा होता॑रः सनिषन्न ए॒तदरि॑ष्टाः स्याम त॒न्वा॑ सु॒वीरा॑ः ॥ ५ ॥

5. *Mayi devā draviṇamā yajantāṁ mayyāśīrastu mayi devahūtiḥ. Daivā hotāraḥ saniṣanna etadariṣṭāḥ syāma tanvā suvīrāḥ.*

May all divinities of life and nature bear and bring me wealth, honour and excellence of life. May their blessings and good wishes ever be showered on me. May I too be able to sustain my mind and will to invoke the divinities for help and grace. May the divine performers of life's yajna bless us with all this power and good will for success, and may we all be brave and inviolable in body, mind and soul.

दैवी॑ः षड्वी॒रुरु नः॑ कृणोत॒ विश्वे॑ देवास इ॒ह मा॑दयध्वम् ।
मा नो॑ विददभि॒भा मो अश॑स्ति॒र्मा नो॑ विदद् वृजि॒ना द्वेष्या॑ या ॥ ६ ॥

6. *Daivīḥ ṣaḍurvīruru naḥ kṛṇota viśve devāsa iha mādayadhvam. Ma no vidadabhibhā mo aśastirmā no vidad vṛjinā dveṣyā yā.*

O divine six-dimentional spaces of expansive nature and time, help us grow all round without strain in person and humanity. O divinities of life of all the world, rejoice and be here with us to bless us with the glory and ecstasy of living. Let no depression, no malignity or imprecation, no alienation, no jealousy or hostility, ever touch and pollute us in body, mind and soul against nature and society.

तिस्रो देवीर्महि नः शर्म यच्छत प्रजायै नस्तन्वे ३ यच्च पुष्टम्। मा हास्महि प्रजया मा तनूभिर्मा रधाम द्विषते सोम राजन्॥ ७॥

7. *Tisro devīrmahi naḥ śarma yacchata prajāyai nastanve3 yacca puṣṭam. Mā hāsmahi prajayā mā tanūbhirmā radhāma dviṣate soma rājan.*

May three mother divinities, Ida, Mother Nature and Wisdom of the absolute state of existence, Sarasvati, mother spirit of dynamic knowledge and enlightenment, and Mahi, mother earth and the universal values of her children, provide us great expansive joy of peace and well being, and bless us with whatever is good for the growth and advancement of our personality and our people. May we never feel depressed or alienated on account of our health and personality and our people. O Soma, refulgent ruler and ordainer of peace and living joy, let us never be subjected to the forces of jealousy and adversity.

उरुव्यचा नो महिषः शर्म यच्छत्वस्मिन्हवे पुरुहूतः पुरुक्षु। स नः प्रजायै हर्यश्व मृडेन्द्र मा नो रीरिषो मा परा दाः॥ ८॥

8. *Uruvyacā no mahiṣaḥ śarma yacchatvasmin-have puruhūtaḥ purukṣu. Sa naḥ prajāyai haryaśva mṛḍendra mā no rīriṣo mā parā dāḥ.*

May the great lord of glory and Infinity, omnificent and universally invoked, give us peace and prosperity in a happy home. O lord omnipotent, Indra, controller of the dynamic forces of life and nature, be kind and gracious to us, for our people, pray never hurt us, never alienate us, never forsake us to the other forces of evil and negativity.

धा॒ता वि॑धा॒ता भुव॑नस्य॒ यस्पति॑र्दे॒वः स॑वि॒ताभि॑मातिषा॒हः।
आ॒दि॒त्या रु॒द्रा अ॒श्विनो॒भा दे॒वाः पा॑न्तु॒ यज॑मानं निर्ऋ॒-
थात्॥ ९॥

9. *Dhātā vidhātā bhuvanasya yaspatirdevaḥ savitābhimātiṣāhaḥ. Ādityā rudrā aśvinobhā devāḥ pāntu yajamanaṁ nir-ṛthāt.*

May Dhata, lord sustainer of life and the universe, Vidhata, controller and director of the course of history and natural evolution, Savita, self-refulgent creator and inspirer who is the parental protector of the world and destroyer of adversity, negativity and enmity, Adityas, twelve phases of the sun over the year, Rudras, powers of love and graces, destroyers of suffering and injustice, and all the pranic energies of life, both the Ashvins, twin forces of nature's complementarity operative in existence, and all the divine brilliancies of natural and human powers: may all these protect and promote the yajamana against adversity and fall from grace.

ये नः सपत्ना अप ते भवन्त्विन्द्राग्निभ्यामव बाधामह एनान्।
आदित्या रुद्रा उपरिस्पृशो न उग्रं चेत्तारमधिराजमक्रत ॥ १० ॥

10. *Ye naḥ sapatnā apa te bhavantvindrāgnibhyāmava bādhāmaha enān. Ādityā rudrā uparis-pṛśo na ugraṁ cettāram adhirājam akrata.*

Whoever be our adversaries, opponents and enemies, let them all be out. We keep them off by the power of Indra and the light and leadership of Agni, omnipotent and omniscient, both our powers of defence and advancement. May Adityas, power of light refulgent as sun, Rudras, powers of love, justice and relentless law, all rising and touching the heights of possibility and divinity, raise us to the state of the power, passion and enlightenment of self-rule, social governanace and superhuman knowledge and wisdom, vision of divinity ultimately.

अर्वाञ्चमिन्द्रमुतो हवामहे यो गोजिद्धनजिदश्वजिद्यः।
इमं नो यज्ञं विहवे शृणोत्वस्माकमभूर्हर्यश्व मेदी ॥ ११ ॥

11. *Arvāñcamindramamuto havāmahe yo gojiddhanajidaśvajidyaḥ. Imaṁ no yajñaṁ vihave śṛṇotvasmākamabhūrharyaśva medī.*

We invoke Indra, lord omnipotent, from there on top of divine sovereignty and yet present here right in front at the universal human level, Indra who is the winner of lands, cows, culture and enlightenment, who is the winner of wealth, honour and excellence, and who is the winner of horses, advancement and attainment of the highest goal for us. May the lord hear our invocation and prayer in this yajnic battle of progress. May the lord be gracious, who commands all the contrary-

complementarities of nature and humanity and raise us to the level of divine love and grace.

(This hymn is the song of the ascent of life from human to the divine which is the highest possible attainment for humans on the personal as well as on the organisational level. Personal progress is the threefold growth of body, mind and spirit. Similarly socio-organisational progress too is threefold, individual, collective and global upto the cosmic. Joining both dimensions, we have the physical, mental and spiritual growth of the individual, social and cosmic personality of existence as it is.)

Kanda 5/Sukta 4 (Kushtha Oshadhi)

Kushtha Yakshma nashanam Devata,
Bhrgu-Angira Rshi

यो गिरिष्वजायथा वीरुधां बलवत्तमः।
कुष्ठेहि तक्मनाशन तक्मानं नाशयन्नितः॥ १॥

1. *Yo giriṣvajāyathā vīrudhāṁ balavattamaḥ.*
Kuṣṭhehi takmanāśana takmānaṁ nāśayannitaḥ.

O Kushtha, strongest of the herbs born and growing on the mountains, destroyer of takman, come and cure the fever, psoriasis and leprosy from here.

सुपर्णसुवने गिरौ जातं हिमवतस्परि ।
धनैरभि श्रुत्वा यन्ति विदुर्हि तक्मनाशनम्॥ २॥

2. *Suparṇasuvane girau jātaṁ himavataspari. Dhanairabhi śrutvā yanti vidurhi takmanāśanam.*

Born and grown on snowy mountain where herbs of beautiful leaves and golden efficacy with

poisonous antidote grow, when people hear of it as the destroyer of takman, they go and get it even with money and lots of wealth.

अश्वत्थो देवसदनस्तृतीयस्यामितो दिवि।
तत्रामृतस्य चक्षणं देवाः कुष्ठमवन्वत ॥ ३ ॥

3. *Aśvattho devasadanastṛtīyasyāmito divi. Tatrāmṛtasya cakṣaṇaṁ devāḥ kuṣṭhamavanvata.*

In the third highest level of the body is the brain, top of the human organism where the centres of devas, sense and will organs of the body are seated, and thus that is the top of the human personality. There the humans have the vision of divinity in meditation. There the divine efficacies of nature and of the sanative herb start the cure of the kushtha ailment as there the divine souls of humanity have a vision of divinity.

हिरण्ययी नौरचरद्धिरण्यबन्धना दिवि।
तत्रामृतस्य पुष्पं देवाः कुष्ठमवन्वत ॥ ४ ॥

4. *Hiraṇyayī nauracaraddhiraṇyabandhanā divi. Tarāmṛtasya puṣpaṁ devāḥ kuṣṭhamavanvata.*

The golden boat of golden bands and tackle, i.e., the golden imagination of man, sojourns in the highest region of golden light. There too blooms the flower of immortality. And there in the golden region of the brain the divines cure the takman fever with the kushtha herb.

हिरण्ययाः पन्थान आसन्नरित्राणि 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 जातोऽसि 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 भेजिरे ॥ ८ ॥

8. *Udaṅjāto himavataḥ sa prācyāṁ nīyase janam.*
Tatra kuṣṭhasya nāmānyuttamāni vi bhejire.

Rising and growing from snowy mountains, it is brought to the people in the east where they

distinguish its different names and best qualities and benefit from it.

उ॒त्त॒मो नाम॑ कुष्ठास्युत्त॒मो नाम॑ ते पि॒ता।
यक्ष्मं॑ च॒ सर्वं॑ ना॒शय॑ त॒क्मानं चार्॒सं कृ॑धि ॥ ९ ॥

9. *Uttamo nāma kuṣṭhāsyuttamo nāma te pitā.*
Yakṣmaṁ ca sarvaṁ nāśaya takmānaṁ cārasaṁ kṛdhi.

O kushtha, best is your name and quality, noblest is your producer and protector. Remove all consumptive and cancerous diseases. Make the takman fever totally ineffective.

शी॒र्षा॒म॒यमु॑पह॒त्याम॒क्ष्योस्त॒न्वो३॑ रपः॑।
कु॒ष्ठ॒स्तत्सर्वं॒ निष्क॑र॒द्दैवं सम॑ह॒ वृष्ण्य॑म् ॥ १० ॥

10. *Śīrṣāmayamupahatyāmakṣyostanvo3 rapaḥ.*
Kuṣṭhastatsarvaṁ niṣkaraddaivaṁ samaha vṛṣṇyam.

Ailments of the head and brain, weaknesses of the eye, infirmities of the body, kushtha cures all. Truly it is vigour and power of divinity in herbal form for man.

Kanda 5/Sukta 5 (Laksha)

Laksha Devata, Atharva Rshi

रात्री॑ मा॒ता नभः॑ पि॒तार्य॒मा ते॑ पिताम॒हः ।
सि॒ला॒ची नाम॒ वा अ॑सि॒ सा दे॒वाना॑मसि॒ स्वसा॑ ॥ १ ॥

1. *Rātrī mātā nabhaḥ pitāryamā te pitāmahaḥ.*
Silācī nāma vā asi sā devānāmasi svasā.

O laksha, the night is your mother, the cloud in

the sky is your father and the sun is your grandfather. Your name is Silachi, and you are sister of the divinities.

यस्त्वा॒ पिब॑ति॒ जीव॑ति॒ त्राय॑से पुरु॑षं॒ त्वम्।
भ॒र्त्री हि शश्व॑ता॒मसि॒ जना॑नां च॒ न्यञ्च॑नी ॥ २ ॥

2. *Yastvā pibati jīvati trāyase puruṣaṁ tvam.*
Bhartrī hi śaśvatāmasi janānāṁ ca nyañcanī.

Whoever drinks you lives healthy. You invigorate man's virility. You are the sustainer of people for all times and dispeller of disease.

वृ॒क्षंवृ॑क्ष॒मा रो॑हसि वृष॒ण्यन्ती॑व क॒न्यला॑।
जय॑न्ती प्रत्या॒तिष्ठ॑न्ती॒ स्पर॑णी॒ नाम॒ वा अ॑सि ॥ ३ ॥

3. *Vṛkṣaṁvṛkṣamā rohasi vṛṣaṇyantīva kanyalā.*
Jayantī pratyātiṣṭhantī sparaṇī nāma vā asi.

You cling and rise by every tree like a loving maiden eager for a lover in marriage. You are Jayanti, covering all over the tree, conquering the disease, Pratyatishthanti, staying strong by the tree, and your name is Sparani.

यद्द॒ण्डेन॒ यदिष्वा॒ यद्वारु॒र्हर॑सा कृ॒तम्। तस्य॒ त्वम॑सि॒ निष्कृ॑ति॒ः सेमं निष्कृ॑धि॒ पूरु॑षम् ॥ ४ ॥

4. *Yaddaṇḍena yadiṣvā yadvārurharasā kṛtam.*
Tasya tvamasi niṣkṛtiḥ semaṁ niṣkṛdhi pūruṣam.

Whatever wound is caused by stick, by arrow, by violence or fire, of that you are the cure. O Laksha, cure this man and restore him to health.

भ॒द्रात्प्ल॒क्षान्निस्ति॑ष्ठस्यश्व॒त्थात्ख॑दि॒राद्ध॒वात्।
भ॒द्रान्न्य॒ग्रोधा॑त्प॒र्णात्सा न॒ एह्या॑रुन्धति ॥ ५ ॥

5. *Bhadrātplakṣānnistiṣṭhasyaśvatthātkhadirāddhavāt. Bhadrānnyagrodhātparṇātsā na ehyarundhati.*

You come from good Bhadra, laksha tree, Ashvattha, Khadira and Dhava, from good banyan and parna, the medicine that cures wounds and heals bruises.

हिरण्यवर्णे सुभगे सूर्यवर्णे वपुष्टमे। रुतं गच्छासि निष्कृते निष्कृतिर्नाम वा असि॥ ६॥

6. *Hiraṇyavarṇe subhage sūryavarṇe vapuṣṭame. Rutaṁ gacchāsi niṣkṛte niṣkṛtirnāma vā asi.*

Golden in colour, blissful, bright as sun light, good for body's health, when applied to the wound, you heal and heal completely. Indeed, your very name is Nishkrti, the healer, the restorative.

हिरण्यवर्णे सुभगे शुष्मे लोमशवक्षणे। अपामसि स्वसा लाक्षे वातो हात्मा बभूव ते॥ ७॥

7. *Hiraṇyavarṇe subhage śuṣme lomaśavakṣaṇe. Apāmasi svasā lākṣe vāto hātmā babhūva te.*

Laksha, golden hued, auspicious, powerful, hairy chested, you are the sister of waters as cleanser, and Vata, energy, is really your very soul.

सिलाची नाम कानीनोऽजबभ्रु पिता तव। अश्वो यमस्य यः श्यावस्तस्य 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.

अश्वस्यास्नः संपतिता सा वृक्षाँ अभि सिष्यदे।
सरा पतत्रिणी भूत्वा सा न एह्यरुन्धति ॥ ९ ॥

9. *Aśvasyāsnaḥ saṁpatitā sā vṛkṣāṅ abhi siṣyade.*
Sarā patattriṇī bhūtvā sā na ehyarundhati.

Arisen from the showers of light from the protent and virile sun, you rest upon the trees as gentle mist, and thence soaring, oozing, trickling, you come to us, the healer, the restorative.

Kanda 5/Sukta 6 (Brahma Vidya)

Brahma and others Devata, Atharva Rshi

ब्रह्म जज्ञानं प्रथमं पुरस्ताद्वि सीमतः सुरुचो वेन आवः।
स बुध्न्या उपमा अस्य विष्ठाः सतश्च योनिमसतश्च वि वः ॥ १ ॥

1. *Brahmā jajñānaṁ prathamaṁ purastādvi sīmataḥ suruco vena āvaḥ. Sa budhnyā upamā asya viṣṭhāḥ sataśca yonimasataśca vi vaḥ.*

Vena, lord supreme of existence, first generated and manifested the evolving Prakrti and refulgent forms of existence, existent in their essence since eternity. He also generated and manifested other spatial forms, reflections of its power, in their own forms and order of law. Thus does the lord generate and manifest the origin of that which has come into existence and that which has not yet come.

अनाप्ता ये वः प्रथमा यानि कर्माणि चक्रिरे।
वीरान्नो अत्र मा दभन्तद्व एतत्पुरो दधे॥ २॥

2. *Anāptā ye vaḥ prathamā yāni karmāṇi cakrire.*
Vīrānno atra mā dabhantadva etatpuro dadhe.

There are those among you who earlier were not wholly self-realised in knowledge and perfect experts in their job, but they did perform certain acts and created certain precedents. Let them and their work not mislead our children and harm our heroes. Therefore I place this knowledge and expertise before you for your guidance.

सहस्त्रधार एव ते समस्वरन्दिवो नाके मधुजिह्वा असश्चतः।
तस्य स्पशो न नि मिषन्ति भूर्णयः पदेपदे पाशिनः सन्ति सेतवे॥ ३॥

3. *Sahasradhāra eva te samasvarandivo nāke madhujihvā asaścataḥ. Tasya spaśo na ni miṣanti bhūrṇayaḥ padepade pāśinaḥ santi setave.*

In the paradisal bliss of a thousand streams of light and generosity, divine self-realised souls sing and swim in joy, sweet of tongue, mind and will, in tune with the paradisal vision of heavenly light. Here, the instant watchful eyes of the dynamics of divinity, all enveloping and all beholding, are ever awake without a wink for the moment. Binding bonds are there at every step, and there are saviour bridges us well to pass on to the regions of bliss.

पर्यू षु प्र धन्वा वाजसातये परिं वृत्राणिं सक्षणिः। द्विषस्तदध्यर्णवेनेयसे सनिस्त्रसो नामासि त्रयोदशो मास इन्द्रस्य गृहः॥ ४॥

4. *Paryū ṣū pra dhanvā vājasātaye pari vṛtrāṇi sakṣ¯aṇiḥ. Dviṣastadadhyarṇaveneyase sanisraso nāmāsi trayodaśo māsa indrasya gṛhaḥ.*

O conqueror of darkness to win the battle for the attainment of food for body, mind and soul, strike off all evil and sin. Conqueror by name and action you are who overcome all jealousy and enmity to cross over the sea and reach the land of bliss. Just as the sun crosses over twelve months of the year and enters the thirteenth month of the home of Indra, so does the human soul cross over the twelve stage-bonds of ten senses, mind and ego and attains to the presence of Indra, the soul's own essential abode, the state of pure Being.

न्वे३ तेनारात्सीरसौ स्वाहा। तिग्मायुधौ तिग्महेती सुशेवौ सोमारुद्राविह सु मृडतं नः ॥ ५ ॥

5. *Nve'tenārātsīrasau svāhā. Tigmāyudhau tigmahetī suśevau somārudrā-viha su mṛḍataṁ naḥ.*

O soul, by this mantra of action and meditation, attain to your real state of perfection. This is the word of truth in faith. May Soma and Rudra, spirits of divine peace and resolute will and action, strong of arm, unfailing in strike of the target, and commanding commitment and adoration, be here with us, be gracious and lead us to fulfilment.

अवैतेनारात्सीरसौ स्वाहा। तिग्मायुधौ तिग्महेती सुशेवौ सोमारुद्राविह सु मृडतं नः ॥ ६ ॥

6. *Avaitenārātsīrasau svāhā. Tigmāyudhau tigmahetī suśevau somārudrāviha su mṛḍataṁ naḥ.*

By this mantra and action you ward off evil and

win your real state of perfection. This is the word of truth in faith. May Soma and Rudra, spirits of divine peace and resolute will and action, strong of arm, unfailing in strike of the target, and commanding commitment and adoration, be here with us, be gracious and lead us to fulfilment.

अपैतेनारात्सीरसौ स्वाहा। तिग्मायुधौ तिग्महेती सुशेवौ सोमारुद्राविह सु मृडतं नः ॥ ७ ॥

7. *Apaitenārātsīrasau svāhā. Tigmāyudhau tigma-hetī suśevau somārudrā-viha su mṛḍataṁ naḥ.*

This way you ward off evil with arraignment of their default, and you win your goal. This is the word of truth in faith. May Soma and Rudra, spirits of divine peace and resolute action, strong of arm, unfailing in strike, and commanding commitment and adoration, be here with us, be gracious and lead us to fulfilment.

मुमुक्तमस्मान्दुरितादवद्याज्जुषेथां यज्ञममृतमस्मासु धत्तम् ॥ ८ ॥

8. *Mumuktamasmānduritādavadyājjuṣethāṁ yajñamamṛtamasmāsu dhattam.*

O Soma and Rudra, release us from evil and reproach, join and bless our yajna, give us fulfilment with the attainment of immortality.

चक्षुषो हेते मनसो हेते ब्रह्मणो हेते तपसश्च हेते।
मेन्या मेनिरस्यमेनयस्ते सन्तु येऽस्माँ अभ्यघायन्ति ॥ ९ ॥

9. *Cakṣuṣo hete manaso hete brahmaṇo hete tapasaśca hete. Menyā menirasyamenayaste santu ye'smāň abhyaghāyanti.*

O evil of the eye, imprecation of the mind, chant-

power of mantric vengeance, pride of austere ritual, know your limitations. O Agni, light and fire of life, you are the power-strike of power itself, super-thunder over all arms and missiles. May those who wish to malign, strike and torture us be disarmed of their weapons and power.

योऽस्मांश्चक्षुषा मनसा चित्त्याकूत्या च यो अघायुरभिदासात्। त्वं तानग्ने मेन्यामेनीन्कृणु स्वाहा॥ १०॥

10. *Yo' smāṁścakṣuṣā manasā cittyākūtyā ca yo aghāyurabhidāsāt. Tvaṁ tānagne menyāmenīnkṛṇu svāhā.*

O Agni, whoever the wicked person who wants to strike us with the evil eye, evil thought, evil mind, evil resolution, disarm them of their force and power by the strike of your fiery missile. This is our prayer in truth of word, thought and action.

इन्द्रस्य गृहोऽसि। तं त्वा प्र पद्ये तं त्वा प्र विशामि सर्वगुः सर्वपूरुषः सर्वात्मा सर्वतनूः सह यन्मेऽस्ति तेन॥ ११॥

11. *Indrasya gṛho'si. Taṁ tvā pra padye taṁ tvā pra viśāmi sarvaguḥ sarvapūruṣaḥ sarvātmā sarvatanūḥ saha yanme'sti tena.*

O lord of life, you are the centre of all power and potential, you are the haven and home of the soul, I come to you, I join your presence with all my faculties, all my people, with all my soul, with all my body and mind, with all that is mine, I surrender to you.

इन्द्रस्य शर्मासि। तं त्वा प्र पद्ये तं त्वा प्र विशामि सर्वगुः सर्वपूरुषः सर्वात्मा सर्वतनूः सह यन्मेऽस्ति तेन॥ १२॥

12. *Indrasya śarmāsi. Taṁ tvā pra padye taṁ tvā pra viśāmi sarvaguḥ sarvapūruṣaḥ sarvātmā sarvatanūḥ saha yanme'sti tena.*

Centre and source of universal power and potential, you are the ultimate shelter of the soul. I come to you, I join your presence with all my power and property, all my people, all my soul, all my body and mind, with all that is mine, I come.

इन्द्र॑स्य॒ वर्मा॑सि। तं त्वा॒ प्र प॑द्ये॒ तं त्वा॒ प्र वि॑शामि॒ सर्व॑गु॒ः सर्व॑पूरुष॒ः सर्वा॑त्मा॒ सर्व॑तनूः स॒ह यन्मे॑ऽ॒स्ति॒ तेन॑॥ १३॥

13. *Indrasya varmāsi. Taṁ tvā pra padye taṁ tvā pra viśāmi sarvaguḥ sarvapūruṣaḥ sarvātmā sarvatanūḥ saha yanme'sti tena.*

You are the ultimate shelter and protection of the soul, I come to you, I join your presence with all my power and potential, all my people, all my soul, all my body and mind, with all that is mine, I come

इन्द्र॑स्य॒ वरू॑थमसि। तं त्वा॒ प्र प॑द्ये॒ तं त्वा॒ प्र वि॑शामि॒ सर्व॑गु॒ः सर्व॑पूरुष॒ः सर्वा॑त्मा॒ सर्व॑तनूः स॒ह यन्मे॑ऽ॒स्ति॒ तेन॑॥ १४॥

14. *Indrasya varūthamasi. Taṁ tvā pra padye taṁ tvā pra viśāmi sarvaguḥ sarvapūruṣaḥ sarvātmā sarvatanūḥ saha yanme'sti tena.*

You are the ultimate shelter and defence for safety and security of the soul. I come to you, I join your presence with all my power and potential, all my people and relationships, all my soul, all my body, mind and senses, with all that is mine, I come. Nothing mine is left here. The surrender is complete.

Kanda 5/Sukta 7 (No Miserliness, No Misery)

Adversity, Sarasvati Devata, Atharva Rshi

आ नो॑ भर॒ मा परि॑ ष्ठा अराते॒ मा नो॑ रक्षीर्दक्षि॒णां नी॒यमा॑-
नाम्। नमो॑ वी॒त्सा॑या॒ असमृद्धये॒ नमो॑ अ॒स्त्वरा॑तये ॥ १ ॥

1. *Ā no bhara mā pari ṣṭhā arāte mā no rakṣīrdakṣiṇāṁ nīyamānām. Namo vīrtsāyā asamṛddhaye namo astvarātaye.*

O miserliness, what is our due, bring us. Stay it not. Do not withhold our share that should be brought. Good bye to the love of desperation. Good bye to adversity. Good bye to illiberality.

यमरा॑ते पुरोध॒त्से पुरु॑षं परिरा॒पिण॑म्।
नम॑स्ते॒ तस्मै॑ कृण्मो॒ मा व॒निं व्य॑थयी॒र्मम ॥ २ ॥

2. *Yamarāte purodhatse puruṣaṁ parirāpiṇam. Namaste tasmai kṛṇmo mā vaniṁ vyathayīrmama.*

O niggardliness, good bye to the whining person you push up to the front. We offer him salutations to depart. Pray do not insult our heart's desire for liberality and well being.

प्र णो॑ व॒निर्देवकृ॑ता॒ दिवा॒ नक्तं॑ च कल्पताम्।
अरा॑तिमनु॒प्रेमो॑ व॒यं नमो॑ अ॒स्त्वरा॑तये ॥ ३ ॥

3. *Pra ṇo vanirdevakṛtā divā naktaṁ ca kalpatām. Arātimanupremo vayaṁ namo astvarātaye.*

May our liberality of mind created and gifted by generous nature and noble people grow and prosper day and night. Therefore we go forward to the

uncharitable and say good bye to niggardliness and adversity.

सर॑स्वतीमनु॒मति॑ं भग॒ं यन्तो॑ हवामहे।
वाचं जु॒ष्टां मधु॑मती-मवादिषं दे॒वानां दे॒वहू॑तिषु॥ ४॥

4. *Sarasvatīmanumatiṁ bhagaṁ yanto havāmahe. Vācaṁ juṣṭāṁ madhumatīmavādiṣaṁ devānāṁ devahūtiṣu.*

Coming upto the wealth, honour and excellence of life, we invoke and adore Anumati, good counsel, and Sarasvati, divine mother spirit of knowledge, wisdom and enlightenment. In the assemblies of noble people on holy occasions, I wish we speak honey sweet language of generosity loved by noble and generous people.

यं याचा॑म्य॒हं वा॒चा सर॑स्वत्या मनो॒युजा॑।
श्र॒द्धा तम॒द्य वि॑न्दतु द॒त्ता सोमे॑न ब॒भ्रुणा॑॥ ५॥

5. *Yaṁ yācāmyahaṁ vācā sarasvatyā manoyujā. Śraddhā tamadya vindatu dattā somena babhruṇā.*

What I pray for, with words of love of the heart full of knowledge and wisdom gifted by divine and generous mother Sarasvati, may my love and faith blest by generous Soma spirit of divinity achieve that wealth, honour and excellence.

मा व॒निं मा वाचं नो॒ वीत्सी॑रुभावि॒न्द्राग्नी आ भ॑रतां नो॒ वसू॑नि। सर्वे॑ नो अ॒द्य दित्स॒न्तोऽरा॑ति॒ं प्रति॑ हर्यत॥ ६॥

6. *Mā vaniṁ mā vācaṁ no vīrtsīrubhāvindrāgnī ā bharatāṁ no vasūni. Sarve no adya ditsanto'rātiṁ prati haryata.*

O misery, O adversity, do not shake my words of prayer and dedication of the heart. Do not deprive me of the gifts of Sarasvati. May Indra and Agni, divine power and light, spirit of confidence and light of wisdom, bring us wealth, honour and excellence. Let all our powers of generosity and love today drive out meanness, misery and niggardliness from our life.

परोऽपेह्यसमृद्धे वि ते हेतिं नयामसि।
वेद त्वाहं निमीवन्तीं नितुदन्तीमराते ॥ ७ ॥

7. *Paro'pehyasamṛddhe vi te hetiṁ nayāmasi.*
Veda tvāhaṁ nimīvantīṁ nitudantīmarāte.

Get off, adversity. We counter your onslaught right away. I know you are demoralizing, and you pierce at the heart's core, total deprivation as you are.

उत नग्ना बोभुवती स्वप्नया सचसे जनम्।
अरांते चित्तं वीर्त्सन्त्याकूतिं पुरुषस्य च ॥ ८ ॥

8. *Uta nagnā bobhuvatī svapnayā sacase janam.*
Arāte cittaṁ vīrtsantyākūtiṁ puruṣasya ca.

Off you, Arati, indigent of mind and niggard at heart, persistently naked and shameless, you seize people in sloth and, by dreams, shake man's resolution of mind and disturb his cherished values to the depths of the heart.

या महती महोन्माना विश्वा आशा व्यानशे।
तस्यै हिरण्यकेश्यै निर्ऋत्या अकरं नमः ॥ ९ ॥

9. *Yā mahatī mahonmānā viśvā āśā vyānaśe.*
Tasyai hiraṇyakeśyai nir-ṛtyā akaraṁ namaḥ.

She, indigent of mind, niggard at heart, voluminous negativity present in all directions of the world, golden-haired love of misers, to that poverty and negativity of spirit, I offer saluatations with the challenge of thunder.

हिरण्यवर्णा सुभगा हिरण्यकशिपुर्महीं।
तस्यै हिरण्यद्रापयेऽरात्या अकरं नमः॥ १०॥

10. *Hiraṇyavarṇā subhagā hiraṇyakaśipurmahīm.*
Tasyai hiraṇyadrāpaye'rātyā akaraṁ namaḥ.

Shaded in gold, prosperity locked up in golden trappings camouflaged in gold is Arati, spirit of misery and adversity at heart. To her, salutations with the challenge of thunder.

Kanda 5/Sukta 8 (Elimination of Enemies)

Agni, Vishvedevah, Indra Devatah, Atharva Rshi

वैकङ्कतेनेध्मेन देवेभ्य आज्यं वह।
अग्ने ताँ इह मादय सर्व आ यन्तु मे हवम्॥ १॥

1. *Vaikaṅkatenedhmena devebhya ājyaṁ vaha.*
Agne tāṅ iha mādaya sarva ā yantu me havam.

With sharp and blazing fuel, Agni, ruling power of fire, send noble fighting forces the food and ammunition they need. Let them all be happy here, not wanting anything. Let them all hear my call and come to my yajna.

इन्द्रा याहि मे हवमिदं करिष्यामि तच्छृणु। इम ऐन्द्रा अंतिसरा आकूतिं सं नमन्तु मे। तेभिः शकेम वीर्यं जातवेदस्तनूवशिन्॥ २॥

2. *Indrā yāhi me havamidaṁ kariṣyāmi tacchṛṇu. Ima aindrā atisarā ākūtiḥṁ saṁ namantu me. Tebhiḥ śakema vīryaṁ jātavedastanūvaśin.*

O mighty ruler, Indra, pray come, listen to my call. Listen what I am going to do. Let these tempestuous forces of Indra follow my plan and resolution. O Agni, Jataveda, all knowing leader, in command of the dominion, by these plans and forces we shall achieve wondrous victory and advance our power and glory.

यद॒साव॒मुतो॑ देवा अदे॒वः संश्चिकी॑र्षति। मा तस्या॒ग्निर्ह॒व्यं वा॑क्षी॒द्धवं दे॒वा अ॑स्य॒ मोप॑ गु॒र्ममै॒व ह॒वमेत॑न ॥ ३ ॥

3. *Yadasāvamuto devā adevaḥ saṁścikīrṣati. Mā tasyāgnirhavyaṁ vākṣīddhavaṁ devā asya mopa gurmamaiva havametana.*

O Devas, noble and positive powers of the world, if that negative, undivine, destructive power wants to attack us from that far off place and destroy our freedom and prosperity, let not Agni, enlightened and fiery leader of humanity, listen to carry out his call and offer, let no good and positive powers listen and go to join him. Let them all come and join my yajnic call for defence of freedom and prosperity of all.

अति॑ धावतातिसरा॒ इन्द्र॑स्य॒ वच॑सा हत। अवि॑ं वृ॒क इ॑व मथ्नीत॒ स वो॒ जीव॒न्मा मो॑चि प्रा॒णम॒स्यापि॑ नह्यत ॥ ४ ॥

4. *Ati dhāvatātisarā indrasya vacasā hata. Aviṁ vṛka-iva mathnīta sa vo jīvanmā moci prāṇama-syāpi nahyata.*

Come fast, tempestuous forces, rush on forward by the command of Indra, pounce upon the enemy and

crush him as a wolf crushes the prey. Let him not get away alive. Take on all his forces too, break down their morale and bind them as prisoners.

यमु॒मी पु॑रोदधि॒रे ब्र॒ह्माण॒मप॑भूतये। इन्द्र॒ स ते॑ अधस्प॒दं तं प्र॑त्य॑स्यामि मृ॒त्यवे॑॥ ५॥

5. *Yamamī purodadhire brahmāṇamapabhūtaye. Indra sa te adhaspadaṁ taṁ pratyasyāmi mṛtyave.*

Indra, O ruler, if for our damage, defeat and ignominy, they place a Brahmana in front and press forward, let him be under your foot and I would throw him too unto death.

यदि॑ प्रे॒युर्दे॑॑वपु॒रा ब्रह्म॒ वर्मा॑णि चक्रि॒रे। त॒नू॒पानं परि॒पाणं कृण्वा॒ना यदु॑पोचि॒रे सर्व॑ं तद॑र॒सं कृ॑धि॥ ६॥

6. *Yadi preyurdevapurā brahma varmāṇi cakrire. Tanūpānaṁ paripāṇaṁ kṛṇvānā yadupocire sarvaṁ tadarasaṁ kṛdhi.*

And if citizens of the towns come forward, if the enemies turn the holy ones or our own tactics into their defence, using our own land and people as their armour and line of defence, and on top of it all boast of themselves to demoralise us, turn all that to naught.

यान॒सावति॒सरां॑श्च॒कार॑ कृ॒णव॑च्च॒ यान्। त्वं तानि॑न्द्र वृत्र-हन्प्र॒तीच॒ः पु॒न॒रा कृ॑धि॒ यथा॒मुं तृ॒णहां॑ जन॑म्॥ ७॥

7. *Yānasāvatisarāṁścakāra kṛṇavacca yān. Tvaṁ tānindra vṛtrahanpratīcaḥ punarā kṛdhi yathāmuṁ tṛṇahāṁ janam.*

O ruler and commander, Indra, all those efforts

which the enemy has done and which he is planning and doing, turn all those, O destroyer of evil and enmity, against him so that we may destroy all that enemy force.

यथेन्द्र॑ उ॒द्वाच॑नं ल॒ब्ध्वा च॒क्रे अ॑धस्प॒दम् ।
कृ॒ण्वे ३॒ हमध॑रां॒स्तथा॒मूञ्छ॑श्वतीभ्यः समा॑भ्यः ॥ ८ ॥

8. *Yathendra udvācanaṁ labdhvā cakre adhaspadam. Kṛṇve'hamadharāṁstathāmūñchaśvatībhyaḥ samābhyaḥ.*

Just as Indra, a mighty warrior, seizes a boaster and keeps him under the foot, so must I put them down and keep them under foot for a long long time, thus to exhaust them of their pride and force.

अत्रै॑नानिन्द्र वृत्रहन्नु॒ग्रो मर्म॑णि विध्य । अत्रै॒वैना॑न॒भि ति॒ष्ठेन्द्र॑ मे॒द्य१॑हं तव॑ । अनु॑ त्वेन्द्रा र॑भामहे॒ स्याम॑ सु॒मतौ॒ तव॑ ॥ ९ ॥

9. *Atrainānindra vṛtrahannugro marmaṇi vidhya. Atraivainānabhi tiṣṭhendra medyahaṁ tava. Anu tvendrā rabhāmahe syāma sumatau tava.*

Here then, O destroyer of evil and enmity, Indra, blazing lustrous hero, fix them unto the vitals of their heart. Here and thus, O ruler and warrior, rule over them. We are your friends. Let us all love and support you. Let us all enjoy your favour and good will.

Kanda 5/Sukta 9 (Well Being of Body and Soul)

Vastoshpati, Atma Devata, Brahma Rshi

Vastu is a house. Vastoshpati is master of the house. The human body is a house (Aitareya Upanishad. 1, 2 and Atharva-veda 10, 2, 31-32), the soul is the master of this house. And the master has to be its

protector too.

Vastu here may also be interpreted as the house or apartment in which we live with the family. The house owner too is the master and protector of the house.

The body should be healthy for the soul. So too the house should be healthful for the family. And nature is the health-giver to both the body and the home. Vastu in this sukta may be interpreted in both senses, of the body and the home. Reference may also be made to Rgbeda 7, 54 and 55).

दि॒वे स्वाहा॑ ॥ १ ॥

1. *Dive svāhā.*

Homage to the sun for health and light, in truth of thought, word and deed in faith.

पृ॒थि॒व्यै स्वाहा॑ ॥ २ ॥

2. *Pṛthivyai svāhā.*

Homage to the earth for nourishment and stability, in truth of thought, word and deed in faith.

अ॒न्तरि॑क्षाय॒ स्वाहा॑ ॥ ३ ॥

3. *Antarikṣāya svāhā.*

Homage to the middle region for health and liberality, in truth of thought, word and deed in faith.

अ॒न्तरि॑क्षाय॒ स्वाहा॑ ॥ ४ ॥

4. *Antarikṣāya svāhā.*

Homage to the middle region for health and broadness of mind in truth of thought, word and deed

in faith.

दि॒वे स्वाहा॑ ॥ ५ ॥

5. *Dive svāhā.*

Homage to the heavens for health and light in truth of word, thought and deed in faith.

पृ॒थि॒व्यै स्वाहा॑ ॥ ६ ॥

6. *Pṛthivyai svāhā.*

Homage to the earth for health and patience in truth of thought, word and deed in faith.

सूर्यो॑ मे॒ चक्षु॒र्वातः॑ प्रा॒णो३॑न्तरि॑क्षमा॒त्मा पृ॑थि॒वी शरी॑रम् । अ॒स्तृ॒तो नामा॒हम॒यम॑स्मि॒ स आ॒त्मान॒ं नि द॑धे॒ द्यावा॑पृथि॒वीभ्यां॑ गोपी॒थाय॑ ॥ ७ ॥

7. *Sūryo me cakṣurvātaḥ prāṇo'ntarikṣamātmā pṛthivī śarīram. Astṛto nāmāhamayamasmi sa ātmānaṁ ni dadhe dyāvāpṛthivībhyāṁ gopīthāya.*

The sun is my eye, wind my prana, vast skies my spirit, earth my body and stability. Unfallen, undefeated, unsurpassed,, free am I, the soul, which I offer and surrender to heaven and earth as to my father and mother for the sake of protection and sustenance.

उदायु॒रुद्बल॒मुत्कृ॑तमुत्कृ॒त्यामुन्म॑नी॒षामुदि॑न्द्रि॒यम् । आयु॑ष्कृ॒दायु॑ष्पत्नी॒ स्वधा॑वन्तौ गो॒पा मे॑ स्तं गोपा॒यतं मा । आ॒त्म॒सदौ॑ मे स्तं॒ मा मा॑ हिंसिष्टम् ॥ ८ ॥

8. *Udāyurudbalamutkṛtamutkṛtyāmunmanīṣāmudindriyam. Āyuṣkṛdāyuṣpatnī svadhāvantau gopā me staṁ gopāyataṁ mā. Ātmasadau me staṁ mā mā hiṁsiṣṭam.*

My life of high order, my strength of high order, my work of high order, my duty of high order, my intellect and mind and thought of high order, my sense and judgement of high order, may heaven and earth, both givers of life, both protectors of life, both self-potent, I pray, may protect and promote. May both be my protectors. May both sustain me. May both abide by me with my soul. May the two never hurt me, never forsake me throughout my life in body on earth.

Kanda 5/Sukta 10 (Strength of Mind and Soul)

Vastoshpati Devata, Brahma Rshi

अश्मवर्म मेऽसि यो मा प्राच्या दिशोऽघायुरभिदासात्।
एतत्स ऋच्छात्॥ १॥

1. *Aśmavarma me'si yo mā prācyā diśo'ghāyu-rabhidāsāt. Etatsa ṛcchāt.*

O mind and soul with perfect faith in Brahma, you are my thunderous shield of defence, whoever the evil man that wants to challenge and enslave me from the eastern direction upfront, let him face and encounter this thunder, and perish.

अश्मवर्म मेऽसि यो मा दक्षिणाया दिशोऽघायुरभिदासात्।
एतत्स ऋच्छात्॥ २॥

2. *Aśmavarma me'si yo mā dakṣiṇāyā diśo'ghāyu-rabhidāsāt. Etatsa ṛcchāt.*

O mind and soul with perfect faith in Brahma, you are my thunderous shield of defence. Whoever the evil man that wants to challenge and enslave me from the south direction on the right, let him face and

encounter this thunder, and perish.

अश्मवर्म मेऽसि यो मा प्रतीच्या दिशोऽघायुरभिदासात्।
एतत्स ऋच्छात्॥ ३॥

3. *Aśmavarma me'si yo mā pratīcyā diśo'ghāyu-rabhidāsāt. Etatsa ṛcchāt.*

O mind and soul with perfect self-confidence, you are my granite wall of defence. Whoever the evil man that wants to challenge and enslave me from the western direction behind, let him face and encounter this wall, and perish.

अश्मवर्म मेऽसि यो मोदीच्या दिशोऽघायुरभिदासात्।
एतत्स ऋच्छात्॥ ४॥

4. *Aśmavarma me'si yo mā modīcyā diśo'ghā-yurabhidāsāt. Etatsa ṛcchāt.*

O mind and soul with high morale, you are my thunder shield of defence. Whoever the evil man that wants to challenge and enslave me from the northern direction on the left, let him face and encounter this shield, and perish.

अश्मवर्म मेऽसि यो मा ध्रुवाया दिशोऽघायुरभिदासात्।
एतत्स ऋच्छात्॥ ५॥

5. *Aśmavarma me'si yo mā dhruvāyā diśo'ghā-yurabhidāsāt. Etatsa ṛcchāt.*

O mind and soul with self confidence and faith in divinity, you are my bed rock of defence on the earth below. Whoever the fool that is a victim of sin and evil and wants to challenge and enslave me from the lower direction below, let him face and strike his head against

this rock, and perish.

अश्मवर्म मेऽसि यो मोर्ध्वायां दिशो ऽघायुरभिदासात्।
एतत्स ऋच्छात्॥ ६॥

6. *Aśmavarma me'si yo mā mordhvāyā diśo'ghāyurabhidāsāt. Etatsa ṛcchāt.*

O mind and soul with grace from above, you are my thunder-cover of lightning. Whoever the sinner that wants to challenge and enslave me from the direction above, let him face and try to break through this cover, and perish.

अश्मवर्म मेऽसि यो मा दिशामन्तर्देशेभ्योऽघायुरभिदासात्।
एतत्स ऋच्छात्॥ ७॥

7. *Aśmavarma me'si yo mā diśāmantardeśebhyo'ghāyurabhidāsāt. Etatsa ṛcchāt.*

O mind and soul, you are my total cover all round blest by Brahma Prajapati. Whoever or whatever the evil force that wants to attack from anywhere in all quarters of space and tries to subject me to slavery, let it encounter this cover, and perish.

बृहता मन उप ह्वये मातरिश्वना प्राणापानौ।
सूर्याच्चक्षुरन्तरिक्षाच्छ्रोत्रं पृथिव्याः शरीरम्।
सरस्वत्या वाचमुप ह्वयामहे मनोयुजा ॥ ८॥

8. *Bṛhatā mana upa hvaye mātariśvanā prāṇāpānau. Sūryāccakṣurantarikṣācchrotraṁ pṛthivyāḥ śarīram. Sarasvatyā vācamupa hvayāmahe manoyujā.*

I call upon my mind and soul with the infinite

potential of cosmic mind and Prajapati, I pray for energy of prana and apana from the winds, eye from the sun, ear from space, and body from the earth for the invincible cover of life. With Brhat Saman, we invoke and pray for the Word of Divinity from Mother Sarasvati, inspirer of mind, intellect and soul with knowledge and the strength and power that flows from knowledge.

Kanda 5/Sukta 11 (Lord Supreme)

Varuna Devata, Atharva Rshi

This sukta is a monologue. The speaker speaks to himself, speaks to Varuna, and then imagines how Varuna speaks to him.

कथं महे असुरायाब्रवीरिह कथं पित्रे हरये त्वेषनृम्णः ।
पृश्निं वरुण दक्षिणां ददावान्पुनर्मघ त्वं मनसाचिकित्सीः ॥ १ ॥

1. *Kathaṁ mahe asurāyābravīriha kathaṁ pitre haraye tveṣanṛmṇaḥ. Pṛśniṁ varuṇa dakṣiṇāṁ dadāvānpunarmagha tvaṁ manasācikitsīḥ.*

Seeker to himself: "What and how have you spoken here of and about and to Varuna, life of life and all protector, universal father that takes away all pain and suffering of life? Mighty refulgent is he, all powerful."

Seeker to Varuna: O Varuna, lord of judgement, all protector, constant giver of gifts of earth and nature in life, pray enlighten us, with all the love and care at heart you have for us, about yourself and your divine gifts, constant and incessant as they are."

न कामेन पुनर्मघो भवामि सं चक्षे कं पृश्निमेतामुपाजे ।
केन नु त्वमथर्वन्काव्येन केन जातेनासि जातवेदाः ॥ २ ॥

2. *Na kāmena punarmagho bhavāmi saṁ cakṣe kaṁ pṛśnimetāmupāje. Kena nu tvamatharvan-kāvyena kena jātenāsi jātavedāḥ.*

Varuna speaks to the seeker: "Not by mere desire do I become a constant giver. I wish, I watch, I care, I speak and inspire. I inspire and move this earth and heaven, and thus look after the peace and pleasure of life. O seeker, Atharvan, man of wisdom and stable mind, by which power, poetic self-revealing and inspiring in existence, do you grow to be a man of all knowledge? It is by the spirit and poetry of the spirit that is supreme and infinite, all comprehensive and protective, that you grow all knowing. Know that and you know all.

सत्यमहं गभीरः काव्येन सत्यं जातेनास्मि जातवेदाः ।
न मे दासो नार्यो महित्वा व्रतं मीमाय यदहं धरिष्ये ॥ ३ ॥

3. *Satyamahaṁ gabhīraḥ kāvyena satyaṁ jātenāsmi jātavedāḥ. Na me dāso nāryo mahitvā vrataṁ mīmāya yadahaṁ dhariṣye.*

"True it is I am deep and serious, unfathomable, unknowable beyond thought and words. I am all wise and omniscient by virtue of the true wisdom of the poetry of existence and all that is in existence itself. Neither the noble nor the ignoble with all their power and potential can ever comprehend the law and discipline which I ordain and sustain."

न त्वद॒न्यः क॒वित॑रो॒ न मे॒धया॒ धीर॑तरो वरुण स्वधावन्।
त्वं ता विश्वा॒ भुव॑नानि वेत्थ॒ स चि॒न्नु त्वज्जनो॑ मा॒यी बि॑भाय॥ ४॥

4. *Na tvadanyaḥ kavitaro na medhayā dhīrataro varuṇa svadhāvan. Tvaṁ tā viśvā bhuvanāni vettha sa cinnu tvajjano māyī bihāya.*

The seeker's homage to Varuna: "Yes, O lord, none other than you is superior either by knowledge and wisdom nor by intelligence and awareness, nor is anyone more patient and steadfast. O Varuna, you alone are lord of your own essential power. You alone know, wield and sustain all regions of the universe. Surely, even the man who commands wondrous powers feels over-awed by your infinite power.

त्वं ह्य१ङ्ग॒ व॑रुण स्वधाव॒न्विश्वा॒ वेत्थ॒ जनि॑मा सुप्रणीते।
किं रज॑स॒ एना॒ प॒रो अ॒न्यद॑स्त्ये॒ना किं प॒रे॒णाव॑रममुर॥ ५॥

5. *Tvaṁ hyaṅga varuṇa svadhāvanviśvā vettha janimā supraṇīte. Kiṁ rajasa enā paro anyadastyenā kiṁ pareṇāvaramamura.*

"O lord of darling love and glory, self-potent leader and guide of the universe, you know the birth and age of all creatures of the universe. Pray, what is there anything beyond this expansive space? O lord of wisdom and immortality, is there anything closer this side of that farthest reality?"

एक॑ं॒ रज॑स॒ एना॒ प॒रो अ॒न्यद॑स्त्ये॒ना प॒र एके॑न दु॒र्णशं॑
चिद॒र्वाक्। तत्ते॑ वि॒द्वान्व॑रुण॒ प्र ब्र॑वीम्य॒धोव॑चसः प॒णयो॑
भवन्तु नी॒चैर्दा॒सा उप॑ सर्पन्तु॒ भूमि॑म्॥ ६॥

6. *Ekaṁ rajasa enā paro anyadastyenā para ekena durṇaśaṁ citarvāk. Tatte vidvānvaruṇa pra bravīmyadhovacasaḥ paṇayo bhavantu nīcairdāsā upa sarpantu bhūmim.*

Varuna speaks to the seeker: "Of that, I, all knowing Varuna, speak to you. There is one beyond this dynamic expansive universe, that is the transcendent Parama Brahma, and this side of that also, there is one, indestructible, that is Prakrti in the essence. Let the stingy misers be down, poor of speech below the state of knowledge, and let the negatives too creep upon the surface of the earth, never higher than the grass."

त्वं ह्य१ङ्ग वरुण ब्रवीषि पुनर्मघेष्ववद्यानि भूरि। मो षु पणींर्भ्ये३ तावतो भून्मा त्वा वोचन्नराधसं जनासः ॥ ७ ॥

7. *Tvaṁ hyaṅga varuṇa bravīṣi punarmagheṣvavadyāni bhūri. Mo ṣu paṇīṅrabhye tāvato bhūnmā tvā vocannarādhasaṁ janāsaḥ.*

The seeker: "O loving lord of generosity, you yourself say that often many evils creep into the life of those who repeatedly rise to prosperity. Let no such adversity overtake such people of sterile mind. Pray be not too kind to them also, but save them all the same from their sterility. Let not people say that you are unkind."

मा मा वोचन्नराधसं जनासः पुनस्ते पृश्निं जरितर्ददामि। स्तोत्रं मे विश्वमा याहि शचीभिरन्तर्विश्वासु मानुषीषु दिक्षु ॥ ८ ॥

8. *Mā mā vocannarādhasaṁ janāsaḥ punaste pṛśniṁ jaritardadāmi. Stotraṁ me viśvamā yāhi śacībhirantarviśvāsu mānuṣīṣu dikṣu.*

Varuna's blessing: "O seeker, O celebrant, people would not say I am unkind and ungenerous. I give you all the gifts of the earth and nature without a break. Among all human communities over the earth in all directions, with your powers and potentials, with all your holy actions, come and live by songs of universal wisdom and divine celebration I give you. (This is the filial bond between you and me.)"

आ ते॑ स्तो॒त्राण्युद्य॑तानि यन्त्व॒न्तर्विश्वा॑सु मानु॑षीषु दि॒क्षु।
दे॒हि नु मे॒ यन्मे॒ अद॑त्तो॒ असि॒ युज्यो॑ मे स॒प्तप॑द॒ः सखा॑सि ॥ ९ ॥

9. *Ā te stotrāṇyudyatāni yantvantarviśvāsu mānuṣīṣu dikṣu. Dehi nu me yanme adatto asi yujyo me saptapadaḥ sakhāsi.*

The celebrant's prayer: "O Lord Varuna, may the songs of your celebration rise and ring across the quarters of space over the earth among all the people of humanity. Pray bless me with that which is yet wanting in me and which I must attain. You are my friend, my inalienable companion attainable over seven steps of the Vyahrtis: Bhu, Bhuva, Sva, Maha, Jana, tapa and Satyam.

स॒मा नौ॒ बन्धु॑र्वरुण स॒मा जा वेदा॒हं तद्यन्ना॑वे॒षा स॒मा जा।
ददा॑मि॒ तद्यत्ते॒ अद॑त्तो॒ अस्मि॒ युज्य॑स्ते स॒प्तप॑द॒ः सखा॑स्मि ॥१० ॥

10. *Samā nau bandhurvaruṇa samā jā vedāhaṁ tadyannāveṣā samā jā. Dadāmi tadyatte adatto asmi yujyaste saptapadaḥ sakhāsmi.*

"O Varuna, our kinship and fraternity is equal and constant, our nature and manifestation in the world is equal and constant. I also know how this kinship and

nature is equal and constant. I now offer and surrender to you what I have not so far offered and surrendered to you. I am a companion, with you and at your service. I am your friend and I would join you at seven steps from here.

देवो देवाय गृणते वयोधा विप्रो विप्राय स्तुवते सुमेधाः। अजीजनो हि वरुण स्वधावन्नथर्वाणं पितरं देवबन्धुम्। तस्मा उ राधः कृणुहि सुप्रशस्तं सखा नो असि परमं च बन्धुः॥ ११॥

11. *Devo devāya gṛṇate vayodhā vipro viprāya stuvate sumedhāḥ. Ajījano hi varuṇa svadhāvannatharvāṇaṁ pitaraṁ devabandhum. Tasmā u rādhaḥ kṛṇuhi supraśastaṁ sakhā no asi paramaṁ ca bandhuḥ.*

"O Varuna, lord of your own divine power, you are brilliantly generous for the generous, giver of health and long age for the celebrant, vibrant energy for the faithful, giver of intelligence for the worshipper. You raise the constant devotee to be a father figure and a brother of the divines. Pray create and give excellent wealth and honour for him. Our friend you are for us the brother highest."

Kanda 5/Sukta 12 (Yajna of Life)

Jataveda Devata, Angira Rshi

This sukta is common to Rgveda (10, 110) Yajurveda (29) and Atharva-veda. Jataveda is the home-fire, yajna-fire, master of the home and the soul in the body. Each mantra can be interpreted differently in these different contexts.

समिद्धो अद्य मनुषो दुरोणे देवो देवान्यजसि जातवेदः ।
आ च वह मित्रमहश्चिकित्वान्त्वं दूतः कविरसि प्रचेताः ॥ १ ॥

1. *Samiddho adya manuṣo duroṇe devo devān yajasi jātavedaḥ. Ā ca vaha mitramahaści-kitvāntvaṁ dūtaḥ kavirasi pracetāḥ.*

O Jataveda, lighted today in the man's home, you are brilliant and generous. You invoke, join and serve the brilliant powers of nature and humanity. Friend of the highest refulgent order, pray bring in the divines, communicate and create with them. You are master of information and knowledge, refined manager, poetic creator and wide awake in the life around.

तनूनपात्पथ ऋतस्य यानान्मध्वा समञ्जन्त्स्वदया सुजिह्व ।
मन्मानि धीभिरुत यज्ञमृन्धन्देवत्रा च कृणुह्यध्वरं नः ॥ २ ॥

2. *Tanūnapātpatha ṛtasya yānān madhvā samañjantsvadayā sujihva. Manmāni dhībhiruta yajñamṛndhandevatrā ca kṛṇuhyadhvaraṁ naḥ.*

Maintaining the body beyond fear and fall, holy and sophisticated of speech and taste, sprinkle the paths of truth worth following with honey sweets of culture and creativity, enjoy them and lead on others to enjoy them and follow. Energising and elevating thoughts and yajnic meets with a high order of knowledge and action, raise the yajnic order and accomplish and fulfil this programme of love, non-violence and service worthy of the divines.

आजुह्वान ईड्यो वन्द्यश्चा याह्यग्ने वसुभिः सजोषाः ।
त्वं देवानामसि यह्व होता स एनान्यक्षीषितो यजीयान् ॥ ३ ॥

3. *Ājuhvāna īḍyo vandyaścā yāhyagne vasubhiḥ sajoṣāḥ. Tvaṁ devānāmasi yahva hotā sa enānyakṣīṣito yajīyān.*

Giving the clarion call for collective creative action with the spirit of yajna, Agni, worthy of praise and adoration, come with honour, excellence and vibrant energies of life. You are harbinger and inspirer of divinities, great and powerful, worthy of love, association and leadership, inspired with a mission, pray bring in and join all these divine forces together and lead them on to create a higher order of life.

प्राचीनं बर्हिः प्रदिशा पृथिव्या वस्तोरस्या वृज्यते अग्रे अह्नाम्। व्युं प्रथते वितरं वरीयो देवेभ्यो अदितये स्योनम्॥ ४॥

4. *Pracīnaṁ barhiḥ pradiśā pṛthivyā vastorasyā vṛjyate agre ahnām. Vyu prathate vitaraṁ varīyo devebhyo aditaye syonam.*

Just as in the early part of the day, at dawn, holy grass, old and ancient is gathered from various quarters of the earth to cover the vedi and is spread on the east, and this seat is good and comfortable for the sages to sit on and meditate freely, so does the sun rise warm and comfortable to cover the earth with light from the east, and so does the presence of Brahma all-pervasive and collected from nature arise on the vedi at dawn for the sages to meditate and so does it expand in their consciousness for their good.

व्यचस्वतीरुर्विया वि श्रयन्तां पतिभ्यो न जनयः शुम्भमानाः। देवीर्द्वारो बृहतीर्विश्वमिन्वा देवेभ्यो भवत सुप्रायणाः॥ ५॥

5. *Vyacasvatīrurviyā vi śrayantāṁ patibhyo na janayaḥ śumbhamānāḥ. Devīrdvāro bṛhatīrviśvaminvā devebhyo bhavata suprāyaṇāḥ.*

Just as youthful women wax at heart with love for their husbands, so may the holy doors of the vedi be wide open, expansive, gracious and welcoming for the sages to come in and participate in the yajna.

आ सुष्वयन्ती यजते उपाके उषासानक्ता सदतां नि योनौ।
दिव्ये योषणे बृहती सुरुक्मे अधि श्रियं शुक्रपिशं दधाने॥ ६॥

6. *Ā suṣvayantī yajate upāke uṣāsānaktā sadatāṁ ni yonau. Divye yoṣaṇe bṛhatī surukme adhi śriyaṁ śukrapiśaṁ dadhāne.*

Let the day and night, graciously associated together, both adorable, abiding by the sun, their common progenitor, be present and bless the home. Similarly, let the man and wife, both divine and youthful, broad at heart, holy and brilliant, bearing grace and creative sanctity, abide by the holiness of the home and family as the divine foundation of their togetherness in love.

दैव्या होतारा प्रथमा सुवाचा मिमाना यज्ञं मनुषो यजध्यै।
प्रचोदयन्ता विदथेषु कारू प्राचीनं ज्योतिः प्रदिशा दिशन्ता॥ ७॥

7. *Daivyā hotārā prathamā suvācā mimānā yajñaṁ manuṣo yajadhyai. Pracodayantā vidatheṣu kārū prācīnaṁ jyotiḥ pradiśā diśantā.*

Two divine high priests of first order of eminence, experts of the language of science and social policy, masters of measurement and design, construction

and extension of the human yajna of mutual cooperation and development, inspiring and pressing forward in plans, projects and programmes of social development, experts in theory and practice, speculation and realistic imagination, dedicated to the eternal light of Vedic values and pointing forward to wide and open-ended progress should lead the nation of humanity like Agni and Aditya, light and leadership in complementarity.

आ नो॑ य॒ज्ञं भार॑ती॒ तूय॑मे॒त्विडा॑ मनु॒ष्वदि॒ह चे॒तय॑न्ती ।
ति॒स्रो दे॒वीर्ब॒र्हिरेदं स्यो॒नं सर॑स्वती॒: स्वप॑सः सदन्ताम् ॥ ८ ॥

8. *Ā no yajñaṁ bhāratī tūyametviḍā manuṣvadiha cetayantī. Tisro devīrbarhiredaṁ syonaṁ sarasvatīḥ svapasaḥ sadantām.*

Let Bharati, spirit and language of the land, Ida, vision and word of eternity in the version of human consciousness, giver of enlightenment, and Sarasvati, perennial stream of knowledge and grace, all these three divinities, noble of thought, intention and action, come upon the instant, come and bless us.

य इ॒मे द्यावा॑पृथि॒वी जनि॑त्री रू॒पैरपिं॑श॒द्भुव॑नानि॒ विश्वा॑ ।
तम॒द्य हो॑तरिषि॒तो यजी॑यान्दे॒वं त्वष्टा॑रमि॒ह य॑क्षि वि॒द्वान् ॥ ९ ॥

9. *Ya ime dyāvāpṛthivī janitrī rūpairapiṁśadbhuvanāni viśvā. Tamadyā hotariṣito yajīyāndevaṁ tvaṣṭāramiha yakṣi vidvān.*

O yajamana, inspired and adorable man blest with knowledge, invoke, join and worship Tvashta, that self-refulgent creator and maker of forms here in the evolution of life, who creates both these mother powers of generation, heaven and earth, and beautifies all

regions of the universe with graceful forms.

उपावसृज त्मन्या समञ्जन्देवानां पाथ ऋतुथा हवींषि। वनस्पतिः शमिता देवो अग्निः स्वदन्तु हव्यं मधुना घृतेन॥ १०॥

10. *Upāvasṛja tmanyā samañjandevānāṁ pātha ṛtuthā havīṁṣi. Vanaspatiḥ śamitā devo agniḥ svadantu havyaṁ madhunā ghṛtena.*

O yajamana, sincerely preparing and seasoning the food and fragrances for the divinities according to the seasons offer it into the vedi and pray may Vanaspati, lord of herbs, the spirit of nature at peace, the sun and Agni enjoy the holy offerings and bless the greens with ghrta and honey sweets.

सद्यो जातो व्यमिमीत यज्ञमग्निर्देवानामभवत्पुरोगाः। अस्य होतुः प्रशिष्यृतस्य वाचि स्वाहाकृतं हविरदन्तु देवाः॥ ११॥

11. *Sadyo jāto vya mimīta yajñamagnirdevānā-mabhavatpurogāḥ. Asya hotuḥ praśiṣyṛtasya vāci svāhākṛtaṁ haviradantu devāḥ.*

Agni, refulgent deity of yajna, instantly and always rising, accomplishes the yajna and thereby becomes pioneer of divine powers. Thereby, may the divinities receive and consume the food offered into the fire within the noble yajamana's discipline of the law and language of truth and yajna with the spirit of total surrender.

Kanda 5/Sukta 13 (Cure of Snake Poison)

Takshaka Devata, Garutman Rshi

ददिर्हि मह्यं वरुणो दिवः कविर्वचोभिरुग्रैर्नि रिणामि ते विषम्। खातमखातमुत सक्तमग्रभमिरेव धन्वन्नि जजास ते विषम्॥ १॥

1. *Dadirhi mahyaṁ varuṇo divaḥ kavirvacobhirugrairni riṇāmi te viṣam. Khātamakhātamuta saktamagrabhamireva dhanvanni jajāsa te viṣam.*

Varuna, brilliant physician with his knowledge of sun and water, has given me the knowledge of snake poison cure. With unfailing words of that knowledge I remove your poison. Whether the wound and poison is deep or shallow or superficial, I seize your poison and make it disappear just as water disappears in sand in the desert.

यत्ते अपोदकं विषं तत्त एतास्वग्रभम्। गृह्णामि ते मध्यममुत्तमं रसमुतावमं भियसा नेशदादु ते॥ २॥

2. *Yatte apodakaṁ viṣaṁ tatta etāsvagrabham. Gṛhṇāmi te madhyamamuttamaṁ rasamutāvamaṁ bhiyasā neśadādu te.*

Your poison that is dehydrating and burning the blood in the blood vessels, I seize and draw out. I draw out your poison which may be of medium, high or low intensity and which must disappear by the force of the antidote.

वृषा मे रवो नभसा न तन्यतुरुग्रेण ते वचसा बाध आदु ते। अहं तमस्य नृभिरग्रभं रसं तमसइव ज्योतिरुदेतु सूर्यः॥ ३॥

3. *Vṛṣā me ravo nabhasā na tanyaturugreṇa te vacasā bādha ādu te. Ahaṁ tamasya nṛbhira-grabhaṁ rasaṁ tamasa-iva jyotirudetu sūryaḥ.*

My word is mighty and virile like thunder of the cloud. With that powerful word, I stop and drive out you and your poison. With the help of men I have seized and dispelled the effective spirit of the poison as light removes the darkness and the light of the patient's life would rise like the sun at dawn.

चक्षुषा ते चक्षुर्हन्मि विषेण हन्मि ते विषम्।
अहे म्रियस्व मा जीवीः प्रत्यगभ्येतु त्वा विषम्॥ ४॥

4. *Cakṣuṣā te cakṣurhanmi viṣeṇa hanmi te viṣam. Ahe mriyasva mā jīvīḥ pratyagabhye tu tvā viṣam.*

I destroy your eye power with the eye. By poison I destroy your poison. Die off, O snake, do not remain alive. Let the poison go back to you.

कैरात पृश्न उपतृण्य बभ्र आ मे शृणुतासिता अलीकाः।
मा मे सख्युः स्तामानमपि ष्ठाताश्रावयन्तो नि विषे रमध्वम्॥ ५॥

5. *Kairata pṛśna upatṛṇya babhra ā me śṛṇutāsitā alīkāḥ. Mā me sakhyuḥ stāmānamapi ṣṭhātāśrā-vayanto ni viṣe ramadhvam.*

O deadly forest snake, O spotted one, O grass snake, O brown, O black one, O hooded cobras, do not stay around my friend's house. Hissing and hearing my word of terror, stay out and be all with your poison by yourselves.

असितस्य तैमातस्य बभ्रोरपोदकस्य च। सात्रासाहस्याहं
मन्योरव ज्यामिव धन्वनो वि मुञ्चामि रथाँइव॥ ६॥

6. *Asitasya taimātasya babhrorapodakasya ca. Sātrāsāhasyāhaṁ manyorava jyāmiva dhanvano vi muñcāmi rathāṅ-iva.*

As we loosen the string of a bow or bonds of a chariot, so do I slacken and remove the deadly poison of the black, marshy, brown, off-water and all subduing snake.

आलिंगी च विलिंगी च पिता च माता च।
विद्म वः सर्वतो बन्ध्वरसाः किं करिष्यथ॥ ७॥

7. *Āligī ca viligī ca pitā ca mātā ca. Vidma vaḥ sarvato bandhvarasāḥ kiṁ kariṣyatha.*

We know the stickers and burrowers, non-stickers, males and females, and all their different classes in every way. They are non-poisonous. What harm can they do?

उरुगूलाया दुहिता जाता दास्यसिक्न्या।
प्रतङ्कं दद्रुषीणां सर्वासामरसं विषम्॥ ८॥

8. *Grugūlāyā duhitā jātā dāsyasiknyā. Prataṅkaṁ dadruṣīṇāṁ sarvāsāmarasaṁ viṣam.*

The young female snake born of the deadly black snake is highly dangerous. Let the poison of all such snakes which cause skin eruptions be reversed and rendered totally ineffective.

कर्णा श्वावित्तदब्रवीद्गिरेरवचरन्तिका।
याः काश्चेमाः खनित्रिमास्तासामरसतमं विषम्॥ ९॥

9. *Karṇā śvāvittadabravīdgireravacarantikā. Yāḥ kāścemāḥ khanitrimāstāsāmarasatamaṁ viṣam.*

The porcupine with ears found in the valley said thus: Let the poison of these creatures which live in burrows be the most ineffective.

ताबुवं॒ न ताबुवं॒ न घेत्त्वर्मसि ताबुवम्।
ताबुवेनार॒सं वि॒षम्॥ १०॥

10. *Tābuvaṁ na tābuvaṁ na ghettvamasi tābuvam.*
Tabuvenārasaṁ viṣam.

Tabuva snake is like Tabuva, the antidote of poison. O Tabuva, you are surely not the destroyer. You are the antidote that renders snake-poison ineffective.

तस्तुवं॒ न तस्तुवं॒ न घेत्त्वर्मसि तस्तुवम्।
तस्तुवेनार॒सं वि॒षम्॥ ११॥

11. *Tastuvaṁ na tastuvaṁ na ghettvamasi tastuvam.*
Tastuvenārasaṁ viṣam.

Tastuva snake is like Tastuva, antidote of poison. But, O Tastuva, you are surely not the destroyer. You are the antidote that renders snake poison ineffective.

Note: This hymn should be read with Rgveda 1, 191, where various kinds of snakes and many other poisonous creatures are mentioned along with many herbs and bird antidotes. Here also some antidotes are mentioned specially in mantras 10 and 11. There are many stories, reports and direct experiences of miraculous cures of poison in India. Snake poison is cured with snake poison itself. 'Poison kills poison.'

Kanda 5/Sukta 14 (Krtyapratiharanam)

Vanaspati Devata, Shukra Rshi

This is a hymn of antidote to evil and deeds of violence.

सु॒प॒र्णस्त्वान्व॑विन्दत्सू॒क॒रस्त्वा॑खनन्न॒सा ।
दिप्सौ॑षधे॒ त्वं दिप्स॑न्त॒मव॑ कृत्या॒कृतं जहि॥ १ ॥

1. *Suparṇastvānvavindatsūkarastvākhanannasā.*
Dipsauṣadhe tvaṁ dipsantamava kṛtyākṛtaṁ jahi.

O Oshadhi, antidote to evil and violence, the man of eagle imagination envisioned you and the man of boarlike tenancity dug you out of oblivion. Destroy the evil deed, send back the evil to the evil doer.

अव॑ जहि यातु॒धान॒ानव॑ कृत्या॒कृतं जहि।
अथो॒ यो अ॒स्मान्दिप्स॑ति॒ तमु॒ त्वं ज॑ह्योषधे॥ २ ॥

2. *Ava jahi yātudhānānava kṛtyākṛtaṁ jahi.*
Atho yo asmāndipsati tamu tvaṁ jahyoṣadhe.

Throw out the saboteurs, destroy the evil deeds. Oshadhi, O antidote of violence, whoever wants to injure, terrorize or destroy us, let the evil visit on him.

रिश्य॑स्येव परीशा॒सं प॑रि॒कृत्य॒ परि॑ त्व॒चः।
कृ॒त्यां कृ॑त्या॒कृते॑ देवा नि॒ष्कमि॑व॒ प्रति॑ मुञ्चत॥ ३ ॥

3. *Riśyasyeva parīśāsaṁ parikṛtya pari tvacaḥ.*
Kṛtyāṁ kṛtyākṛte devā niṣkamiva prati muñcata.

O men of wisdom, like the barbed girdle of a violent animal round his body, having turned the evil man's deed into a golden necklace for him in return for his deed, send it back to him as a barbed leash for him.

पुनः कृत्यां कृत्याकृतें हस्तगृह्य परा णय।
समक्षमस्मा आ धेहि यथा कृत्याकृतं हनत्॥ ४॥

4. *Punaḥ kṛtyāṁ kṛtyākṛte hastagṛhya parā ṇaya.*
Samakṣamasmā ā dhehi yathā kṛtyākṛtaṁ hanat.

And also, having caught up the evil deed in hand, send it back in this way: Put it right in front of him so that he face it himself and it may, by itself, destroy him.

कृत्याः सन्तु कृत्याकृतें शपथः शपथीयते।
सुखो रथइव वर्ततां कृत्या कृत्याकृतं पुनः॥ ५॥

5. *Kṛtyāḥ santu kṛtyākṛte śapathaḥ śapathīyate.*
Sukho ratha-iva vartatāṁ kṛtyā kṛtyākṛtaṁ punaḥ.

Let the deeds be for the doers: good for the good, evil for the evil. Likewise, let inprecations be for the imprecators. Like a perfectly designed comfortable chariot, let evil deeds come back to the evil doer.

यदि स्त्री यदि वा पुमान्कृत्यां चकार पाप्मनें।
तामु तस्मै नयामस्यश्वमिवाश्वाभिधान्या॥ ६॥

6. *Yadi strī yadi vā pumānkṛtyāṁ cakāra pāpmane.*
Tāmu tasmai nayāmasyaśvamivāśvābhidhānyā.

If a woman or man does the evil deed for the satisfaction of his evil mind, the same deed we lead unto the doer like a horse by the halter.

यदि वासि देवकृता यदि वा पुरुषैः कृता।
तां त्वा पुनर्णयामसीन्द्रेण सयुजा वयम्॥ ७॥

7. *Yadi vāsi devakṛtā yadi vā puruṣaiḥ kṛtā.*
Tāṁ tvā punarṇayāmasīndreṇa sayujā vayam.

O misfortune, whether you are brought on as an accident of nature or caused by humans, we counter you by the help of Indra, lord omnipotent and our own self-confidence, our inalienable friend and ally.

अग्ने॑ पृतनाषा॒ट् पृत॑नाः सहस्व।
पुन॑: कृ॒त्यां कृ॑त्या॒कृते॑ प्रति॒हर॑णेन हरामसि॥ ८॥

8. *Agne pṛtanāṣāṭ pṛtanāḥ sahasva. Punaḥ kṛtyāṁ kṛtyākṛte pratiharaṇena harāmasi.*

O Agni, refulgent ruler, leader and commander, fighter and victor of battles, face and fight the battles against misfortune. With our powers of defence and offence we counter and turn evil and violence back to the evil doer.

कृत॑व्यधनि॒ विध्य॒ तं यश्च॒कार॒ तमिज्जहि।
न त्वामच॑क्रुषे व॒यं व॒धाय॒ सं शि॑शीमहि॥ ९॥

9. *Kṛtavyadhani vidhya taṁ yaścakāra tamijjahi. Na tvāmacakruṣe vayaṁ vadhāya saṁ śiśīmahi.*

O destroyer of the perpetrator of evil and violence, punish that who commits evil and violence, eliminate him for sure, only him, for we do not arouse you to smite him that does no evil.

पु॒त्रइ॑व पि॒तरं गच्छ स्व॒ज इ॑वा॒भिष्ठि॑तो दश।
ब॒न्धमि॑वावक्रा॒मी ग॑च्छ॒ कृत्ये॑ कृत्या॒कृतं॒ पुन॑:॥ १०॥

10. *Putra-iva pitaraṁ gaccha svaja-ivābhiṣṭhito daśa. Bandhamivāvakrāmī gaccha kṛtye kṛtyā-kṛtaṁ punaḥ.*

O evil and violence, go back to the perpetrator

like a son to the father and, like a bruised viper, grip and bite him. Go like one broke loose of all bonds, go back to the evil doer again.

उदे॒णीव॑ वार॒ण्य॑ ऽभि॒स्कन्दं॑ मृ॒गीव॑।
कृ॒त्या क॒र्तार॑मृच्छतु ॥ ११ ॥

11. *Udeṇīva vāraṇya bhiskandaṁ mṛgīva.*
Kṛtyā kartāramṛcchatu.

Let the evil deed turn upon the perpetrator like a doe at bay, a female elephant or a tigress pouncing upon the hunter.

इष्वा॒ ऋजी॑यः पततु॒ द्यावा॑पृथि॒वी॒ तं प्रति॑।
सा तं मृ॒गमि॑व गृह्णातु कृ॒त्या कृ॑त्या॒कृत॑ं पुनः ॥ १२ ॥

12. *Iṣvā ṛjīyaḥ patatu dyāvāpṛthivī taṁ prati. Sā taṁ mṛgamiva gṛhṇātu kṛtyā kṛtyākṛtaṁ punaḥ.*

O heaven and earth, let the evil deed turn and fall back upon the evil doer fast and straight like an arrow and seize him like a tiger seizing its prey.

अ॒ग्निरि॑वैतु॒ प्रति॒कूल॑मनु॒कूल॑मिवोद॒कम्।
सु॒खो रथ॑इव वर्ततां कृ॒त्या कृ॑त्या॒कृत॑ं 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

एका॑ च मे॒ दश॑ च मेऽपव॒क्तार॑ ओषधे।
ऋ॒तज॑ात॒ ऋता॑वरि॒ मधु॑ मे मधु॒ला क॑रः ॥ 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 च॑ मे विंश॒तिश्च॑ मेऽपव॒क्तार॑ ओषधे।
ऋ॒तज॑ात॒ ऋता॑वरि॒ मधु॑ मे मधु॒ला क॑रः ॥ 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.

ति॒स्रश्च॑ मे त्रिं॒शच्च॑ मेऽपव॒क्तार॑ ओषधे।
ऋ॒तज॑ात॒ ऋता॑वरि॒ मधु॑ मे मधु॒ला क॑रः ॥ ३ ॥

3. *Tisraśca me trimśacca me'pavaktāra oṣadhe.*
Ṛtajāta ṛtāvari madhu me madhulā karaḥ.

O Oshadhi, born of the truth and law of existence, observer of the laws of life, creator of the honey sweets of life, let there be three or thirty, any number of distractors, abusers, revilers or spoilers of health and happiness, three, and even thirty let them be, create for us the honey sweets of life and joy in spite of them.

चतस्रश्च मे चत्वारिंशच्च मेऽपवक्तार ओषधे।
ऋतजात ऋतावरि मधु मे मधुला करः ॥ ४॥

4. *Catasraśca me catvārimśacca me'pavaktāra oṣadhe. Ṛtajāta ṛtāvari madhu me madhulā karaḥ.*

O Oshadhi, born of the truth and law of existence, observer of the laws of life, creator of honey sweets, let there be four or forty, any number of polluters, abusers and revilers of health and happiness, four, and even forty may be, create for us the honey sweets of life and joy in spite of them.

पञ्च च मे पञ्चाशच्च मेऽपवक्तार ओषधे।
ऋतजात ऋतावरि मधु मे मधुला करः॥ ५॥

5. *Pañca ca me pañcāśacca me'pavaktāra oṣadhe.*
Ṛtajāta ṛtāvari madhu me madhulā karaḥ.

Let there be five, and even fifty abusers and revilers of life against me, O Oshadhi, born of the truth and law of existence, observer of the laws of life, creator of honey sweets of life and health, create for us the honey sweets of life.

षट् च॑ मे ष॒ष्टिश्च॑ मेऽपव॒क्तार॑ ओषधे।
ऋ॒तज॑ात॒ ऋता॑वरि॒ मधु॑ मे मधु॒ला क॑रः॥ ६॥

6. *Ṣaṭ ca me ṣaṣṭiśca me'pavaktāra oṣadhe.*
Ṛtajāta ṛtāvari madhu me madhulā karaḥ.

Let there be six, and even sixty abusers and revilers of life against me, O Oshadhi, born of the truth and law of existence, observer of the laws of life, creator of the honey sweets of life and health, create for us the honey sweets of life.

स॒प्त च॑ मे सप्त॒तिश्च॑ मेऽपव॒क्तार॑ ओषधे।
ऋ॒तज॑ात॒ ऋता॑वरि॒ मधु॑ मे मधु॒ला क॑रः॥ ७॥

7. *Sapta ca me saptatiśca me'pavaktāra oṣadhe.*
Ṛtajāta ṛtāvari madhu me madhulā karaḥ.

Let there be seven, and even seventy abusers and revilers of life against me, O Oshadhi, born of the truth and law of existence, observer of the laws of life, creator of the honey sweets of life and health, create for us the honey sweets of life.

अ॒ष्ट च॑ मेऽशी॒तिश्च॑ मेऽपव॒क्तार॑ ओषधे।
ऋ॒तज॑ात॒ ऋता॑वरि॒ मधु॑ मे मधु॒ला क॑रः॥ ८॥

8. *Aṣṭa ca me'śītiśca me'pavaktāra oṣadhe.*
Ṛtajāta ṛtāvari madhu me madhulā karaḥ.

Let there be eight, and even eighty abusers and revilers of life against me, O Oshadhi, born of the truth and law of existence, observer of the laws of life, creator of the honey sweets of life and health, create for us the honey sweets of life.

नवं॑ च मे नव॒तिश्च॑ मेऽपव॒क्तार॑ ओषधे।
ऋ॒तज॑ात॒ ऋता॑वरि॒ मधु॑ मे मधु॒ला क॑रः॥ 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.

दश॑ च मे श॒तं च॑ मेऽपव॒क्तार॑ ओषधे।
ऋ॒तज॑ात॒ ऋता॑वरि॒ मधु॑ मे मधु॒ला क॑रः॥ 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.

श॒तं च॑ मे स॒हस्रं॑ चापव॒क्तार॑ ओषधे।
ऋ॒तज॑ात॒ ऋता॑वरि॒ मधु॑ मे मधु॒ला क॑रः॥ ११॥

11. *Śataṁ ca me sahasraṁ cāpavaktāra oṣadhe.*
Ṛtajāta ṛtāvari madhu me madhulā karaḥ.

Let there be hundred, and even thousand abusers and revilers of life and truth ranged against me, O Oshadhi, born of the truth and law of existence, observer of the laws of life without relent, creator of the beauty and honey sweets of life and health, create for us the honey sweets of life and strength to stand by truth against a thousand odds.

Kanda 5/Sukta 16 (Spiritual Strength and Creativity)

Atma Devata, Vishvamitra Rshi

यद्येकवृषोऽसि सृजारसोऽसि ॥ १ ॥

1. *Yadyekavṛṣo'si sṛjāraso'si.*

If you are your sole strength, the virile spirit, then create something as your contribution to life. Otherwise you are as good as lifeless.

यदि द्विवृषोऽसि सृजारसोऽसि ॥ २ ॥

2. *Yadi dvivṛṣo'si sṛjāraso'si.*

If you are strong with two, yourself and the spirit of divinity, create and contribute, otherwise be lifeless.

यदि त्रिवृषोऽसि सृजारसोऽसि ॥ ३ ॥

3. *Yadi trivṛṣo'si sṛjāraso'si.*

If you are strong with three, command sattva, rajas and tamas modes of Prakrti in thought, energy and materiality, create and contribute something to the world, otherwise be good for nothing.

यदि चतुर्वृषोऽसि सृजारसोऽसि ॥ ४ ॥

4. *Yadi caturvṛṣo'si sṛjāraso'si.*

If you are strong and virile with four, Dharma, Artha, Kama and for Moksha, create and contribute something to life, otherwise miss the joy of living.

यदि पञ्चवृषोऽसि सृजारसोऽसि ॥ ५ ॥

5. *Yadi pañcavṛṣo'si sṛjāraso'si.*

If you are strong with five, five elements, five senses, five pranas, do something, create, otherwise you would be as good as lifeless.

यदि॑ षड्वृ॒षोऽसि॑ सृ॒जार॒सो ऽसि ॥ ६ ॥

6. *Yadi ṣaḍvṛṣo'si sṛjāraso'si.*

If you are strong and virile with six, cotrol over desire, anger, greed, fascination, arrogance and pride, create and contribute something to the world, otherwise your life is a waste.

यदि॑ सप्तवृ॒षोऽसि॑ सृ॒जार॒सो ऽसि ॥ ७ ॥

7. *Yadi saptavṛṣo'si sṛjāraso'si.*

If you are strong and virile with seven, five senses, mind and intelligence, create and contribute something to the world, or stay unfruitful.

यद्यष्टवृ॒षोऽसि॑ सृ॒जार॒सो ऽसि ॥ ८ ॥

8. *Yadyaṣṭavṛṣo'si sṛjāraso'si.*

If you are strong and virile with eight, the eightfold path of the good life, be creative, or life would be dull and fruitless.

यदि॑ नववृ॒षोऽसि॑ सृ॒जार॒सो ऽसि ॥ ९ ॥

9. *Yadi navavṛṣo'si sṛjāraso'si.*

If you are strong and virile with nine, nine forms of wealth gifted by Lakshmi, create and contribute something positive to life, otherwise be void of the real pleasure of life.

यदि॑ दशवृ॒षोऽसि॑ सृ॒जार॒सो ऽसि ॥ १० ॥

10. *Yadi daśavṛṣo'si sṛjāraso'si.*

If you are strong and virile with ten, wealth, morals, forgiveness, courage, concentration, intelligence, assistants, skill, forces, knowledge, create and contribute to life and the environment, otherwise your life would be just barren, nothing more.

यद्येकादशोऽसि सोऽपोदकोऽसि ॥ ११ ॥

11. *Yadyekādaśo'si so'podako'si.*

If you are the eleventh, none of these ten, you would be either wholly and irredeemably dry, unconsecrated by the holy waters of life. And if you are free from all these ten, pure spirit in Kaivalya state, then you are untouched by all pleasure and pain of the waters of life.

Note: The numbers from one to ten are statements of the virtues, assets and values of life. They can be interpreted in different ways: ten principles of Dharma, ten pranas, ten senses of perception and volition and so on. But the emphasis is on creative life. We must create and contribute something to life and leave it richer than we found it when we came. Creativity is the value, selfishness and sterility is no life. Either be in and doing, or out and free.

Kanda 5/Sukta 17 (Brahma-Jaya: Divine Word)

Brahma-Jaya Devata, Mayobhu Rshi

The theme of this hymn is Brahma-Jaya, the Jaya of eternal Brahma, the Creator.

Jaya means that by which one creates, manifests,

and thus finds self-expression and self-fulfilment. Ordinarily it means wife. Husband and wife both find fulfilment of their conjugal life through the birth of progeny. The husband cannot find this fulfilment except through the wife. So the wife is Jaya. In the cosmic context, Brahma being the creator, He creates through Prakrti, Nature. So Prakrti is Jaya (Brhadaranya-kopanishad, 1, 4, 17.

But natural creation is not the all of divine creation. The Vedic voice too is the self-expression of divine omniscient consciousness. Thus Vedic voice too is Jaya. Seven mantras of this hymn (1, 2, 3, 5, 6, 10 and 11) are the same as Rgveda 10, 109, 1-7. In mantra 5, Brahma Jaya is compared to "Juhu', the yajna ladle. Sayana in his commentary on Rgveda interprets Juhu as Brahma-vadini, self-expressive voice of Brahma. Thus Jaya in this hymn is the Divine Voice.

The Voice is Ila in the absolute sense, Sarasvati in the existential sense of the cosmic flow, and Mahi or Bharati in the local context of the global sense.

ते ऽवदन्प्रथमा ब्रह्मकिल्बिषेऽकूपारः सलिलो मातरिश्वा ।
वीडुहरास्तप उग्रं मयोभूरापो देवीः प्रथमजा ऋतस्य ॥ १ ॥

1. *Te'vadanprathamā brahmakilviṣe'kūpāraḥ salilo mātariśvā. Vīḍuharāstapa ugraṁ mayobhūrāpo devīḥ prathamajā ṛtasya.*

In the beginning, to express and reveal the joyous manifestation (Leela) of the creativity of Supreme Brahma, those first borns of the dynamics of divine law, Akupara, boundless light principle or Aditya Rshi, Salila, liquid principle or Angira Rshi, Matarishva,

energy principle or Vayu Rshi, and Viduhara, fiery principle or Agni Rshi, all like yajna fire, burning and creative, illustrious, soothing, flowing, divine souls and spirits, express and reveal the divine voice of the Veda. (The voice they reveal is Ila.)

(The word Kilvisham has been interpreted in two senses: joyous expression as above, and sinful violation. As joyous expression we have the divine Veda through the voice of nature and the voice of the Rshis.

If the word is interpreted in the sense of sinful violation, then on violation of the divine voice by humanity, and on violence against nature's beauty and creativity by human pride and ambition for power and luxury, the forces of nature and divine souls in humanity would raise their voice of protest.

The result of the joyous voice is happiness, and the result of the voice of protest is bound to be suffering. At the level of comparative literature, especially for Christian readers, we may refer to the Bibical story of creation: When humanity in Paradise violated the divine commandment then:

"Earth felt the wound, and Nature from her seat,

Sighing through all her works gave signs of woe,

That all was lost." (Milton, Paradise Lost 9, 780-784.) Remember:

Both Nature and the Divine Voice are Brahma Jaya. Violence against Nature and the Divine Voice is violence against the creator.)

सोमो॒ राजा॑ प्रथ॒मो ब्र॑ह्मजा॒यां पु॒नः प्रा॑यच्छ॒दह्रु॑णीयमानः।
अ॒न्व॒र्ति॒ता व॑रु॒णो मि॒त्र आ॑सीद॒ग्निर्होता॑ हस्त॒गृह्या नि॑नाय ॥ २ ॥

2. *Somo rājā prathamo brahmajāyāṁ punaḥ prāyacchadahṛṇīyamānaḥ. Anvartitā varuṇo mitra āsīdagnirhotā hastagṛhyā ninā̄ya.*

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.

हस्तेनै॒व ग्रा॒ह्य ऽआधि॑रस्या ब्रह्मजा॒येति॒ चेदवो॑चत्।
न दू॒ताय॑ प्र॒हेया॑ तस्थ ए॒षा तथा॑ रा॒ष्ट्रं गु॑पि॒तं क्ष॒त्रिय॑स्य ॥ ३ ॥

3. *Hastenaiva grāhya'ādhirasyā brahmajāyeti cedavocat. Na dūtāya praheyā tastha eṣā tathā rāṣṭraṁ gupitaṁ kṣatriyasya.*

The received form of this divine Vak is to be practically received by hard discipline, as the ladle is to be held carefully by hand. "This is the child of heaven", this having been said, "this is not to be communicated to the wastour, violator or a mere agent," this is an important injunction. It does not wait for any one, nor does it stand still, it moves on. Its meaning is hidden like the state of a ruler's dominion. The social order of the Kshatriya who holds it sacred stays protected and unviolable.

यामा॒हुस्तार॑कै॒षा वि॑के॒शीति॑ दुच्छु॒नां ग्राम॑मव॒पद्य॑मानाम्।
सा ब्र॑ह्मजा॒या वि दु॑नोति रा॒ष्ट्रं यत्र॒ प्रापा॑दि श॒श उ॑ल्कु॒षीमा॑न् ॥ ४ ॥

4. *Yāmāhustārakaiṣā vikeśīti ducchunāṁ grāma-mavapadyamānām. Sā brahmajāyā vi dunoti rāṣṭraṁ yatra prāpādi śaśa ulkuṣīmān.*

If Brahma Jaya, Voice Divine, which they say is the saviour of life and free from all bounds, is described as harbinger of calamities befalling human habitations, then it destroys that social order and there meteors of fire and misfortune fall like stars void of light.

ब्रह्मचारी चरति वेविषद्विषः स देवानां भवत्येकमङ्गम्। तेन जायामन्वविन्दद् बृहस्पतिः सोमेन नीतां 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 दुर्धां दधाति परमे व्योमन् ॥ ६ ॥

6. *Devā vā etasyāmavadanta pūrve saptaṛṣayastapasā ye niṣeduḥ. Bhīmā jāyā brāhmaṇasyopanītā durdhāṁ dadhāti parame vyoman.*

The divinities of eternal time and seven ancient sages who sit down for tapas and cosmic yajna speak of this Voice of Divinity and communicate it. Mighty, even dreadful, is this voice of Brahma, now residing at heart with the Brahmana, the sagely scholar, and if it is abducted and exploited by clever people, it destroys even the best system of human governance. This mighty voice, Brahma holds in the highest heaven and the sage serves in his highest spirit and intelligence.

ये गर्भा अवपद्यन्ते जगद्यच्चापलुप्यते। वीरा ये तृह्यन्ते मिथो ब्रह्मजाया हिनस्ति तान्॥ ७॥

7. *Ye garbhā avapadyante jagadyaccāpalupyate.*
Vīrā ye tṛhyante mitho brahmajāyā hinasti tān.

Where those fall from duty who hold the Word and nature in trust, where the reality of life is concealed in camouflage and sanctity is desecrated, where the brave engage in deadly fight over trivialities, there the Brahma Jaya, the Word of Divinity and Spirit of Nature destroys the guilty and eliminates all negation.

उत यत्पतयो दश स्त्रियाः पूर्वे अब्राह्मणाः।
ब्रह्मा चेद्धस्तमग्रहीत्स एव पतिरेकधा ॥ ८॥

8. *Uta yatpatayo daśa striyāḥ pūrve abrāhmaṇāḥ.*
Brahmā ceddhastamagrahītsa eva patirekadhā.

Where ten self-proclaimed guardians of Brahma Jaya, all impostors at heart, claim dominion over the divine trust of nature and humanity against one real enlightened sage dedicated to Brahma and the wisdom of eternity, the one deserves to hold the trust in hand with sole authority.

ब्राह्मण एव पतिर्न राजन्यो३ न वैश्यः।
तत्सूर्यः प्रब्रुवन्नेति पञ्चभ्यो मानवेभ्यः॥ ९॥

9. *Brāhmaṇa eva patirna rājanyo' na vaiśyaḥ. Tatsūryaḥ prabruvanneti pañcabhyo mānavebhyaḥ.*

Only the Brahmana, enlightened sage wholly dedicated to Brahma, the Vedic Word, Nature and humanity, and the eternal values without compromise for any reason whatsoever, is the guardian of Brahma Jaya, neither the Kshatriya nor the Vaishya (because the Kshatriya and the Vaishya, occupied, if not preoccupied, with political and economic pressures and problems, are likely to compromise in the interest of survival). Thus says the Sun to and for all the five people as it moves on revealing every thing in its reality. So says Brahma itself which is the all immanent light of life.

पुनर्वै देवा अददुः पुनर्मनुष्या अददुः।
राजानः सत्यं गृह्णाना ब्रह्मजायां पुनर्ददुः॥ १०॥

10. *Punarvai devā adaduḥ punarmanuṣyā adaduḥ. Rājānaḥ satyaṁ gṛhṇānā brahmajāyāṁ punardaduḥ.*

Noble teachers and scholars continuously go on teaching and advancing the Vedic voice, and noble people conduct the yajnic programmes of education. Rulers and brilliant men of knowledge and generous disposition serving the divine truth with dedication carry on the propagation of the holy Word and its extension in practice and application.

पुनर्दाय ब्रह्मजायां कृत्वा देवैर्निकिल्बिषम्।
ऊर्जं पृथिव्या भक्त्वोरुगायमुपासते ॥ ११ ॥

11. *Punardāya brahmajāyāṁ kṛtvā devairnikilbiṣam. Ūrjaṁ pṛthivyā bhaktvorugāyamupāsate.*

Thus do sages, scholars and noble people, serving and spreading the light of divine knowledge, and the Vedic Word, sanctified and energised for life's purity, excellence and joy by Devas, serve Brahma, Lord Supreme, in order that they may enjoy and extend the wealth and creativity of mother earth and the environment.

नास्य जाया शतवाही कल्याणी तल्पमा शये।
यस्मिन् राष्ट्रे निरुध्यते ब्रह्मजायाचित्त्या ॥ १२ ॥

12. *Nāsya jāyā śatavāhī kalyāṇī talpamā śaye. Yasmin rāṣṭre nirudhyate brahmajāyācittyā.*

In the Rashtra, order of governance, where by error or ignorance Brahma Jaya, the Word of divinity and the voice of the Brahma, is suppressed, the women and the mother spirit of the nation's creativity shall find no peace and prestige either in the day or at night although they are auspicious harbingers of a hundred gifts and advantages for the nation.

न विकर्णः पृथुशिरास्तस्मिन्वेश्मनि जायते।
यस्मिन्राष्ट्रे निरुध्यते ब्रह्मजायाचित्त्या ॥ १३ ॥

13. *Na vikarṇaḥ pṛthuśirāstasminveśmani jāyate. Yasminrāṣṭre nirudhyate brahmajāyācittyā.*

Neither the man of versatile learning and objective understanding nor the man of high intelligence

and broad mind arises in the homes of that Rashtra where either by error or by ignorance the vision and Word of divine values and voice of the Brahmana is suppressed.

नास्य क्षत्ता निष्कग्रीवः सूनानामेत्यग्रतः।
यस्मिन्राष्ट्रे निरुध्यते ब्रह्मजायाचित्त्या ॥ १४ ॥

14. *Nāsya kṣattā niṣkagrīvaḥ sūnānāmetyagrataḥ.*
Yasminrāṣṭre nirudhyate brahmajāyācittyā.

Nor does the citizen, guardian, creative artist or even the border watch of the nation go forward with pride of the nation's power and prosperity if in the nation the vision and Word of divinity and the Brahmana's voice is suppressed for reasons of error and ignorance.

नास्य श्वेतः कृष्णकर्णो धुरि युक्तो महीयते।
यस्मिन्राष्ट्रे निरुध्यते ब्रह्मजायाचित्त्या ॥ १५ ॥

15. *Nāsya śvetaḥ kṛṣṇakarṇo dhuri yukto mahīyate.*
Yasminrāṣṭre nirudhyate brahmajāyācittyā.

Nor does the brilliant beam of the nation's chariot with shade of rich green all round the helm and steer of the Rashtra meet with any recognition of its grandeur, if in that nation the Word of divinity and voice of the Brahmana is suppressed by error and ignorance.

नास्य क्षेत्रे पुष्करिणी नाण्डीकं जायते बिसम्।
यस्मिन्राष्ट्रे निरुध्यते ब्रह्मजायाचित्त्या ॥ १६ ॥

16. *Nāsya kṣetre puṣkariṇī nāṇḍīkaṁ jāyate visam.*
Yasminrāṣṭre nirudhyate brahmajāyācittyā.

No greenery waves in the field, no lotus blooms in the lake, the fruit forsakes the tree, and the shoot

withers on the branch in the Rashtra in which the Word of Divinity and the Brahmana's voice is suppressed on account of error, ignorance, arrogance and pride.

नास्मै पृश्निं वि दुहन्ति ये ऽस्या दोहमुपासते।
यस्मिन्राष्ट्रे निरुध्यते ब्रह्मजायाचित्त्या ॥ १७ ॥

17. *Nāsmai pṛśniṁ vi duhanti ye'syā dohamupāsate.*
Yasminrāṣṭre nirudhyate brahmajāyācittyā.

Those who love, live by and pray for the gifts of mother earth and nature fail to receive the bounties of the earth and the sky for the ruler and the Rashtra in which mindlessly the divine Word and the Brahmana's voice is suppressed.

नास्य धेनुः कल्याणी नानड्वान्त्सहते धुरम्।
विजानिर्यत्र ब्राह्मणो रात्रिं वसति पापया ॥ १८ ॥

18. *Nāsya dhenuḥ kalyāṇī nānaḍvāntsahate dhuram.*
Vijāniryatra brāhmaṇo rātriṁ vasati pāpayā.

The auspicious and abundant mother cow goes dry of milk, the mighty bull refuses to bear the yoke of the master in the Rashtra where the Brahmana is denied access to divine knowledge and passes the night in discomfort for fear of political offence.

Kanda 5/Sukta 18 (Brahma Gavi)

Brahma Gavi Devata, Mayobhu Rshi

नैतां ते देवा अददुस्तुभ्यं नृपते अत्तवे।
मा ब्राह्मणस्य राजन्य गां जिघत्सो अनाद्याम् ॥ १ ॥

1. *Naitāṁ te devā adadustubhyaṁ nṛpate attave.*
Mā brāhmaṇasya rājanya gāṁ jighatso anādyām.

O ruler of the people, the divinities of nature and nobilities of humanity did not give this earth, this Vedic speech, this holy cow to you to eat, i.e., for exploitation, misappropriation and personal consumption. Do not try to eat up the Brahmana's cow, it is inviolable, it is not something edible. It is not to be killed.

(Brahmana in this hymn does not mean a caste, it means Brahma, the Supreme Being and any person wholly dedicated to Brahma. 'Gau' means the cow and all divine gifts of Brahma: nature, sun rays, moon, land, earth and the environment, the people, knowledge, culture, language, sense organs and, of course, the cow and all other useful animals. All these belong to Brahma, all these belong to humanity as trust, and humanity is to be taken as noble on its own as humanity. These do not belong to any particular person even if the person is a ruler. They belong to all and to every person as a trust. In this sense they belong to the ruler also but as a trustee of the people, not as a person, not as property. Hence the original term 'Brahmana's Gau' is used in the translation in this wide sense. Every person's share of God's gifts is sacred, inviolable, un-encroachable.)

अ॒क्षद्रु॑ग्धो राज॒न्य॑ः पा॒प आ॑त्मपराजि॒तः ।
स ब्रा॑ह्म॒णस्य॒ गाम॑द्याद॒द्य जी॑वानि॒ मा श्वः ॥ २ ॥

2. *Akṣadrugdho rājanyaḥ pāpa ātmaparājitaḥ.*
Sa brāhmaṇasya gāmadyādadya jīvāni mā śvaḥ.

If the ruler of the people is sinful, spiritually broken by sensual indulgence, creates hate and division among people for personal gain and gambles with their interests, and if he violates the Brahmana's Cow, then

he may last for today but not tomorrow. Tomorrow he must go.

आविष्टिताघविषा पृदाकूरिव चर्मणा।
सा ब्राह्मणस्य राजन्य तृष्टैषा गौरनाद्या॥ ३॥

3. *Āviṣṭitāghaviṣā pṛdākūriva carmaṇā.*
Sā brāhmaṇasya rājanya tṛṣṭaiṣā gauranādyā.

O Ruler, this Brahmana's Cow for the selfish is like a deadly poisonous snake wrapped in cow's form, poised against the sinful, thirsty, ready to strike. Don't touch it, it is inviolable, never never to be hurt, killed and eaten. (It is not food, it is the giver of food.)

निर्वै क्षत्रं नयति हन्ति वर्चोऽग्निरिवारब्धो वि दुनोति सर्वम्।
यो ब्राह्मणं मन्यते अन्नमेव स विषस्य पिबति तैमातस्य॥ ४॥

4. *Nirvai kṣatraṁ nayati hanti varco'gnirivā-rabdho vi dunoti sarvam. Yo brāhmaṇaṁ manyate annameva sa viṣasya pibati taimātasya.*

The ruler who takes the Brahmana only for a morsel of food is like a drunkard taking a draught of cobra poison for drink which ruins the dominion, darkens his splendour and, like lighted fire rising to a blaze, shakes everything and reduces him to naught.

य एनं हन्ति मृदुं मन्यमानो देवपीयुर्धनकामो न चित्तात्।
सं तस्येन्द्रो हृदयेऽग्निमिन्ध उभे एनं द्विष्टो नभसी चरन्तम्॥ ५॥

5. *Ya enaṁ hanti mṛduṁ manyamāno devapīyu-rdhanakāmo na cittāt. Saṁ tasyendro hṛdaye'gni-mindha ubhe enaṁ dviṣṭo nabhasī carantam.*

He that violates the Brahmana, suppresses his freedom of speech and kills his Brahma Cow, believing

that he is soft and brittle as a piece of clay, is a reviler of divinities, lost in greed for material wealth, having lost his sense and mind. Omnipotent Indra sets his heart and soul on fire as he moves around hated of both heaven and earth.

न ब्राह्मणो हिंसितव्यो ऽग्निः प्रियतनोरिव।
सोमो ह्यस्य दायाद इन्द्रो अस्याभिशस्तिपाः ॥ ६ ॥

6. *Na brāhmaṣo himsitavy'ogniḥ priyatanoriva.*
Somo hyasya dāyāda indro asyābhiśastipāḥ.

Brahmana, the man of Brahma, is inviolable like the vitality of one's own body. Like the vital heat of one's own body he is the vital fire of the body politic. Soma, lord of universal peace and joy, is his kinsman and Indra, lord omnipotent, is his protector against calumny and violence.

शतापाष्ठां नि गिरति तां न शक्नोति निःखिदन्।
अन्नं यो ब्रह्मणां मल्वः स्वाद्वदीत्यीति मन्यते ॥ ७ ॥

7. *Śatāpāṣṭhāṁ ni girati tāṁ na śaknoti niḥkhidan.*
Annaṁ yo brahmaṇāṁ malvaḥ svādvadmīti manyate.

The food of the man of dirty mind, who violates the peace and freedom of the Brahmanas and eats up their share of life and sustenance feeling that it tastes really sweet, is bitter, he takes up a morsel of hundred barbs which he can neither swallow nor throw out.

जिह्वा ज्या भवति कुल्मलं वाङ् नाडीका दन्तास्तपसाभिदिग्धाः। तेभिर्ब्रह्मा विध्यति देवपीयून्हृद्बलैर्धनुर्भिर्देवजूतैः ॥ ८ ॥

8. *Jihvā jyā bhavati kulmalaṁ vāṅ nāḍīkā dantāstapasābhidigdhāḥ. Tebhirbrahmā vidhyati devapīyūn hṛdbalair dhanurbhir devajūtaiḥ.*

The Brahmana's tongue becomes the bow string, his speech, the arrow head, his throat and teeth, the shaft and tips of the arrow tempered with fire. With these forces of the mind for bow and arrow initiated and accelerated by the divinities, Brahma takes up the bow and shoots the revilers of divinity.

तीक्ष्णेषवो ब्राह्मणा हेतिमन्तो यामस्यन्ति शरव्यां न सा मृषा। अनुहाय तपसा मन्युना चोत दूरादव भिन्दन्त्येनम्॥ ९॥

9. *Tīkṣṇeṣavo brāhmaṇā hetimanto yāmasyanti śaravyāṁ' na sā mṛṣā. Anuhāya tapasā manyunā cota dūrādava bhindantyenam.*

Wielding bows and arrows of sharp and tempered mind, poised to strike, when the Brahmanas shoot out a volley of words and ideas, the attack is not ineffectual. With the force of austere discipline and righteous passion, they pursue, strike and fell this target, the reviler of divinity and divine values, even from a far off distance.

ये सहस्त्रमराजन्नासन्दशशता उत।
ते ब्राह्मणस्य गां जग्ध्वा वैतहव्याः पराभवन्॥ १०॥

10. *Ye Sahasramarājannāsandaśaśatā uta. Te brāhmaṇasya gāṁ jagdhvā vaitahavyāḥ parābhavan.*

The revilers of divinity who may shine and blaze and rule a thousand ways of strength and prosperity, who may be in tens, hundreds or even thousands well

provided with yajnic materials, yet having violated and eaten up the Brahmana's Cow, they become self-deprived and fall exhausted and defeated.

गौरे॒व तान्ह॒न्यमा॑ना वैतह॒व्याँ अवा॑तिरत्।
ये केस॑रप्राबन्धायाश्च॒र॒माजा॒मपे॑चिरन्॥ ११॥

11. *Gaureva tānhanyamānā vaitahavyāň avātirat.*
Ye kesaraprābandhāyāścaramājāmapeciran.

The Brahmana's Cow, when it is hurt, violated, suppressed and devoured, destroys those exploiters of yajnic materials who violate even the eternal vision and voice of the highest spirit and awareness present in the soul—which otherwise leads to the ultimate freedom of Moksha.

एक॑शत॒ं ता ज॒नता॒ या भूमि॒र्व्य॑धूनुत।
प्र॒जां हिं॑सि॒त्वा ब्राह्म॑णीमसंभ॒व्यं परा॑भवन्॥ १२॥

12. *Ekaśataṁ tā janatā yā bhūmirvya dhūnuta.*
Prajāṁ hiṁsitvā brāhmaṇīmasaṁbhavyaṁ parābhavan.

Full hundred and one were those whom the earth had shaken with all their power and potential. For, having suppressed the people and thus having violated the sanctity of Brahma's Cow, they too fell defeated beyond all possible hope of recovery.

दे॒व॒पी॒युश्च॑रति॒ मर्त्ये॑षु॒ गरगी॒र्णो भ॑व॒त्यस्थि॑भूयान्। यो ब्रा॑ह्म॒णं दे॒वब॑न्धुं हि॒नस्ति॒ न स पि॑तृ॒याण॒मप्ये॑ति लो॒कम्॥ १३॥

13. *Devapīyuścarati martyeṣu garagīrṇo bhavatyasthibhūyān. Yo brāhmaṇaṁ devabandhuṁ hinasti na sa pitṛyāṇamapyeti lokam.*

The reviler of divinity moves among the mortals but only as a bagful of poison and a structure of blood and bone. Any one who hurts, suppresses, violates and thus kills a Brahmana, brother of divinities, fails to reach even the fringe of average house holder's peace and joy by the paths of his forefathers.

अग्निर्वै नः पदवायः सोमो दायाद उच्यते।
हन्ताभिशस्तेन्द्रस्तथा तद्वेधसो विदुः॥ १४॥

14. *Agnirvai naḥ padavāyaḥ somo dāyāda ucyate.*
Hantābhiśastendrastathā tadvedhaso viduḥ.

Agni, the light and fire of life, is our guide and pioneer, Soma, moon-like spirit of beauty, peace and joy is our kinsman, brother and gracious giver, and Indra, lord of omnipotence, is the destroyer of the reviler, maligner and scandaliser. This, the wise say and tell us.

इषुरिव दिग्धा नृपते पृदाकूरिव गोपते।
सा ब्राह्मणस्येषुर्घोरा तया विध्यति पीयतः॥ १५॥

15. *Iṣuriva digdhā nṛpate pṛdākūriva gopate.*
Sā brāhmaṇasyeṣurghorā tayā vidhyati pīyataḥ.

O ruler of the people, O protector of the nation's Cow, like an arrow tempered in fire with poison, deadly like the strike of the cobra is the voice and piety of the Brahmana, if violated, and that is the fatal strike of his blow. With that arrow the Brahmana fixes and fells the violators of life's sanctity, suppressors of freedom and piety, and challengers of the servants of Divinity.

(Brahmana's 'Cow', thus, is not a mere animal. It is the spirit and culture of humanity, it is the soul and sanctity of Nature, and it is the will and command of

Divinity. To serve it means the invitation to life, to challenge it means the call for death.)

Kanda 5/Sukta 19 (Brahma Gavi)

Brahma Gavi Devata, Mayobhu Rshi

अतिमात्रमवर्धन्त नोदिव दिवमस्पृशन्।
भृगुं हिंसित्वा सृञ्जया वैतहव्याः पराभवन्॥ १ ॥

1. *Atimātramavardhanta nodiva divamaspṛśan. Bhṛguṁ hiṁsitvā sṛñjayā vaitahavyāḥ parābhavan.*

Having conquered all adversaries, the Asuras, natural men, rise too high, so high they almost touch the skies. Yet even being the sole victors, they hurt, violate and desecrate Bhrgu, brilliant Brahmana dedicated to Divinity, and themselves consume the food and fragrances meant for yajna. Thankless, guilty of hubris, they fall self-defeated.

ये बृहत्सामानमाङ्गिरसमार्पयन्ब्राह्मणं जनाः।
पेत्वस्तेषामुभयादमविस्तोकान्यावयत् ॥ २ ॥

2. *Ye bṛhatsāmānam āṅgirasam ārpayan brāhmaṇaṁ janāḥ. Petvasteṣām ubhayādam avistokānyāvayat.*

Those people who reject, violate and desecrate the Angiras, servant of Divinity dear as breath of life and brilliant as blazing embers, dedicated to Brhat Samans, songs of the Lord, lose all: the Lord all protector, destroyer of evil stalls their growth and holds their future possibilities in the jaws of retribution.

ये ब्राह्मणं प्रत्यष्ठीवन्ये वास्मिन्छुल्कमीषिरे।
अस्रस्ते मध्ये कुल्यायाः केशान्खादन्त आसते ॥ ३ ॥

3. *Ye brāhmaṇaṁ pratyaṣṭhīvanye vāsminchulka-mīṣire. Asnaste madhye kulyāyāḥ keśānkhādanta āsate.*

Those who hate and desecrate the Brahmana and oppress him with exorbitant taxes or deprive him of his righful share tear their hair in pain of guilt in the midst of a stream of blood.

ब्रह्मगवी पच्यमाना यावत्साभि विजङ्गहे।
तेजो राष्ट्रस्य निर्हन्ति न वीरो जायते वृषा ॥ ४ ॥

4. *Brahmagavī pacyamānā yāvatsābhi vijaṅgahe. Tejo rāṣṭrasya nirhanti na vīro jāyate vṛṣā.*

When the Brahmana's Cow, sacred freedom of thought, speech and action, violated, suppressed and bruised, flutters around but in pain of death, it destroys the lustre and grandeur of the Rashtra, grand social order, and no generous, virile heroes arise there any more.

क्रूरमस्या आशसनं तृष्टं पिशितमस्यते ।
क्षीरं यदस्याः पीयते तद्वै पितृषु किल्बिषम् ॥ ५ ॥

5. *Krūramasyā āśasanaṁ tṛṣṭaṁ piśitamasyate. Kṣīraṁ yadasyāḥ pīyate tadvai pitṛṇu kilbiṣam.*

Mutilation of the Brahmana's cow, his freedom and fearlessness, is an act of dire cruelty, rough handling of his voice is frightful, and if you scoff at his opinions, like making fun of his Cow's milk, by implication, even that is a sin among the veterans of the Rashtra.

उ॒ग्रो राजा॒ मन्य॑मानो ब्राह्म॒णं यो जिघ॑त्सति।
परा॒ तत्सि॑च्यते रा॒ष्ट्रं ब्रा॑ह्म॒णो यत्र॑ जी॒यते॑॥ ६॥

6. *Ugro rājā manyamāno brāhmaṇaṁ yo jighatsati.*
Parā tatsicyate rāṣṭraṁ brāhmaṇo yatra jīyate.

A mighty ruler, arrogant and proud of himself who violates and tries to suppress the Brahmana asks for ruin. Drained of its vitality and power is that Rashtra where the Brahmana is suppressed and over-ruled.

अ॒ष्टाप॑दी चतुर॒क्षी चतु॑ःश्रोत्रा॒ चतु॑र्हनुः ।
द्व्या॑स्या॒ द्विजि॑ह्वा भू॒त्वा सा रा॒ष्ट्रमव॑ धूनुते ब्रह्म॒ज्यस्य॑॥ ७॥

7. *Aṣṭāpadī caturakṣī catuḥ śrotrā caturhanuḥ. Dvyā syā dvijihvā bhūtvā sā rāṣṭramava dhūnute brahmajyasya.*

The Brahmana's Cow is powerful and versatile: It has eight legs, no one can dislodge it. It has four eyes, nothing can escape its notice. It has four ears, none can whisper sedition. It has four jaws, it can crush injustice with double strength. It has two mouths and two tongues, it can consume both pleasure and pain and speak of both human and divine matters. Being so versatile it can shake up any social order that seeks to suppress it. It can thus also raise any social order that honours it.

(This mantra specially shows that the Cow is not the cow that gives milk for life, it is that holy vision, knowledge, ethics and policy of state governance which provides for a healthy, prosperous and enlightened living order which is the ideal of an organised society.)

तद्वै रा॒ष्ट्रमा स्र॑वति॒ नावं॒ भि॒न्नामि॑वोद॒कम्।
ब्र॒ह्माणं॒ यत्र॒ हिंस॑न्ति॒ तद्रा॒ष्ट्रं ह॑न्ति दु॒च्छुना॑॥ ८॥

8. *Tadvai rāṣṭramā sravati nāvaṁ bhinnāmivodakam. Brahmāṇaṁ yatra hiṁsanti tadrāṣṭraṁ hanti ducchunā.*

As flood water rushes into a leaking boat and the boat sinks, so do evils and calamities creep in and destroy the Rashtra where arrogant, ruling powers violate the Brahmana and reject his vision and wisdom.

तं वृक्षा अप सेधन्ति च्छायां नो मोपगा इति।
यो ब्राह्मणस्य सद्धनमभि नारद मन्यते ॥ ९ ॥

9. *Taṁ vṛkṣā apa sedhanti cchāyāṁ no mopagā iti. Yo brāhmaṇasya saddhanamabhi nārada manyate.*

Even trees repel him from their shade saying, "Do not come into the shade". O Narada, enlightened giver of shelter and knowledge to men, whoever appropriates the holy wealth of the Brahmana taking it as his own, is so contemptible.

विषमेतद्देवकृतं राजा वरुणोऽब्रवीत् ।
न ब्राह्मणस्य गां जग्ध्वा राष्ट्रे जागार कश्चन ॥ १० ॥

10. *Viṣametaddevakṛtaṁ rājā varuṇo'bravīt. Na brāhmaṇasya gāṁ jagdhvā rāṣṭre jāgāra kaścana.*

The omnipotent ruler of the world, Varuna, all protector, has said and ordained thus: O man, this Brahmana's Cow is virtual poison created by divinities for the unholy. Having eaten of this Brahmana's Cow, no one can live and keep awake in the Rashtra.

नवैव ता नवतयो या भूमिर्व्यधूनुत।
प्रजां हिंसित्वा ब्राह्मणीमसंभव्यं पराभवन् ॥ ११ ॥

11. *Navaiva tā navatayo yā bhūmirvya dhūnuta. Prajāṁ hiṁsitvā brāhmaṇīmasaṁbhavyaṁ parābhavan.*

Let them be nine and ninety so powerful that they can shake the globe. Yet, having violated the wishes and interests of the holy Brahmanic people, they would face defeat and fall beyond all possible recovery.

यां मृतायानुबध्नन्ति कूद्यं पदयोपनीम्।
तद्वै ब्रह्मज्य ते देवा उपस्तरणमब्रुवन्॥ १२॥

12. *Yāṁ mṛtāyānubadhnanti kūdyaṁ padayopanīm. Tadvai brahmajya te devā upastaraṇamabruvan.*

That bunch of thorns which people bind after the dead to efface the footsteps, O violator and desecrator of Brahmana, that be your bed: so say the wise and the divines.

अश्रूणि कृपमाणस्य यानि जीतस्य वावृतुः।
तं वै ब्रह्मज्य ते देवा अपां भागमधारयन्॥ १३॥

13. *Aśrūṇi kṛpamāṇasya yāni jītasya vāvṛtuḥ. Taṁ vai brahmajya te devā apāṁ bhāgama-dhārayan.*

O violator and oppressor of Brahmana, those tears of the poor, helpless, broken man that flow incessantly, that flow, the Devas have ordained as your share of the drink in life.

येन मृतं स्नपयन्ति श्मश्रूणि येनोन्दते।
तं वै ब्रह्मज्य ते देवा अपां भागमधारयन्॥ १४॥

14. *Yena mṛtaṁ snapayanti śmaśrūṇi yenondate. Taṁ vai brahmajya te devā apāṁ bhāgamadhārayan.*

O violator and oppressor of Brahmana, that water with which they give the funeral bath to the dead, with which they soak and soften the beard and moustache, that water, the Devas have ordained as your share of water in life.

न वर्षं मैत्रावरुणं ब्रह्मज्यमभि वर्षति।
नास्मै समितिः कल्पते न मित्रं नयते वशम्॥ १५॥

15. *Na varṣaṁ maitrāvaruṇaṁ brahmajyamabhi varṣati. Nāsmai samitiḥ kalpate na mitraṁ nayate vaśam.*

The rain that Mitra and Varuna, divine sun and air, shower on all, they do not shower on the oppressor of the Brahmana. The Council of the Nation accepts him not, nor does it bring him to success. And he has no love for a friend, nor friend for him.

Kanda 5/Sukta 20 (Clarion call for War and Victory)

Vanaspati, Dundubhi Devata, Brahma Rshi

उच्चैर्घोषो दुन्दुभिः सत्वनायन्वानस्पत्यः संभृत उस्रियाभिः। वाचं क्षुणुवानो दमयन्त्सपत्नान्त्सिंहइव जेष्यन्नभि तंस्तनीहि॥ १॥

1. *Uccairghoṣo dundubhiḥ satvanāyanvānaspat-yaḥ saṁbhṛta usriyābhiḥ. Vācaṁ kṣuṇuvāno damayantsapatanāntsiṁha-iva jeṣyannabhi taṁstanīhi.*

The booming war drum made with wood and headed with skin roars like a warrior. O heroic warrior, proclaiming dire conflict of battle, challenging

adversaries, waxing victorious as a lion, keep on thundering on way to victory with hope and ambition.

सिंहइवास्तानीद् द्रुवयो विबद्धोऽभिक्रन्दन्नृषभो वासिता-मिव। वृषा त्वं वध्रयस्ते सपत्ना ऐन्द्रस्ते शुष्मो अभि-मातिषाहः ॥ २ ॥

2. *Siṁha-ivāstānīd druvayo vibaddho'bhikranda-nnṛṣabho vāsitāmiva. Vṛṣā tvaṁ vadhrayaste sapatnā aindraste śuṣmo abhimātiṣāhaḥ.*

The war drum stretched and tightened on the wooden frame roars like a lion, advances like a bellowing bull upon the cow. O heroic warrior, down and broken are your adversaries, and your strength is shattering awful for the enemies like the terror of Indra upon the cloud.

वृषेव यूथे सहसा विदानो गव्यन्नभि रुव सन्धनाजित्। शुचा विध्य हृदयं परेषां हित्वा ग्रामान्प्रच्युता यन्तु शत्रवः ॥ ३ ॥

3. *Vṛṣeva yūthe sahasā vidāno gavyannabhi ruva sandhanājit. Śucā vidhya hṛdayaṁ pareṣāṁ hitvā grāmānpracyutā yantu śatravaḥ.*

O warrior, like a lustrous hero, pouncing upon the enemy hoard in full knowledge, well known ambitious for land and victory, roar as terror and advance for the conquest. Strike the heart of enemies with fear and dismay and let them flee having left their field and positions, tumbling in panic.

संजयन्पृतना ऊर्ध्वमायुर्गृह्या गृह्णानो बहुधा वि चक्ष्व। दैवीं वाचं दुन्दुभ आ गुरस्व वेधाः शत्रूणामुपं भरस्व वेदः ॥ ४ ॥

4. *Saṁjayanpṛtanā ūrdhvamāyurgṛhyā gṛhṇāno bahudhā vi cakṣva. Daivīṁ vācaṁ dundubha ā gurasva vedhāḥ śatrūṇāmupa bharasva vedaḥ.*

O warrior, loud and roaring, winning your battles, collecting your prizes, go on, watch all round. Let the war drum proclaim the divine victory loud and bold, go forward and disarm the enemies of all their power and force.

दुन्दुभेर्वाचं प्रयतां वदन्तीमाशृण्वती नाथिता घोषबुद्धा।
नारी पुत्रं धावतु हस्तगृह्यामित्री भीता समरे वधानाम्॥ ५॥

5. *Dundubhervācaṁ prayatāṁ vadantīmāśṛṇvatī nāthitā ghoṣabuddhā. Nārī putraṁ dhāvatu hastagṛhyāmitrī bhītā samare vadhānām.*

Let the poor defenceless woman awakened and fear stricken by the loud roar of the war drum rumbling around and high take up the child of the fallen enemy in hand and run for safety and shetter.

पूर्वो दुन्दुभे प्र वदासि वाचं भूम्याः पृष्ठे वद रोचमानः।
अमित्रसेनामभिजञ्जभानो द्युमद्वद दुन्दुभे सूनृतावत्॥ ६॥

6. *Pūrvo dundubhe pra vadāsi vācaṁ bhūmyāḥ pṛṣṭhe vada rocamānaḥ. Amitrasenāmabhijañjabhāno dyumadvada dundubhe sūnṛtāvat.*

O war drum, you are the first to send out the proclamation of battle. O heroic warrior and commander, inspired and exhilarated, brave and brilliant, here on this battlefield on earth, give the word of command. O declarant and commander, breaking through the enemy lines, proclaim the word of truth and right.

अन्तरेमे नभसी घोषो अस्तु पृथक्ते ध्वनयो यन्तु शीभम्।
अभि क्रन्द स्तनयोत्पिपानः श्लोकृन्मित्रतूर्याय स्वर्धी ॥ ७ ॥

7. *Antareme nabhasī ghoṣo astu pṛthakte dhvanayo yantu śībham. Abhi kranda stanayotpipānaḥ ślokakṛnmitratūryāya svardhī.*

Let the boom of the drum rise from earth to heaven and let the words and waves of your command instantly ring in the middle spaces. Roar and thunder, rising, resounding, celebrated and advancing for the destruction of enemy forces.

धीभिः कृतः प्र वदाति वाचमुद्धर्षय सत्वनामायुधानि।
इन्द्रमेदी सत्वनो नि ह्वयस्व मित्रैरमित्राँ अव जङ्घनीहि ॥ ८ ॥

8. *Dhībhiḥ kṛtaḥ pra vadāti vācamuddharṣaya satvanāmāyudhāni. Indramedī satvano ni hvayasva mitrairamitrāň ava jaṅghanīhi.*

Speak the words of a language created and framed by careful thought, reflection and practical sagacity, raise, calibrate and energise the weapons of the brave. O friend and ally of Indra, mighty ruler, give the clarion call to the warriors, raise the forces of friends and destroy the enemies.

संक्रन्दनः प्रवदो धृष्णुषेणः प्रवेदकृद्बहुधा ग्रामघोषी। श्रेयो
वन्वानो वयुनानि विद्वान्कीर्तिं बहुभ्यो वि हर द्विराजे ॥ ९ ॥

9. *Saṁkrandanaḥ pravado dhṛṣṇuṣeṇaḥ pravedakṛdbahudhā grāmaghoṣī. Śreyo vanvāno vayunāni vidvānkīrtiṁ bahubhyo vi hara dvirāje.*

A balanced thinker and speaker with confident assertion, commanding power and prestige, dedicated

to wisdom and common good, freely communicative with country people, anxious for good results for all, and well knowing the rules, laws and ways of the world : such an ambassador between two countries brings honour and fame for all even in a situation of conflict.

श्रेयः॑केतो वसुजित्सहीयान्त्संग्राम॒जित्संशि॑तो॒ ब्रह्म॑णासि।
अं॒शूनि॑व॒ ग्रावा॑धि॒षव॑णे॒ अद्रि॑र्गव्यन्दु॒न्दु॒भेऽधि॑ नृत्य॒ वेदः॑॥ १०॥

10. *Śreyaḥ-keto vasujitsahīyāntsaṁgrāmajitsaṁśito brahmaṇāsi. Aṅśūniva grāvādhiṣavaṇe adrirgavyandundubhe'dhi nṛtya vedaḥ.*

O vision, word and voice of life and the nation, lover and harbinger of well being, creator and winner of wealth and peace, patient and courageous, victor of the battles of life, you are trained and refined by the wisdom of Veda. Just as the soma makers grind the soma filaments to fineness, just as a settled sage and scholar analyses subtle ideas in philosophy, you in life's struggles, acquiring lands and culture of the wealth and wisdom of life, rejoice yourself to the full.

श॒त्रू॒षाण्नी॒षाड॑भिमाति॒षा॒हो ग॒वेष॑णः॒ सह॑मान उ॒द्भित्।
वा॒ग्वी॒व॒ मन्त्रं॒ प्र भ॑रस्व॒ वाचं॒ सांग्रा॑मजित्या॒येष॒मुद्व॑देह॥ ११॥

11. *Śatrūṣāṇṇīṣāḍabhimātiṣāho gaveṣaṇaḥ sahamāna udbhit. Vāgvīva mantraṁ pra bharasva vācaṁ sāṁgrāmajityāyeṣamudvadeha.*

O vision, word and voice of the nation, winner of enemies, always the victor, controller of adversaries, seeker of lands, cows and culture, patient and challenging, breaker of rigidities, let your word resound with sense and power like the seer's vision of mantra,

and raise the clarion call for the growth of food, energy and knowledge for winning the battles of life.

अच्युतच्युत्समदो गमिष्ठो मृधो जेता पुरएतायोध्यः । इन्द्रेण गुप्तो विदथा निचिक्यद्बृद्द्योतनो द्विषतां याहि शीभम् ॥ १२ ॥

12. *Acyutacyutsamado gamiṣṭho mṛdho jetā puraetāyodhyaḥ. Indreṇa gupto vidathā nicikyaddhṛddyotano dviṣatāṁ yāhi śībham.*

Shaker of the unshaken, joyous, most dynamic, winner of battles, leading pioneer, unchallengeable, protected favourite of Indra, the ruler, well versed in yajnic programmes, breaker of the courage and morale of adversaries, O leading voice of the nation, pray come forthwith and guide us to our goals through the battle ranks of life.

Note: This Sukta is not a song of war-mongering, it is a song of struggle and exhortation to realise our aims of higher living with freedom at individual as well as collective living within the laws of natural and social dynamics. Life is a struggle, and to rise we have to fight against our limitations, weaknesses and negativities, which, added to external pressures, are our enemies. We must challenge these with self-confidence for victory, and this challenging struggle for victory is the theme.

Kanda 5/Sukta 21 (War and Victory-the call)

Vanaspati, Dundubhi, Adityas Devatah, Brahma Rshi

विहृदयं वैमनस्यं वदामित्रेषु दुन्दुभे । विद्वेषं कश्मशं भय-मुमित्रेषु नि दध्मस्यवैनान्दुन्दुभे जहि ॥ १ ॥

1. *Vihṛdayaṁ vaimanasyaṁ vadāmitreṣu dundubhe.*
Vidveṣaṁ kaśmaśaṁ bhayamamitreṣu ni dadhmasyavainānduṇdubhe 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 उस्रियाभिर्विश्वगोत्र्यः।
प्रत्रासममित्रेभ्यो वदाज्येनाभिघारितः ॥ ३ ॥

3. *Vānaspatyaḥ saṁbhṛta usriyābhirviśvagotryaḥ.*
Pratrāsamamitrebhyo vadājyenābhighāritaḥ.

O call for war of the united people symbolised by the war drum made of wood and equipped with tight leather and straps, anointed with ghrta, representing

people of all communities, let the boom resound as warning of terror for unfriendly forces.

यथा॑ मृ॒गाः सं॒वि॒ज॒न्त॑ आर॒ण्याः पुरु॑षा॒दधि॑। ए॒वा त्वं दु॑न्दु॒भे॒ऽमित्रा॑न॒भि क्र॑न्द॒ प्र त्रा॑स॒याथो॑ चि॒त्तानि॑ मोहय॥ ४॥

4. *Yathā mṛgāḥ saṁvijanta āraṇyāḥ puruṣādadhi. Evā tvaṁ dundubhe'mitrānabhi kranda pra trāsayātho cittāni mohaya.*

Just as forest deer fear the hunter and shake with fright, so, O call of the drum, resound to the unfriendly forces, strike their mind with awe and paralyse their will.

यथा॒ वृका॑दजा॒वयो॒ धाव॑न्ति ब॒हु बि॑भ्य॒तीः। ए॒वा त्वं दु॑न्दु॒भे॒ऽमित्रा॑न॒भि क्र॑न्द॒ प्र त्रा॑स॒याथो॑ चि॒त्तानि॑ मोहय॥ ५॥

5. *Yathā vṛkādajāvayo dhāvanti bahu bibhyatīḥ. Evā tvaṁ dundubhe'mitrānabhi kranda pra trāsayātho cittāni mohaya.*

Just as sheep and goats struck with fear flee from the wolf, so, O call of the drum, roar and resound to the enemies, frighten their mind and paralyse their will.

यथा॑ श्ये॒नात्प॑त॒त्त्रिणः॑ सं॒वि॒ज॒न्ते॒ अह॑र्दिवि सिं॒हस्य॑ स्त॒न॒थो॒र्यथा॑। ए॒वा त्वं दु॑न्दुभे॒ऽमित्रा॑न॒भि क्र॑न्द॒ प्र त्रा॑स॒याथो॑ चि॒त्तानि॑ मोहय॥ ६॥

6. *Yathā śyenātpatattriṇaḥ saṁvijante ahardivi siṁhasya stanathoryathā. Eva tvaṁ dundubhe'mitrānabhi kranda pra trāsayātho cittāni mohaya.*

Just as birds shake with fear from the eagle, and

animals day in and day out fear the lion's roar, so, O call of the drum, roar and resound to the enemies, frighten their mind and paralyse their will.

परामित्रान्दुन्दुभिना हरिणस्याजिनेन च।
सर्वे देवा अतित्रसन्ये संग्रामस्येशते ॥ ७ ॥

7. *Parāmitrāndundubhinā hariṇasyājinena ca.*
Sarve devā atitrasanye saṁgrāmasyeśate.

Let all the noble and brilliant leaders and warriors who rule and control the affairs of war and defence keep the enemies away by fear of the boom of the drum with the beat on the tympanic membrane of dear skin.

यैरिन्द्रः प्रक्रीडते पद्घोषैश्छायया सह।
तैरमित्रास्त्रसन्तु नोऽमी ये यन्त्यनीकशः ॥ ८ ॥

8. *Yairindraḥ prakīḍate padghoṣaiśchāyayā saha.*
Tairamitrāstrasantu no'mī ye yantyanīkaśaḥ.

By the tumult of the thumping boots of our soldiers on the march with air and armour cover with which Indra, ruler and commander, plays the war game to win, let our enemies have the fright of their life while they form and stand in battle array.

ज्याघोषा दुन्दुभयोऽभि क्रोशन्तु या दिशः।
सेनाः पराजिता यतीरमित्राणामनीकशः ॥ ९ ॥

9. *Jyāghoṣā dundubhayo'bhi krośantu yā diśaḥ.*
Senāḥ parājitā yatīramitrāṇāmanīkaśaḥ.

Let the twangs of bow strings and boom of the drums roar and resound in the quarters of space while

the enemy forces in battle may retreat, defeated, line by line.

आदित्य॒ चक्षु॒रा द॑त्स्व॒ मरी॑चयोऽनु॑ धावत।
प॒त्स॒ङ्गिनी॒रा स॑जन्तु॒ विग॑ते बाहुवी॒र्ये ॥ १० ॥

10. *Āditya cakṣurā datsva marīcayo'nu dhāvata.*
Patsaṅginīrā sajantu vigate bāhuvīrye.

O Aditya, blazing commandar, dazzle the enemy's eyes to blindness, rush on upon the enemy like lazer beams, and when the enemies have lost their strength of arms, let them be taken with bonds of fetters on the legs.

यू॒यमु॒ग्रा म॑रुतः पृश्निमातर॒ इन्द्रे॑ण यु॒जा प्र मृ॑णीत॒ शत्रू॑न्।
सोमो॒ राजा॒ वरु॑णो॒ राजा॑ महादे॒व उ॒त मृ॒त्युरिन्द्रः॑ ॥ ११ ॥

11. *Yuyamugrā marutaḥ pṛśnimātara indreṇa yujā pra mṛṇīta śatrūn. Somo rājā varuṇo rājā mahādeva uta mṛtyurindraḥ.*

O lustrous warriors, stormy children of the earth, joining Indra, destroy the enemies. Soma lord of peace is the ruler, Varuna, lord of justice is the ruler, Mahadeva, lord supreme, is the ruler, and Indra, lord omnipotent is the ruler, dispenser of death and life.

एता दे॑वसे॒नाः सूर्य॑केतव॒ः सचे॑तसः।
अ॒मित्रा॑न्नो जयन्तु॒ स्वाहा॑ ॥ १२ ॥

12. *Etā devasenāḥ sūryaketavaḥ sacetasaḥ.*
Amitrānno jayantu svāhā.

These dedicated God fearing forces with solar banner, one and equal of mind with God's grace would

win over the enemies. This is the voice of the soul in truth of thought, word and deed.

Kanda 5/Sukta 22 (Cure of Fever)

Takmanashanam Devata, Bhrgvangira Rshi

अग्निस्तक्मानमप बाधतामितः सोमो ग्रावा वरुणः पूत-दक्षाः। वेदिर्बर्हिः समिधः शोशुचाना अप द्वेषांस्यमुया भवन्तु॥ १॥

1. *Agnistakmānamapa bādhatāmitaḥ somo grāvā varuṇaḥ pūtadakṣāḥ. Vedirbarhiḥ samidhaḥ śośucānā apa dveṣāṁsyamuyā bhavantu.*

May the yajna fire, soma herb, grava, the soma crush, the cloud, Varuna, pure water, the yajna vedi, the holy grass, all bright and pure in strength, join to give us good health and thus keep away all physical and mental negativities.

अयं यो विश्वान्हरितान्कृणोष्युच्छोचयन्नग्निरिवाभिदुन्वन्। अधा हि तक्मन्नरसो हि भूया अधा न्यङ्ङधराङ् वा परेहि॥ २॥

2. *Ayaṁ yo viśvānharitānkṛṇoṣyucchocayannagniri-vābhidunvan. Adhā hi takmannaraso hi bhūyā adhā nyaṅṅadharāṅ vā parehi.*

This fever which reduces all to pallor, consuming them like fire with high temperature, may, with treatment, lose its intensity, go down to normal and disappear for all time.

यः पुरुषः पारुषेयोऽवध्वंसइवारुणः।
तक्मानं विश्वधा-वीर्याधराञ्चं परा सुव॥ ३॥

3. *Yaḥ paruṣaḥ pāruṣeyo'vadhvaṁsa-ivāruṇaḥ.*
Takmānaṁ viśvadhā vīryādharāñcaṁ parā suva.

The fever which affects every joint and arises from weakness of joints gives redness as fire, the skin sprinkled, as if, with red spots. O Vishvadhavirya herb, bring it down and remove it far off from the patient.

अधराञ्चं प्र हिणोमि नमः कृत्वा तक्मने।
शकम्भरस्य मुष्टिहा पुनरेतु महावृषान्॥ ४॥

4. *Adharāñcaṁ pra hiṇomi namaḥ kṛtvā takmane.*
Shakambharasya muṣṭihā punaretu mahāvṛṣān.

O fever, having done the treatment with proper medicines, I reduce your intensity to normal temperature. Beating and pounding with fist force even the strong ones, fever affects even the very strong persons and spreads often in the areas of heavy rains.

ओको अस्य मूजवन्त ओको अस्य महावृषाः।
यावज्जातस्तक्मंस्तावानसि बल्हिकेषु न्योचरः॥ ५॥

5. *Oko asya mūjavanta oko asya mahāvṛṣāḥ.*
Yāvajjātastakmaṁstāvānasi balhikeṣu nyocaraḥ.

It spreads in areas of munja grass. Its place is the areas of heavy rains. Ever since it has arisen, it has been observed in troublesome areas of the strong.

तक्मन्व्या ल्लि वि गद व्य ङ्ग भूरि यावय।
दासीं निष्टक्वरीमिच्छ तां वज्रेण समर्पय॥ ६॥

6. *Takmanvyā la vi gada vyaṅga bhūri yāvaya.*
Dāsīṁ niṣṭakvarīmiccha tāṁ vajreṇa samarpaya.

The fever is fatal like snake poison. Typically

dangerous as it is, it should be eliminated. It affects the female mosquito and on it it strikes its forceful onslaught.

तक्म॒न्मूज॑वतो गच्छ॒ बल्हि॑कान्वा परस्त॒राम्।
शू॒द्रामि॑च्छ प्रफ॒र्व्य॑१॒ तां त॑क्म॒न्वी ऽ व धूनुहि॥ ७॥

7. *Takmanmūjavato gaccha balhikānvā parastarām. Śūdrāmiccha prapharvyaṁ tāṁ takmanvī va dhūnuhi.*

Takman fever spreads in grassy and bushy places. It affects the far off oppressive areas. It affects the weaker sections of the community moving around and gives them body shivers all over.

म॒हा॒वृ॒षान्मूज॑वतो॒ बन्ध्व॑द्धि प॒रेत्य॑ ।
प्रैतानि॑ त॒क्मने॑ ब्रूमो अन्यक्षे॒त्रा॒णि॒ वा इ॒मा॥ ८॥

8. *Mahāvṛṣānmūjavato bandvaddhi paretya.*
Praitāni takmane brūmo anyakṣetrāṇi vā imā.

Go far to rainy areas, to grassy areas, and destroy your own species. These are the breeding areas we say, and others also can be.

अ॒न्य॒क्षे॒त्रे न र॑मसे व॒शी सन्मृ॑डयासि नः।
अभू॑दु॒ प्रार्थ॑स्त॒क्मा स गमि॑ष्यति॒ बल्हि॑कान्॥ ९॥

9. *Anyakṣetre na ramase vaśī sanmṛḍayāsi naḥ.*
Abhūdu prārthastakmā sa gamiṣyati balhikān.

The fever does not affect other bodies than human, and relief is felt only when it is controlled. And when it is in bushy and marshy places of operssive climate, there it rages as epidemic.

यत्त्वं शीतोऽथो रूरः सह कासावेपयः । भीमास्ते तक्मन्हेत-
यस्ताभिः स्म परि वृङ्ग्धि नः ॥ १० ॥

10. *Yattvaṁ śīto'tho rūraḥ saha kāsāvepayaḥ. Bhīmāste takmanhetayastābhiḥ sma pari vṛṅg-gdhi naḥ.*

When it comes with cold and shivering, with pain such as headache, or with cough and shivers, then the attack of fever is really severe. Better it is kept away from us.

मा स्मैतान्त्सखीन्कुरुथा बलासं कासमुद्युगम् ।
मा स्मातोऽर्वाङैः पुनस्तत्त्वा तक्मन्नुप ब्रुवे ॥ ११ ॥

11. *Mā smaitāntsakhīnkuruthā balāsaṁ kāsamudyugam. Mā smāto'rvāṅaiḥ punastattvā takmannupa bruve.*

Let fever never come with its concomitant ailments such as cough, dry or with sputum, or consumption. It should be cotrolled, not allowed to grow on. I say this again and again.

तक्मन्भ्रात्रा बलासेन स्वस्रा कासिकया सह ।
पाप्मा भ्रातृव्येण सह गच्छामुमरणं जनम् ॥ १२ ॥

1. *Takmanbhrātrā balāsena svasrā kāsikayā saha. Pāpmā bhrātṛvyeṇa saha gacchāmumaraṇaṁ janam.*

Fever with its brother-like cough and with its sister-like bronchitis is damned too bad, and in this form it catches a poor person of weak immunity.

तृतीयकं वितृतीयं सदन्दिमुत शारदम् ।
तक्मानं शीतं रूरं ग्रैष्मं नाशय वार्षिकम् ॥ १३ ॥

13. *Tṛtīyakaṁ vitṛtīyaṁ sadandimuta śāradam.*
Takmānaṁ śītaṁ rūraṁ graiṣmaṁ nāśaya vārṣikam.

Fever must be eliminated: whether it relapses on third day, or fourth day, or it comes daily, or in the cold season, whether it comes with cold and shivers, or with dryness and pain, or with heat and burning, or it comes in the rainy season.

गन्धारिभ्यो मूजवद्भ्योऽङ्गेभ्यो मगधेभ्यः।
प्रैष्यन् जनमिव शेवधिं तक्मानं परि दद्मसि॥ १४॥

14. *Gandhāribhyo mūjavadbhyo'ṅgebhyo magadhebhyaḥ. Praiṣyan janamiva śevadhiṁ takmānaṁ pari dadmasi.*

Whether fever comes and affects odorous people and spreads from them, or it affects weaker persons and spreads from them, or it affects persons of weak constitution and spreads from them, or it affects persons of ill-controlled habits and spreads from them, in any case we throw it out and eliminate it like infection brought in from another country and sent out like a foreigner, and thus we keep it away.

Kanda 5/Sukta 23 (Destruction of Germs)

Indra Devata, Kanva Rshi

ओतेमे द्यावापृथिवी ओता देवी सरस्वती।
ओतौ म इन्द्रश्चाग्निश्च क्रिमिं जम्भयतामिति॥ १॥

1. *Ote me dyāvāpṛthivī otā devī sarasvatī.*
Otau ma indraścāgniśca krimiṁ jambhayatāmiti.

Nature and humanity are interlinked: Sun and

earth are interlinked. Divine Sarasvati, radiant rays, showers of rain, running streams and currents of wind, all are interlinked, Indra and Agni, electric energy and fire energy, too are interlinked for us. May all these destroy the dangerous worms, insects, germs and bacteria which cause disease.

अस्येन्द्र कुमारस्य क्रिमीन्धनपते जहि।
हता विश्वा अरातय उग्रेण वचसा मम॥ २॥

2. *Asyendra kumārasya krimīn dhanapate jahi.*
Hatā viśvā arātaya ugreṇa vacasā mama.

Hey Indra, lord of health and wealth of the world, destroy the disease causing germs of this child's body system. Let all the negative forces of his body be destroyed by the intense action of the medicines of my prescription.

(Indra here may be interpreted as the electric energy of nature or as the physician, and 'vachas' as the prescription given by the physician or, as Satavalekara's suggestion is, the vachas herb of Ayurveda which is highly efficacious for children.)

यो अक्ष्यौ ∫ परिसर्पति यो नासे परिसर्पति।
दतां यो मध्यं गच्छति तं क्रिमिं जम्भयामसि॥ ३॥

3. *Yo akṣyau parisarpati yo nāse parisarpati.*
Datāṁ yo madhyaṁ gacchati taṁ krimiṁ jambayāmasi.

We destroy the germs which creep and affect the eyes, which affect the nostrils, and which creep into the middle of the teeth. Those germs we destroy.

सरूपौ द्वौ विरूपौ द्वौ कृष्णौ द्वौ रोहितौ द्वौ।
बभ्रुश्च बभ्रुकर्णश्च गृध्रः कोकश्च ते हताः॥ ४॥

4. *Sarūpau dvau virūpau dvau kṛṣṇau dvau rohitau dvau. Babhruśca babhrukarṇaśca gṛdhraḥ kokaśca te hatāḥ.*

The two similar in species, two of different species, two black ones, two red ones, the brown, those with brown tentacles, those that eat the cells, those that devour the cells, all are destroyed.

ये क्रिमयः शितिकक्षा ये कृष्णाः शितिबाहवः।
ये के च विश्वरूपास्तान्क्रिमीन् जम्भयामसि॥ ५॥

5. *Ye krimayaḥ śitikakṣā ye kṛṣṇāḥ śitibāhavaḥ. Ye ke ca viśvarūpāstānkrimīn jambhayāmasi.*

The worms and germs with white sides, those black ones with white arms, those of different forms and varieties, all these we destroy.

उत्पुरस्तात्सूर्य एति विश्वदृष्टो अदृष्टहा ।
दृष्टांश्च घ्नन्नदृष्टांश्च सर्वांश्च प्रमृणन् क्रिमीन्॥ ६॥

6. *Utpurastātsūrya eti viśvadṛṣṭo adṛṣṭahā. Dṛṣṭāṁśca ghnannadṛṣṭāṁśca sarvāṁśca pramṛṇan krimīn.*

The sun rises in the east as the world watches, it destroys the visible as well as those negativities which are invisible to the naked eye. And it goes on killing and eliminating all worms and germs which are seen or unseen.

येवाषासः कष्कषास एजत्काः शिपविल्लुकाः।
दृष्टश्च हन्यतां क्रिमिरुतादृष्टश्च हन्यताम्॥ ७॥

7. *Yevāṣāsaḥ kaṣkaṣāsa ejatkāḥ śipavitnukāḥ. Dṛṣṭasca hanyatāṁ krimirutādṛṣṭaśca hanyatām.*

Those that grow and move too fast, those too painful, those that give the shivers, and those that are intensely penetrative, the seen as well as unseen, all of them should be killed and eliminated.

हतो येवाषः क्रिमीणां हतो नदनिमोत।
सर्वान्नि मष्मषाकरं दृषदा खल्वाँइव॥ ८॥

8. *Hato yevāṣaḥ krimīṇāṁ hato nadanimota. Sarvānni maṣmaṣākaraṁ dṛṣadā khalvāň-iva.*

Destroyed are the fast ones, and destroyed are those that cause intolerable pain. All of them I have crushed as gram grain is crushed with stone.

त्रिशीर्षाणं त्रिककुदं क्रिमिं सारङ्गमर्जुनम्।
शृणाम्यस्य पृष्टीरपि वृश्चामि यच्छिरः॥ ९॥

9. *Triśīrṣāṇaṁ trikakudaṁ krimiṁ sāraṅga-marjunam. Śṛṇāmyasya pṛṣṭīrapi vṛścāmi yacchiraḥ.*

I destroy the worms and germs with three heads, those that are triangular those that creep and are spotted, and those that are white and create abscess. I break their back and I break their head.

अत्रिवद्वः क्रिमयो हन्मि कण्ववज्जमदग्निवत्।
अगस्त्यस्य ब्रह्मणा सं पिनष्म्यहं क्रिमीन्॥ १०॥

10. *Atrivadvaḥ krimayo hanmi kaṇvavajjama-dagnivat. Agastyasya brahmaṇā saṁ pinaṣmya-haṁ krimīn.*

O worms and germs, I destroy you as Atri, a devourer, like Kanva, intelligent planner, like Jamadagni, lighted fire. I destroy you with the knowledge and formula of Agastya, veteran scientist, and thus I destroy and wholly eliminate the worms and germs that cause disease.

हतो राजा क्रिमीणामुतैषां स्थपतिर्हतः।
हतो हतमाता क्रिमिर्हतभ्राता हतस्वसा॥ ११॥

11. *Hato rājā krimīṇāmutaiṣāṁ sthapatirhataḥ.*
Hato hatamātā krimirhatabhrātā hatasvasā.

Killed is the ruling cause and condition of the germs, destroyed is their colony and the protective cover, killed is their breeder, killed their allies, male and female, all of them are destroyed.

हतासो अस्य वेशसो हतासः परिवेशसः।
अथो ये क्षुल्लकाइव सर्वे ते क्रिमयो हताः॥ १२॥

12. *Hatāso asya veśaso hatāsaḥ pariveśasaḥ.*
Atho ye kṣullakā-iva sarve te krimayo hatāḥ.

Killed are those that remained in their colony, killed are those around. And those that were too tiny, they too are destroyed. All of them are eliminated.

सर्वेषां च क्रिमीणां सर्वासां च क्रिमीणाम्।
भिनद्म्यश्मना शिरो दहाम्यग्निना मुखम्॥ १३॥

13. *Sarveṣāṁ ca krimīṇāṁ sarvāsāṁ ca krimīṇām.*
Bhinadmyaśmanā śiro dahāmyagninā mukham.

Of all the worms and germs that are male and female, I break the head as with a stone, i.e., by a means

beyond their resistance, and I burn their mouth with fire.

Kanda 5/Sukta 24 (Self-Protection, Brahma Karma)

Brahmakarmatma Devata, Atharva Rshi

स॒वि॒ता प्र॑स॒वाना॒मधि॑पति॒ः स मा॑वतु। अ॒स्मिन्ब्र॒ह्म॑ण्य॒-स्मिन्क॒र्म॑ण्य॒स्यां पु॑रो॒धाया॑म॒स्यां प्र॑ति॒ष्ठाया॑म॒स्यां चित्त्या॑म॒-स्यामाकू॑त्याम॒स्यामा॒शिष्य॒स्यां दे॒वहू॑त्यां॒ स्वाहा॑॥ १॥

1. *Savitā prasavānāmadhipatiḥ sa māvatu. Asminbrahmaṇyasminkarmaṇyasyāṁ purodhāyāmasyāṁ pratiṣṭhāyāmasyāṁ cittyāmasyāmākūtyāmasyāmāśiṣyasyāṁ devahūtyāṁ svāhā.*

Savita, lord of the light of life, is the supreme presiding power of all created beings. May Savita protect and guide us in the pursuit of this divine knowledge, in this programme of work, in this priestly task, in this office of respectable undertaking, in this intention, in this resolution, in this benediction, in this invocation and yajna in honour of the divine. This is the true voice from within.

अ॒ग्निर्व॑न॒स्पती॑ना॒मधि॑पति॒ः स मा॑वतु। अ॒स्मिन्ब्र॒ह्म॑ण्य॒-स्मिन्क॒र्म॑ण्य॒स्यां पु॑रो॒धाया॑म॒स्यां प्र॑ति॒ष्ठाया॑म॒स्यां चित्त्या॑-म॒स्यामाकू॑त्याम॒स्यामा॒शिष्य॒स्यां दे॒वहू॑त्यां॒ स्वाहा॑॥ २॥

2. *Agnirvanaspatīnāmadhipatiḥ sa māvatu. Asminbrahmaṇyasminkarmaṇyasyāṁ purodhāyāmasyāṁ pratiṣṭhāyāmasyāṁ cittyāmasyāmākūtyāmasyāmāśiṣyasyāṁ devahūtyāṁ svāhā.*

Agni is the presiding power of the life of herbs

and trees. May Agni protect and promote in this pursuit of divine knowledge, in this particular act, in this priestly undertaking, in this settled position of responsibility, in this plan, in this resolution, in this discipline and benediction, and in this yajna in honour of divinities. This is the inner voice.

द्यावा॑पृथि॒वी दा॑तॄ॒णामधि॑पत्नी॒ ते मा॑वताम्। अ॒स्मिन्ब्र॒ह्म॑ण्य॒-स्मिन्क॒र्म॑ण्य॒स्यां पु॑रो॒धाया॑म॒स्यां प्र॑ति॒ष्ठाया॑म॒स्यां चित्त्या॑म॒-स्यामाकू॑त्याम॒स्यामा॒शिष्य॒स्यां दे॒वहू॑त्यां॒ स्वाहा॑॥ ३॥

3. *Dyāvāpṛthivī dātṝṇāmadhipatnī te māvatām. Asminbrahmaṇyasminkarmaṇyasyāṁ purodhā-yāmasyāṁ pratiṣṭhāyāmasyāṁ cittyāmasyā-mākūtyāmasyāmāśiṣyasyāṁ devahūtyāṁ svāhā.*

May earth and heaven, presiding protectors of the generous, guide and promote me in this divine prayer and pursuit, in this particular act, in this pious undertaking, in this settled position of responsibility, in this plan, in this resolution, in this discipline and benediction, and in this yajna in honour of the divinities. This is the voice of the soul's prayer.

वरु॑णो॒ऽपामधि॑पति॒ः स मा॑वतु। अ॒स्मिन्ब्र॒ह्म॑ण्य॒स्मिन्क॒र्म॑-ण्य॒स्यां पु॑रो॒धाया॑म॒स्यां प्र॑ति॒ष्ठाया॑म॒स्यां चित्त्या॑म॒स्या-माकू॑त्याम॒स्यामा॒शिष्य॒स्यां दे॒वहू॑त्यां॒ स्वाहा॑॥ ४॥

4. *Varuṇo'pāmadhipatiḥ sa māvatu. Asminbra-hmaṇyasminkarmaṇyasyāṁ purodhā-yāmasyāṁ pratiṣṭhāyāmasyāṁ cittyāmasyā-mākūtyāma-syāmāśiṣyasyāṁ devahūtyāṁ svāhā.*

Varuna is the presiding power of the cosmic waters. May Varuna protect and promote me in this holy

pursuit of knowledge and prayer, in this holy act, in this priestly task, in this honourable undertaking, in this thought, in this resolution, in this benedition, and in this yajnic service to the divinities. This is the inner voice and prayer in truth.

मि॒त्रावरु॑णौ वृ॒ष्ट्याधि॑पती॒ तौ मा॑वताम्। अ॒स्मिन्ब्रह्म॑ण्य॒स्मिन्कर्म॑ण्य॒स्यां पु॑रो॒धाया॑म॒स्यां प्र॑ति॒ष्ठाया॑म॒स्यां चित्त्या॑म॒स्यामाकू॑त्याम॒स्यामा॒शिष्य॒स्यां दे॒वहू॑त्यां॒ स्वाहा॑॥ ५॥

5. *Mitrāvaruṇau vṛṣṭyādhi patī tau māvatām. Asminbrahmaṇyasminkarmaṇyasyāṁ purodhāyāmasyāṁ pratiṣṭhāyāmasyāṁ cittyāmasyāmākūtyāmasyāmāśiṣyasyāṁ devahūtyāṁ svāhā.*

Sun and the sea are the presiding powers of rain. May they protect and promote me in this holy pursuit of Vedic studies, in this holy act, in this priestly duty, in this honourable responsibility, in this plan and programme, in this decision, in this benediction and discipline and in this yajna in the service of divinities. This is the true voice of the soul.

म॒रुत॒ः पर्व॑तानामधि॑पतय॒स्ते मा॑वन्तु। अ॒स्मिन्ब्रह्म॑ण्य॒स्मिन्कर्म॑ण्य॒स्यां पु॑रो॒धाया॑म॒स्यां प्र॑ति॒ष्ठाया॑म॒स्यां चित्त्या॑म॒स्यामाकू॑त्याम॒स्यामा॒शिष्य॒स्यां दे॒वहू॑त्यां॒ स्वाहा॑॥ ६॥

6. *Marutaḥ parvatānāmadhipatayaste māvantu. Asminbrahmaṇyasminkarmaṇyasyāṁ purodhāyāmasyāṁ pratiṣṭhāyāmasyāṁ cittyāmasyāmākūtyāmasyāmāśiṣyasyāṁ devahūtyāṁ svāhā.*

Maruts are the controlling forces of the clouds and mountains. May they protect and promote me in this holy pursuit of divine knowledge, in this particular

programme, in this pious priestly undertaking, in this prestigious position, in this plan, in this resolution, in this discipline and benediction, and in this yajna of the divinities. This is the voice of the soul, in truth.

सोमो॑ वी॒रुधा॒मधि॑पति॒ः स मा॑वतु। अ॒स्मिन्ब्रह्म॑ण्य॒-स्मिन्कर्म॑ण्य॒स्यां पु॑रो॒धाया॑म॒स्यां प्र॑ति॒ष्ठाया॑म॒स्यां चित्त्या॑म॒-स्यामाकू॑त्याम॒स्यामा॒शिष्य॒स्यां दे॒वहू॑त्यां॒ स्वाहा॑॥ ७॥

7. *Somo vīrudhāmadhipatiḥ sa māvatu. Asminbrahmaṇyasminkarmaṇyasyāṁ purodhāyāmasyāṁ pratiṣṭhāyāmasyāṁ cittyāmasyāmākūtyāmasyāmāśiṣyasyāṁ devahūtyāṁ svāhā.*

Soma, spirit of cosmic vitality, is the life and presiding power of herbs and trees. May soma protect and promote me in this spiritual pursuit of divinity, in this programme, in this holy undertaking, in this prestigious position, in this plan, in this resolution, in this discipline and realisation of benediction, and in this yajna of the divinities. This is the inner voice of the soul in truth of thought, word and deed.

वा॒यु॒र॒न्तरि॑क्ष॒स्याधि॑पति॒ः स मा॑वतु। अ॒स्मिन्ब्रह्म॑ण्य॒-स्मिन्कर्म॑ण्य॒स्यां पु॑रो॒धाया॑म॒स्यां प्र॑ति॒ष्ठाया॑म॒स्यां चित्त्या॑म॒-स्यामाकू॑त्याम॒स्यामा॒शिष्य॒स्यां दे॒वहू॑त्यां॒ स्वाहा॑॥ ८॥

8. *Vāyurantarikṣasyādhipatiḥ sa māvatu. Asminbrahmaṇyasminkarmaṇyasyāṁ purodhāyāmasyāṁ pratiṣṭhāyāmasyāṁ cittyāmasyāmākūtyāmasyāmāśiṣyasyāṁ devahūtyāṁ svāhā.*

Vayu, wind and electric energy, is the presiding power of the middle regions. May Vayu protect and promote me in this spiritual pursuit of divinity, in this

programme on hand, in this holy undertaking, in this settled position of honour, in this plan, in this resolution, in this benediction, and in this yajna of the divinities. This is the voice of the soul in prayer in truth.

सूर्य॑श्चक्षु॒षा॒मधि॑पति॒ः स मा॑वतु। अ॒स्मिन्ब्रह्म॑ण्य॒स्मिन्क॒र्म॑ण्य॒स्यां पु॑रो॒धाया॑म॒स्यां प्र॑ति॒ष्ठाया॑म॒स्यां चित्त्या॑म॒स्यामा॒कू॑त्याम॒स्यामा॒शिष्य॒स्यां दे॒वहू॑त्यां॒ स्वाहा॑॥ ९॥

9. *Suryaścakṣuṣāmadhipatiḥ sa māvatu. Asminbrahmaṇyasminkarmaṇyasyāṁ purodhāyāmasyāṁ pratiṣṭhāyāmasyāṁ cittyāmasyāmākūtyāmasyāmāśiṣyasyāṁ devahūtyāṁ svāhā.*

Surya, the sun, is the presiding power of the light of the eyes. May the sun protect and promote me with vision in this spiritual pursuit of divinity, in this work on hand, in this holy undertaking, in this settled position of honour, in this plan, in this resolution, in this benediction, and in this yajna of the divinities. This is the inner voice in truth.

च॒न्द्रमा॒ नक्ष॑त्राणा॒मधि॑पति॒ः स मा॑वतु। अ॒स्मिन्ब्रह्म॑ण्य॒स्मिन्कर्म॑ण्य॒स्यां पु॑रो॒धाया॑म॒स्यां प्र॑ति॒ष्ठाया॑म॒स्यां चित्त्या॑म॒स्यामाकू॑त्याम॒स्यामा॒शिष्य॒स्यां दे॒वहू॑त्यां॒ स्वाहा॑॥ १०॥

10. *Candramā nakṣatrāṇāmadhipatiḥ sa māvatu. Asminbrahmaṇyasminkarmaṇyasyāṁ purodhāyāmasyāṁ pratiṣṭhāyāmasyāṁ cittyāmasyāmākūtyāmasyāmāśiṣyasyāṁ devahūtyāṁ svāhā.*

Chandrama, the moon, the cosmic spirit of joy and beauty, is the presiding power of the shining joyous stars of the world. May Chandrama protect and promote me in this divine pursuit of universal knowledge, in this

work on hand, in this priestly commission, in this prestigious position, in this thoughtful plan, in this resolution, in this divine blessing, in this yajnic service of divinities. This is the voice of the soul in all sincerity.

इन्द्रो॑ दि॒वोऽधि॑पति॒ः स मा॑वतु। अ॒स्मिन्ब्रह्म॑ण्य॒स्मिन्क॑र्म॑ण्य॒स्यां पु॑रो॒धाया॑म॒स्यां प्र॑ति॒ष्ठाया॑म॒स्यां चित्त्या॑म॒स्यामा॑कू॒त्याम॒स्यामा॒शिष्य॒स्यां दे॒वहू॑त्यां॒ स्वाहा॑॥ ११॥

11. *Indro divo'dhipatiḥ sa māvatu. Asminbrahmaṇyasminkarmaṇyasyāṁ purodhāyāmasyāṁ pratiṣṭhāyāmasyāṁ cittyāmasyā-mākūtyāmasyāmāśiṣyasyāṁ devahūtyāṁ svāhā.*

Indra, lord omnipotent, is the presiding power and sustainer of the heavens. May Indra protect and promote me in this holy programme of divine learning, in this plan on hand, in this priestly task, in this prestigious position, in this project, in this resolution, in this blessed scheme, and in this divine act of yajna. This is a soulful prayer in all honesty of thought, word and deed.

म॒रुतां पि॒ता प॑शू॒नामधि॑पति॒ः स मा॑वतु। अ॒स्मिन्ब्रह्म॑ण्य॒स्मिन्क॑र्म॑ण्य॒स्यां पु॑रो॒धाया॑म॒स्यां प्र॑ति॒ष्ठाया॑म॒स्यां चित्त्या॑म॒स्यामा॑कू॒त्याम॒स्यामा॒शिष्य॒स्यां दे॒वहू॑त्यां॒ स्वाहा॑॥ १२॥

12. *Marutāṁ pitā paśūnāmadhipatiḥ sa māvatu. Asminbrahmaṇyasminkarmaṇyasyāṁ purodhāyāmasyāṁ pratiṣṭhāyāmasyāṁ cittyāmasyāmākūtyāmasyāmāśiṣyasyāṁ devahūtyāṁ svāhā.*

The cosmic energy is the sustainer of the winds and all vibrant forces of the world. It is sustainer of all living beings. May this lord almighty protect and

promote me in this divine programme of learning, in this new project in hand, in this priestly task, in this prestigious position, in this planned work, in this resolution, in this position of benediction, and in this divine act of yajna in honour of the divinities. This is a soulful prayer in honesty of thought, word and deed.

मृत्युः प्रजानामधिपतिः स मावतु। अस्मिन्ब्रह्मण्यस्मिन्कर्मण्यस्यां पुरोधायामस्यां प्रतिष्ठायामस्यां चित्त्यामस्यामाकूत्यामस्यामाशिष्यस्यां देवहूत्यां स्वाहा ॥ १३ ॥

13. *Mṛtyuḥ prajānāmadhipatiḥ sa māvatu. Asminbrahmaṇyasminkarmaṇyasyāṁ purodhāyāmasyāṁ pratiṣṭhāyāmasyāṁ cittyāmasyāmākūtyāmasyāmāśiṣyasyāṁ devahūtyāṁ svāhā.*

Mrtyu, divine law of life and death, is the ruling power of the living, the people. May that power divine protect and promote me in this divine scheme of life and work, in this work I am doing, in this priestly task, in this prestigious position, in this planned project, in this resolution, in this blessed work, and in this yajnic life dedicated to the divinities. This is the voice of the soul in earnest.

यमः पितॄणामधिपतिः स मावतु। अस्मिन्ब्रह्मण्यस्मिन्कर्मण्यस्यां पुरोधायामस्यां प्रतिष्ठायामस्यां चित्त्यामस्यामाकूत्यामस्यामाशिष्यस्यां देवहूत्यां स्वाहा ॥ १४ ॥

14. *Yamaḥ pitṝṇāmadhipatiḥ sa māvatu. Asminbrahmaṇyasminkarmaṇyasyāṁ purodhāyāmasyāṁ pratiṣṭhāyāmasyāṁ cittyāmasyāmākūtyāmasyāmāśiṣyasyāṁ devahūtyāṁ svāhā.*

Yama, the lord of cosmic justice, is the presiding power of the souls in the state of life death cycle. May

Yama and good wishes of our forefathers and the pranic energies preserve, protect and promote me in this divine process of living, in this programme of life and learning, in this priestly task of divine service, in this prestigious state of human life, in this intelligent way of living, in this faith and resolve of honourable living, and in this blessed life on earth. This is the true voice of the heart and soul in faith.

पि॒तर॒ः परे॒ ते मा॑वन्तु। अ॒स्मिन्ब्रह्म॑ण्य॒स्मिन्कर्म॑ण्य॒स्यां पु॑रो॒धाया॑म॒स्यां प्र॑ति॒ष्ठाया॑म॒स्यां चित्त्या॑म॒स्यामाकू॑त्याम॒स्यामा॒शिष्य॒स्यां दे॒वहू॑त्यां॒ स्वाहा॑॥ १५॥

15. *Pitaraḥ pare te māvantu. Asminbrahmaṇyasminkarmaṇyasyāṁ purodhāyāmasyāṁ pratiṣṭhāyāmasyāṁ cittyāmasyāmākūtyāmasyāmāśiṣyasyāṁ devahūtyāṁ svāhā.*

May the good wishes and memories of the farthest ancestors protect and promote me in this holy life of divine nature, in this life work I am doing, in this priestlike task, in this noble position, in this intelligent living, in this life of faith and resolution, in this state of benediction and in this yajnic course of life dedicated to the divinities. This is the earnest prayer from the depth of the heart.

त॒ता अव॑रे॒ ते मा॑वन्तु। अ॒स्मिन्ब्रह्म॑ण्य॒स्मिन्कर्म॑ण्य॒स्यां पु॑रो॒धाया॑म॒स्यां प्र॑ति॒ष्ठाया॑म॒स्यां चित्त्या॑म॒स्यामाकू॑त्याम॒स्यामा॒शिष्य॒स्यां दे॒वहू॑त्यां॒ स्वाहा॑॥ १६॥

16. *Tatā avare te māvantu. Asminbrahmaṇyasminkarmaṇyasyāṁ purodhāyāmasyāṁ pratiṣṭhāyāmasyāṁ cittyāmasyāmākūtyāmasyāmāśiṣyasyāṁ devahūtyāṁ svāhā.*

May the parental powers of closer time protect and promote me in this divine life, in this work I am doing, in this priestlike task of life, in this noble settled position, in this intelligent way of living, in this life of faith and resolution, in this state of benediction, and in this yajnic course of life dedicated to divinities. This is the earnest prayer from the depth of the heart.

ततस्तताम॒हास्ते मा॑वन्तु। अ॒स्मिन्ब्रह्म॑ण्य॒स्मिन्कर्म॑ण्य॒स्यां पु॑रो॒धाया॑म॒स्यां प्र॑ति॒ष्ठाया॑म॒स्यां चित्त्या॑म॒स्यामाकू॒त्याम॒-स्यामा॒शिष्य॒स्यां दे॒वहू॑त्यां॒ स्वाहा॑॥ १७॥

17. *Tatastatāmahāste māvantu. Asminbrahmaṇyasminkarmaṇyasyāṁ purodhā-yāmasyāṁ pratiṣṭhāyāmasyāṁ cittyāmasyāmākūtyāmasyāmāśiṣyasyāṁ devahūtyāṁ svāhā.*

May our parents and grand parents and their parents protect and promote me in this divine process of living and learning, in this programme of work, in this priestly task of life, in this position of prestige, in this planned life, in this resolution of good living, in this blessed life and in this yajnic life dedicated to the divinities. This is the voice of truth from the depth of heart and soul in earnest prayer.

(Life is a gift of our parents and our forefathers. It is a gift of Nature, and ultimately it is a gift of God. They that give never wish that it be wasted or destroyed, they protect it too and help us live it the way it is intended to be lived. This sukta suggests that we pray for protection and promotion, and we live it, through every thing we do, and every moment we live, for the personal, social and divine purpose and fulfilment for which it is

meant.)

Kanda 5/Sukta 25 (Garbhadhanam)

Yonigarbha Devata, Brahma Rshi

पर्वताद्दिवो योनेरङ्गादङ्गात्समाभृतम्। शेपो गर्भस्य रेतोधाः सरौ पर्णमिवा दधत्॥ १॥

1. *Parvatāddivo yoneraṅgādaṅgātsamābhṛtam. Śepo garbhasya retodhāḥ sarau parṇamivā dadhat.*

Distilled from the mountain and the cloud, from the sun and the fertility of nature, collected from every cell of the body is the seed of life. The valiant bearer of this seed of life deposits it in the womb as the lord creator places the sun in space.

यथेयं पृथिवी मही भूतानां गर्भमादधे।
एवा दधामि ते गर्भं तस्मै त्वामवसे हुवे॥ २॥

2. *Yatheyaṁ pṛthivī mahī bhūtānāṁ garbhamādadhe. Evā dadhāmi te garbhaṁ tasmai tvāmavase huve.*

"Just as this great earth bears the seed as womb of all living beings, so do I bear your seed of life." "For the protection, growth and maturity of that I court you." (This mantra can be interpreted as a dialogue between the wife and the husband, or as the address of the husband of the wife, or as the address of the wife to the husband. In any of these ways, the meaning remains clearly similar.)

गर्भं धेहि सिनीवालि गर्भं धेहि सरस्वति।
गर्भं ते अश्विनोभा धत्तां पुष्करस्रजा॥ ३॥

3. *Garbhaṁ dhehi sinīvāli garbhaṁ dhehi sarasvati.*
Garbhaṁ te aśvinobhā dhattāṁ puṣkarasrajā.

O mother fecundity of Nature, O mother Sarasvati, divine flow of cosmic intelligence, bear, protect and promote the seed in the womb. O Ashvins, complementarities of nature's cyclic energy, bearing and wearing the flowery garlands of nature's fragrant essences of pranic vitality, pray hold, protect and promote the foetus in the womb.

गर्भं॑ ते मि॒त्रावरु॑णौ॒ गर्भं॑ दे॒वो बृह॒स्पति॑: ।
गर्भं॑ त॒ इन्द्र॑श्चा॒ग्निश्च॒ गर्भं॑ धा॒ता द॑धातु ते ॥ ४ ॥

4. *Garbhaṁ te mitrāvaruṇau garbhaṁ devo bṛhaspatiḥ. Garbhaṁ ta indraścāgniśca garbhaṁ dhātā dadhātu te.*

O mother, let Mitra and Varuna, prana and apana energies hold and mature your foetus. Let divine and refulgent Brhaspati, the generous sun protect and promote your foetus. Let Indra and Agni, cosmic energy and vital heat of life, hold and nourish your foetus. Let Dhata, the omnipotent wielder and sustainer of the universe, sustain, promote and mature your foetus in the womb.

विष्णु॒र्योनिं॑ कल्पयतु त्वष्टा॑ रू॒पाणि॑ पिंशतु ।
आ सि॑ञ्चतु प्र॒जाप॑तिर्धा॒ता गर्भं॑ दधातु ते ॥ ५ ॥

5. *Viṣṇuryoniṁ kalpayatu tvaṣṭā rūpāṇi piṁśatu.*
Ā siñcatu prajāpatirdhātā garbhaṁ dadhātu te.

Let Vishnu, omnipresent life energy, strengthen and sustain your womb. Let Tvashta, Nature's shaping power, form and finish the structure and function of all

the organs of the foetus. Let Prajapati, father of all living creatures nourish and energise the foetus. Let Dhata, cosmic sustainer, hold and sustain the foetus to maturity.

यद्वेद॒ राजा॒ वरु॑णो॒ यद्वा॑ दे॒वी सर॑स्वती।
यदिन्द्रो॑ वृत्र॒हा वेद॒ तद्ग॑र्भ॒कर॑णं पिब॥ ६॥

6. *Yadveda rājā varuṇo yadvā devī sarasvatī.*
Yadindro vṛtrahā veda tadgarbhakaraṇaṁ piba.

Whatever liquid energy and vitality, the ruling Varuna, sun and waters, hold, whatever energy and intelligence mother Sarasvati holds, whatever energy and power Indra, destroyer of darkness and evil, has, all that vitality, intelligence and energy which feeds and forms the foetus, O mother, receive and assimilate from nature.

गर्भो॑ अ॒स्योष॑धीनां॒ गर्भो॒ वन॒स्पती॑नाम्।
गर्भो॒ विश्व॑स्य भू॒तस्य॒ सो अ॑ग्ने॒ गर्भ॒मेह धाः॥ ७॥

7. *Garbho asyoṣadhīnāṁ garbho vanaspatīnām.*
Garbho viśvasya bhūtasya so agne garbhameha dhāḥ.

O Agni, vitality of life, you are the life sustainer of herbs, you are the life sustainer of trees, you are the life sustainer of all living beings of the world. Pray sustain and mature the foetus here in the womb.

अधि॑ स्कन्द वी॒रय॑स्व॒ गर्भ॒मा धे॑हि॒ योन्या॑म्।
वृषा॑सि वृष्ण्याव॒न्प्र॒जाये॒ त्वा न॑याम॒सि॥ ८॥

8. *Adhi skanda vīrayasva garhamā dhehi yonyām.*
Vṛṣāsi vṛṣṇyāvanprajāyai tvā nayāmasi.

Rise, O man, be valiant, and place the seed in

the womb. You are strong and profuse in manliness. We exhort you only for procreation.

वि जिहीष्व बार्हत्सामे गर्भस्ते योनिमा शयाम्।
अदुष्टे देवाः पुत्रं सोमपा उभयाविनम् ॥ ९ ॥

9. *Vi jihīṣva bārhatsāme garbhaste yonimā śayām.*
Aduṣṭe devāḥ putraṁ somapā ubhayāvinam.

Wax with the divine joy of hymnal divinity, and let the seed be placed in the womb. May the divinities of nature and humanity, all lovers and protectors of creative Soma bless you with noble progeny for both of us.

धातः श्रेष्ठेन रूपेणास्या नार्यां गवीन्योः।
पुमांसं पुत्रमा धेहि दशमे मासि सूतवे॥ १० ॥

10. *Dhātaḥ śreṣṭhena rūpeṇāsyā nāryā gavīnyoḥ.*
Pumāṁsaṁ putramā dhehi daśame māsi sūtave.

O Dhata, sustainer of all living beings, pray sustain and mature virile progeny with noblest form and character in the womb of this mother between her groins to be born on maturation in the tenth month.

त्वष्टः श्रेष्ठेन रूपेणास्या नार्यां गवीन्योः।
पुमांसं पुत्रमा धेहि दशमे मासि सूतवे॥ ११ ॥

11. *Tvaṣṭaḥ śreṣṭhena rūpeṇāsyā nāryā gavīnyoḥ.*
Pumāṁsaṁ putramā dhehi daśame māsi sūtave.

O Tvashta, maker of forms, pray form and mature virile progeny with noblest form and character in the womb of this mother between her groins to be born on maturation in the tenth month.

सवि॒तः श्रेष्ठे॑न रू॒पेणा॒स्या नार्यां॑ गवी॒न्योः।
पुमां॑सं पु॒त्रमा धे॑हि दश॒मे मा॒सि सू॒तवे॥ १२॥

12. *Savitaḥ śreṣṭhena rūpeṇāsyā nāryā gavīnyoḥ.*
Pumāṁsaṁ putramā dhehi daśame māsi sūtave.

O Savita, lord creator, sustain and mature virile progeny with noblest form and character in the womb of this mother between her groins to be born on maturation in the tenth month.

प्र॒जाप॑ते॒ श्रेष्ठे॑न रू॒पेणा॒स्या नार्यां॑ गवी॒न्योः।
पुमां॑सं पु॒त्रमा धे॑हि दश॒मे मा॒सि सू॒तवे॥ १३॥

13. *Prajāpate śreṣṭhena rūpeṇāsyā nāryā gavīnyoḥ.*
Pumāṁsaṁ putramā dhehi daśame māsi sūtave.

O Prajapati, universal father of the children of nature and humanity, sustain and mature virile progeny with noblest form and character in the womb of this mother between her groins to be born on maturation in the tenth month.

Kanda 5/Sukta 26 (Yajna in the New Home)

Vastoshpati Devata, Brahma Rshi

यजूं॑षि य॒ज्ञे स॒मिध॒ः स्वाहा॒ग्निः प्र॑॑वि॒द्वानि॒ह वो॑ युनक्तु॥ १॥

1. *Yajūṁṣi yajñe samidhaḥ svāhāgniḥ pravidvāniha vo yunaktu.*

May Agni, learned scholar and enlightened scientist of yajna, light the samits, holy fuel, and fragrant materials and use the verses of Yajurveda here in this yajna in the home for you, i.e., inmates of the house. This is my prayer in truth of thought, word and deed.

युनक्तु देवः सविता प्रजानन्नस्मिन्यज्ञे महिषः स्वाहा ॥ २ ॥

2. *Yunaktu devaḥ savitā prajānannasminyajñe mahiṣaḥ svāhā.*

May the generous Savita, all inspiring creative genius, mighty potent and all aware, use the verses of Yajurveda and fragrant havis here in this yajna in the home. This is my prayer and submission in truth of heart and soul.

इन्द्र उक्थामदान्यस्मिन्यज्ञे प्रविद्वान्युनक्तु सुयुजः स्वाहा ॥ ३ ॥

3. *Indra ukthāmadānyasminyajñe pravidvānyunaktu suyujaḥ svāhā.*

May the eminent scholar and friendly companion, Indra, use inspiring and exhilarating hymns of the Veda in this yajna here in the home. This is my prayer and submission in truth of heart and soul.

प्रैषा यज्ञे निविदः स्वाहा शिष्टाः पत्नीभिर्वहतेह युक्ताः ॥ ४ ॥

4. *Praiṣā yajñe nividaḥ svāhā śiṣṭāḥ patnībhirvahateha yuktāḥ.*

May eminent men of initiative, learned scholars and cultured pioneers of the science of yajna with their wives join and conduct this yajna here in the home. This is my earnest prayer and submission.

छन्दांसि यज्ञे मरुतः स्वाहा मातेव पुत्रं पिपृतेह युक्ताः ॥ ५ ॥

5. *Chandāṁsi yajñe marutaḥ svāhā māteva putraṁ pipṛteha yuktāḥ.*

May the Maruts, vibrant brave and heroic people, join us in this yajna and, like mother for the

child, bring us fulfilment of the Vedic prayers and cherished ambitions. This is my prayer and submission in truth.

एयमगन्बर्हिषा प्रोक्षणीभिर्यज्ञं तन्वानादितिः स्वाहा ॥ ६ ॥

6. *Eyamaganbarhiṣā prokṣaṇībhiryajñaṁ tanvānāditiḥ svāhā.*

May inviolable mother Aditi with yajna sanctities and fragrances come and join us extending this yajna with her showers of blessings. This is my prayer and submission in all sincerity.

विष्णुर्युनक्तु बहुधा तपांस्यस्मिन्यज्ञे सुयुजः स्वाहा ॥ ७ ॥

7. *Viṣṇuryunaktu bahudhā tapāṁsyasminyajñe suyujaḥ svāhā.*

May Vishnu, omnipresent spirit of divinity, the sage of universal love, companionable friend, bring us manifold disciplines of austerity and join us in this yajna. This is my prayer and submission in truth.

त्वष्टा युनक्तु बहुधा नु रूपा अस्मिन्यज्ञे सुयुजः स्वाहा ॥ ८ ॥

8. *Tvaṣṭā yunaktu bahudhā nu rūpā asminyajñe suyujaḥ svāhā.*

May Tvashta, formative spirit of nature, and the man of subtle and refined thoughts and forms, companionable friend, come, join us in this yajna and bless us with many forms of yajna and yajnic achievements. This is my prayer and submission in truth.

भगो युनक्त्वाशिषो न्वर्स्मा अस्मिन्यज्ञे प्रविद्वान्युनक्तु सुयुजः स्वाहा ॥ ९ ॥

9. *Bhago yunaktvāśiṣo nyasmā asminyajñe pravidvānyunaktu suyujaḥ svāhā.*

May Bhaga, divine spirit of prosperity, holy and companionable friend, join us in this yajna and bring us divine blessings. Let the eminent scholar, friendly and cooperative, join us in this yajna and bring us manifold advantages. This is my prayer and submission in earnest.

सोमो॑ युनक्तु बहु॒धा पयांस्य॒स्मिन्य॒ज्ञे सु॒युज॒ः स्वाहा॑ ॥ १० ॥

10. *Somo yunaktu bahudhā payāṁsyasminyajñe suyujaḥ svāhā.*

May Soma, divine spirit of peace and bliss, the man of peace and joy, spontaneous cooperative friend, join us here in this yajna and lead us to many forms of new exhilarating and dynamic ways of wealth and peaceful joy. This is my earnest prayer and submission.

इन्द्रो॑ युनक्तु बहु॒धा वी॒र्या॑ ण्य॒स्मिन्य॒ज्ञे सु॒युज॒ः स्वाहा॑ ॥ ११ ॥

11. *Indro yunaktu bahudhā vīryāṇyasminyajñe suyujaḥ svāhā.*

May Indra, spirit of omnipotence, and man of power and initiative, real companion friend, come and join this yajna and bring us manifold powers and new possibilities. This is my prayer and submission in right earnest.

अश्वि॑ना॒ ब्रह्म॒णा या॑तम॒वाञ्चौ॑ वषट्का॒रेण॑ य॒ज्ञं व॒र्धय॑न्तौ ।
बृह॑स्पते॒ ब्रह्म॒णा या॑ह्य॒र्वाङ् य॒ज्ञो अ॒यं स्व॑ रि॒दं यज॑मानाय॒ स्वाहा॑ ॥ १२ ॥

12. *Aśvinā brahmaṇā yātamarvāñcau vaṣaṭkāreṇa yajñaṁ vardhayantau. Bṛhaspate brahmaṇā yāhyarvāṅ yajño ayaṁ svaridaṁ yajamānāya svāhā.*

O Ashvins, complementarities of natural dynamics, dynamic men and women, come straight with divine knowledge and promote the yajna with ever new and more productive holy inputs. O Brhaspati, Spirit of Infinity, O scholar of divine knowledge, come straight with the universal knowledge and possibilities revealed in the Veda. May this yajna be rising high to the regions of light and bliss for the yajamana and his new home. This is my prayer and submission in right earnest.

Kanda 5/Sukta 27 (Agni and Dynamics of Yajna)

Agni Devata, Brahma Rshi

ऊ॒र्ध्वा अ॑स्य स॒मिधो॑ भवन्त्यू॒र्ध्वा शु॒क्रा शो॒चींष्य॒ग्नेः ।
द्यु॒मत्त॑मा सु॒प्रती॑क॒ः सस॑ू॒नु॒स्तनू॒नपा॒दसु॑रो॒ भूरि॑पाणिः ॥ १ ॥

1. *Ūrdhvā asya samidho bhavantyūrdhvā śukrā śocīṁṣyagneḥ. Dyumattamā supratīkaḥ sasūnustanūnapādasuro bhūripāṇiḥ.*

High are the fuel sticks of this Agni in flames, high, radiant and pure its lights. Most refulgent, most glorious, assisted by many noble active forces, it is infallible and inviolable in body, highly energetic and boundless in power and force.

(Agni is a metaphor. It stands for self-refulgent Divinity, brilliant leader, sagely scholar and any such other leading power.)

देवो देवेषु देवः पथो अनक्ति मध्वा घृतेन ॥ २ ॥

2. *Devo deveṣu devaḥ patho anakti madhvā ghṛtena.*

Divine among divinities, self-refulgent and generous, it opens and illumines new paths of life and sprinkles them with honey sweets of light and ghrta.

मध्वा यज्ञं नक्षति प्रैणानो नराशंसो अग्निः सुकृद्देवः सविता विश्ववारः ॥ ३ ॥

3. *Madhvā yajñaṁ nakṣati praiṇāno narāśaṁso agniḥ sukṛddevaḥ savitā viśvavāraḥ.*

Self-refulgent Agni, admired and adored by humanity, energises, advances and beautifies yajna and yajnic operations of human karma with honey sweets of beauty and dignity. Noble performer, refulgent illuminator, creative inspirer, Agni is the universal choice of human love and exaltation.

अच्छायमेति शवसा घृता चिदीडानो वह्निर्नमसा ॥ ४ ॥

4. *Acchāyameti śavasā ghṛtā cidīḍāno vahnirnamasā.*

This Agni, carrier and advancer of yajna, loved, adored and served with ghrta, yajnic food and devotion, goes forward with full power and glory of light.

अग्निः स्रुचो अध्वरेषु प्रयक्षु स यक्षदस्य महिमानमग्नेः ॥ ५ ॥

5. *Agniḥ sruco adhvareṣu prayakṣu sa yakṣadasya mahimānamagneḥ.*

Agni is to be loved, served and worshipped in yajna with offers of oblations with ladlefuls of ghrta. Let the yajamana recognise, honour and internalise the

grandeur of this divine Agni.

तरी मन्द्रासु प्रयक्षु वसवश्चातिष्ठन्वसुधातरश्च ॥ ६ ॥

6. *Tarī mandrāsu prayakṣu vasavaścātiṣṭhanvasudhātaraśca.*

Agni is the saviour, adorable, and to be honoured by yajna in matters of life Dnd on occasions of joy and celebration. More liberal and greater sustainer of life and life's wealth than the sustainers it is, because the life supports themselves are supported by Agni.

द्वारो देवीरन्वस्य विश्वे व्रतं रक्षन्ति विश्वहा ॥ ७ ॥

7. *Dvāro devīranvasya viśve vrataṁ rakṣanti viśvahā.*

All the doors of divine experience and knowledge of the world such as the organs of sense, understanding and judgement follow, abide by and maintain the discipline of its law without relent, all the time.

उरुव्यचसाग्नेर्धाम्ना पत्यमाने । आ सुष्वयन्ती यजते उपाके उषासानक्तेमं यज्ञमवतामध्वरं नः ॥ ८ ॥

8. *Uruvyacasāgnerdhāmnā patyamāne. Ā suṣvayantī yajate upāke uṣasānaktemaṁ yajñamavatāmadhvaraṁ naḥ.*

Receiving their light, power and parental efficacy for us from the wide expansive splendour of divine Agni, the night and dawn, blissful sisterly divinities moving on together, may, we pray, protect and promote this our yajna of love and non-violent advancement of humanity and the environment.

दैवा॒ होता॑र ऊ॒र्ध्वम॑ध्व॒रं नो॒ऽ ग्नेर्जि॒ह्वया॒भि गृ॑णत गृणता॑ नः स्वि॒ष्टये। ति॒स्रो दे॒वीर्ब॒र्हिरे॒दं स॑दन्ता॒मिडा॒ सर॑स्वती म॒ही भार॑ती गृणा॒ना॥ ९॥

9. *Daivā hotāra ūrdhvamadhvaraṁ no'gnerjihvayābhi gṛṇata gṛṇatā naḥ sviṣṭaye. Tisro devīrbarhiredaṁ sadantāmiḍā sarasvatī mahī bhāratī gṛṇānā.*

May the divine yajna performers of nature and humanity promote and exalt our yajna of love, non-violence and socio-natural cohesion by the rising flames of Agni and the vaulting words of divinity, and thus may they promote and exalt our yajna for our common good. And may the three great divinities, Ida, Sarasvati and Bharati, divine Nature, divine knowledge and divine ethics and policy of holistic nature emanating from absolute divinity, Vedic knowledge and the sanctity of great living existence, seated on this vedi of our yajna of the social human order promote and bless us and our yajnic programme.

तन्न॑स्तु॒रीप॒मद्भु॑तं पुरु॒क्षु। देव॑ त्वष्टा रा॒यस्पोष॒ं वि ष्य॒ नाभि॑म॒स्य॥ १०॥

10. *Tannasturīpamadbhutaṁ purukṣu. Deva tvaṣṭā rāyaspoṣaṁ vi ṣya nābhimasya.*

May divine Tvashta, creator and maker of refined forms and institutions, create and grant us that abundant, wonderful wealth, energy and food for body, mind and soul that grows fast for all, place it at the centre-vedi of the social order, open up doors of prosperity and relieve us of all want and suffering.

वन॑स्पतेऽव॑ सृजा॒ ररा॑णः ।
त्मना॑ दे॒वेभ्यो॑ अ॒ग्निर्ह॒व्यं शमि॒ता स्व॑दयतु ॥ ११ ॥

11. *Vanaspate'va sṛjā rarāṇaḥ. Tmanā devebhyo agnirhavyaṁ śamitā svadayatu.*

O Vanaspati, lord of nature, protector and promoter of forest, botanist of high order, happy and enthusiastic at heart, with your very soul create and release for the devas, divinities of nature and nobilities of humanity, all dedicated to yajna, holy and refined materials for inputs of the yajna of development, and Agni, enlightened spirit of the nation, lover of peace and stability, would be delighted with the state of society and its prosperity.

अग्ने॒ स्वाहा॑ कृणुहि जातवेदः ।
इन्द्रा॑य य॒ज्ञं विश्वे॑ दे॒वा ह॒विरि॒दं जु॑षन्ताम् ॥ १२ ॥

12. *Agne svāhā kṛṇuhi jātavedaḥ.*
Indrāya yajñaṁ viśve devā haviridaṁ juṣantām.

Agni, lord of world knowledge take this holy offering and, in all holiness and sincerity, refine and raise the yajna to the grace and glory of Indra, spirit of power and prosperity of humanity. And may all the Devas of nature and humanity share this holy gift and rejoice.

Kanda 5/Sukta 28 (Longevity and the Sacred thread)

Trivrt Devata, Atharva Rshi

नव॑ प्रा॒णान्न॒वभि॒ः सं मि॑मीते दीर्घायु॒त्वाय॑ श॒तशा॑रदाय ।
हरि॑ते॒ त्रीणि॑ रज॒ते त्रीण्यय॑सि॒ त्रीणि॒ तप॒सावि॑ष्ठितानि ॥ १ ॥

1. *Nava prāṇānnavabhiḥ saṁ mimīte dīrghāyutvāya śataśāradāya. Harite trīṇi rajate trīṇyayasi trīṇi tapasā viṣṭhitāni.*

Lord Almighty joins nine pranic energies in proper accord with nine for a long life of hundred years, three in gold, three in silver and three in iron are integrated in accordance with the quality and intensity of nature and character in relation to natural law and discipline. (Gold, silver and iron are concrete versions of the Sattva, Rajas and Tamas variations of personality.)

Note: This mantra is a comprehensive foreshadow of all the fourteen verses of the hymn.

This sukta presents a symbolic vision of the relation of human personality with nature. It also presents a symbolic interpretation of the three threefold threads of the sacred yajnopavita as our link with life.

Prana energisSs all our human faculties at the rational, emotional and instinctive levels. All these three are further classified into sattvic, Rajasic and Tamasic levels of high, medium, and low order. The division thus is ninefold. Prana energises all of them in accordance with the character and intensity of each. Basically prana is one as personality too is one.

The three sacred threads, each of them threefold, of the yajnopavita symbolise the relationship of the spiritual, intellectual and familial sides of our personality to the divine, educational and procreative sides of life, reminding us of our obligations: worship of God, gratitude to teachers and seniors, and respect to our parents with affectionate service.

Just as nine orders of prana are at source one, and nine variations of personality are one, just so the 3x3 threads of the yajnopavita are three circulations of one thread knotted at the point where the beginning and the end of the thread coincide. The knot is known as divine, Brahma knot.

Aspects of the life-prana symbolism and the significance of the sacred thread in relation to life and duty are reflected in the mantras.

अग्निः सूर्यश्चन्द्रमा भूमिरापो द्यौरन्तरिक्षं प्रदिशो दिशश्च ।
आर्तवा ऋतुभिः संविदाना अनेन मा त्रिवृता पारयन्तु ॥ २ ॥

2. *Agniḥ sūryaścandramā bhūmirāpo dyaurantarikṣaṁ pradiśo diśaśca. Ārtavā ṛtubhiḥ saṁvidānā anena mā trivṛtā pārayantu.*

May Agni, vital heat, sun, moon, earth, waters, solar regions, middle regions, four quarters of space, and the interdirections, all these nine accordant with the seasons and through all seasons take me successfully across the course of life by this triple armour of pranic energy, the course symbolised by the triple yajnopavita.

(Nine aspects of nature accordant with the seasons, and nine orders of our personality are related here through the intermediacy of prana. Nine orders of personality may be interpreted as our rational, emotional and instinctive life lived at sattvic, rajasic and tamasic level or the physical, mental and spiritual life lived at three levels. All the nine orders of personality, nine orders of nature and nine orders of prana are to be harmonious and in accord with the seasons of the year and seasons of life from the first to the last days of life.

Yajnopavita symbolises the living across the course of life: First twenty five years of Brahmacharya for study and preparation, next twenty five years of Grhastha for family life, next twenty five years of Banaprastha in retirement, all symbolised by three threads of the yajnopavita. In the fourth phase of twenty five years of Sanyasa, the yajnopavita is relinquished because life and nature-better call it personality and nature-are identified, beyond the relationship, symbol and symbolised are one.)

त्रय॒: पोषा॑स्त्रि॒वृति॑ श्रयन्ताम॒नक्तु॑ पू॒षा पय॑सा घृ॒तेन॑। अन्न॑स्य भू॒मा पुरु॑षस्य भू॒मा भू॒मा प॑शू॒नां त इ॒ह श्र॑यन्ताम्॥ ३॥

3. *Trayaḥ poṣāstrivṛti śrayantāmanaktu pūṣā payasā ghṛtena. Annasya bhūmā puruṣasya bhūmā bhūmā paśūnāṁ ta iha śrayantām.*

May three orders of growth and abundance abide in the threefold order of pranic energy from the heavens, skies and earth, and symbolically in the threefold yajnopavita, and may the divine spirit of cosmic nourishment, growth and abundance, Pusha, bless us with water, milk and ghrta. May abundance of food and energy, abundance of people, and abundance of wealth and animals abide here in this life. (The symbolic reference to threefold yajnopavita enjoins that along with prayer man has to justify prayer with effort and action as well. The yajnopavita is not only a human privilege, it is also a divine commandment. One who fails to keep the commandment for knowledge, action and prayer for potential beyond actual strength and performance fails to honour the privilege and falls from the privilege.)

इममा॑दित्या॒ वसु॑ना॒ समु॑क्षते॒ममग्ने॒ वर्धय वावृधा॒नः ।
इममि॑न्द्र॒ सं सृ॑ज वी॒र्ये॑ण॒ास्मिन्त्रि॒वृच्छ्र॑यतां पोष॒यि॒ष्णु ॥ ४ ॥

4. *Imamādityā vasunā samukṣatemamagne vardhaya vāvṛdhānaḥ. Imamindra saṁ sṛja vīryeṇāsmintrivṛcchrayatāṁ poṣayiṣṇu.*

O Adityas, lights of the sun over the year, shower this soul with the wealth of light and vitality. O Agni, energy and fertility of mother earth, growing, rising and raising, advance this soul in prosperity. O Indra, cosmic energy of the middle regions of the sky, strengthen and exhilarate this soul with valour and creative splendour. O Lord Supreme, let the triple armour of light, power and prosperity of the three cosmic regions abide here in the soul, advancing and exalting the person. (The yajnopavita also has been interpreted as the triple armour.)

भूमि॑ष्ट्वा पातु॒ हरि॑तेन॒ विश्व॒भृ॒द॒ग्निः पि॑प॒र्त्व॑यसा॒ स॒जोषा॑ः ।
वी॒रुद्भि॑ष्टे॒ अर्जु॑नं संविदा॒नं दक्षं॑ दधातु सुमन॒स्य॑मा॑नम् ॥ ५ ॥

5. *Bhūmiṣṭvā pātu haritena viśvabhṛdagniḥ pipartvayasā sajoṣāḥ. Vīrudbhiṣṭe arjunaṁ saṁvidānaṁ dakṣaṁ dadhātu sumanasyamānam.*

O wearer of the triple armour, may Bhumi, the world of expansive existence, protect and promote you with the golden glory of higher life. May Agni, spirit and energy of the earth, loving and companionable, which holds and sustains the world of life, bless you with the strength of steel. And may the middle regions, with herbs and trees which they bless with sap, bear and bring for you the silver sense of lovely peace and joy of mind and life's expertise worthy of love and value.

त्रेधा जातं जन्मनेदं हिरण्यमग्नेरेकं प्रियतमं बभूव सोमस्यैकं हिंसितस्य परापतत्। अपामेकं वेधसां रेत आहुस्तत्ते हिरण्यं त्रिवृदस्त्वायुषे ॥ ६ ॥

6. *Tredhā jātaṁ janmanedaṁ hiraṇyamagnere-kaṁ priyatamaṁ babhūva somasyaikaṁ hiṁsitasya parāpatat. Āpāmekaṁ vedhasāṁ reta Āhustatte hiraṇyaṁ trivṛdastvāyuṣe.*

This golden glory of life's strength and splendour is born three-way from the very beginning of life: One is the dearest darling of Agni and the profuse generosity of earth, the other one is born of Soma crushed, descended from the moon and reflected from the sun, and yet another one, they say, is the living essence of cosmic waters and universal intelligence of Nature. And that is the golden glory for you, threefold, the triple armour for you, for health and long age.

त्र्यायुषं जमदग्नेः कश्यपस्य त्र्यायुषम्। त्रेधामृतस्य चक्षणं त्रीण्यायूंषि तेऽकरम् ॥ ७ ॥

7. *Tryāyuṣaṁ jamadagneḥ kaśyapasya tryāyuṣam. Tredhāmṛtasya cakṣaṇaṁ trīṇyāyūṁṣi te'karam.*

Triple and thrice brilliant is the life of Jamadagni, the man of fiery tempered vitality of Brahmacharya. Triple and thrice far reaching is the life of Kashyapa, the man of universal vision and wisdom. Threefold is the voice of the Lord of Immortality: "I have created and ordained triple threefold span of life for you", life of knowledge, action and worship for three to four hundred years.

त्रयः सुपर्णास्त्रिवृता यदायन्नेकाक्षरमभिसंभूय शक्राः ।
प्रत्यौहन्मृत्युममृतेन साकमन्तर्दधाना दुरितानि विश्वा ॥ ८ ॥

8. *Trayaḥ suparṇāstrivṛtā yadāyannekākṣaramabhisaṁbhūya śakrāḥ. Pratyauhanmṛtyumamṛtena sākamantardadhānā duritāni viśvā.*

Three mighty sojourners wearing the triple armour of Jnana (knowledge), Karma (right action) and Bhakti (divine worship), who rise, having self-realised the spirit and presence of the One Imperishable Om, transcend the fear and pain of death at a single stroke by the vision of Immortality after they have overcome all the negativities and fluctuations of material existence within. (Three sojours: Jnana yogis, Karma yogis and Bhakti yogis, or Vasu, Rudra and Aditya scholars, or senses, mind and soul.)

दिवस्त्वा पातु हरितं मध्यात्त्वा पात्वर्जुनम् ।
भूम्या अयस्मयं पातु प्रागाद्देवपुरा अयम् ॥ ९ ॥

9. *Divastvā pātu haritaṁ madhyāttvā pātvarjunam. Bhūmyā ayasmayaṁ pātu pragāddevapurā ayam.*

May the golden glory of nature's sattva protect and promote you from the region of heaven. May the silver beauty of nature's rajas protect and promote you from the middle region. May the iron strength of nature's tamas protect and promote you from the regions of the earth. Thus does this soul reach the region of divinities.

इमास्तिस्रो देवपुरास्तास्त्वा रक्षन्तु सर्वतः ।
तास्त्वं बिभ्रद्वर्चस्व्युत्तरो द्विषतां भव ॥ १० ॥

10. *Imāstisro devapurāstāstvā rakṣantu sarvataḥ. Tāstvaṁ bibhradvarcasvyuttaro dviṣatāṁ bhava.*

These three, golden glory of the Sattva of nature, silver beauty of the Rajas of nature, and iron strength of the Tamas of nature, are the divine stages of the soul's progress. Bearing these, wearing this triple armour of protection and progress, brilliant and enlightened, rise higher and keep all hate and jealousy down and defeated. May all these, all-ways, protect you against all negativities.

पुरं॑ दे॒वाना॑मृ॒तं हिर॑ण्यं॒ य आ॑बे॒धे प्र॑थ॒मो दे॒वो अग्रे॑। तस्मै॒ नमो॒ दश॒ प्राची॑: कृणो॒म्यनु॑ मन्यतां त्रि॒वृदा॒बधे॑ मे ॥ ११ ॥

11. *Puraṁ devānāmamṛtaṁ hiraṇyaṁ ya ābedhe prathamo devo agre. Tasmai namo daśa prācīḥ kṛṇomyanu manyatāṁ trivṛdābadhe me.*

That eternal and immortal Spirit of the universe wrapped in golden mystery is the seat of divinities which the prime cause of the universe, self-refulgent and self-manifest Brahman, brings into manifestation, first. To that Spirit omnipresent in all ten directions, I do homage. May the Spirit of three-matras, OM, graciously accept me as I bind myself to the discipline of the threefold sacred thread. Pray, bless me and my resolution.

आ त्वा॑ चृतत्वर्य॒मा पू॒षा बृ॒हस्पति॑:।
अह॑र्जातस्य॒ यन्नाम॒ तेन॒ त्वाति॑ चृतामसि ॥ १२ ॥

12. *Ā tvā cṛtatvaryamā pūṣā bṛhaspatiḥ.*
Aharjātasya yannāma tena tvāti cṛtāmasi.

O seeker of light and wisdom, may Aryama, divine path maker, Pusha, lord of life's nourishment, and Brhaspati, lord of infinity, accept you into the filial bond. We accept you and enfold you in that open ended

and expansive light and brilliance which is the innate and essential nature and character of the sun which daily rises with new splendour.

ऋ॒तुभि॑ष्ट्वार्त॒वैरायु॑षे॒ वर्च॑से त्वा। सं॒व॒त्स॒रस्य॒ तेज॑सा॒ तेन॒ संह॑नु 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.

घृ॒तादुल्लु॑प्तं॒ मधु॑ना॒ समक्तं॑ भूमिदृं॒हमच्यु॑तं पारयि॒ष्णु॑। भि॒न्दन्त्स॒पत्ना॒नधरां॑श्च कृ॒ण्वदा मा॑ रोह महते सौभ॑गाय॥ 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

पु॒रस्ता॑द्यु॒क्तो व॑ह जातवे॒दोऽग्ने॑ वि॒द्धि क्रि॒यमा॑णं॒ यथे॒दम्। त्वं भि॒षग्भे॑ष॒जस्यासि॑ कर्ता॒ त्वया॒ गामश्वं॒ पुरु॑षं सनेम॥ १॥

1. *Purastādyukto vaha jātavedo'gne viddhi kriyamāṇaṁ yathedam. Tvaṁ bhiṣagbheṣajasyāsi kartā tvayā gāmaśvaṁ puruṣaṁ sanema.*

O Agni, Jataveda, general physician of comprehensive knowledge of disease and medicine, come as appointed in advance, know what it is now to be done. You are the physician, you are the maker of the medicine. By you, your knowledge and application, let us have a nation of healthy people, fertile cows and fleet horses.

तथा॒ तदग्ने कृणु जातवेदो॒ विश्वे॑भिर्दे॒वैः स॒ह संविदा॒नः। यो नो॑ दि॒देव॑ यत॒मो ज॒घास॒ यथा॒ सो अ॒स्य प॑रि॒धिष्प॒तात्ति ॥ २ ॥

2. *Tathā tadagne kṛṇu jātavedo viśvebhirdevaiḥ saha saṁvidānaḥ. Yo no dideva yatamo jaghāsa yathā so asya paridhiṣpatāti.*

O Agni, Jataveda, since you know and meet all brilliant scholars and specialists and you know all the divine herbs and sanatives of the world, decide and do that what you would so that whatever ailment and disease vexes us and consumes our health is eliminated to the last bounds of its effect.

यथा॒ सो अ॒स्य प॑रि॒धिष्पतात्ति॒ तथा॒ तदग्ने कृणु जातवेदः। विश्वे॑भिर्दे॒वैः स॒ह संविदा॒नः ॥ ३ ॥

3. *Yathā so asya paridhiṣpatāti tathā tadagne kṛṇu jātavedaḥ. Viśvebhirdevaiḥ saha saṁvidānaḥ.*

Agni, Jataveda, in order that the disease with its cause be eliminated to the bounds of its prevalence,

do that what you decide but in consultation with all the brilliant scholars and specialists in the field and with the joint consolidated knowledge of all the divine herbs and sanatives you know.

अक्ष्यौ३ नि विध्य हृदयं नि विध्य जिह्वां नि तृन्द्धि प्र दतो मृणीहि। पिशाचो अस्य यतमो जघासाग्ने यविष्ठ प्रति तं शृणीहि॥ ४॥

4. *Akṣyau3 ni vidhya hṛdayaṁ ni vidhya jihvāṁ ni tṛnddhi pra dato mṛṇīhi. Piśāco asya yatamo jaghāsāgne yaviṣṭha prati taṁ śṛṇīhi.*

Agni, whoever or whatever the blood sucking agent of the enemy, fix it in the eyes, pierce the heart, pierce the tongue, break the teeth. Whatever or whoever vexes and consumes us, O most youthful defender, break that down to dust.

यदस्य हृतं विहृतं यत्परा भृतमात्मनो जग्धं यतमत्पिशाचैः। तदग्ने विद्वान्पुनरा भर त्वं शरीरे मांसमसुमेरयामः॥ ५॥

5. *Yadasya hṛtaṁ vihṛtaṁ yatparābhṛtamātmano jagdhaṁ yatamatpiśācaiḥ. Tadagne vidvānpunarā bhara tvaṁ śarīre māṁsamasumerayāmaḥ.*

O Agni, Jataveda, learned physician, whatever of the health of body and mind of this person has been taken off, eaten up or robbed away by the blood sucking devils, that you repair, replenish and restore to full health. Let us rebuild and restore the muscle and pranic energy in the patient's body.

आमे सुपक्वे शबले विपक्वे यो मा पिशाचो अशने ददम्भ। तदात्मना प्रजया पिशाचा वि यातयन्तामगदो३यमस्तु॥ ६॥

6. *Āme supakve śabale vipakve yo mā piśāco aśane dadambha. Tadātmanā prajayā piśācā vi yātayantāmagado'yamastu.*

Whatever polluting and life threatening germs enter and pollute our food—whether raw, cooked, half cooked, fully cooked—and damage our health, let these be countered and destroyed in themselves and with their further growth, and let this patient be restored to good health.

क्षीरे मा मन्थे यतमो ददम्भाकृष्टपच्ये अशने धान्ये ३ यः। तदात्मना प्रजया पिशाचा वि यातयन्तामगदो ३ ऽयमस्तु॥ ७॥

7. *Kṣīre mā manthe yatamo dadambhākṛṣṭapacye aśane dhānye' yaḥ. Tadātmanā prajayā piśācā vi yātayantāmagado''yamastu.*

Whatever germs in milk, in butter milk or in wild grains enter our food and damage us, let these be countered and destroyed in themselves and with their further growth, and let the affected patient restored to good health.

अपां मा पाने यतमो ददम्भ क्रव्याद्यातूनां शयने शयानम्। तदात्मना प्रजया पिशाचा वि यातयन्तामगदो ३ ऽयमस्तु॥ ८॥

8. *Apaṁ mā pāne yatamo dadambha kravyādyātūnāṁ śayane śayānam. Tadātmanā prajayā piśācā vi yātayantāmagado''yamastu.*

Of the flesh eating damagers, whatever germs of waters in our drink damage us, and whatever bugs or

germs in bed infect the person sleeping there, let these be countered and destroyed in themselves and with their further growth, and let the person affected be restored to good health.

दिवा॑ मा॒ नक्तं॑ यत॒मो द॒दम्भ॑ क्र॒व्याद्या॑तूनां शय॑ने॒ शया॑नम्।
तदा॒त्मना॑ प्र॒जया॑ पिशा॒चा वि या॑तयन्तामगदो॒ ऽ॑यम॑स्तु॥ ९॥

9. *Divā ma naktaṁ yatamo dadambha kravyādyātūnāṁ śayane śayānam. Tadātmanā prajayā piśācā vi yātayantāmagado''yamastu.*

Of the life damagers whatever carnivorous insects or germs infect and damage me day or night sleeping in bed, let these be countered and destroyed, themselves and with their further growth, and let the perrson affected be restored to good health.

क्र॒व्याद॑मग्ने रुधि॒रं पि॑शा॒चं म॑नो॒हनं जहि जातवेदः। तमिन्द्रो॑ वा॒जी वज्रे॑ण हन्तु॒ च्छि॒नत्तु॒ सोम॒ः शिरो॑ अस्य धृ॒ष्णुः॥ १०॥

10. *Kravyādamagne rudhiraṁ piśācaṁ manohanaṁ jahi jātavedaḥ. Tamindro vājī vajreṇa hantu cchinattu somaḥ śiro asya dhṛṣṇuḥ.*

Agni, Jataveda, whatever the life threatening insect and germ, whether in the flesh or in blood or mind damaging, destroy that. Let Indra, energy treatment, destroy that with strike of the current of adequate degree. Let Soma, regenerative sanative of irresistible power, break the head of the damager.

स॒नाद॑ग्ने मृणसि यातु॒धाना॒न्न त्वा॒ रक्षां॑सि॒ पृत॑नासु जिग्युः।
स॒हमू॑रा॒ननु॑ दह क्र॒व्यादो॒ मा ते॑ हे॒त्या मु॑क्षत॒ दैव्या॑याः॥ ११॥

11. *Sanādagne mṛṇasi yātudhānānna tvā rakṣāṁsi pṛtanāsu jigyuḥ. Sahamūrānanu daha kravyādo mā te hetyā mukṣata daivyāyāḥ.*

O Agni, physician, heat of fire, radiation of energy, you always destroy life-damaging elements of the environment. Negative forces never win against you in the battles of health and recovery. Pray burn up and destroy all life damaging insects and germs along with their roots and origin. Let none of them escape from the stroke of your life saving force.

समाहर जातवेदो यद्धृतं यत्परा॑भृतम्।
गात्रा॑ण्यस्य वर्धन्ता॑मं॒शुरि॒वा प्या॑यता॒मय॑म्॥ १२॥

12. *Samāhara jātavedo yaddhṛtaṁ yatparābhṛtam. Gātrāṇyasya vardhantāmaṁśurivā pyāyatā-mayam.*

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.)

सोम॑स्येव जातवेदो अं॒शुरा प्या॑यता॒मय॑म्।
अग्ने॑ विर॒प्शिन॒ं मेध्यं॑मय॒क्ष्मं कृ॑णु॒ जीव॑तु॥ १३॥

13. *Somasyeva jātavedo aṁśurā pyāyatāmayam. Agne virapśinaṁ medhyamayakṣmaṁ kṛṇu jīvatu.*

Agni, Jataveda, let this patient recover and grow like filaments of the lotus and be whole like phases of the moon. Let him be fully healthy, strong, vigorous, fresh and free from negativities. Let him live his full

life.

एतास्ते अग्ने समिधः पिशाचजम्भनीः ।
तास्त्वं जुषस्व प्रति चैना गृहाण जातवेदः ॥ १४ ॥

14. *Etāste agne samidhaḥ piśācajambhanīḥ.*
Tāstvaṁ juṣasva prati cainā gṛhāṇa jātavedaḥ.

Agni, holy fire, these are your divine fuel sticks which burn and destroy life threatening forces of pollution and disease. O Jataveda, pray accept these into the lighted fire, love these, be happy and beneficent to us for health and purity.

तार्ष्टाघीरग्ने समिधः प्रति गृह्णाह्यर्चिषा ।
जहातु क्रव्याद्रूपं यो अस्य मांसं जिहीर्षति ॥ १५ ॥

15. *Tārṣṭāghīragne samidhaḥ prati gṛhṇāhyarciṣā.*
Jahātu kravyādrūpaṁ yo asya māṁsaṁ jihīrṣati.

O Agni, raised and rising in the vedi, pray accept these fuel sticks of trshtagha tree by the flames of fire so that the life damaging infection which consumes the flesh of this patient may give up its form and force and the patient may recover.

Kanda 5/Sukta 30 (God Health and Full Age)

Ayushyam Devata, Ayushkama Rshi

आवतस्त आवतः परावतस्त आवतः । इहैव भव मा नु गा
मा पूर्वाननु गाः पितृनसुं बध्नामि ते दृढम् ॥ १ ॥

1. *Āvatasta āvataḥ parāvatasta āvataḥ. Ihaiva bhava*
mā nu gā mā pūrvānanu gāḥ pitṝnasuṁ badhnāmi
te dṛḍham.

O man, I strengthen and fully fortify your life

energy against any danger which may be closer than the closest or farther than the farthest. Stay here, alive and strong. Do not follow the forefathers dead and gone. Do not follow the parents either, for they too would go earlier. Follow them alive and keep up their tradition.

यत्त्वाभिचेरुः पुरुषः स्वो यदरणो जनः। उन्मोचनप्रमोचने उभे वाचा वदामि ते॥ २॥

2. *Yattvābhiceruḥ puruṣaḥ svo yadaraṇo janaḥ.*
Unmocanapramocane ubhe vācā vadāmi te.

If there be a person distant and wrong, or if there be a person, your own, who may do wrong, I speak to you about how to forestall the wrong or how to face it with confidence and overcome it.

यद् दुद्रोहिथ शेपिषे स्त्रियै पुंसे अचित्त्या।
उन्मोचनप्रमोचने उभे वाचा वदामि ते॥ ३॥

3. *Yad dudrohitha śepiṣe striyai puṁse acittyā.*
Unmocanapramocane ubhe vācā vadāmi te.

Out of wantonness of mind, hate or anger, if you have sworn at, cursed or reviled a man or woman, I would speak and advise you both ways, how to forestall the evil or how to face it with self-confidence and overcome it.

यदेनसो मातृकृताच्छेषे पितृकृताच्च यत्।
उन्मोचनप्रमोचने उभे वाचा वदामि ते॥ ४॥

4. *Yadenaso mātṛkṛtāccheṣe pitṛkṛtācca yat.*
Unmocanapramocane ubhe vācā vadāmi te.

And if you are suffering the consequences of sin committed by your father or mother, either way I

would speak and advise you how to forestall the effects or face them with success.

यत्ते॑ मा॒ता यत्ते॑ पि॒ता जा॒मिर्भ्रा॒ता च॒ सर्ज॑तः।
प्र॒त्यक्सेवस्व भेष॒जं ज॒रद॑ष्टिं कृणोमि त्वा॥ ५॥

5. *Yatte mātā yatte pitā jāmirbhrātā ca sarjataḥ.*
Pratyaksevasva bheṣajaṁ jaradaṣṭiṁ kṛṇomi tvā.

Whatever relief, sanative or medicament for healing your mother, father, sister, and brother prepare and offer you, accept and take that straight. I advise and strengthen you to live a full span of age with good health.

इ॒हैधि॑ पुरुष॒ सर्वे॑ण॒ मन॑सा स॒ह।
दू॒तौ य॒मस्य॒ मानु॑ गा॒ अधि॑ जीवपु॒रा इ॑हि॥ ६॥

6. *Ihaidhi puruṣa sarveṇa manasā saha.*
Dūtau yamasya mānu gā adhi jīvapurā ihi.

O man, stay here in life with all your mind and senses in full healthy order. Do not follow the messengers of death, let day and night pass without adversly affecting you. Go on in the celestial city of the spirit, living happy.

अनु॑हूत॒ः पुन॒रेहि॑ वि॒द्वानु॒दय॑नं प॒थः।
आ॒रोह॑णमा॒क्रम॑णं॒ जीव॑तोजीव॒तोऽय॑नम्॥ ७॥

7. *Anuhūtaḥ punarehi vidvānudayanaṁ pathaḥ.*
Ārohaṇamākramaṇaṁ jīvatojīvato'yanam.

Called again, come again, knowing the path of dawn and ascent. To rise, to go forward on and on that is the orbit of life for every living person.

मा बि॑भे॒र्न मरि॑ष्यसि ज॒रद॑ष्टिं कृणोमि त्वा ।
नि॒र॑वोचम॒हं यक्ष्म॒मङ्गे॑भ्यो अङ्गज्व॒रं तव ॥ ८ ॥

8. *Mā bibherna mariṣyasi jaradaṣṭiṁ kṛṇomi tvā. Niravocamahaṁ yakṣmamaṅgebhyo aṅgajvaraṁ tava.*

Fear not, you shall not die. I have taught and strengthened you to live a full age of hundred years. I have taught you and I have eliminated the germinal roots of cancer, consumption and fever from every part of your body.

अ॒ङ्ग॒भे॒दो अ॑ङ्गज्व॒रो यश्च॑ ते हृदया॒मय॒: ।
यक्ष्म॑: श्ये॒नइ॑व॒ प्रा॑पप्तद्वा॒चा सा॒ढः प॑र॒स्त॒राम् ॥ ९ ॥

9. *Aṅgabhedo aṅgajvaro yaśca te hṛdayāmayaḥ. Yakṣmaḥ śyena-iva prāpaptadvācā sāḍhaḥ parastarām.*

Arthritis, consumptive fever of body parts, cardiac problems, cancer, all, devitalised and driven off through health education, have flown far away like a hawk.

ऋषी॑ बोधप्रतीबो॒धाव॑स्व॒प्नो यश्च॒ जागृ॑विः ।
तौ ते॑ प्रा॒णस्य॑ गो॒सारौ॒ दिवा॒ नक्तं॑ च जागृताम् ॥ १० ॥

10. *Ṛṣī bodhapratībodhāvasvapno yaśca jāgṛviḥ. Tau te prāṇasya goptārau divā naktaṁ ca jāgṛtām.*

Knowledge and awareness by direct sense experience and inference and by creative response and memory are two visionary guards of personality which never sleep and keep awake. O man, they both are protectors of your life energy. Let these keep awake as

life guards for you day and night.

अयमग्निरुपसद्य इह सूर्य उदेतु ते। उदेहि मृत्योर्गम्भीरात्कृष्णाच्चित्तमसस्परि॥ ११॥

11. *Ayamagnirupasadya iha sūrya udetu te.*
Udehi mṛtyorgambhīrātkṛṣṇāccittamasaspari.

This life energy is worthy of reverence. By virtue of this, your life's spirit arises in the body. O Jiva, soul of life, rise beyond the deep cave of death and beyond the darkest of the dark and negation.

नमो यमाय नमो अस्तु मृत्यवे नमः पितृभ्य उत ये नयन्ति।
उत्पारणस्य यो वेद तमग्निं पुरो दधेऽस्मा अरिष्टतातये॥ १२॥

12. *Namo yamāya namo astu mṛtyave namaḥ pitṛbhya uta ye nayanti. Utpāraṇasya yo veda tamagniṁ puro dadhe'smā ariṣṭatātaye.*

Homage to Yama, lord ordainer of life and death. Homage be to death which leads to life's renewal. Homage to Pitr pranas which carry us on and forward. That Agni, lord supreme of life and light, who knows the mystery of life and death and the transcendence from life and death, we keep upfront in mind for our ultimate well being and salvation.

ऐतु प्राण ऐतु मन ऐतु चक्षुरथो बलम्।
शरीरमस्य सं विदां तत्पद्भ्यां प्रति तिष्ठतु॥ १३॥

13. *Aitu prāṇa aitu mana aitu cakṣuratho balam.*
Śarīramasya saṁ vidāṁ tatpadbhyāṁ prati tiṣṭhatu.

Let prana come, let mind come, let vision come

and let energy come. Let consciousness come to the body and then let the person stand on the feet.

प्राणेनाग्ने चक्षुषा सं सृजेमं समीरय तन्वा ३ सं बलेन।
वेत्थामृतस्य मा नु गान्मा नु भूमिगृहो भुवत्॥ १४॥

14. *Prāṇenāgne cakṣuṣā saṁ sṛjemaṁ samīraya tanvā' saṁ balena. Vetthāmṛtasya mā nu gānmā nu bhūmigṛho bhuvat.*

O Agni, regenerate, recreate this person with pranas, with eye sight, let him move with strength and body. You know of life and mortality and immortality. Let him not go. Let him not fall to dust.

मा ते प्राण उप दसन्मो अपानोऽपि धायि ते।
सूर्यस्त्वाधिपतिर्मृत्योरुदायच्छतु रश्मिभिः॥ १५॥

15. *Mā te prāṇa upa dasanmo apāno'pi dhāyi te. Sūryastvādhipatirmṛtyorudāyacchatu raśmibhiḥ.*

Your prana must not fail. Your apana must not be closed. May the sun, presiding light of life, revive and raise you with its rays.

इयमन्तर्वदति जिह्वा बद्धा पनिष्पदा ।
त्वया यक्ष्मं निरवोचं शतं रोपीश्च तक्मनः॥ १६॥

16. *Iyamantarvadati jihvā baddhā paniṣpadā. Tvayā yakṣmaṁ niravocaṁ śataṁ ropīśca takmanaḥ.*

This quivering tongue, bound within the mouth, now speaks. I drive out the cancerous consumption from your body and silence a hundred fever pains that torment you.

अयं लोकः प्रियतमो देवानामपराजितः।
यस्मै त्वमिह मृत्यवे दिष्टः पुरुष जज्ञिषे।
स च त्वानु ह्वयामसि मा पुरा जरसो मृथाः ॥ १७ ॥

17. *Ayaṁ lokaḥ priyatamo devānāmaparājitaḥ.*
Yasmai tvamiha mṛtyave diṣṭaḥ puruṣa jajñiṣe.
Sa ca tvānu hvayāmasi mā purā jaraso mṛthāḥ.

This human world unsurpassed by any other is dearest of the divines, dedicated to which and destined to die, O man, you are born here. You of that destiny and privilege, we call on to come and we pronounce: You must not die before you have had a full span of life unto perfect old age of ripeness.

Kanda 5/Sukta 31 (Refutation of Evil)

Krtyadushana Devata, Shukra Rshi

यां ते चक्रुरामे पात्रे यां चक्रुर्मिश्रधान्ये ।
आमे मांसे कृत्यां यां चक्रुः पुनः प्रति हरामि ताम् ॥ १ ॥

1. *Yāṁ te cakrurāme pātre yāṁ cakrurmiśradhānye. Āme māṁse kṛtyāṁ yāṁ cakruḥ punaḥ prati harāmi tām.*

O man, O ruler, whatever mischief, pollution or poison, negative elements of nature or antisocial elements of society have done in respect of food and water, and whatever such they have done in various food grains or in raw fleshy fruits and other foods, all that I counter, render ineffective, and return to the mischief maker.

(In certain interpretations this mantra, in fact the whole sukta has been made to appear as a magic

spell. But looked at carefully and scientifically, it reads like a report of the department of food control, water resources and vigilance.)

यां ते चक्रुः कृकवाकावजे वा यां कुरीरिणि।
अव्यां ते कृत्यां यां चक्रुः पुनः प्रति हरामि ताम्॥ २॥

2. *Yāṁ te cakruḥ kṛkavākāvaje vā yāṁ kurīriṇi. Avyāṁ te kṛtyāṁ yāṁ cakruḥ punaḥ prati harāmi tām.*

Whatever mischief they have done to the cock and the peacock or to the goat and the ram or the sheep, that I counter, defuse and return to the doer (by way of punishment).

यां ते चक्रुरेकशफे पशूनामुभयादति ।
गर्दभे कृत्यां यां चक्रुः पुनः प्रति हरामि ताम्॥ ३॥

3. *Yāṁ te cakrurekaśaphe paśūnāmubhayādati. Gardabhe kṛtyāṁ yāṁ cakruḥ punaḥ prati harāmi tām.*

Whatever they have done to one hoof animals such as the horse or to animals of double teeth or to the donkey, all that I counter and return to the doer.

यां ते चक्रुरमूलायां वलगं वा नराच्याम्।
क्षेत्रे ते कृत्यां यां चक्रुः पुनः प्रति हरामि ताम्॥ ४॥

4. *Yāṁ te cakruramūlāyāṁ valagaṁ vā narācyām. Kṣetre te kṛtyāṁ yāṁ cakruḥ punaḥ prati harāmi tām.*

Whatever they have done to the amula and narachi herbs in secret, or whatever mischief they have done to the field, all that I counter and return to the

doer.

यां ते॑ च॒क्रुर्गार्हं॑पत्ये पूर्वा॒ग्नावु॒त दु॒श्चित॑: ।
शाला॑यां कृ॒त्यां यां च॒क्रुः पु॒न॒: प्रति॑ हरामि॒ ताम् ॥ ५ ॥

5. *Yāṁ te cakrurgārhapatye pūrvāgnāvuta duścitaḥ. Śālāyāṁ kṛtyāṁ yāṁ cakruḥ punaḥ prati harāmi tām.*

Whatever damage the evil at heart have done to the hearth and home, or to the sacred eastern fire, or to the house, all that I counter and return to the doer.

यां ते॑ च॒क्रुः स॒भाया॒ं यां च॒क्रुर॑धि॒देव॑ने ।
अ॒क्षेषु॑ कृ॒त्यां यां च॒क्रुः पु॒न॒: प्रति॑ हरामि॒ ताम् ॥ ६ ॥

6. *Yāṁ te cakruḥ sabhāyāṁ yāṁ cakruradhidevane. Akṣeṣu kṛtyāṁ yāṁ cakruḥ punaḥ prati harāmi tām.*

Whatever damage they do in the assembly or in gardens and play grounds, or whatever mischief they do in gambling dens, all that I counter and render back to the doer.

यां ते॑ च॒क्रुः सेना॑या॒ं यां च॒क्रुरि॑ष्वायु॒धे ।
दु॒न्दु॒भौ कृ॒त्यां यां च॒क्रुः पु॒न॒: प्रति॑ हरामि॒ ताम् ॥ ७ ॥

7. *Yāṁ te cakruḥ senāyāṁ yāṁ cakruriṣvāyudhe. Dundubhau kṛtyāṁ yāṁ cakruḥ punaḥ prati harāmi tām.*

Whatever damage they do in the defence forces or in arms and ammunition or in reconnaissance and signals, all that I counter and recharge on the doer.

यां ते कृत्यां कूपेऽवदधुः श्मशाने वा निचख्नुः।
सद्मनि कृत्यां यां चक्रुः पुनः प्रति हरामि ताम्॥ ८॥

8. *Yāṁ te kṛtyāṁ kūpe'vadadhuḥ śmaśāne vā nicakhnuḥ. Sadmani kṛtyāṁ yāṁ cakruḥ punaḥ prati harāmi tām.*

Whatever damage they do to the water resources, or whatever evil they do and hide in the well or bury and conceal in the cremation ground, or whatever mischief they do in your own house, all that I counter and throw it on the head of the doer.

यां ते चक्रुः पुरुषास्थे अग्नौ संकसुके च याम्।
म्रोकं निर्दाहं क्रव्यादं पुनः प्रति हरामि ताम्॥ ९॥

9. *Yāṁ te cakruḥ puruṣāsthe agnau saṁkasuke ca yām. Mrokaṁ nirdāhaṁ kravyādaṁ punaḥ prati harāmi tām.*

Whatever damage they cause in human bones or in the form of destructive blazing fire, I counter and pay the saboteur, arsonist and the carnivore back in the same coin.

अपथेना जभारैणां तां पथेतः प्र हिण्मसि।
अधीरो मर्याधीरेभ्यः सं जभाराचित्त्या ॥ १०॥

10. *Apathenā jabhāraiṇāṁ tāṁ pathetaḥ pra hiṇmasi. Adhīro maryādhīrebhyaḥ saṁ jabhārācittyā.*

The mischief maker brought about the mischief by a crooked path. That mischief we undo and throw out by the correct path. Thoughtless fools out of ignorance and wantonness bring about such trouble for people of patient mind and fortitude.

यश्चकार॒ न श॒शाक॒ कर्तुं॑ श॒श्रे पाद॑मङ्गु॒रिम्।
च॒कार॑ भ॒द्रम॒स्मभ्य॑मभ॒गो भग॑वद्भ्यः ॥ ११ ॥

11. *Yaścakāra na śaśāka kartuṁ śaśre pādamaṅgurim. Cakāra bhadramasmabhyamabhago bhagavadbhyaḥ.*

The fool that did the mischief, or wanted to do but was not able to accomplish it, after all broke his own leg and burnt his own fingers. Any way, the unfortunate wretch did good to us who, blest and fortunate, happy and prosperous, are now warned and stand on guard against mischief, sin and crime.

कृ॒त्या॒कृतं वल॒गिनं मू॒लिनं शपथे॒य्य॑म्।
इन्द्र॒स्तं ह॑न्तु मह॒ता व॒धेना॒ग्निर्वि॑ध्यत्व॒स्तया॑ ॥ १२ ॥

12. *Kṛtyākṛtaṁ valaginaṁ mūlinaṁ śapatheyyam. Indrastaṁ hantu mahatā vadhenāgnirvidhyatvastayā.*

Let Indra, the ruler and all men of power and wisdom, with a mighty stroke of justice and punishment, eliminate the evil doer, secret saboteur, the rooted deceiver and the leader of the evil doers. Let Agni, far seeing commander of the police, and commander of the defence forces, fix and shoot him out with his weapon.

॥ इति पञ्चमं काण्डम् ॥

KANDA-6

Kanda 6/Sukta 1 (Lord of Immortality)

Savita Devata, Atharva Rshi

दो॒षो गा॑य बृ॒हद्गा॑य द्यु॒मद्धे॑हि।
आथ॑र्वणास्तु॒हि दे॒वं स॑वि॒तार॑म्॥ १॥

1. *Doṣo gāya bṛhadgāya dyumaddhehi.*
Ātharvaṇastuhi devaṁ savitāram.

Atharva, O sage of stable mind, sing and celebrate the glory of Savita, lord of life. Sing of him night and day. Sing of him spontaneously and profusely. Hold the refulgent divine at heart. Worship the lord of light and life and exalt him.

तमु॑ ष्टुहि॒ यो अ॒न्तः सिन्धौ॑ सू॒नुः ।
स॒त्यस्य॒ युवा॑न॒मद्रो॑घवाचं सु॒शेव॑म्॥ २॥

2. *Tamu ṣṭuhi yo antaḥ sindhau sūnuḥ.*
Satyasya yuvānamadroghavācaṁ suśevam.

Worship that who rolls in the sea and vibrates in the depth of the heart, inspiring, exalting, life giving, eternal youthful, integrating, disintegrating and re-integrating the world of truth and reality, original source of the word of love free from jealousy and negativity, sole lord worthy of worship and service.

स घा॑ नो दे॒वः स॑वि॒ता सा॑विषद॒मृता॑नि॒ भूरि॑।
उ॒भे सु॑ष्टु॒ती सु॒गात॑वे॥ ३॥

3. *Sa ghā no devaḥ savitā sāviṣadamṛtāni bhūri.*
Ubhe suṣṭutī sugātave.

May the self-refulgent Savita bless us with plentiful gifts of immortal value. Let us sing and celebrate him morning and evening and seek the light to lead us forward on the path of rectitude.

Kanda 6/Sukta 2 (Indra Victorious)

Soma Devata, Atharva Rshi

इन्द्रा॑य॒ सोम॑मृत्वि॒जः सु॒नोता च॑ धावत।
स्तो॒तुर्यो वच॑ः शृ॒णव॒द्धवं च मे॥ १॥

1. *Indrāya somamṛtvijaḥ sunotā ca dhāvata.*
Stoturyo vacaḥ śṛṇavaddhavaṁ ca me.

Holy performers of yajna according to the seasons, press the soma of immortality in honour of Indra, omnipotent lord of life and life's joy, distil it to purest purity, for he listens to the prayers of the celebrant and responds to my call of invocation.

आ यं वि॒शन्तीन्द॑वो॒ वयो॒ न वृ॒क्षमन्ध॑सः।
विर॑प्शि॒न्वि मृधो॑ जहि रक्ष॒स्विनी॑ः॥ २॥

2. *Ā yaṁ viśantīndavo vayo na vṛkṣamandhasaḥ.*
Virapśinvi mṛdho jahi rakṣasvinīḥ.

O Lord Almighty, unto whom all streams of immortal glory and pearls of soma celebration converge and return like birds to the tree for the night's rest, listen to our prayer and cast out and eliminate all self-violating fluctuations of the mind from our soul.

सु॒नोता॑ सोम॒पाव्ने॒ सोम॒मिन्द्रा॑य व॒ज्रिणे॑।
यु॒वा॒ जेतेशा॑न॒ः स पु॑रुष्टु॒तः॥ ३॥

3. *Sunotā somapāvne somamindrāya vajriṇe.*
Yuvā jeteśānaḥ sa puruṣṭutaḥ.

O celebrants of Indra, lord of soma peace and glory, press the soma of homage and prayer for Indra, wielder of the thunderbolt against evil and lover of peace and life's glory, for he is the ever youthful lord beyond age and change, he is the eternal victor, he is the supreme ruler and law giver, and he is the sole object of universal adoration.

Kanda 6/Sukta 3 (Prayer for Protection)

Multiple Devatah, Atharva Rshi

पातं नं इन्द्रापूष्णादितिः पान्तु मरुतः ।
अपां नपात्सिन्धवः सप्त पातन पातु नो विष्णुरुत द्यौः ॥ १ ॥

1. *Pātaṁ na indrāpūṣaṇāditiḥ pāntu marutaḥ. Apaṁ napātsindhavaḥ sapta pātana pātu no viṣṇuruta dyauḥ.*

May Indra and Pusha, electric and wind energy of the world, protect us. May Aditi, inviolable Prakrti, protect us. May the Maruts, vibrant scholars and sages protect us. May the never exhausting waters and the seven seas protect us. May all pervasive Vishnu and the light of heaven protect us all.

पातां नो द्यावापृथिवी अभिष्टये पातु ग्रावा पातु सोमो नो अंहसः । पातु नो देवी सुभगा सरस्वती पात्वग्निः शिवा ये अस्य पायवः ॥ २ ॥

2. *Pātāṁ no dyāvāpṛthivī abhiṣṭaye pātu grāvā pātu somo no āṁhasaḥ. Pātu no devī subhagā sarasvatī pātvagniḥ śivā ye asya pāyavaḥ.*

May heaven and earth protect us for our well being. May the cloud and soma, the moon, protect us

from sin and violence. May Sarasvati, divine and glorious spirit of knowledge and culture, protect us. May Agni, all virtues of which are blissful, protect us.

पातां नो देवाश्विना शुभस्पती उषासानक्तोत न उरुष्यताम् ।
अपां नपादभिहुती गयस्य चिद्देव त्वष्टर्वर्धय सर्वतातये ॥ ३ ॥

3. *Pātāṁ no devāśvinā śubhaspatī uṣāsānaktota na uruṣyatām. Apāṁ napādabhihrutī gayasya ciddeva tvaṣṭarvardhaya sarvatātaye.*

May divine Ashvins, complementarities of divine nature, both protectors and promoters of life's good, protect us. May the day and night protect us. O Tvashta, lord maker of the universe and sustainer of the waters of the cloud, save and protect us from adversity of the home and promote us for all round progress and well being.

Kanda 6/Sukta 4 (Prayer for Protection)

Tvashta and others Devatah, Atharva Rshi

त्वष्टा मे दैव्यं वचः पर्जन्यो ब्रह्मणस्पतिः । पुत्रैर्भ्रातृभिरदितिर्नु पातु नो दुष्टरं त्रायमाणं सहः ॥ १ ॥

1. *Tvaṣṭā me daivyaṁ vacaḥ parjanyo brahmaṇaspatiḥ. Putrairbhrātṛbhiraditirnu pātu no duṣṭaraṁ trāyamāṇaṁ sahaḥ.*

May Tvashta, divine maker, Parjanya, the divine cloud, Brahmanaspati, lord omniscient and giver of universal knowledge, and Aditi, mother nature with her sons and brothers, i.e., her creations and assistant powers, listen to my prayer to divinity, accept them and protect us and our invincible, all saving and protective

patience, courage and fortitude.

अंशो॒ भगो॒ वरु॑णो मि॒त्रो अ॑र्य॒मादि॑ति॒: पान्तु॑ म॒रुत॑: ।
अप॒ तस्य॒ द्वेषो॑ गमेदभि॒ह्रुतो॑ यावय॒च्छत्रु॒मन्ति॑तम् ॥ २ ॥

2. *Aṁśo bhago varuṇo mitro aryamāditiḥ pāntu marutaḥ. Apa tasya dveṣo gamedabhihruto yāvayaccha-trumantitam.*

May Ansha, lord refulgent, Bhaga, giver of prosperity, Varuna, spirit of justice, Mitra, spirit of love and friendship, Aryama, spirit of advancement, Aditi, mother earth, and Maruts, vibrant brave, protect and promote us. Let the jealousy and enmity of the crooked be away while they ward off the enemy close at hand.

धि॒ये सम॑श्विना॒ प्राव॑तं न उरु॒ष्या ण॑ उरु॒ज्म॒न्नप्र॑युच्छन् ।
द्यौ ३॒ष्पि॑तर्या॒वय॑ दु॒च्छुना॒ या ॥ ३ ॥

3. *Dhiye samaśvinā prāvataṁ na uruṣyā ṇa urujmannaprayucchan. Dyau3ṣpitaryāvaya ducchunā yā.*

May the Ashvins, circuitous currents of natural dynamics, protect us for our intellectual growth. May nature's might straight and never deceiving protect us. May the lord of heavens cast away all evil and adversity that afflicts us.

Kanda 6/Sukta 5 (Progress by Yajna)

Indragni Devata, Atharva Rshi

उदे॑नमुत्त॒रं न॒याग्ने॑ घृ॒तेना॑हुत । समे॑नं॒ वर्च॑सा सृज प्र॒जया॑ च ब॒हुं कृ॑धि ॥ १ ॥

1. *Udenamuttaraṁ nayāgne ghṛtenāhuta.*
Samenaṁ varcasā sṛja prajayā ca bahuṁ kṛdhi.

O refulgent Agni raised and fed on ghrta, lead this humanity higher and higher. Bless it with light and lustre and and let it rise and prosper with progeny.

इन्द्रेमं प्रतरं कृधि सजातानामसद्वशी।
रायस्पोषेण सं सृज जीवातवे जरसे नय॥ २॥

2. *Indremaṁ prataraṁ kṛdhi sajātānāmasadvaśī.*
Rāyaspoṣeṇa saṁ sṛja jīvātave jarase naya.

Indra, let this man rise higher so that he can be the leader and controller of his equals around. Bless him with abundant growth, and for a full healthy life take him to fullness of age with gratitude to divinity.

यस्य कृण्मो हविर्गृहे तमग्ने वर्धया त्वम्।
तस्मै सोमो अधि ब्रवदयं च ब्रह्मणस्पतिः॥ ३॥

3. *Yasya kṛṇmo havirgṛhe tamagne vardhayā tvam.*
Tasmai somo adhi bravadayaṁ ca brahmaṇaspatiḥ.

Agni, presiding power of yajna, raise and advance the man in whose house we light the fire and offer havi into the vedi, and Soma and Brahmanaspati, spirit of peace and prosperity and the lord divine of Veda too would appreciate and speak for him.

Kanda 6/Sukta 6 (Elimination of Enemies)

Brahmanaspati, Soma Devata, Atharva Rshi

यो ऽस्मान्ब्रह्मणस्पतेऽदेवो अभिमन्यते। सर्वं तं रन्धयासि मे यजमानाय सुन्वते॥ १॥

1. *Yo'smānbrahmaṇaspate'devo abhimanyate.*
Sarvaṁ taṁ randhayāsi me yajamānāya sunvate.

Brahmanaspati, lord of expansive universe and the Vedic Word, whoever the man, the negationist, who insults us out of arrogance, subdue him wholly for our sake and for the yajamana who prepares the soma and does homage to you on the vedi.

यो नः सोम सुशंसिनो दुःशंस आदिदेशति।
वज्रेणास्य मुखे जहि स संपिष्टो अपायति॥ २॥

2. *Yo naḥ soma suśaṁsino duḥśaṁsa ādideśati.*
Vajreṇāsya mukhe jahi sa saṁpiṣṭo apāyati.

O Soma, lord of peace and yajnic growth and joy, whoever the reviler that bullies us, celebrants of divinity, break his jaw with the thunderbolt so that he goes off crushed and demoralized.

यो नः सोमाभिदासति सनाभिर्यश्च निष्ट्यः।
अप तस्य बलं तिर महीव द्यौर्वधै त्मना ॥ ३॥

3. *Yo naḥ somābhidāsati sanābhiryaśca niṣṭyaḥ.*
Apa tasya balaṁ tira mahīva dyaurvadha tmanā.

O Soma, whover the man that enslaves us, whether of kin or a stranger, deprive him of his strength and down him with the thunderbolt like the sun driving out darkness from over the earth.

Kanda 6/Sukta 7 (The Path without Hate)

Soma Devata, Atharva Rshi

येन सोमादितिः पथा मित्रा वा यन्त्यद्रुहः।
तेना नोऽवसा गहि॥ १॥

1. *Yena somāditiḥ pathā mitrā vā yantyadruhaḥ.*
Tenā no'vasā gahi.

O Soma, come and be with us for our protection and advancement, by the path whereby Aditi, inviolable earth, and Mitra, sun and other stars, move in orbit without hate or jealousy.

येन॑ सोम साह॒न्त्यासु॑रान्र॒न्धया॑सि नः ।
तेना॑ नो॒ अधि॑ वोचत ॥ २ ॥

2. *Yena soma sāhantyāsurānrandhayāsi naḥ.*
Tenā no adhi vocata.

O Soma, lord of peace, patience and the pleasures of life, come by the path by which you move and punish the demons, and speak to us of peace and freedom.

येन॑ देवा॒ असु॑राणा॒मोजा॑ंस्यवृ॑णीध्वम् ।
तेना॑ न॒ः शर्म॑ यच्छत ॥ ३ ॥

3. *Yena devā asurāṇāmojāṁsyavṛṇīdhvam.*
Tenā naḥ śarma yacchata.

O Devas, divinities of nature and humanity, come by the paths you take to cover and stall the force of demons, and give us peace and a happy home.

Kanda 6/Sukta 8 (Love)

Kamatma Devata, Jamadagni Rshi

यथा॑ वृ॒क्षं लिबु॑जा सम॒न्तं प॑रिषस्व॒जे । ए॒वा परि॑ ष्वजस्व॒ मां यथा॒ मां का॒मिन्यसो॒ यथा॒ मन्नाप॑गा॒ असः॑ ॥ १ ॥

1. *Yathā vṛkṣaṁ libujā samantaṁ pariṣasvaje.*
Evā pari ṣvajasva māṁ yathā māṁ kāminyaso yathā mannāpagā asaḥ.

Just as the creeper wholly clasps the tree, so you

embrace me wholly around so that you may wholly be mine loving me and you never go away from me.

यथा॑ सु॒प॒र्णः प्र॒प॒त॒न्प॒क्षौ नि॒ह॒न्ति॒ भूम्या॑म्। ए॒वा नि ह॑न्मि ते॒ मन॒ो॒ यथा॒ मां का॒मि॒न्य॒सो॒ यथा॒ मन्नाप॑गा॒ अस॑॥ २॥

2. *Yathā suparṇaḥ prapatanpak ṣau nihanti bhūmyām. Evā ni hanmi te mano yathā māṁ kāminyaso yathā mannāpagā asaḥ.*

Just as the eagle, flying, presses its wings down earthward, so do I press down upon your mind so that you may be mine loving me and never go away from me.

यथे॒मे द्यावा॑पृथि॒वी स॒द्यः प॒र्ये॑ति॒ सूर्यः॑। ए॒वा पर्यै॑मि ते॒ मन॒ो॒ यथा॒ मां का॒मि॒न्य॒सो॒ यथा॒ मन्नाप॑गा॒ अस॑॥ ३॥

3. *Yatheme dyāvāpṛthivī sadyaḥ paryeti sūryaḥ. Evā paryemi te mano yathā māṁ kāminyaso yathā mannapagā asaḥ.*

Just as the sun instantly covers both heaven and earth together with light so do I cover and fill your mind with love that so you may be wholly mine and you never go away from me.

Kanda 6/Sukta 9 (Love)

Dampati Devata, Jamadagni Rshi

वाञ्छ॑ मे त॒न्व॑१॒ पादौ॒ वाञ्छा॒क्ष्यौ॒ ३॒ वाञ्छ॑ स॒क्थ्यौ॑।
अ॒क्ष्यौ॑ वृ॒ष॒ण्य॒न्त्या॒ः केशा॒ मां ते॒ काम॑ेन शुष्यन्तु॥ १॥

1. *Vāñcha me tanvaṁ pādau vāñchākṣyau vāñcha sakthyau. Akṣyau vṛṣaṇyantyāḥ keśā māṁ te kāmena śuṣyantu.*

Love my body, love my feet, love my eyes, love my thighs. Overwhelmed with my exuberant love, let your eyes and hair afflict me with your love.

मम॑ त्वा दोषणि॒श्रिषं॑ कृणोमि॑ हृदय॒श्रिष॑म्।
यथा॒ मम॒ क्रता॒वसो॒ मम॑ चि॒त्तमु॒पाय॑सि॥ २॥

2. *Mama tvā doṣaṇiśriṣaṁ kṛṇomi hṛdayaśriṣam.*
Yathā mama kratāvaso mama cittamupāyasi.

I make you rest on my shoulder, I make you rest in my heart so that you may be one with my intent and action, so that you may reside in my heart.

यास॑ां॒ नाभि॑रा॒रेह॑णं हृ॒दि सं॒वन॑नं कृ॒तम्।
गावो॑ घृ॒तस्य॑ मा॒तरो॒ऽमूं सं वा॑नयन्तु मे॥ ३॥

3. *Yāsāṁ nābhirārehaṇaṁ hṛdi saṁvananaṁ kṛtam.*
Gāvo ghṛtasya mātaro'mūṁ saṁ vānayantu me.

Whose bond is kissing and caress, and love charm is fascination in the heart, may those vibrations of sense and love, creators of the honey sweets of life, bind her in love with me.

Kanda 6/Sukta 10 (Physiopsychic Interaction)

Agni, Vayu, Surya Devatah, Shantati Rshi

पृ॒थि॒व्यै श्रोत्रा॑य॒ वन॒स्पति॑भ्यो॒ऽग्नयेऽधि॑पतये॒ स्वाहा॑॥ १॥

1. *Pṛthivyai śrotrāya vanaspatibhyo'gnaye'dhipataye svāhā.*

Homage to earth, ear, herbs and trees and Agni, presiding power of the earth.

प्रा॒णाया॒न्तरि॑क्षाय॒ वयो॑भ्यो वा॒यवेऽधि॑पतये॒ स्वाहा॑॥ २॥

2. *Prāṇāyāntarikṣāya vayobhyo vāyave'dhipataye svāhā.*

Homage to prana, middle region, birds, and Vayu, presiding power of the skies.

दि॒वे चक्षु॑षे॒ नक्ष॑त्रेभ्य॒: सूर्या॒याधि॑पतये॒ स्वाहा॑ ॥ ३ ॥

3. *Dive cakṣuṣe nakṣatrebhyaḥ sūryāyādhipataye svāhā.*

Homage to the region of light, eye, stars and the Sun, presiding power of the heavenly region.

(In this sukta the relation between the human and the natural world is shown: Earth, Agni, Vanaspati, and ear; middle region, Vayu, birds, and prana; solar region, sun, stars and the eye. So homage to nature is homage to yourself and your faculties.)

Kanda 6/Sukta 11 (Punsavana)

Retas Devata, Prajapati Rshi

श॒मीम॑श्व॒त्थ आरू॑ढ॒स्तत्र॑ पुं॒सुव॑नं कृ॒तम्।
तद्वै पु॒त्रस्य॒ वेद॑नं॒ तत्स्त्री॒ष्वा भ॑रामसि ॥ १ ॥

1. *Śamīmaśvattha ārūḍhastatra puṁsuvanaṁ kṛtam.*
Tadvai putrasya vedanaṁ tatstrīṣvā bharāmasi.

An ashvattha plant rooted and grown on a shami tree is the medication and tonic for punsavana, i.e., the tonic for the birth of a male child. We prescribe for the women.

पुं॒सि वै रेत॑ो भवति॒ तत्स्त्रि॒यामनु॑ षिच्यते।
तद्वै पु॒त्रस्य॒ वेद॑नं॒ तत्प्र॒जाप॑तिरब्रवीत्॥ २ ॥

2. *Puṁsi vai reto bhavati tatstriyāmanu ṣicyate.*
Tadvai putrasya vedanaṁ tatprajāpatirabravīt.

The seed is in the male. That is sown in the female. This, with the use of the ashvattha, is the sure centainty for a male child. This is what Prajapati, father and sustainer of humanity has said.

प्र॒जाप॑ति॒रनु॑मतिः सिनीवा॒ल्य ँ॑ चीक्लृपत्।
स्त्रैषू॑यम॒न्यत्र॒ दध॒त्पुमां॑समु॒ दधदि॒ह ॥ ३ ॥

3. *Prajāpatiranumatiḥ sinīvālya cīklṛpat. Straiṣūya-manyatra dadhatpumāṁsamu dadhadiha.*

Let Prajapati, the father, be sober and agreeable at heart. Let the mother too be strong and graceful. Thus the conception would be male. Otherwise the conception would be female.

(This sukta says two things for the birth of a male child: the powder of five parts of a peepal tree rooted and grown on a shami tree taken by the woman produces certain chemical and genetic conditions in the woman for the birth of a male child. Secondly, the man should be virile, and the wife should be sober at heart and graceful in culture and conduct. In addition, there should be perfect harmony, anumati, between the man and wife.)

Kanda 6/Sukta 12 (Poison Cure)

Takshaka Devata, Garutman Rshi

परि॒ द्यामि॑व॒ सूर्यो॑ऽहो॑ना॒ं जनि॑मागमम्।
रात्री॒ जग॑दिवा॒न्यद्ध॒ंसात्तेना॑ ते वारये वि॒षम्॥ १ ॥

1. *Pari dyāmiva sūryo'hīnāṁ janimāgamam.*
Rātrī jagadivānyaddhaṁsāttenā te vāraye viṣam.

Just as the sun pervades the heavenly region with light, so do I know the snakes from their very origin till the end. And just as darkness of the night covers the world other than where the sun shines, so by that knowledge I dispel the cover of your poison.

यद् ब्रह्मभिर्यदृषिभिर्यद्देवैर्विदितं पुरा।
यद्भूतं भव्यमासन्वत्तेना ते वारये विषम्॥ २॥

2. *Yad brahmabhiryadṛṣibhiryaddevairviditaṁ purā. Yadbhūtaṁ bhavyamāsanvattenā te vāraye viṣam.*

What was known by the visionaries of divinity, by the seers who realised the divine knowledge, and by brilliant men of generous mind since ancient times, that knowledge which was true and is ever true, past, present and future, by that I remove the cover of your poison, illusion and darkness.

मध्वा पृञ्चे नद्यः पर्वता गिरयो मधु ।
मधु परुष्णी शीपाला शमास्ने अस्तु शं हृदे॥ ३॥

3. *Madhvā pṛñce nadyaḥ parvatā girayo madhu. Madhu paruṣṇī śīpālā śamāsne astu śaṁ hṛde.*

I join you with madhu, nectar of the herbs. The rivers, mountains, clouds, all yield the nectar of life. The sparkling stream, the sheepala herbs, all is madhu, nectar sweet of life. May there be peace and comfort in your mouth. Let there be peace in the heart.

(There is no word in this sukta which specifically and exclusively means 'the snake'. The word 'ahi' means snake as well as darkness which implies ignorance also. 'Visha' means anything

perniciously active which can be poison as well as ignorance. The sukta therefore has been interpreted in the physical sense of 'recovery from poison', as well as in the psychic and spiritual sense of 'recovery from ignorance and illusion'. The suggestion of darkness is clear in the first verse itself with the reference to night covering the world with darkness in the absence of the sun. The remedy suggested in the third verse is 'madhu', which Swami Dayananda explains as knowledge, karma and meditation in his commentary on Yajurveda 37, 13 and 19, 91 where knowledge is explained as the essence of existence like honey being the essence of herbs collected by the bee.)

Kanda 6/Sukta 13 (Mrtyu)

Mrtyu Devata, Atharva Rshi

नमो॑ देवव॒धेभ्यो॒ नमो॑ राजव॒धेभ्य॑ः।
अथो॒ ये विश्या॑नां व॒धास्तेभ्यो॑ मृत्यो॒ नमो॑ऽस्तु ते॥ १॥

1. *Namo devavadhebhyo namo rājavadhebhyaḥ.*
Atho ye viśyānāṁ vadhāstebhyo mṛtyo namo'stu te.

Homage to the weapons of the devas, homage to the weapons of the rulers and warriors, and homage to the weapons of the citizens. O Death, homage to you. (Death is mighty.)

नम॑स्ते अधिव॒ाकाय॑ परावा॒काय॑ ते॒ नम॑ः।
सु॒म॒त्यै मृ॑त्यो ते॒ नमो॑ दुर्म॒त्यै त॑ इ॒दं नम॑ः॥ २॥

2. *Namaste adhivākāya parāvākāya te namaḥ.*
Sumatyai mṛtyo te namo durmatyai ta idaṁ namaḥ.

Homage to your word of valediction, homage to the word of malediction, homage to the mind that appreciates you, homage to the mind that reviles and hates you. This word of homage to you, O Death.

नमस्ते यातुधानेभ्यो नमस्ते भेषजेभ्यः ।
नमस्ते मृत्यो मूलेभ्यो ब्राह्मणेभ्य इदं नमः ॥ ३ ॥

3. *Namaste yātudhānebhyo namaste bheṣaje-bhyaḥ. Namaste mṛtyo mūlebhyo brāhmaṇe-bhya idaṁ namaḥ.*

Hoamge to you for the pains and sufferings that come in the trail with you. Homage to the medicaments that stall you and may sometimes hasten you. Homage to the root causes that bring you about. O Death, let this be the homage to the learned and the wise men of divinity. (They know what and why it is as it is.)

Kanda 6/Sukta 14 (Cancer and Consumption)

Balasa Devata, Babhru Pingala Rshi

अस्थिस्रंसं परुस्रंसमास्थितं हृदयामयम् ।
बलासं सर्वं नाशयाङ्गेष्ठा यश्च पर्वसु ॥ १ ॥

1. *Asthisraṁsaṁ parusraṁsamāsthitaṁ hṛdayā-mayam. Balāsaṁ sarvaṁ nāśayāṅgeṣṭhā yaśca parvasu.*

O life energy of nature, O physician, cure and eliminate the weakness of the bones and joints, cleanse out the dirt and disease that has settled in the heart. Remove all the cancerous consumptions which affect the limbs and which accumulate in the joints.

निर्बलासं बलासिनः क्षिणोमि मुष्करं यथा।
छिनद्म्यस्य बन्धनं मूलमुर्वार्वाइव ॥ २ ॥

2. *Nirvalāsaṁ balāsinaḥ kṣiṇomi muṣkaraṁ yathā.*
Chinadmyasya bandhanaṁ mūlamurvārvā-iva.

I reduce and root out the cancerous consumption from the patient that suffers from cough imbalance and drive it out like a thief of life. I break the bond of it over the body and uproot it like the root of melon.

निर्बलासेतः प्र पताशुङ्गः शिशुको यथा।
अथो इटइव हायनोप द्राह्यवीरहा ॥ ३ ॥

3. *Nirbalāsetaḥ pra patāśuṅgaḥ śiśuko yathā.*
Atho iṭa-iva hāyanopa drāhyavīrahā.

Let the consumption go out from here as a bolting foal, and go away without doing any damage to the patient, like withered sedge of yester year.

Kanda 6/Sukta 15 (To be the Best)

Vanaspati Devata, Uddalaka Rshi

उत्तमो अस्योषधीनां तव वृक्षा उपस्तयः ।
उपस्तिरस्तु सो ३स्माकं यो अस्माँ अभिदासति ॥ १ ॥

1. *Uttamo asyoṣadhīnāṁ tava vṛkṣā upastayaḥ.*
Upastirastu so3smākaṁ yo asmāṅ abhidāsati.

O herbal sanative, O soma, you are the best of herbs, trees are lower than you, subordinate. O lord, Prajapati, whoever wants to enslave us, let him be down under us, subordinate, not even equal.

सबन्धुश्चासबन्धुश्च यो अस्माँ अभिदासति।
तेषां सा वृक्षाणामिवाहं भूयासमुत्तमः ॥ २ ॥

2. *Sabandhuścāsabandhuśca yo asmāň abhidāsati.*
Teṣāṁ sā vṛkṣāṇāmivāhaṁ bhūyāsamuttamaḥ.

Whoever, whether with friends and brothers and relatives or without friends and brothers and relatives, wants to boss over us, let me be the highest over them like the soma herb which is the best even over trees.

यथा सोम ओषधीनामुत्तमो हविषां कृतः।
तलाशा वृक्षाणामिवाहं भूयासमुत्तमः ॥ ३ ॥

3. *Yathā soma oṣadhīnāmuttamo haviṣāṁ kṛtaḥ.*
Talāśā vṛkṣāṇāmivāhaṁ bhūyāsamuttamaḥ.

Just as soma is the best of herbs, the best of yajna havis too, so, I pray, I may be the best among contestants, like talasha, the best and highest among trees.

Kanda 6/Sukta 16 (Herbs and Essences)

Mantrawise Devata, Shaunaka Rshi

This sukta is apparently on herbs, but it has also been interpreted in spiritual terms. This is to be kept in mind.

आबयो अनाबयो रसस्त उग्र आबयो।
आ ते करम्भमदमसि ॥ १ ॥

1. *Ābayo anābayo rasasta ugra ābayo.*
Ā te karambhamadmasi.

Abaya, spreading all round, Anabaya, not

moving, and yet refulgent all round, the power of the pleasure of your nectar is ecstatic, and that elixir we love to drink.

विह्लो नाम ते पिता मदावती नाम ते माता। स हिन त्वमसि यस्त्वमात्मानमावयः ॥ २ ॥

2. *Vihalho nāma te pitā madāvatī nāma te mātā.*
Sa hina tvamasi yastvamātmānamāvayaḥ.

Vihalha, the shaker, is your father, the father spirit which sustains and promotes all. Madavati, the pleasure power is your mother, the mother spirit which nourishes all. For sure they all know it. And that sustaining nourishment you are, you who preserve, protect and promote the body and soul.

तौविलिकेऽवेलयावायमैलब ऐलयीत्।
बभ्रुश्च बभ्रुकर्णश्चापेहि निराल ॥ ३ ॥

3. *Tauvilike'velayāvāyamailaba ailayīt.*
Babhruśca babhrukarṇaścāpehi nirāla.

Inspire and promote us onward in the struggle of life for progress. This Ailaba, all over the earth, has advanced us. Babhru, the giver of vitality, and Babhrukarna, saviour of the people, pray come for our growth and bliss, Ala, powerful as you are. Nirala, disenergising, be off.

अलसालासि पूर्वी सिलाञ्जालास्युत्तरा।
नीलागलसाला ॥ ४ ॥

4. *Alasālāsi pūrvā silāñjālāsyuttarā.*
Nīlāgalasālā.

You are Alasala, energiser of the weak, first and

foremost. Later you are Silanjala, best in the home, and Nilagalasala, reaching unto every cell.

Kanda 6/Sukta 17 (Garbhadrnhanam)

Pthivi, Garbhadrnhanam Devata, Atharva Rshi

यथेयं पृथिवी मही भूतानां गर्भमादधे।
एवा ते ध्रियतां गर्भो अनु सूतुं सवितवे॥ १॥

1. *Yatheyaṁ pṛthivī mahī bhūtānāṁ garbhamādadhe. Evā te dhriyatāṁ garbho anu sūtuṁ savitave.*

Just as this great mother earth bears the seed of life forms, so may your womb bear the seed of life to mature and deliver the child.

यथेयं पृथिवी मही दाधारेमान्वनस्पतीन्।
एवा ते ध्रियतां गर्भो अनु सूतुं सवितवे॥ २॥

2. *Yatheyaṁ pṛthivī mahī dādhāremānvanaspatīn. Evā te dhriyatāṁ garbho anu sūtuṁ savitave.*

Just as this great mother earth bears these herbs and trees, so may your womb bear the seed of life to mature and deliver the child.

यथेयं पृथिवी मही दाधार पर्वतान्गिरीन्।
एवा ते ध्रियतां गर्भो अनु सूतुं सवितवे॥ ३॥

3. *Yatheyaṁ pṛthivī mahī dadhāra parvatāngirīn. Evā te dhriyatāṁ garbho anu sūtuṁ savitave.*

Just as this great mother earth bears hills and mountains firmly, so may your womb firmly bear the seed of life to mature and deliver the child.

यथेयं पृथिवी मही दाधार विष्ठितं जगत्।
एवा ते ध्रियतां गर्भो अनु सूतुं सवितवे॥ ४॥

4. *Yatheyaṁ pṛthivī mahī dadhāra viṣṭhitaṁ jagat.*
Evā te dhriyatāṁ garbho anu sūtuṁ savitave.

Just as this great mother earth bears this vast and various world of existence on the move, so may your womb firmly and dynamically bear the seed of life to mature and deliver the child.

Kanda 6/Sukta 18 (Give up Jealousy)

Atma, Irshyavinashanam Devata, Atharva Rshi

ईर्ष्यायाः ध्राजिं प्रथमां प्रथमस्या उतापराम्।
अग्निं हृदय्यं[1] शोकं तं ते निर्वापयामसि॥ १॥

1. *Īrṣyāyā dhrājiṁ prathamāṁ prathamasyā utāparām. Agniṁ hṛdayyaṁ śokaṁ taṁ te nirvāpayāmasi.*

O man, the first violence of your jealousy and that which repeats after the first, the torture of heart burn and the smouldering sorrow, all that we root out from the heart and soul.

यथा भूमिर्मृतमना मृतान्मृतमनस्तरा।
यथोत मम्रुषो मन एवेर्ष्योर्मृतं मनः॥ २॥

2. *Yathā bhūmirmṛtamanā mṛtānmṛtamanastarā.*
Yathota mamruṣo mana everṣyormṛtaṁ manaḥ.

Just as the desert land void of fertility is lifeless at heart, nay even less than lifeless, and as the spirit of the man on death bed is worse than dead, so is the mind of the jealous man dead.

अदो यत्ते हृदि श्रितं मनस्कं पतयिष्णुकम्।
ततस्त ईर्ष्यां मुञ्चामि निरूष्माणं दृतेरिव॥ ३॥

3. *Ado yatte hṛdi śritaṁ manaskaṁ patayiṣṇukam.*
Tatasta īrṣyāṁ muñcāmi nirūṣmāṇaṁ dṛteriva.

And that small mind which still gasps for breath in your heart under the pressure of jealousy, from that I release your burning jealousy like hot air from the bellows and deflate the heat and oppression.

Kanda 6/Sukta 19 (Purification of the Soul)

Pavamana Atma Devata, Shantati Rshi

पुनन्तु मा देवजनाः पुनन्तु मनवो धिया।
पुनन्तु विश्वा भूतानि पवमानः पुनातु मा॥ १॥

1. *Punantu mā devajāḥ punantu manavo dhiyā.*
Punantu viśvā bhūtāni pavamānaḥ punātu mā.

May enlightened sages of divine vision lead me to purity of the spirit. May wise men of discrimination purify me in thought and action. May all living beings of the world inspire me to be pure at heart. May the Lord Supreme, all pure, immaculate and purifying, sanctify me in a state of purity.

पवमानः पुनातु मा क्रत्वे दक्षाय जीवसे।
अथो अरिष्टतातये॥ २॥

2. *Pavamānaḥ punātu mā kratve dakṣāya jīvase.*
Atho ariṣṭatātaye.

May the Supreme Lord of Purity, immacultate and purifying, purify and sanctify me for holiness of yajnic action, perfection of performance, noble living

and a long life for the achievement, protection and expansion of all round well being for all.

उभाभ्यां देव सवितः पवित्रेण सवेन च।
अस्मान्पुनीहि चक्षसे ॥ ३ ॥

3. *Ubhābhyāṁ deva savitaḥ pavitreṇa savena ca. Asmānpunīhi cakṣase.*

O divine Savita, lord of life and light, pray purify us all with both purity at heart within and creative yajnic action in the open world for the sake of a vision of divinity.

Kanda 6/Sukta 20 (Takma-Nashanam)

Yakshma-nashanam Devata, Bhrgvangira Rshi

अग्नेरिवास्य दहत एति शुष्मिण उतेव मत्तो विलपन्नपायति।
अन्यमस्मदिच्छतु कं चिदव्रतस्तपुर्वधाय नमो अस्तु तक्मने ॥ १ ॥

1. *Agnerivāsya dahata eti śuṣmiṇa uteva matto vilapannapāyati. Anyamasmadicchatu kaṁ cidavratasta-purvadhāya namo astu takmane.*

Like the heat of burning fire comes the attack of this intense fever, and while the patient is delirious and talks incoherently like one mad, it goes and returns. Let there be 'namas' proper treatment for fever, and let the nasly fever go off, elsewhere, to some one not observing proper health care. Thus 'homage' appropriate to the killer fever.

नमो रुद्राय नमो अस्तु तक्मने नमो राज्ञे वरुणाय त्विषीमते।
नमो दिवे नमः पृथिव्यै नम ओषधीभ्यः ॥ २ ॥

2. *Namo rudrāya namo astu takmane namo rājñe varuṇāya tviṣīmate. Namo dive namaḥ pṛthivyai nama oṣadhībhyaḥ.*

Honour and salutations to Rudra, the physician, namah, i.e., proper treatment to the fever, homage to the refulgent Varuna, the sun which provides an umbrella of light and health. Homage to the heavenly regions of light, homage to the earth, thanks and proper study and research to the health giving herb and medicaments.

अयं यो अभिशोचयिष्णुर्विश्वा रूपाणि हरिता कृणोषि।
तस्मै तेऽरुणाय बभ्रवे नमः कृणोमि वन्याय तक्मने॥ ३॥

3. *Ayaṁ yo abhiśocayiṣṇurviśvā rūpāṇi haritā kṛṇoṣi. Tasmai te'ruṇāya babhrave namaḥ kṛṇomi vanyāya takmane.*

O fever, intense and aglow like fire, which reduces all patients to pallour and anaemia, to red and brown, I offer the homage of treatment and medication, for the wild fever.

Kanda 6/Sukta 21 (Kesha Vardhani Oshadhi)

Chandrama Devata, Shantati Rshi

इमा यास्तिस्रः पृथिवीस्तासां ह भूमिरुत्तमा।
तासामधि त्वचो अहं भेषजं समु जग्रभम्॥ १॥

1. *Imā yāstisraḥ pṛthivīstāsāṁ ha bhūmiruttamā. Tāsāmadhi tvaco ahaṁ bheṣjaṁ samu jagrabham.*

These three regions of space, earth, sky and the solar region: of these, earth is the best. From the surface of these three I collect medicinal essences for the light and lustre of life on earth.

श्रेष्ठमसि भेषजानां वसिष्ठं वीरुधानाम्।
सोमो भगइव यामेषु देवेषु वरुणो यथा॥ २॥

2. *Śreṣṭhamasi bheṣajānāṁ vasiṣṭhaṁ vīrudhānām.*
Somo bhagaiva yāmeṣu deveṣu varuṇo yathā.

Of these herbs and essences, O Brahma, you are the best and highest, most brilliant for rehabilitation of patients. Just as the moon is most glorious among stars and the sun is among the refulgents, so are you among herbs and trees for rehabilitation.

रेवतीरनाधृषः सिषासवः सिषासथ। उत स्थ केशदृंहणीरथो ह केशवर्धनीः॥ ३॥

3. *Revatīranādhṛṣaḥ siṣāsavaḥ siṣāsatha.*
Uta stha keśadṛṁhaṇīratho ha keśavardhanīḥ.

O Revatis, stay inviolable and restore good health. Be strong and inviolable, stay healing. Give lustre of skin and beauty of hair, luxurious growth. Be that, strong and unassailable. (Revati is a herb which is a rejuvenating tonic for hair.)

Kanda 6/Sukta 22 (Rain and Wind)

Aditya Rashmi Devata, Shantati Rshi

कृष्णं नियानं हरयः सुपर्णा अपो वसाना दिवमुत्पतन्ति।
त आववृत्रन्त्सदनादृतस्यादिद् घृतेन पृथिवीं व्यू दुः॥ १॥

1. *Kṛṣṇaṁ niyānaṁ harayaḥ suparṇā apo vasānā divamutpatanti. Ta āvavṛtrantsadanādṛtasyā-didghṛtena pṛthivīṁ vyū dūḥ.*

The supernal rays of the sun wearing vestments of vapour rise to the all attractive sun in heaven. Then

they turn round and down from the regions of water and the earth is flooded with showers of rain.

पयस्वतीः कृणुथाप ओषधीः शिवा यदेजथा मरुतो रुक्म-वक्षसः। ऊर्जं च तत्र सुमतिं च पिन्वत यत्रा नरो मरुतः सिञ्चथा मधु॥ २॥

2. *Payasvatīḥ kṛṇuthāpa oṣadhīḥ śivā yadejathā maruto rukmavakṣasaḥ. Ūrjaṁ ca tatra sumatiṁ ca pinvata yatrā naro marutaḥ siñcathā madhu.*

O Maruts, winds of the middle region, wearing golden garlands of power and splendour, when you blow you fill the vapours of water and herbs with blissful nectar sweets of sap and life energy, and, O manly Maruts, where you rain down the showers of honey sweets, there you flood the earth with energy and bless humanity with liberal understanding and wisdom.

उद्प्रुतो मरुतस्ताँ इयर्त वृष्टिर्या विश्वा निवतस्पृणाति।
एजाति ग्लहा कन्ये व तुन्नैरुं तुन्दाना पत्येव जाया॥ ३॥

3. *Udapruto marutastāň iyarta vṛṣṭiryā viśvā nivataspṛṇāti. Ejāti glahā kanye va tunnairuṁ tundānā patyeva jāyā.*

O Maruts, move the vapour laden clouds, the rain that fills all lakes and earthly depressions with water. The thunder of clouds shakes the atmosphere and streams flow to the sea as a lonely daughter goes to the parents' home and a worried wife repairs to the husband and inspires him. (The symbolism suggests that the streams are, after all, children of the sea, and the showers are patronised by the sun and the sea.)

Kanda 6/Sukta 23 (Apah, the flow)

Apah Devata, Shantati Rshi

स॒स्रुषी॒स्तद॒पसो॒ दिवा॒ नक्तं॑ च स॒स्रुषी॑ः ।
वरे॑ण्यक्रतु॒र॒हम॒पो दे॒वीरुप॑ ह्वये ॥ १ ॥

1. *Sasruṣīstadapaso divā naktaṁ ca sasruṣīḥ.*
Vareṇyakraturahamapo devīrupa hvaye.

I, seeker and performer of choice actions, invoke and pray for the divine gift of Karmic potential, that stream and shower of fluent karma which ceaselessly flows day and night in karmic streams of the flux of existence.

ओता॒ आप॑ः कर्म॒ण्या॑ मुञ्च॒न्त्वि॒तः प्रणी॑तये ।
स॒द्यः कृ॑ण्व॒न्त्वेत॑वे ॥ २ ॥

2. *Otā āpaḥ karmaṇyā muñcantvitaḥ praṇītaye.*
Sadyaḥ kṛṇvantvetave.

May the divine streams of karma interwoven with the karmic flux of existence release me from personal involvement in this situation and help me to move on on the path of rectitude, and always enlighten and enable me to act and reach my divine destination.

दे॒वस्य॑ सवि॒तुः स॒वे कर्म॑ कृण्वन्तु मानु॑षाः ।
शं नो॑ भवन्त्व॒प ओष॑धीः शि॒वाः ॥ ३ ॥

3. *Devasya savituḥ save karma kṛṇvantu mānuṣāḥ.*
Śaṁ no bhavtvapa oṣadhīḥ śivāḥ.

In this world of the creation of divine Savita, let people do their karma in the cosmic perspective, (without being prisoners of the ego in the personal

situation), and may all streams of water and all herbs and trees, all streams of the existential flow and all icons of light and wisdom be good and blissful to us across the world.

Kanda 6/Sukta 24 (Apah, the Flow)

Apah Devata, Shantati Rshi

हिमवतः प्र स्रवन्ति सिन्धौ समह सङ्गमः।
आपो ह मह्यं तद्देवीर्ददन्हृद्द्योतभेषजम्॥ १॥

1. *Himavataḥ pra sravanti sindhau smaha saṅgamaḥ. Āpo ha mahyaṁ taddevīrdadanhṛddyotabheṣajam.*

The streams flow from the highest celestial home of snow. O glorious spirit, their end of the flow is in the bottomless sea. May those streams of the divine flow give me the balm for peace of the heart's agitation.

यन्मे अक्ष्योरादिद्योत पार्ष्ण्योः प्रपदोश्च यत्।
आपस्तत्सर्वं निष्करन्भिषजां सुभिषक्तमाः॥ २॥

2. *Yanme akṣyorādidyota pārṣṇyoḥ prapadośca yat. Āpastatsarvaṁ niṣkaranbhiṣajāṁ subhiṣaktamāḥ.*

Whatever pain in my eyes, heels and feet ails and agitates me, may the streams of water, most efficacious of sanatives eliminate, and pacify me.

सिन्धुपत्नीः सिन्धुराज्ञीः सर्वा या नद्यः स्थन।
दत्त नस्तस्य भेषजं तेना वो भुनजामहै॥ ३॥

3. *Sindhupatnīḥ sindhurājñīḥ sarvā yā nadya sthana. Datta nastasya bheṣjaṁ tenā vo bhunajāmahai.*

O streams of Apah, water and karma, that flow in the flux of existence, that sustain us by the glory of the cosmic ocean and shine and rule by the splendour of the infinite sea, pray give us that sanative peace of good health against that pain of agitation by which we may enjoy the beauty and pleasure of the flow without pain and suffering.

Kanda 6/Sukta 25 (Manya-Vinashanam)

Manya-vinashanam Devata, Shunah-shepa Rshi

पञ्च॑ च॒ याः प॑ञ्चा॒शच्च॑ सं॒यन्ति॒ मन्या॑ अ॒भि।
इ॒तस्ताः सर्वा॑ नश्यन्तु वा॒का अ॑प॒चिता॑मिव॥ १॥

1. *Pañca ca yāḥ pañcāśacca saṁyanti manyā abhi.*
Itastāḥ sarvā naśyantu vākā apacitāmiva.

Let all the five and fifty outgrowths and ailments of the neck which together afflict the patient be cured and disappear from here as words and wishes of ignorant fools disappear in the air.

स॒प्त च॒ याः स॑प्त॒तिश्च॑ सं॒यन्ति॒ ग्रैव्या॑ अ॒भि।
इ॒तस्ताः सर्वा॑ नश्यन्तु वा॒का अ॑प॒चिता॑मिव॥ २॥

2. *Sapta ca yāḥ saptatiśca saṁyanti graivyā abhi.*
Itastāḥ sarvā naśyantu vākā apacitāmiva.

Let all the seven and seventy outgrowths and ailments of the throat which together afflict the patient be cured and disappear from here as words and wishes of ignorant fools disappear in the air.

नव॑ च॒ या न॑व॒तिश्च॑ सं॒यन्ति॒ स्कन्ध्या॑ अ॒भि।
इ॒तस्ताः सर्वा॑ नश्यन्तु वा॒का अ॑प॒चिता॑मिव॥ ३॥

3. *Nama ca yā navatiśca saṁyanti skandhyā abhi.*
Itastāḥ sarvā naśyantu vākā apacitāmiva.

Let all the nine and ninety outgrowths and ailments of the shoulders which together afflict the patient be cured and disappear from here as words and wishes of ignorant fools disappear in the air.

Kanda 6/Sukta 26 (Freedom from Sin)

Papma Devata, Brahma Rshi

अव॑ मा पाप्मन्त्सृज व॒शी सन्मृ॑डयासि नः।
आ मा॑ भ॒द्रस्य॑ लो॒के पा॑प्मन्धे॒ह्यवि॑ह्रुतम्॥ १॥

1. *Ava mā pāpmantsṛja vaśī sanmḍayāsi naḥ.*
Ā mā bhadrasya loke pāpmandhehyavihrutam.

O evil, sin and wickedness of thought, will and emotion, be off, leave me to myself. O strength of mind, will and emotion, under control of the spirit, be good, give us peace and well being of life. O sinful disturbance, let me be in the state of natural goodness free from crookedness and suffering.

यो नः॑ पाप्म॒न्न जहा॑सि॒ तमु॑ त्वा जहिमो व॒यम्।
प॒थामनु॑ व्या॒वर्त॑ने॒ऽन्यं पा॒प्मानु॑ पद्यताम्॥ २॥

2. *Yo naḥ pāpmanna jahāsi tamu tvā jahimo vayam.*
Pathāmanu vyāvartane'nyaṁ pāpmānu padyatām.

O sinfulness, if you do not leave us, we destroy and eliminate you. When we are on the cross roads on the way onwards, then, O man, let the sin take another way and go off, elsewhere.

अ॒न्यत्रा॒स्मन्न्यु॑च्यतु सहस्त्रा॒क्षो अम॑र्त्यः।
यं द्वेषा॑म॒ तमृ॑च्छतु॒ यमु॑ द्वि॒ष्मस्तमिज्जहि॥ 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.

दे॒वाः॑ क॒पोत॑ इषि॒तो यदि॒च्छन्दू॒तो निर्ऋ॑त्या इ॒दमा॑ज॒गाम॑।
तस्मा॑ अर्चाम कृ॒णवा॑म॒ निष्कृ॑तिं॒ शं नो॑ अस्तु द्वि॒पदे॒ शं चतु॑ष्पदे॥ १॥

1. *Devāḥ kapota iṣito yadicchandūto nir-ṛtyā idamājagāma. Tasmā arcāma kṛṇavāma niṣkṛtiṁ śaṁ no astu dvipade śaṁ catuṣpade.*

O devas, enlightened men of generosity, here is the messenger of Nir-rti come sent by destiny, seeking for us to deliver the message. Let us welcome and honour him and the message and prepare for our response to acquit ourselves of our responsibility. May all be good for the well being of our people and for our animals.

शिवः कपोत इषितो नो अस्त्वनागा देवाः शकुनो गृहं नः। अग्निर्हि विप्रो जुषतां हविर्नः परि हेतिः पक्षिणी नो वृणक्तु ॥ २ ॥

2. *Śivaḥ kapota iṣito no astvanāgā devāḥ śakuno gṛhaṁ naḥ. Agnirhi vipro juṣatāṁ havirnaḥ pari hetiḥ pakṣiṇī no vṛṇaktu.*

O devas, men of wisdom and imagination, may the messenger sent to us be harbinger of good for us. May the prognosis be a good omen, free from sin and evil for our home and family. May the Brahmana, like an enlightened leader, accept and be happy with our presentation of hospitality, as the yajna fire receives our oblation and joyously rises bright, and may he ward off the strike of all flying missiles.

हेतिः पक्षिणी न दभात्यस्मानाष्ट्री पदं कृणुते अग्निधाने। शिवो गोभ्य उत पुरुषेभ्यो नो अस्तु मा नो देवा इह हिंसीत्कपोतः ॥ ३ ॥

3. *Hetiḥ pakṣiṇī na dabhātyasmānāṣṭrī padaṁ kṛṇute agnidhāne. Śivo gobhya uta puruṣebhyo no astu mā no devā iha hiṁsītkapotaḥ.*

Let not the flying missile, daunt or deceive us. Let the messenger have a place in the assembly hall. Let every thing be good for our people and for our lands, cows and culture of freedom. O devas, leaders of light and wisdom, let not the messenger and the message any way injure our pride of honour and freedom.

Kanda 6/Sukta 28 (Response to Challenge)

Yama, Nir-rti devata, Bhrgu Rshi

ऋ॒चा क॒पोतं नुदत प्र॒णोद॒मिषं॒ मद॑न्तः॒ परि॒ गां न॑यामः।
स॒ंलो॒भय॑न्तो दुरि॒ता प॒दानि॑ हि॒त्वा न॒ ऊर्ज॑ं प्र प॑दा॒त्पथि॑ष्ठः ॥ १ ॥

1. *Ṛcā kapotaṁ nudata praṇodamiṣaṁ madantaḥ pari gāṁ nayāmaḥ. Saṁlobhayanto duritā padāni hitvā na ūrjaṁ pra padātpathiṣṭhaḥ.*

With proper words of praise and appreciation, urge upon the ambassador that, happy and rejoicing in our power and supplies of food and energy, with confidence and full power, we guide and rule our land and people. Thus avoiding references to undesirables but without omitting the assertion of our power and potential, let the messenger be sent back with a fitting reply.

प॒रीमे॒ ३॑ग्निम॑र्षत॒ परी॒मे गाम॑नेषत। दे॒वेष्व॑क्रत॒ श्रव॒ः क इ॒माँ आ द॑धर्षति ॥ २ ॥

2. *Parīme'gnimarṣata parīme gāmaneṣata. Deveṣvakrata śravaḥ ka imāṅ̆ ā dadharṣati.*

These people of our land have raised a force of brilliant people in their fields. They have raised the land, its standard of knowledge, culture and wealth high. They

have made a place for themselves among the scholars and rulers of noble character over the earth. Who can then suppress and terrorize them?

यः प्र॑थ॒मः प्र॒वत॑मास॒सादा॑ ब॒हुभ्य॒ः पन्था॑मनुपस्पशा॒नः।
यो ३॒स्येशे॑ द्विप॒दो॒ यश्चतु॑ष्पद॒स्तस्मै॑ य॒माय॒ नमो॑ अस्तु मृ॒त्यवे॑॥ ३॥

3. *Yaḥ prathamaḥ pravatamāsasāda bahubhyaḥ panthāmanupaspaśānaḥ. Yo'syeśe dvipado yaścatuṣpadastasmai yamāya namo astu mṛtyave.*

The one who, first and foremost among many, has risen to the highest position, the pioneer carving and showing the path of progress for many, who by virtue of such merit rules over the people and animals over the earth, to that leader and law giver of people unto life and death, all hail and homage.

(This sukta, especially after the previous one, is a far reaching vision of modern challenges of egoistic power, the response of self-realised power, and ultimately a one-united-world of self-governing nations under one umbrella of the rule of righteousness and universal justice.)

Kanda 6/Sukta 29 (Response to Adversaries)

Yama, Nir-rti Devata, Bhrgu Rshi

अ॒मून्हे॒तिः प॑त॒त्रिणी॒ न्ये॑ तु॒ यदु॑लू॒को॒ वद॑ति मो॒घमे॒तत्।
यद्वा॑ क॒पोत॑ः प॒दम॒ग्नौ कृ॒णोति॑॥ १॥

1. *Amūnhetiḥ patattriṇī nye tu yadulūko vadati moghametat. Yadvā kapotaḥ padamagnau kṛṇoti.*

Let the flying missile fall upon those adversaries

whose Uluka, bird-like messenger, vascillates and speaks all this that he speaks in vain, or when the Kapota, pigeonary clever messenger, puts his foot in the fire in the hall.

यौ ते॑ दू॒तौ नि॑र्ऋ॒त इ॒दमे॒तोऽप्र॑हितौ॒ प्रहि॑तौ॒ वा गृ॒हं नः॑।
क॒पोत॑ोलू॒काभ्या॒मप॑दं॒ तद॑स्तु ॥ २ ॥

2. *Yau te dūtau nir-ṛta idameto'prahitau prahitau vā gṛhaṁ naḥ. Kapotolūkābhyāmapadaṁ tadastu.*

O Nir-rti, adversity of will and intelligence, when those two messengers of yours, the one authorized and directed and the other unauthorized and undirected, one the Kapota, clever master of ambiguity, the other Uluka, master of darkness and camouflage, come to our land, our home would not be for them, beyond their reach.

अ॒वैर॒हत्या॒येदमा प॑पत्या॒त्सुवी॒रता॑या इ॒दमा स॑सद्यात्।
परा॑ङे॒व परा॑ वद॒ परा॑चीमनु॒ सं॒वत॑म्। यथा॑ य॒मस्य॑ त्वा
गृ॒हेऽर॒सं प्र॑ति॒चाक॑शाना॒भूकं॑ प्रति॒चाक॑शान् ॥ ३ ॥

3. *Avairahatyāyedamā papatyātsuvīratāyā idamā sasadyāt. Parāṅgeva parā vada parācīmanu saṁvatam. Yathā yamasya tvā gṛhe'rasaṁ praticākaśānābhūkaṁ praticākaśān.*

Let the messenger come but not for fall of the brave. Let the messenger come here but for the advancement of noble bravery. Otherwise go back to the distant land, cut a sorry figure and speak with a long face. In the house of the wise and men of judgement and leadership you would be judged as dull and irrelevant, a mere piece of clay in existence.

Kanda 6/Sukta 30 (Shami the Sanative)

Shami Devata, Uparibabharava Rshi

देवा इमं मधुना संयुतं यवं सरस्वत्यामधि मणावचर्कृषुः। इन्द्र आसीत्सीरपतिः शतक्रतुः कीनाशा आसन्मरुतः सुदानवः॥ १॥

1. *Devā imaṁ madhunā saṁyutaṁ yavaṁ sarasvatyāmadhi maṇāvacarkṛṣuḥ. Indra āsītsīrapatiḥ śatakratuḥ kīnāśā āsanmarutaḥ sudānavaḥ.*

The Devas, divinities of nature, created this yava, barley grain replete with honey as jewel on the stream of nature's flow, Sarasvati. Indra, the sun, creator of a hundred great things, was the ploughman, and the Maruts, generous winds, were the assistant farmers. (Shatapatha Brahmana describes yava as a drop of the moon's ecstasy: 4, 2, 1, and 11)

यस्ते मदोऽवकेशो विकेशो येनाभिहस्यं पुरुषं कृणोषि। आरात्त्वदन्या वनानि वृक्षि त्वं शमि शतवल्शा वि रोह॥ २॥

2. *Yaste mado'vakeśo vikeśo yenābhihasyaṁ puruṣaṁ kṛṇoṣi. Ārāttvadanyā vanāni vṛkṣi tvaṁ śami śatavalśā vi roha.*

O Shami, exhilarating is your juice which gives a man long loose hanging and dishevelled hair by which you make the man smile with pleasure. I remove the plants growing close around so that you grow luxuriant with a hundred branches.

बृहत्पलाशे सुभगे वर्षवृद्ध ऋतावरि। मातेव पुत्रेभ्यो मृड केशेभ्यः शमि॥ ३॥

3. *Bṛhatpalāśe subhage varṣavṛddha ṛtāvari.*
Māteva putrebhyo mṛḍa keśebhyaḥ śami.

O Shatavari Shami with large leaves, holy and generously rich, growing luxuriant by rains, pray be kind and efficacious for the growth of luxurious hair, gracious as a mother to the child.

Kanda 6/Sukta 31 (Sun, Planets and Satellites)

Gau or Surya Devata, Uparibabhrava Rshi

आयं गौः पृश्निरक्रमीदसदन्मातरं पुरः ।
पितरं च प्रयन्त्स्वः ॥ १ ॥

1. *Āyaṁ gauḥ pṛśnirakramīdasadanmātaraṁ puraḥ.*
Pitaraṁ ca prayantsvaḥ.

This moving earth, abiding by its mother, the atmospheric globe, and circumambulating its father, the bright sun, goes on and on in its orbit in space.

(This mantra is a beautiful metaphor of the moving solar family. The sun is the father, the earth is child, and the globe of air and waters including the field of gravity is the mother. And this family of father, mother and child moves on and on in space in orbit. Another version, in Atharva-veda (20, 48, 4) translated by Pandit Satavalekara, interprets the metaphor as moon, the child, earth the mother, and sun the father.)

अन्तश्चरति रोचना अस्य प्राणादपानतः ।
व्यख्यन्महिषः स्वः ॥ २ ॥

2. *Antaścarati rocanā asya prāṇādapānataḥ.*
Vyakhyanmahiṣaḥ svaḥ.

The light and power of this sun actively pervades in the systemic world of life breathing in and out with prana and apana energy, thereby reflecting and proclaiming the power and presence of this potent lord of life and light.

त्रिंशद्धामा॒ वि रा॑जति॒ वाक्प॑त॒ङ्गो अ॑शिश्रियत्।
प्रति॒ वस्तो॒रह॒र्द्युभिः॑ ॥ ३ ॥

3. *Triṁśaddhāmā vi rājati vākpataṅgo aśiśriyat.*
Prati vastorahardyubhiḥ.

Thirty solar hours (muhuratas) of day and of night does the sun constantly shine and illuminate the planets and satellites, and the holy tongue of the sages consonant with it celebrates this cosmic bird of life.

(This sukta gives a vision of this world of stars, planets and satellites. There is nothing static, everything is on the move. Reference may also be made to Rgveda 5, 51, 15 where the sun and moon move in harmony, earth implied, for the good of humanity. They all move in order, each according to its own power. The sun being the highest in power is the centre. But what is the centre of all the solar systems and galaxies? Can it be physical? No, because if that physical object were the centre, what is it that sustains that? Hence the centre has to be non-physical and yet most powerful, more powerful than any and all things physical. The Veda and Upanishad say that that centre is the cosmic spirit, smaller than the smallest and greater than the greatest: Anoraniyan mahato mahiyan (Kathopanishad 1, 2, 20), just a dimensionless point and yet the infinite transcendant. Reference may also be made to Yajurveda 23, 60, and

Rgveda 1, 104, 4 and 9, 114, 3. It is that at the centre which spins this wheel of existence around and yet within itself (Shvetashvatara Upanishad 6, 1.)

Kanda 6/Sukta 32 (Germs and other Organisms)

Agni devata, Chatana (1-2) Atharva (3) Rshis

अन्तर्दावे जुहुता स्वे इतद्यातुधानक्षयणं घृतेन। आराद्रक्षांसि प्रति दह त्वमग्ने न नो गृहाणामुप तीतपासि॥ १॥

1. *Antardāve juhutā svetadyātudhānakṣayaṇaṁ ghṛtena. Ārādrakṣāṁsi prati daha tvamagne na no gṛhāṇāmupa tītapāsi.*

O house holders, offer this germ destroying havi with ghrta into the burning fire. O fire, burn and destroy the evil, polluting and life threatening germs from far and near, and do not cause any fire hazard to our homes.

रुद्रो वो ग्रीवा अशरैत्पिशाचाः पृष्टीर्वोऽपि शृणातु यातुधानाः। वीरुद्वो विश्वतोवीर्या यमेन समजीगमत्॥ २॥

2. *Rodro vo grīvā aśaraitpiśācāḥ pṛṣṭīrvo'pi śṛṇātu yātudhānāḥ. Vīrudvo viśvatovīryā yamena samajīgamat.*

O blood sucking germs and insects, let Rudra, blazing fire of mid-day yajna, break your neck. O contagious evil doers, let the fire break the back of your resistance too. Let all round powerful herb of versatile efficacy join you with death.

अभयं मित्रावरुणाविहास्तु नोऽर्चिषात्रिणो नुदतं प्रतीचः। मा ज्ञातारं मा प्रतिष्ठां विदन्त मिथो विघ्राना उप यन्तु मृत्युम्॥ ३॥

3. *Abhayaṁ mitrāvaruṇāvihāstu no'rciṣāttriṇo nudataṁ pratīcaḥ. Mā jñātāraṁ mā pratiṇṭhāṁ vidanta mitho vighnānā upa yantu mṛtyum.*

O Mitra and Varuna, sun and air, sun and the physician, prana and apana energies of nature, let there be peace and security for us here. Force back the devitalizing and life threatening germs and insects. Let them find no intelligent ally, no stability, and let them, mutually conflictive and self-destroying, meet their death.

Kanda 6/Sukta 33 (The Power of Indra)

Indra Devata, Jatikayana Rshi

यस्येदमा रजो युजस्तुजे जना वनं स्वः।
इन्द्रस्य रन्त्यं बृहत्॥ १॥

1. *Yasyedamā rajo yujastuje janā vanaṁ svaḥ. Indrasya rantyaṁ bṛhat.*

O men and women of the world, boundless, beautiful and ecstatic is the glory of Indra, friend and commander of all in union, in whose power and dominion abides this world of existence, the earth, the greenery, the waters and the heaven of freedom and joy.

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 नो॑ ददातु॒ तां र॒यिमु॒रुं पि॒शङ्ग॑सन्दृशम्।
इन्द्रः॑ पतिस्तुविष्ट॒मो॒ जने॒ष्वा ॥ ३ ॥

3. *Sa no dadātu tāṁ rayimuruṁ piśaṅgasandṛśam.*
Indraḥ patistuviṣṭamo janeṣvā.

May Indra, most powerful ruler and sustainer of the people, give, give us all that wealth, honour and excellence which is beautiful as gold and inspiring and elevating as glory of the dawn.

Kanda 6/Sukta 34 (Splendour of Divinity)

Agni Devata, Chatana Rshi

प्राग्न॒ये॒ वाच॑मीरय वृष॒भाय॑ क्षिती॒नाम्।
स नः॑ पर्ष॒दति॒ द्विषः॑ ॥ १ ॥

1. *Prāgnaye vācamīraya vṛṣabhāya kṣitīnām.*
Sa naḥ parṣadati dviṣaḥ.

Raise your voice of prayer and adoration in honour of Agni, potent and generous lord ruler and sustainer of the people and worlds of existence, who may, we pray, shower us with wealth, honour and excellence beyond the reach of hate, jealousy and enmity.

यो रक्षां॑सि नि॒जूर्व॑॑त्य॒ग्नि॒स्ति॒ग्मेन॑ शो॒चिषा॑।
स नः॑ पर्ष॒दति॒ द्विषः॑ ॥ २ ॥

2. *Yo rakṣāṁsi nijūrvatyagnistigmena śociṣā.*
Sa naḥ parṣadati dviṣaḥ.

May Agni, who with his intense light, fire and splendour destroys evil and evil doers in nature and

humanity, bring us showers of wealth, power and excellence beyond the reach of hate, jealousy and enmity.

यः परस्याः परावतस्तिरो धन्वातिरोचते।
स नः पर्षदति द्विषः॥ ३॥

3. *Yaḥ parasyāḥ parāvatastiro dhanvātirocate.*
Sa naḥ parṣadati dviṣaḥ.

He who shines in splendour beyond the farthest of the far regions and spaces of existence, may, we pray, bless us with wealth, honour and excellence beyond the reach of all hate, jealousy and enmity.

यो विश्वाभि विपश्यति भुवना सं च पश्यति।
स नः पर्षदति द्विषः॥ ४॥

4. *Yo viśvābhi vipaśyati bhuvanā saṁ ca paśyati.*
Sa naḥ parṣadati dviṣaḥ.

He that watches and overwatches all regions of the universe in and out, over and above, completely, may, we pray, bless us with wealth, virtue and excellence beyond the reach of all jealousy, hate and enmity.

यो अस्य पारे रजसः शुक्रो अग्निरजायत।
स नः पर्षदति द्विषः॥ ५॥

5. *Yo asya pāre rajasaḥ śukro agnirajāyata.*
Sa naḥ parṣadati dviṣaḥ.

That Agni, self refulgent, pure and immaculate, who manifests beyond the spaces of the universe may, we pray, bless us with the wealth of purity and excellence beyond the reach of all hate, jealousy and

enmity.

Kanda 6/Sukta 35 (Life of Life)

Vaishvanara Devata, Kaushika Rshi

वैश्वानरो न ऊतय आ प्र यातु परावतः।
अग्निर्नः सुष्टुतीरुप॥ १॥

1. *Vaiśvānaro na ūtaya ā pra yātu parāvataḥ.*
Agnirnaḥ suṣṭutīrupa.

May Agni, life of the life of humanity, come from the highest heavens of light and listen and inspire our songs of adoration and prayer.

वैश्वानरो न आगमदिमं यज्ञं सजूरुप।
अग्निरुक्थेष्वंहसु॥ २॥

2. *Vaiśvānaro na āgamadimaṁ yajñam sajūrupa.*
Agniruktheṣvaṁhasu.

May Vaishvanara Agni, leading light of the the life of the world of humanity, constant and closest friend, come and join our yajna, accept our songs of prayer and guide us at the most critical times of our need.

वैश्वानरोऽङ्गिरसां स्तोममुक्थं च चाक्लृपत्।
ऐषु द्युम्नं स्वर्यमत्॥ ३॥

3. *Vaiśvānaro'ṅgirasāṁ stomamukthaṁ ca cāklṛpat.*
Aiṣu dyumnaṁ svaryamat.

May Vaishvanara Agni, leading light and life energy of all creative activities of the world of humanity, energise, raise and fructify the adorable plans and holy actions of Angirasas pioneering thinkers, scientists and

creative artists and lead them to success. May the light and life divine bring them honour, recognition and the bliss of self-fulfilment in success without any frustration.

Kanda 6/Sukta 36 (Sole Spirit of Life)

Vaishvanara Agni Devata, Atharva Svastyayanakama Rshi

ऋ॒तावा॑नं वैश्वान॒रमृ॒तस्य॒ ज्योति॑ष॒स्पति॑म्।
अज॑स्रं घ॒र्ममी॑महे॥ १ ॥

1. *Ṛtāvānaṁ vaiśvānaramṛtasya jyotiṣaspatim.*
Ajasraṁ gharmamīmahe.

The Lord Supreme, ordainer and sustainer of the truth and reality of existence, leading light of humanity, protector and promoter of the light of law and yajnic evolution of natural and human karma, eternal and unaging spirit and passion of life for creative action, we invoke, adore and exalt in yajna.

स विश्वा॒ प्रति॑ चाक्लृप ऋ॒तूंरुत्सृ॑जते व॒शी।
य॒ज्ञस्य॒ वय॑ उत्ति॒रन्॥ २ ॥

2. *Sa viśvā prati cāklṛpa ṛtūṁrutsṛjate vaśī.*
Yajñasya vaya uttiran.

That Vaishvanara Agni, universal controller and energiser, pervades, inspires and fructifies every thing, every person and every effort in the world, and blesses all seasons with higher vitality and power, all the time raising the creative success of natural and human action for evolution and development.

अ॒ग्निः परे॑षु॒ धाम॑सु॒ कामो॑ भू॒तस्य॒ भव्य॑स्य।
स॒म्राडेको॒ वि रा॑जति॥ ३ ॥

3. *Agniḥ pareṣu dhāmasu kāmo bhūtasya bhavyasya.*
Samrāḍeko vi rājati.

Agni, the love, the lover and giver of fulfilment for and of all that is past and present and that which is yet to be, self-refulgent presence, rules over all and pervades even the farthest borders of the expansive universe, the sole lord, one, unique, matchless, without a second presence such as Agni Itself.

Kanda 6/Sukta 37 (No Course Please)

Chandrama Devata, Atharva Svastyayanakama Rshi

उप॒ प्रागा॑त्सहस्रा॒क्षो यु॒क्त्वा श॒पथो॒ रथ॑म्।
श॒प्तार॑मन्वि॒च्छन्मम॒ वृक॑ इ॒वावि॑मतो गृ॒हम्॥ १॥

1. *Upa prāgātsahasrākṣo yuktvā śapatho ratham.*
Śaptāramanvicchanmama vṛka-ivāvimato gṛham.

Let the divine force of love and truth, thousand-eyed, all vigilant, come as protection against cursed ill-will, having yoked its chariot against ill will, execration and hate. Let it search out and destroy the imprecation and the imprecator like a wolf pouncing upon a sheepfold.

परि॑ णो वृङ्ग्धि शपथ ह्र॒दम॒ग्निरि॑वा॒ दह॑न्।
श॒प्तार॒मत्र॑ नो जहि दि॒वो वृ॒क्षमि॑वा॒शनिः॥ २॥

2. *Pari ṇo vṛṅggdhi śapatha hradamagnirivā dahan.*
Shaptāramatra no jahi divo vṛkṣamivā-śaniḥ.

O curse, burning like fire drying a pool of water, leave us. O protective chariot of divinity, destroy the curse and the cursor as the strike of thunder from above destroys the tree from its very root.

यो नः शपादशपतः शपतो यश्च नः शपात्।
शुने पेष्ट्रमिवावक्षामं तं प्रत्यस्यामि मृत्यवे॥ ३॥

3. *Yo naḥ śapādaśapataḥ śapato yaśca naḥ śapāt.*
Shune peṣṭramivāvakṣāmaṁ taṁ pratyasyāmi mṛtyave.

Whoever curses us who do not curse anybody, and whoever curses us even though we too may revile the curse, we throw off that insufferable curse unto death, i.e., to naught, as we throw a piece of bone to a dog.

Kanda 6/Sukta 38 (Energy and Splendour of Life)

Tvishi, Brhaspati Devata, Atharva Varchaskama Rshi

सिंहे व्याघ्र उत या पृदाकौ त्विषिरग्नौ ब्राह्मणे सूर्ये या।
इन्द्रं या देवी सुभगा जजान सा न ऐतु वर्चसा संविदाना॥ १॥

1. *Siṁhe vyāghra uta yā pṛdākau tviṣiragnau brāhmaṇe sūrye yā. Indraṁ yā devī subhagā jajāna sā na aitu varcasā saṁvidānā.*

That energy, brilliancy and splendour which is in the lion, tiger, cobra, fire, the Brahmana, and in the sun, which, divine spirit of majesty and good fortune, creates and consecrates the ruling power, Indra, may, we pray, come bearing the lustre and splendour of life and bless us.

या हस्तिनि द्वीपिनि या हिरण्ये त्विषिरप्सु गोषु या पुरुषेषु।
इन्द्रं या देवी सुभगा जजान सा न ऐतु वर्चसा संविदाना॥ २॥

2. *Yā hastini dvīpini yā hiraṇye tviṣirapsu goṣu yā puruṣeṣu. Indraṁ yā devī subhagā jajāna sā na aitu varcasā saṁvidānā.*

That grace and majesty which is in the elephant, that strength and agility in the tiger, the grace and beauty in gold, the generosity in the cows and virility in men, that light and splendour of life, the divine spirit of majesty and good fortune which creates and consecrates the ruling power, Indra, may that divine brilliance come bearing the lustre of life and bless us.

रथे॑ अ॒क्षेष्वृ॑ष॒भस्य॒ वाजे॒ वाते॑ प॒र्जन्ये॒ वरु॑णस्य॒ शुष्मे॑। इन्द्रं॒ या दे॒वी सु॒भगा॑ ज॒जान॒ सा न॒ ऐतु॒ वर्चसा॑ संविदा॒ना॥ ३॥

3. *Rathe akṣeṣvṛṣabhasya vāje vāte parjanye varuṇsya śuṣme. Indraṁ yā devī subhagā jajāna sā na aitu varcasā saṁvidānā.*

The strength, brilliance and efficiency in the chariot, chariot wheel and endurance of the bull, the force in the wind, the shower in the cloud and blaze in the light of the sun, the divine light and splendour which creates and consecrates the ruler Indra, may all that brilliance bearing the grandeur of life come and bless us.

रा॒ज॒न्ये॑ दुन्दु॒भावाय॑तायामश्व॒स्य॒ वाजे॒ पुरु॑षस्य मा॒यौ। इन्द्रं॒ या दे॒वी सु॒भगा॑ ज॒जान॒ सा न॒ ऐतु॒ वर्चसा॑ संविदा॒ना॥ ४॥

4. *Rājanye dundubhāvāyatāyāmaśvasya vāje puruṣasya māyau. Indraṁ yā devī subhagā jajāna sā na aitu varcasā saṁvidānā.*

The light and lustre in the ruling power, the inspiring boom in the tensioned war drum, the agility in the strength and endurance of the war horse, the heroic self-confidence in man's wondrous manliness, that divine light, splendour and majesty of life which creates,

consecrates and confirms the ruling power, Indra, may come to us, bearing the lustrous grandeur of life, and bless us.

Kanda 6/Sukta 39 (Honour and Excellence)

Indra Devata, Atharva Varchaskama Rshi

यशो॑ ह॒विर्व॑र्धता॒मिन्द्र॑जूतं स॒हस्र॑वीर्यं सुभृ॑तं सह॑स्कृतम्।
प्र॒सर्स्रा॑ण॒मनु॑ दी॒र्घाय॒ चक्ष॑से ह॒विष्म॑न्तं मा वर्धय ज्ये॒ष्ठ-
ता॑तये ॥ १ ॥

1. *Yaśo havirvardhatāmindrajūtaṁ sahasravīryaṁ subhṛtaṁ sahaskṛtam. Prasarsrāṇamanu dīrghāya cakṣase haviṣma-ntaṁ mā vardhaya jyeṣṭhatātaye.*

Let our yajna and our honour and fame increase Indra-inspired, thousandfold strong, well controlled, created and achieved through courage, confidence and patience. O Lord omnipotent, pray promote me, bearing havi in homage, prayerful and ambitious for advancement, raise me for a long life of vision and wisdom and bless me to rise to the highest position.

अच्छा॑ न॒ इन्द्रं॑ य॒शस॑ं॒ यशो॑भिर्यश॒स्विनं॑ नमसा॒ना वि॑धेम।
स नो॑ रास्व रा॒ष्ट्रमिन्द्र॑जूतं॒ तस्य॑ ते रा॒तौ य॒शस॑ः स्याम ॥ २ ॥

2. *Acchā na indraṁ yaśasaṁ yaśobhiryaśasvinaṁ namasānā vidhema. Sa no rāsva rāṣṭramindra-jūtaṁ tasya te rātau yaśasaḥ syāma.*

Well and holily, bearing havi in homage for our good, we worship Indra, lord of glory, sublime by his divine grandeur and majesty. May he give us a great Indra-inspired Rashtra, a dominion of freedom and

prosperity. O Lord, may we too rise to fame and excellence by your grace and generosity.

यशा इन्द्रौ यशा अग्निर्यशाः सोमो अजायत।
यशा विश्वस्य भूतस्याहमस्मि यशस्तमः ॥ ३ ॥

3. *Yaśā indro yaśā agniryaśāḥ somo ajāyata.*
Yaśā viśvasya bhūtasyāhamasmi yaśastamaḥ.

Glorious is Indra, lord of power. Glorious is Agni, light and fire of life. Glorious is Soma, the moon, spirit of peace and beauty. Of all the glorious things of the world, let me rise to the most excellent position by the grace of Indra, Agni and Soma, light, peace and power.

Kanda 6/Sukta 40 (Fearlessness)

Mantra-wise Devata, Atharva Rshi

अभयं द्यावापृथिवी इहास्तु नोऽभयं सोमः सविता नः कृणोतु। अभयं नोऽस्तूर्वन्तरिक्षं सप्तऋषीणां च हविषाभयं नो अस्तु ॥ १ ॥

1. *Abhayaṁ dyāvāpṛthivī ihāstu no'bhayaṁ somaḥ savitā naḥ kṛṇotu. Abhayaṁ no'stūrvantarikṣśaṁ saptaṛṣīṇāṁ ca haviṣābhayaṁ no astu.*

O heaven and earth, let there be freedom from fear for us here. May Soma, divine spirit of peace, and Savita, lord creator and inspirer give us the gift of fearlessness. Let the wide sky and space be free from fear for us, and may there be total freedom from fear for us by yajnic dedication of the seven sages.

(The seven sages are five organs of perception, mind and intelligence, because they help us to 'see' and

know. Further all the divinities mentioned and invoked in this sukta are objective 'organs' of divinity as well as inside our persoality : The sun is in the eye, moon in the mind, space quarters in the ear, vayu or wind in the skin, agni in the speech, apah in the taste, earth in the solidity of the body, and light region in the brain. So right action by the person with the body system and the external divinities of nature are related. Our action through our organs creates vibrations of cause and effect in nature which affects us too.

Hence prayer to the divinities for freedom from fear implies that we too have to act without violating the laws of nature and of humanity. Life within and life outside both are organismically related. Prayer implies action too.)

अ॒स्मै ग्रामा॑य प्र॒दिश॒श्चत॑स्र ऊ॒र्जं सु॒भूतं॑ स्व॒स्ति स॑वि॒ता न॑: कृणोतु। अ॒श॒त्रिन्द्रो॒ अभ॑यं नः कृणोत्व॒न्यत्र॒ राज्ञा॑म॒भि या॑तु म॒न्यु: ॥ २ ॥

2. *Asmai grāmāya pradiśaścatasra ūrjaṁ subhūtaṁ svasti savitā naḥ kṛṇotu. Aśatrvindro abhayaṁ naḥ kṛṇotvanyatra rājñāmabhi yātu manyuḥ.*

For this community of ours, in all the four quarters of space, may Savita create energy, ample wealth and well being and may Indra, the ruler, create fearlessness and freedom from enemies. The fear and anger of the rulers, then, may go elsewhere (where lawlessness might be prevailing).

अ॒न॒मि॒त्रं नो॑ अध॒रादन॑मि॒त्रं न॑ उत्त॒रात्।
इन्द्रा॑नमि॒त्रं न॑: प॒श्चादन॑मि॒त्रं पु॒रस्कृ॑धि ॥ ३ ॥

3. *Anamitraṁ no adharādanamitraṁ na uttarāt. Indrānamitraṁ naḥ paścādanamitraṁ puraskṛdhi.*

May Indra create for us love and freedom from enemies from down below on earth, love and freedom from enmity from above, love and freedom from enemies from behind, and love with freedom from fear, opposition, conflict and enmity upfront.

Kanda 6/Sukta 41 (Self-Expansion)

Indra Devata, Brahma Rshi

मन॑से॒ चेत॑से धि॒य आकू॑तय उ॒त चित्त॑ये।
म॒त्यै श्रु॒ताय॒ चक्ष॑से वि॒धेम॑ ह॒विषा॑ व॒यम्॥ १॥

1. *Manase cetase dhiya ākūtaya uta cittaye.*
Matyai śrutāya cakṣase vidhema haviṣā vayam.

For the development of mind, intelligence, thought, intention and purpose, understanding, wisdom, hearing and vision, we worship Indra, Lord Almighty, with offers of havi in yajna.

अ॒पा॒नाय॑ व्या॒नाय॑ प्रा॒णाय॒ भूरि॑धायसे।
सर॑स्वत्या उरु॒व्यचे॑ वि॒धेम॑ ह॒विषा॑ व॒यम्॥ २॥

2. *Apānāya vyānāya prāṇāya bhūridhāyase.*
Sarasvatyā uruvyace vidhema haviṣā vayam.

For the vitality of apana, vyana, all sustaining prana, and for wide ranging knowledge, we worship Agni, light of life with offers of havi in yajna.

मा नो॑ हासिषु॒र्ऋष॑यो॒ दैव्या॒ ये त॑नू॒पा ये नस्त॒न्व॑स्तनू॒जाः।
अम॑र्त्या॒ मर्त्याँ॑ अ॒भि नः॑ सचध्व॒मायु॑र्धत्त प्रत॒रं जी॒वसे॑ नः॥ ३॥

3. *Mā no hāsiṣur-ṛṣayo daivyā ye tanūpā ye nastanva stanūjāḥ. Amartyā martyāň abhi naḥ sacadhvamāyurdhatta prataraṁ jīvase naḥ.*

May the divine senses of perception and volition, those powers which nourish and sustain our body, those that are born of our body system, never forsake us. May the immortal divinities ever abide with us, the mortals. May they nourish and sustain us and give us good health and long age for a happy life.

Kanda 6/Sukta 42 (Freedom from Anger)

Manyu Devata, Bhrgvangira Rshi

अव॒ ज्यामि॑व॒ धन्व॑नो म॒न्युं त॑नोमि ते हृ॒दः ।
यथा॒ संम॑नसौ भू॒त्वा सखा॑याविव॒ सचा॑वहै ॥ १ ॥

1. *Ava jyāmiva dhanvano manyuṁ tanomi te hṛdaḥ. Yathā saṁmanasau bhūtvā sakhāyāviva sacāvahai.*

I relax the tension of anger from your mind like releasing the string from the bow so that you and I, being good and happy at heart, may live together like friends.

सखा॑याविव सचावहा॒ अव॑ म॒न्युं त॑नोमि ते ।
अ॒धस्ते॒ अश्म॑नो म॒न्युमुपा॑स्यामसि॒ यो गु॒रुः ॥ २ ॥

2. *Sakhāyāviva sacāvahā ava manyuṁ tanomi te. Adhaste aśmano manyumupāsyāmasi yo guruḥ.*

I relax the tension of anger and passion from your mind so that we may live together as happy friends. Your anger is intense and oppressive, we cast and bury it down under a heavy stone.

अभि तिष्ठामि ते मन्युं पाष्ण्र्या प्रपदेन च।
यथावशो न वादिषो मम चित्तमुपायसि॥ ३॥

3. *Abhi tiṣṭhāmi te manyuṁ pārṣṇyā prapadena ca.*
Yathāvaśo na vādiṣo mama cittamupāyasi.

With a kick and under the heel, I cast down and bury your anger so that you are one and calm at heart with me and do not talk like one possessed.

Kanda 6/Sukta 43 (Calmness of Anger)

Manyu-shamanam Devata, Bhrgvangira Rshi

अयं दर्भो विमन्युकः स्वाय चारणाय च।
मन्योर्विमन्युकस्यायं मन्युशमन उच्यते॥ १॥

1. *Ayaṁ darbho vimanyukaḥ svāya cāraṇāya ca.*
Manyorvimanyukasyāyaṁ manyuśamana ucyate.

This 'darbha' grass is the tranquilizer of anger for our own people and for others high or low. This is called pacifier of the angry man's passion and fury.

अयं यो भूरिमूलः समुद्रमवतिष्ठति। दर्भः पृथिव्या उत्थितो मन्युशमन उच्यते॥ २॥

2. *Ayaṁ yo bhūrimūlaḥ samudramavatiṣṭhati.*
Darbhaḥ pṛthivyā utthito manyuśamana ucyate.

This darbha grass which is deep rooted grows close to the sea. Growing and rising from the earth and rising high, it is called pacifier of the passion and fury of anger.

वि ते हनव्यां शरणिं वि ते मुख्यां नयामसि।
यथावशो न वादिषो मम चित्तमुपायसि॥ ३॥

3. *Vi te hanavyāṁ śaraṇiṁ vi te mukhyāṁ nayāmasi. Yathāvaśo na vādiṣo mama cittamupāyasi.*

We remove the angry distortions on your chin and face so that your mind is equal and tranquil with mine and you would not talk like one possessed.

Kanda 6/Sukta 44 (Herbal Cure)

Vanaspati Devata, Vishvamitra Rshi

अस्थाद् द्यौरस्थात्पृथिव्यस्थाद्विश्वमिदं जगत्।
अस्थुर्वृक्षा ऊर्ध्वस्वप्नास्तिष्ठाद्रोगो अयं तव॥ १॥

1. *Asthād dyaurasthātpṛthivyasthādviśvamidaṁ jagat. Asthurvṛkṣā ūrdhvasvapnāstiṣṭhādrogo ayaṁ tava.*

The solar region is firm and undisturbed it stands. The earth stands firm and still, undisturbed. This entire cosmos is firm and undisturbed. The high standing trees, dreaming and sleeping, stand still. Let this malady too stand still, it must not aggravate.

शतं या भेषजानि ते सहस्रं संगतानि च।
श्रेष्ठमास्रावभेषजं वसिष्ठं रोगनाशनम्॥ २॥

2. *Śataṁ yā bheṣajāni te sahasraṁ saṅgatāni ca. Śreṣṭhamāsrāvabheṣajaṁ vasiṣṭhaṁ roganāśanam.*

Hundred are your medicines, a thousand their supplements and substitutes. The best of them is Brahma which stops bleeding, and that is the cure of the malady.

रुद्रस्य मूत्रमस्यमृतस्य नाभिः। विषाणका नाम वा असि
पितॄणां मूलादुत्थिता वातीकृतनाशनी॥ ३॥

3. *Rudrasya mūtramasyamṛtasya nābhiḥ. Viṣāṇakā nāma vā asi pitṛṇāṁ mūlādutthitā vātīkṛtanāśanī.*

You are the shower of the cloud, you are the centre and concentration of the sanative nectar. You are Vishanaka by name, a sure cure of genetic ailments and those caused by wind disorder.

Kanda 6/Nukta 45 (Go off Negative Thoughts)

Duhsvapna-nashanam Devata, Angira, Pracheta, Yama Rshi

परोऽ पेहि मनस्पाप किमशस्तानि शंससि। परेहि न त्वा कामये वृक्षां वनानि सं चर गृहेषु गोषु मे मनः॥ १॥

1. *Paro' pehi manaspāpa kimaśastāni śaṁsasi. Parehi na tvā kāmaye vṛkṣāṁ vanāni saṁ cara gṛheṣu goṣu me manaḥ.*

Go off, evil of the mind, why do you present things undesirable? Keep off. I do not want you. Gad about woods and trees. My mind is in and with the home and homely thoughts and perceptions.

अवशसा निःशसा यत्परा शसोपारिम जाग्रतो यत्स्वपन्तः। अग्निर्विश्वान्यप दुष्कृतान्यजुष्टान्यारे अस्मद्दधातु॥ २॥

2. *Avaśasā niḥśasā yatparāśasopārima jagrato yatsvapantaḥ. Agnirviśvānyapa duṣkṛtānya-juṣṭānyāre asmaddadhātu.*

Whatever sins we have committed whether out of jealousy, or hate or callousness and enmity while awake or asleep, consciously or unconsciously, may Agni, light of life, ward off and keep away all those undesirable thoughts and deeds of the world from us.

यदि॑न्द्र ब्रह्मणस्प॒तेऽपि॒ मृषा॒ चरा॑मसि।
प्रचे॑ता न आङ्गिर॒सो दु॑रि॒तात्पा॒त्वंह॑सः ॥ ३ ॥

3. *Yadindra brahmaṇaspate'pi mṛṣā carāmasi.*
Pracetā na āṅgiraso duritātpātvaṁhasaḥ.

O lord of universal power, Indra, O lord of Infinity, Brahmanaspati, whatever wrong or sinful we commit in life, in our thought and behaviour, may Pracheta, lord of knowledge and giver of self-awareness, Angirasa, giver of living vibrancy of life, protect us against that evil and save us from sin.

Kanda 6/Sukta 46 (Dream)

Svapna Devata, Angira, Pracheta, Yama Rshi

यो न जी॒वोऽसि॒ न मृ॒तो दे॒वाना॑ममृतग॒र्भोऽसि स्वप्न।
व॒रु॒णा॒नी ते॑ मा॒ता य॒मः पि॒तार॑रु॒र्नामा॑सि ॥ १ ॥

1. *Yo na jīvo'si na mṛto devānāmamṛtagarbho'si svapna. Varuṇānī te mātā yamaḥ pitārarurnāmāsi.*

O dream you are neither alive, i.e., in the living state of wakefulness, nor dead, i.e., in the state of deep sleep. You are the immortal child of the senses and mind in the dream state.

Araru, a disturbing demon.

विद्म॒ ते॑ स्वप्न ज॒नित्रं॑ देवजामी॒नां पु॒त्रोऽसि य॒मस्य॒ कर॑णः।
अन्त॑कोऽसि मृ॒त्युर॑सि। तं त्वा॑ स्वप्न॒ तथा॒ सं वि॑द्म॒ स नः॑
स्वप्न दु॒ःष्वप्न्या॑त्पाहि ॥ २ ॥

2. *Vidma te svapna janitraṁ devajāmīnāṁ putro'si yamasya karaṇaḥ. Antako'si mṛtyurasi. Taṁ tvā svapna tathā saṁ vidma sa naḥ svapna duḥṣvapnyātpāhi.*

O dream, we know your origin. You are the product of mind and senses and things related to them in psychic association. You are the instrument of the psychic laws of life. As dream, you can be the end, harbinger of the end, a premonition, death itself. So O dream, we know as and what you are. O dream, save us from evil dreams. (Come at your best if at all.)

यथा॑ क॒लां यथा॑ श॒फं यथ॒र्णं॑ सं॒नय॑न्ति।
ए॒वा दु॒ःष्वप्न्यं॒ सर्वं॑ द्विष॒ते सं न॑यामसि॥ ३॥

3. *Yathā kalāṁ yathā śapharṁ yatharṇaṁ saṁnayanti. Evā duḥṣvapnyaṁ sarvaṁ dviṣate saṁ nayāmasi.*

Just as people pay one sixteenth or one eighth of the principal and get free of the loan, so do we pay back for the dream: take back the evil ones and let these be share of the evil (we wish to get rid off).

Kanda 6/Sukta 47 (Self-Protection)

Agni, Vishvedeva, Saudhanva Devatah, Angira, Pracheta, Yama Rshi

अ॒ग्निः प्रा॑तःसव॒ने पा॑त्व॒स्मान्वैश्वा॒नरो॑ वि॑श्व॒कृद्विश्वशंभूः।
स न॑ः पाव॒को द्रवि॑णे दधा॒त्वायु॑ष्मन्तः स॒हभ॑क्षाः स्याम॥ १॥

1. *Agniḥ prātaḥsavane pātvasmān vaiśvānaro viśvakṛdviśvaśaṁbhūḥ. Sa naḥ pāvako draviṇe dadhātvāyuṣmantaḥ sahabhakṣāḥ syāma.*

May Agni, self-refulgent, universal guide, all creative, all-blissful divine Spirit of the universe, purify us at the morning session of yajna. May the fiery sanctifier establish us in wealth, honour and excellence of the world, and may we all together, living happy and healthy, enjoy the beauty of life.

विश्वेदेवा मरुत इन्द्रो अस्मान्नस्मिन्द्वितीये सवने न जह्युः ।
आयुष्मन्तः प्रियमेषां वदन्तो वयं देवानां सुमतौ स्याम ॥ २ ॥

2. *Viśvedevā maruta indro asmān asmindvitīye savane na jahyuḥ. Āyuṣmantaḥ priyameṣāṁ vadanto vayaṁ devānāṁ sumatau syāma.*

May the Vishvedevas, cosmic divinities, Maruts, cosmic energies and vibrant sages, and Indra, lord omnipotent of glory, join us without fail and bless us at this second session of the day's yajna. And may we all, living together happy and healthy, speaking together, enjoy the love and good will of these divinities together.

इदं तृतीयं सवनं कवीनामृतेन ये चमसमैरयन्त । ते सौधन्वना: स्व॑रानशानाः स्वि॑ष्टिं नो अभि वस्यो नयन्तु ॥ ३ ॥

3. *Idaṁ tṛtīyaṁ savanaṁ kavīnāmṛtena ye cama-samairayanta. Te saudhanvanāḥ sva rānaśānāḥ sviṣṭiṁ no abhi vasyo nayantu.*

At this third session of the day's yajna of the poetic sages who raise and elevate the ladle of havi with truth for light and life's joy, may those heroic masters of the bow who enjoy the bliss of heavenly light lead our holy performance of yajna to noble success.

Kanda 6/Sukta 48 (Prayer for Well-Being)

Mantra-wise Devata, Angira, Pracheta, Yama Rshi

श्ये॒नो ऽसि गाय॒त्रच्छ॑न्दा॒ अनु॒ त्वार॑भे।
स्व॒स्ति मा॒ सं व॑हा॒स्य य॒ज्ञस्यो॒दृचि॒ स्वाहा॑॥ १॥

1. *Śyeno'si gāyatracchandā anu tvārabhe.*
Svasti mā saṁ vahāsya yajñasyodṛci svāhā.

Lord of holy fire, you are the Eagle, highest all-impelling power and force of existence, ecstatic protective spirit of life's beauty and joy. In consonance with your love and worship I begin this sacred yajna of life in which, I pray, graciously lead me to the blessed completion of this yajna. This is the voice of prayer in truth of faith.

ऋ॒भुर॑सि॒ जग॑च्छन्दा॒ अनु॒ त्वार॑भे।
स्व॒स्ति मा॒ सं व॑हा॒स्य य॒ज्ञस्यो॒दृचि॒ स्वाहा॑॥ २॥

2. *Ṛbhurasi jagacchandā anu tvārabhe.*
Svasti mā saṁ vahāsya yajñasyodṛci svāhā.

You are the master spirit of cosmic action, committed to joyous protection of the moving threefold world. In pursuit of your grace and glory, I begin this yajna in which, I pray, lead me to the completion of this yajna to noble success. This is the voice of truth in faith.

वृषा॑सि त्रि॒ष्टुप्छ॑न्दा॒ अनु॒ त्वार॑भे।
स्व॒स्ति मा॒ सं व॑हा॒स्य य॒ज्ञस्यो॒दृचि॒ स्वाहा॑॥ ३॥

3. *Vṛṣāsi triṣṭupchandā anu tvārabhe.*
Svasti mā saṁ vahāsya yajñasyodṛci svāhā.

Generous and potent, you are committed to the

joyous well being of the spiritual, psychic and material fulfilment of this world of humanity. In tune with your power and generosity, I begin this yajna of life in which, I pray, lead me to the completion with noble success. This is the voice of truth in faith.

Kanda 6/Sukta 49 (The Dynamics of Divine Nature)

Agni Devata, Gargya Rshi

This sukta should better be read with Gita, chapter 11, especially verses 24-32.

नहि ते अग्ने तन्वः क्रूरमानंश मर्त्यः।
कपिर्बभस्ति तेजनं स्वं जरायु गौरिव॥ १॥

1. *Nahi te agne tanvaḥ krūramānaṁśa martyaḥ.*
Kapirbabhasti tejanaṁ svaṁ jarāyu gauriva.

O lord self-refulgent, Agni, no mortal man can comprehend the inexorable dynamics of your creative manifestation in the universe—your spirit in form through the medium of Prakrti. The Sun devours its own blaze of light. Nature consumes its own creation, like the cow eating up its own embryo's outer skin.

मेषइव वै सं च वि चोर्वच्यसे यदुत्तरद्रावुपरश्च खादतः।
शीर्ष्णा शिरोऽप्सासाप्सो अर्दयन्नंशून्बभस्ति हरितेभिरासभिः॥ २॥

2. *Meṣa-iva vai saṁ ca vi corva cyase yaduttara-drāvuparaśca khādataḥ. Śīrṣṇā śiro'psasāpso ardayannaṁśūnbabhasti haritebhirāsabhiḥ.*

Like the cloud's mist of vapours, Agni's nature with its inexorable dynamics contracts and expands without bounds, withdrawing and manifesting on top

of its organismic body and yet even beyond the top above. It expands at the top such as Sattva by sattva and the fluent Rajas by rajas, shooting forth as well as destroying or sucking in the ensuing filaments, and thus it consumes its own created forms with its involutionary media.

सुप॒र्णा वाच॑मक्र॒तोप॒ द्यव्या॑ख॒रे कृष्णा॑ इषि॒रा अ॑नर्तिषुः ।
नि यन्नि॒यन्त्युप॑रस्य॒ निष्कृ॑तिं पु॒रू रेतो॑ दधिरे सू॒र्य॑श्रितः ॥ ३ ॥

3. *Suparṇā vācamakratopa dyavyākhare kṛṣṇā iṣirā anartiṣuḥ. Ni yanniyantyuparasya niṣkṛtiṁ purū reto dadhire sūryaśritaḥ.*

The centrifugal radiations of dynamic nature create articulate vibrations in the ethereal regions of the heaven's space. Vigorous centripetal forces enact their dance of joyous creation of forms. These forces carry on the formal evolution and devolution of the Supercreator's purposeful dynamics of nature, all the time dependent on the creative Sun at the centre.

Kanda 6/Sukta 50 (Grain Protection)

Ashvins Devata, Atharva Abhayakama Rshi

ह॒तं त॒र्दं स॑म॒ङ्कमा॒खुम॑श्विना छि॒न्तं शिरो॒ अपि॑ पृ॒ष्टीः शृ॑णीतम्। यवा॒न्नेदद॒ानपि॑ नह्यत॒ं मुख॒मथाभ॑यं कृणुतं धा॒न्या॑य ॥ १ ॥

1. *Hataṁ tardaṁ samaṅkamākhumaśvinā chintaṁ śiro api pṛṣṭīḥ śṛṇītam. Yavānnedadānapi nahyataṁ mukhamathābhayaṁ kṛṇutaṁ dhānyā ya.*

O farming men and women, Ashvins, drive off the crop destroyer, the burrowing mouse and other crop

damagers, break their head, break their back. See that they do not destroy the barley crop. Shut their mouth, and thus eliminate the fear of damage to the crop.

तर्द॒ है पत॑ङ्ग॒ है जभ्य॒ हा उप॑क्वस । ब्र॒ह्मेवासंस्थितं ह॒विरन॑दन्त इ॒मान्यवा॒नहिं॑सन्तो अ॒पोदि॑त ॥ २ ॥

2. *Tarda haipataṅga haijabhya hā upakvasa. Brahmevāsaṁsthitaṁ haviranadanta imānyavānahiṁsanto apodita.*

O damaging bird, O creeping insect, dangerous, worth elimination, just as the priest leaves aside the havi not properly prepared, similarly you also leave the barley fields undamaged and go away.

तर्दीप॒ते॒ वघा॑पते॒ तृष्ट॑जम्भा॒ आ शृ॑णोत मे । य आर॒ण्या व्य॑ द्वरा ये के च॒ स्थ व्य॑ द्वरास्तान्त्सर्वाञ्जम्भयामसि ॥ ३ ॥

3. *Tardāpate vaghāpate tṛṣṭajambhā ā śṛṇota me. Ya āraṇyā vya dvarā ye ke ca stha vya dvarāstāntsarvāñjambhayāmasi.*

O gurads of the crops against damagers, locusts, voracious insects, listen to me: whether the damagers are voracious destroyers of the forest-kind or they stay around the fields, voracious damagers all, we must eliminate all.

Kanda 6/Sukta 51 (Purity and Power)

Vayu, Apah, Varuna Devata, Shantati Rshi

वा॒योः पू॒तः प॒वित्रे॑ण प्र॒त्यङ् सोमो॒ अति॑ द्रुतः ।
इन्द्र॑स्य॒ युज्यः॒ सखा॑ ॥ १ ॥

1. *Vāyoḥ pūtaḥ pavitreṇa pratyaṅ somo ati drutaḥ. Indrasya yujyaḥ sakhā.*

Soma, purified and reinforced by the pure energy of Vayu, becomes doubly refined and purified, immediate favourite of Indra. (Similarly a man of peace and pure at heart, refined by the divine presence and purity of all vibrant God, becomes doubly pure and fortified against negativity and evil, and he becomes a favourite friend of Divinity.)

आपो॑ अ॒स्मान्मा॒तरः॑ सूदयन्तु घृ॒तेन॑ नो घृ॒तप्व॑: पुनन्तु।
विश्व॑ं हि रि॒प्रं प्र॒वह॑न्ति दे॒वीरुदिदा॑भ्य॒: शुचि॒रा पू॒त ए॑मि ॥ २ ॥

2. *Āpo asmānmātaraḥ sūdayantu ghṛtena no ghṛtapvaḥ punantu. Viśvaṁ hi ripraṁ pravahanti devīrudidābhyaḥ śucirā pūta emi.*

Let the holy waters, sacred as mother powers, cleanse, chasten and fortify us. They are pure, they may sanctify us with the purity of piety and refinement. They wash away the dirt and evil of the world, they being divine. Purified, sanctified and consecrated by these, I go on forward, higher and higher.

यत्किं चे॒दं व॑रुण॒ दैव्ये॒ जने॑ऽभिद्रो॒हं म॑नु॒ष्या॒३॑श्चर॑न्ति।
अचि॑त्त्या॒ चेत्तव॒ धर्मा॑ युयोपि॒म मा न॒स्तस्मा॒देन॑सो देव रीरिषः ॥ ३ ॥

3. *Yatkiṁ cedaṁ varuṇa daivye jane'bhidrohaṁ manuṣyā ścaranti. Acittyā cettava dharmā yuyopima mā nastasmādenaso deva rīriṣaḥ.*

O Varuna, lord of infinite cover of protection, whatever wrong or evil or sin people commit out of jealousy, hate or enmity toward noble and divine personalities, or whatever violation of your law and

Dharma we too, out of ignorance or want of care and awareness, might commit, pray hurt as not, O Lord Divine, for that fault and sin.

Kanda 6/Sukta 52 (Gifts of the Sun)

Sun, Gavah, Bheshajam Devata, Bhagali Rshi

उत्सूर्यो॑ दि॒व ए॑ति पु॒रो रक्षां॑सि नि॒जूर्व॑न्।
आ॒दि॒त्यः पर्व॑तेभ्यो वि॒श्वदृ॑ष्टो अदृ॒ष्टहा॥ १॥

1. *Utsūryo diva eti puro rakṣāṁsi nijūrvan.*
Ādityaḥ parvatebhyo viśvadṛṣṭo adṛṣṭahā.

Up arises the sun from the regions of light in the east from over the mountains and clouds, destroying the negativities of physical and mental world seen and unseen. It is Aditya, self-refulgent, inviolable, activating and receiving vapours of water and vitalities of the earth, visible to all the world without discrimination. (This is the morning scene.)

नि गावो॑ गो॒ष्ठे अ॑सद॒न्नि मृ॒गासो॑ अविक्षत।
न्यू३र्मयो॑ न॒दीना॑ न्य१दृष्टा॑ अलिप्सत॥ २॥

2. *Ni gāvo goṣṭhe asadanni mṛgāso avikṣata.*
Nyū3rmayo nadīnāṁ nyadṛṣṭā alipsata.

The cows are settled in the stall, wild beasts are back to their place, the waves and ripples of the streams are invisible, covered in darkness. (This is the evening scene after sunset.)

आ॒यु॒र्ददं॑ विप॒श्चितं॑ श्रु॒तां क॑ण्व॑स्य वी॒रुध॑म्।
आभा॑रिषं वि॒श्वभे॑षजीम॒स्यादृ॒ष्टा॒न्नि शा॑मयत्॥ ३॥

3. *Āyurdadaṁ vipaścitaṁ śrutāṁ kaṇvasya vīrudham. Ābhāriṣaṁ viśvabheṣajīmasyādṛṣṭānni śamayat.*

I bear, bring and cherish the universal medication, giver of life energy, inspirer of intellect and understanding, reputed, favourite sanative of the versatile sage, which may, I pray, cure all visible and invisible ailments of this patient.

(This sukta, thus, is a celebration of the efficacy of sunlight from morning till evening, including, we can say, the soothing night and light of the moon.)

Kanda 6/Sukta 53 (Health Protection by Nature)

Mantra-wise Devata, Brhacchukra Rshi

द्यौश्च॑ म इ॒दं पृ॑थि॒वी च॒ प्रचे॑तसौ शु॒क्रो बृ॒हन्दक्षि॑णया पिपर्तु। अनु॑ स्व॒धा चि॑कि॒तां सोमो॑ अ॒ग्निर्वा॒युर्नः॑ पातु सवि॒ता भग॑श्च ॥ १ ॥

1. *Dyauśca ma idaṁ pṛthivī ca pracetasau śukro bṛhandakṣiṇayā pipartu. Anu svadhā cikitāṁ somo agnirvāyurnaḥ pātu savitā bhagaśca.*

May heaven and earth, both inspiring stimulants of knowledge and awareness, both father and mother, source givers of knowledge, the sun and vital living energy, and the expansive space, all bless me with their gifts of life. May Soma, the moon and the blessed peace of nature, Agni, life energy, omniscient God and the brilliant teacher, Vayu, cosmic wind and pranic energy, Savita, lord creator, and Bhaga, lord giver of the glory of life, protect and promote me and lead me to knowledge and all round awareness in accordance with

their nature and potential in response to my receptivity.

(This mantra obviously is a prayer for natural and divine protection during this life, but there are certain words which suggest that it is a prayer, for life and efficiency during the next life too. The words are 'dyau, prthivi': Prthivi is mother and dyau is father according to Taittiriya Brahmana 2, 7, 16, 3. Another word is 'Shukra' which means the seed of life as in Yajurveda 21, 34 and 6, 27, and in Rgveda 3, 6, 3.)

पुनः प्राणः पुनरात्मा न ऐतु पुनश्चक्षुः पुनरसुर्न ऐतु।
वैश्वानरो नो अदब्धस्तनूपा अन्तस्तिष्ठाति दुरितानि विश्वा॥ २॥

2. *Punaḥ prāṇaḥ punarātmā na aitu punaścakṣuḥ punarasurna aitu. Vaiśvānaro no adabdha-stanūpā antastiṣṭhāti duritāni viśvā.*

Again let pranic energy come to us, again let the soul along with the psychic complex come to us, again the eye, and again the life energy come to us. Vaishvanara, cosmic spirit of watchful life over humanity, undaunted protector of our life and body against all evils and negativities of the world abides at the very centre of our being. (The word 'again' is explained by Swami Dayananda as 'again in this life or in the next birth' in his commentary on Yajurveda 4, 15.)

सं वर्चसा पयसा सं तनूभिरगन्महि मनसा सं शिवेन।
त्वष्टा नो अत्र वरीयः कृणोत्वनु नो मार्ष्टु तन्वो३ यद्विरिष्टम्॥ ३॥

3. *Saṁ varcasā payasā saṁ tanūbhiraganmahi manasā saṁ śivena. Tvaṣṭā no atra varīyaḥ kṛṇotvanu no mārṣṭu tanvo' yadviriṣṭam.*

Let us go on united with honour and lustre, with nourishment for body, mind and soul, with body and limbs in perfect form, and with a mind at peace. May Tvashta, divine architect of body forms, make us better and higher, and cleanse and purify whatever part of our being is wanting.

Kanda 6/Sukta 54 (Protection and Progress of Rashtra)

Agni-Soma Devata, Brahma Rshi

इदं तद्युज उत्तरमिन्द्रं शुम्भाम्यष्टये।
अस्य क्षत्रं श्रियं महीं वृष्टिरिव वर्धया तृणम्॥ १॥

1. *Idaṁ tadyuja uttaramindraṁ śumbhāmyaṣṭaye. Asya kṣatraṁ śriyaṁ mahīṁ vṛṣṭiriva vardhayā tṛṇam.*

I join this and that, the ruler and the higher Rashtra, the socio-governing order, and I refine and anoint the ruler for higher attainments for the Order. O Lord Omnipotent of this cosmic order, I pray, raise his ruling order, his glory, and the splendour of the Order, as rain augments the growth of grass.

अस्मै क्षत्रमग्नीषोमावस्मै धारयतं रयिम्।
इमं राष्ट्रस्याभीवर्गे कृणुतं युज उत्तरम्॥ २॥

2. *Asmai kṣatramagnīṣomāvasmai dhārayataṁ rayim. Imaṁ rāṣṭrasyābhīvarge kṛṇutaṁ yuja uttaram.*

O sun and moon, spirit of light, fire and peace of life, bear, sustain and glorify the dominion for the ruler, bear and bring wealth, honour and excellence for this order, establish this ruler in the class of exceptional greats and this way I commit him to rise higher and higher.

सबन्धुश्चासबन्धुश्च यो अस्माँ अभिदासति।
सर्वं तं रन्धयासि मे यजमानाय सुन्वते॥ ३॥

3. *Sabandhuścāsabandhuśca yo asmāň abhidāsati.*
Sarvaṁ taṁ randhayāsi me yajamānāya sunvate.

O Lord Omnipotent, lord of light, fire and peace, whoever, whether with kith and kin and a hoard of supporters, or without kith and kin and committed supporters, tries to violate our order and enslave us, pray subdue him wholly and overthrow him for the sake of our leader of the yajnic social order, the leader and ruler dedicated to creative rule and rise of the social order, its peace, joy and glory.

Kanda 6/Sukta 55 (The Highest Path to Follow)

Vishvedeva Devata Brahma Rshi

ये पन्थानो बहवो देवयाना अन्तरा द्यावापृथिवी संचरन्ति।
तेषामज्यानिं यतमो वहाति तस्मै मा देवाः परि धत्तेह सर्वे॥ १॥

1. *Ye panthāno bahavo devayānā antarā dyāvā-pṛthivī sañcaranti. Teṣāmajyāniṁ yatamo vahāti tasmai mā devāḥ pari dhatteha sarve.*

O divinities of the world, of all those many paths worthy of devas, divine souls, which are nobly and

actively followed over earth and heaven, take me and commit me to that sole one, the best, which leads us to a world of peace and progress without violence to any one.

ग्रीष्मो हेमन्तः शिशिरो वसन्तः शरद्वर्षाः स्विते नौ दधात।
आ नो गोषु भजता प्रजायां निवात इद्वः शरणे स्याम ॥ २ ॥

2. *Grīṣmo hemantaḥ śiśiro vasantaḥ śaradvarṣāḥ svite no dadhāta. Ā no goṣu bhajatā prajāyāṁ nivāta idvaḥ śaraṇe syāma.*

O Vishvedevas, divinities of the world, lead us and establish us in a state of peace and progress with total well being and prosperity throughout the year over the seasons of summer, cold winter, cool winter, spring, autum and rains. Share with us the gifts of lands and cows among a peaceful progressive community and, under your leadership and protection, let us enjoy a life of peace and happiness without any winds of violence and disturbance.

इदावत्सरायं परिवत्सरायं संवत्सरायं कृणुता बृहन्नमः।
तेषां वयं सुमतौ यज्ञियानामपि भद्रे सौमनसे स्याम ॥ ३ ॥

3. *Idāvatsarāya parivatsarāya saṁvatsarāya kṛṇutā bṛhannamaḥ. Teṣāṁ vayaṁ sumatau yajñiyānāmapi bhadre saumanase syāma.*

For the first, second, and indeed for every year throughout the twelve months and three hundred and sixty days of every year in a planned cycle of five years, produce ample food and wealth and do honour to the parent, the teacher, and the ruling order of law and peace, and let us live in their love and goodwill and enjoy the

blessings of people dedicated to creative and developmental yajna of the nation.

Kanda 6/Sukta 56 (Caution and Care against the Evil)

Vishvedevah Devata, Shantati Rshi

मा नो॑ देवा॒ अहि॑र्वधी॒त्सतो॑कान्त्स॒हपू॑रुषान्।
संय॑तं॒ न वि ष्प॑र॒द्व्या॒त्तं न सं य॑म॒न्नमो॑ देवज॒नेभ्यः॥ १॥

1. *Mā no devā ahirvadhītsatokāntsahapūruṣān.*
Saṁyataṁ na vi ṣparadvyāttaṁ na saṁ yamannamo devajanebhyaḥ.

O Vishvedevas, learned people and specialists, let no snake bite us and kill us, living with our children and our people in general. Let it not open its mouth if it is closed, let it not close its mouth if it is open. Honour and salutations to the noble learned people for the safety of life.

नमो॑ऽस्त्वसि॒ताय॒ नम॒स्तिर॑श्चिराजये।
स्व॒जाय॑ ब॒भ्रवे॒ नमो॒ नमो॑ देवज॒नेभ्यः॥ २॥

2. *Namo'stvasitāya namastiraścirājaye.*
Svajāya babhrave namo namo devajanebhyaḥ.

Let there be unfailing measures and antidotes to the cobra, unfailing antidote to the snake striped across, unfailing antidote to the viper, constrictor and the deep brown. honour and salutations to the noble, learned masters of knowledge and antidotes to snakes, snake bite and snake poison.

सं ते॑ हन्मि द॒ता द॒तः सम॒ु ते॒ हन्वा॒ हनू॑।
सं ते॑ जि॒ह्वया॑ जि॒ह्वां सम्वा॒स्त्राह॑ आ॒स्य॑म्॥ ३॥

3. *Saṁ te hanmi datā dataḥ samu te hanvā hanū.*
Saṁ te jihvayā jihvāṁ samvāsnāha āsyam.

I break your teeth with the tooth, O snake, your jaws with the jaw, your tongue with the tongue and your mouth with the mouth.

Kanda 6/Sukta 57 (Water Treatment)

Rudra Devata, Shantati Rshi

इदमिद्वा उ भेषजमिदं रुद्रस्य भेषजम्।
येनेषुमेकतेजनां शतशल्यामपब्रवत्॥ १॥

1. *Idamidvā u bheṣajamidaṁ rudrasya bheṣajam.*
Yeneṣumekatejanāṁ śataśalyāmapabravat.

This is the sure cure, this is the medicine prescribed by Rudra, the physician, by which the arrow with a single shaft and the arrow with a hundred shafts is drawn out and the wound is cured.

जालाषेणाभि षिञ्चत जालाषेणोप सिञ्चत। जालाषमुग्रं भेषजं तेन नो मृड जीवसे॥ २॥

2. *Jālāṣeṇābhi ṣiñcata jālāṣeṇopa siñcata.*
Jālāṣamugraṁ bheṣajaṁ tena no mṛḍa jīvase.

Wash the wound all round with water medication, wash it on and in with water medication. Jalasha, the medicinal water, is very intense in action. O physician, be kind and gracious with intense Jalasha for a long healthy life.

शं च नो मयश्च नो मा च नः किं चनाममत्। क्षमा रपो विश्वं नो अस्तु भेषजं सर्वं नो अस्तु भेषजम्॥ ३॥

3. *Śaṁ ca no mayaśca no mā ca naḥ kiṁ canāmamat. Kṣamā rapo viśvaṁ no astu bheṣajaṁ sarvaṁ no astu bheṣajam.*

Let there be peace and comfort with us. Let there be health and joy with us. Let nothing ail or injure us. Let there be freedom from sin and pain. Let life and the world be a sanative for us. Let all and every thing be giver of health and freedom from ailment and disease, balmy, healthful, pleasurable.

Kanda 6/Sukta 58 (Honour of Life)

Mantra-wise Devata, Atharva Yashaskama Rshi

यशसं मेन्द्रो मघवान्कृणोतु यशसं द्यावापृथिवी उभे इमे।
यशसं मा देवः सविता कृणोतु प्रियो दातुर्दक्षिणाया इह स्याम्॥ १॥

1. *Yaśasaṁ mendro maghavānkṛṇotu yaśasaṁ dyāvāpṛthivī ubhe ime. Yaśasaṁ mā devaḥ savitā kṛṇotu priyo dāturdakṣiṇāyā iha syām.*

May Indra, lord of glory, bless me with honour and glory, and so may both these earth and heaven, make me glorious. May Savita, lord of light and life, bless with honour and glory. May I be the dear favourite of the giver of glory here on earth itself.

यथेन्द्रो द्यावापृथिव्योर्यशस्वान्यथाप ओषधीषु यशस्वतीः।
एवा विश्वेषु देवेषु वयं सर्वेषु यशसः स्याम॥ २॥

2. *Yathendro dyāvāpṛthivyoryaśasvān yathāpa oṣadhīṣu yaśasvatīḥ. Evā viśveṣu deveṣu vayaṁ sarveṣu yaśasaḥ syāma.*

Just as Indra, lord omnipotent, is glorious in the

regions of heaven and earth, just as waters and all other liquid divinities are glorious for their gift of sap amog herbs and trees, similarly may we also be honoured and glorious among all the sources of generosity and brilliance in the noble humanity.

यशा इन्द्रो यशा अग्निर्यशाः सोमो अजायत।
यशा विश्वस्य भूतस्याहमस्मि यशस्तमः ॥ ३ ॥

3. *Yaśā indro yaśā agniryaśāḥ somo ajāyata.*
Yaśā viśvasya bhūtasyāhamasmi yaśastamaḥ.

Indra is glorious. Agni is glorious. Soma is glorious. O lord of glory, bless me that I may be blest with highest honour and glory among all living beings of the world.

Kanda 6/Sukta 59 (The Herb Arundhati)

Arundhati Devata, Atharva Rshi

अनडुद्भ्यस्त्वं प्रथमं धेनुभ्यस्त्वमरुन्धति।
अधेनवे वयसे शर्म यच्छ चतुष्पदे ॥ १ ॥

1. *Anaḍudbhyastvaṁ prathamaṁ dhenubhya-stvamarundhati. Adhenave vayase śarma yaccha catuṣpade.*

O Arundhati, give peace and comfort of good health first to the cow and the bullock, and give health and peace for life to all the quadrupeds other than the cow.

शर्म यच्छत्वोषधिः सह देवीररुन्धती।
करत्पयस्वन्तं गोष्ठमयक्ष्माँ उत पूरुषान् ॥ २ ॥

2. *Śarma yacchatvoṣadhiḥ saha devīrarundhatī. Karatpayasvantaṁ goṣṭhamayakṣmāṅ uta pūruṣān.*

Let divine Arundhati along with other divine herbs give health and peace to the animals and thus make the stall overflow with milk, and let it make humanity also free from consumptive diseases such as tuberculosis.

विश्वरूपां सुभगामच्छावदामि जीवलाम्।
सा नो रुद्रस्यास्तां हेतिं दूरं नयतु गोभ्यः॥ ३॥

3. *Viśvarūpāṁ subhagāmacchāvadāmi jīvalām. Sā no rudrasyāstāṁ hetiṁ dūraṁ nayatu gobhyaḥ.*

I value and welcome Arundhati, the auspicious, rejuvenating herb of versatile efficacy curative of all forms of ailments and pray may the herb help us keep away the attack of diseases caused by neglect of precautions prescribed by the physician, Rudra, and may the herb help us keep off disease from cows as well.

Kanda 6/the Sukta 60 (Marriage)

Aryama Devata, Atharva Rshi

अयमा यात्यर्यमा पुरस्ताद्विषितस्तुपः।
अस्या इच्छन्नग्रुवै पतिमुत जायामजानये॥ १॥

1. *Ayamā yātyaryamā purastādviṣitastupaḥ. Asyā icchannagruvai patimuta jāyāmajānaye.*

Here upfront comes Aryama, this adorable sun, person, the friend, desirous of getting a husband for this virgin, and a wife for this bachelor.

('Aryama' in this mantra is an interesting word, interpreted as sun, a friend or any person such as the bridegroom's or the bride's friend, conducting the bridegroom to the bride or the bride to the bridegroom. If we insist that Aryama is the sun, then sun is the vital giver of life energy which has led the bridegroom to maturity of virility, and the girl to maturity of puberty. If we interpret 'Aryama' as the 'seeker and conductor' of the bride or the bride groom, we would of appreciate the tradition, celebrated in secular literature, of the 'messenger-conductor' between the lover and the beloved. In choice-cum-arranged marriages, Aryama could be a parent, a teacher, a friend or any other person, a friend-cum-advisor, a confidant too.)

अश्रा॑मदि॒यम॑र्यमन्न॒न्यासा॑ं सम॑नं य॒ती।
अङ्गे॒ न्व॑र्यमन्न॒स्या अ॒न्याः सम॑न॒मार्यति॥ २॥

2. *Aśramadiyamaryamannanyāsāṁ samanaṁ yatī.*
Aṅgo nvaryamannasyā anyāḥ samanamāyati.

O Aryaman, going to the wedding of other girls, this virgin has waited and consciously prepared herself for marriage. Therefore, O Aryaman, dear, let others too come and join the wedding of this virgin.

धा॒ता दा॑धार पृथि॒वीं धा॒ता द्यामु॒त सूर्य॑म्।
धा॒तास्या अ॒ग्रुवै॒ पति॒ं दधा॑तु प्रतिका॒म्य॑म्॥ ३॥

3. *Dhātā dādhāra pṛthivīṁ dyāmuta sūryam.*
Dhātāsyā agruvai patiṁ dadhātu pratikāmyam.

The creator holds and sustains the earth mother, the creator holds and sustains the heavens and the father sun. So, may the lord creator and sustainer bless this

virgin with a husband in response to her cherished desire.

Kanda 6/Sukta 61 (The Lord Supreme)

Parameshvara Devata, Atharva Rshi

मह्यमापो॒ मधु॑मदे॒रय॑न्तां॒ मह्यं॒ सूरो॑ अभर॒ज्ज्योति॑षे॒ कम्।
मह्यं॑ दे॒वा उ॒त विश्वे॑ तपो॒जा मह्यं॑ दे॒वः स॑वि॒ता व्यचो॑ धात्॥ १॥

1. *Mahyamāpo madhumaderayantāṁ mahyaṁ sūro abharajjyotiṣe kam. Mahyaṁ devā uta viśve tapojā mahyaṁ devaḥ savitā vyaco dhāt.*

For me, to my purpose and self-fulfilment, for my self-manifestation, let the dynamics of Nature flow, bearing the honey sweets of existence. For me does the sun bear and bring the joy of life and light for the world to see. For me do all divinities of the world born of cosmic will through tapas, the crucibles of evolution, act in unison, and for me does Savita, cosmic creativity, create, hold and sustain the expansive universe.

(For Tapas, divine heat and desire of Lord Supreme, Parameshvara, see Rgveda 10, 190, and Shatapatha 6, 1, 3, 1: The flow of existence starts with tapas, will of the Surpeme Purusha.)

अ॒हं वि॑वेच पृथि॒वीमु॒त द्याम॒हमृ॒तूँर॑जनयं स॒प्त सा॒कम्।
अ॒हं स॒त्यमनृ॑तं॒ यद्वदा॑म्य॒हं दैवीं॒ परि॒ वाचं॒ विश॑श्च॥ २॥

2. *Aham viveca pṛthivīmuta dyāmahamṛtūṁrajanayaṁ sapta sākam. Aham satyamanṛtaṁ yadvadāmyahaṁ daivīṁ pari vācaṁ viśaśca.*

I separate the earth and the solar region; I create

the seven united flows of Nature: five elements and the two orders of sense, i. e., senses of perception and action; seven orders of the worlds of the universe from Bhu to Satyam; seven seasons; seven lights of the sun, seven orders of wind and rain, and the seven seas. I speak of what is true and of what is not true and the eternal Word of the Veda for all people of the world.

अहं जजान पृथिवीमुत द्यामहमृतूंरजनयं सप्त सिन्धून्।
अहं सत्यमनृतं यद्वदामि यो अग्नीषोमावजुषे सखाया ॥ ३ ॥

3. *Aham jajāna pṛthivīmuta dyāmahamṛtūṁrajanayaṁ sapta sindhūn. Aham satyamanṛtaṁ yadvadāmi yo agnīṣomā-vajuṣe sakhāyā.*

I create the heaven and earth. I create the seven seasons and the seven orders of the flow and the flux of existence, and the seven rivers and the seven seas. I speak of what is true and what is not true, and I join Agni and Soma, hot and cold, positive and negative complementarities in the cosmic circuit of existence.

Kanda 6/Sukta 62 (Purity)

Vaishvanara Devata, Atharva Rshi

वैश्वानरो रश्मिभिर्नः पुनातु वातः प्राणेनेषिरो नभोभिः।
द्यावापृथिवी पयसा पयस्वती ऋतावरी यज्ञियें नः पुनीताम् ॥ १ ॥

1. *Vaiśvānaro raśmibhirnaḥ punātu vātaḥ prāṇeneṣiro nabhobhiḥ. Dyāvāpṛthivī payasā payasvatī ṛtāvarī yajñiye naḥ punītām.*

May Vaishvanara, universal lord of humanity, the sun and the cosmic heat of vitality, benefactor of

humanity, purify us with the rays of light and divine knowledge. May the winds inspiring with pranic energy and the cool of clouds purify and rejuvenate us. May adorable heaven and earth dedicated to the truth of cosmic law and overflowing with nutriments of living energy rejuvenate and purify us.

वैश्वा॒न॒रीं सू॒नृ॒ता॒मा र॑भध्वं॒ यस्या॒ आशा॑स्त॒न्वो॑ वी॒तपृ॑ष्ठाः ।
तया॑ गृ॒णन्त॑ः सध॒मादे॑षु व॒यं स्या॑म॒ पत॑यो रयी॒णाम् ॥ २ ॥

2. *Vaiśvānarīṁ sūnṛtāmā rabhadhvaṁ yasyā āśāstanvo vītapṛṣṭhāḥ. Tayā gṛṇantaḥ sadhamādeṣu vayaṁ syāma patayo rayīṇām.*

Love, join and live by the universal human voice of Divinity and cosmic truth, the bounds of whose body are boundless. With that, celebrating and exalting ourselves and Divinity in festive congregations of yajnic programmes, may we be masters of wealth, honour and excellence.

वैश्वा॒न॒रीं वर्च॑स॒ आ र॑भध्वं शु॒द्धा भव॑न्तः शु॒चय॑ः पाव॒काः । इ॒हेड॑या सध॒मादं॒ मद॑न्तो॒ ज्योक्प॑श्येम॒ सूर्य॑मु॒च्च-र॑न्तम् ॥ ३ ॥

3. *Vaiśvānarīṁ varcasa ā rabhadhvaṁ śuddhā bhavantaḥ śucayaḥ pāvakāḥ. Iheḍayā sadhamādaṁ madanto jyokpaśyema sūryamuccarantam.*

Love, join and live by the cosmic voice of universal truth for humanity for the achievement of the lustre, splendour and glory of life, being thereby pure, sanctified and consecrated sanctifiers. Then, thereby, enjoying, celebrating and exalting ourselves and

Divinity in yajnic congregations with songs of Vedic voice, may we rise for all time and see the sun, light of Divinity, rising higher and higher without end.

Kanda 6/Sukta 63 (Freedom)

Nir-rti, Agni, Yama Devatah, Druhvana Rshi

यत्ते॑ दे॒वी नि॒र्ऋ॑तिराब॒बन्ध॒ दाम॑ ग्री॒वास्ववि॑मो॒क्यं यत्। तत्ते॒ वि ष्या॒म्यायु॑षे॒ वर्च॑से॒ बला॑यादोम॒दमन्न॑मद्धि प्रसू॒तः ॥ १ ॥

1. *Yatte devī nir-ṛtirābabandha dāma grīvāsvavimokyaṁ yat. Tatte vi ṣyāmyāyuṣe varcase balāyādomadamannamaddhi prasūtaḥ.*

O man, the bond of nescience and death which natural Destiny ordained by Divinity has tied round your neck, unrelinquishable otherwise, I, Agni, teacher, loosen and help you to drop off. Now, born again, go ahead, take and enjoy the food of knowledge and divine vision far beyond the pleasures of the material world for life, lustre and your divine potential of the spirit, which you essentially are.

नमो॑ऽस्तु ते निर्ऋते तिग्मतेजोऽय॒स्मया॒न्वि चृ॑ता बन्धपा॒-शान्। य॒मो मह्यं॑ पुन॒रित्त्वां द॑दाति॒ तस्मै॑ य॒माय॒ नमो॑ अस्तु मृ॒त्यवे॑ ॥ २ ॥

2. *Namo'stu te nir-ṛte tigmatejo'yasmayānvi cṛtā bandhapāśān. Yamo mahyaṁ punarittvāṁ dadāti tasmai yamāya namo astu mṛtyave.*

O Nir-rti, nescience and natural destiny, last homage to you! O lord of light, Agni, pray loosen and untie the iron shackles of bondage which Yama, lord of natural law, imposes on me again and again, for which

reason, O Yama, homage to you also for release from the bonds of death.

अ॒य॒स्मये॑ द्रु॒प॒दे बे॑धिष इ॒हाभिहि॑तो मृ॒त्यु॒भि॒र्ये स॒हस्र॑म्।
य॒मेन॒ त्वं पि॒तृभि॑: संविदा॒न उ॑त्त॒मं नाक॒मधि॑ रोहये॒मम्॥ ३॥

3. *Ayasmaye drupade bedhiṣa ihābhihito mṛtyubhirye sahasram. Yamena tvaṁ pitṛbhiḥ saṁvidāna uttamaṁ nākamadhi rohayemam.*

O man, bound in iron shackles, tied to the wooden post of natural life, you are imprisoned here by death in a thousand ways. O Agni, lord of light, you know, being one with the realities of parental procreation and Yama, natural law, as well as Yama, ultimate divine Ordainer. Pray help this man to break the shackles and rise to the highest heaven of freedom.

सं॒स॒मिद्यु॑वसे वृष॒न्नग्ने॒ विश्वा॑न्य॒र्य आ।
इ॒डस्प॒दे समि॑ध्यसे॒ स नो॒ वसू॒न्या भ॑र॥ ४॥

4. *Saṁsamidyuvase vṛṣannagne viśvānyarya ā. Iḍaspade samidhyase sa no vasūnyā bhara.*

O Ruler of the earthly world and the light of heaven, Agni, giver of infinite showers of bliss, you join all the elements of nature and life together, lead humanity to break the shackles of bondage and help them join the ultimate freedom of Moksha. You are lighted and worshipped on the earthly vedi of yajna by the seekers of Divinity. Pray bring us showers of wealth, honour and excellence of earthly life and lead us to the highest heaven of freedom and bliss.

Kanda 6/Sukta 64 (United Social Order of Humanity)

Sam-manasyam Devata, Atharva Rshi

सं जा॑नीध्वं॒ सं पृ॑च्यध्वं॒ सं वो॒ मनां॑सि जानताम्।
दे॒वा भा॒गं यथा॒ पूर्वे॑ संजाना॒ना उ॒पास॑ते॥ १॥

1. *Saṁ jānīdhvaṁ saṁ pṛcyadhvaṁ saṁ vo manāṁsi jānatām. Devā bhāgaṁ yathā pūrve saṁjānānā upāsate.*

Know well and together, join together and well, completely, without reservation, join at heart, know all your minds well and increase your knowledge together, the way the divines of old joined, knew and performed well, observing their Dharma of rights and duties integrated.

स॒मा॒नो मन्त्रः॒ समि॑तिः समा॒नी स॑मा॒नं व्र॒तं स॒ह चि॒त्तमे॑षाम्।
स॒मा॒नेन॑ वो ह॒विषा॑ जुहोमि समा॒नं चेतो॑ अ॒भि॒संवि॑शध्वम्॥ २॥

2. *Samāno mantraḥ samitiḥ samānī samānaṁ vrataṁ saha cittameṣām. Samānena vo haviṣā juhomi samānaṁ ceto abhisaṁviśadhvam.*

Let your mantra, thinking, discussion and decision in the light of your joint principles together be one and equal for all. Let your assembly be one and equal for all. Let your discipline and commitment be one and equal for all with perfect union at heart in depth. I love and vest you with equal vestments of life and knowledge, so that with one mind on equal terms you enter the field of life.

समानी व आकूतिः समाना हृदयानि वः।
समानमस्तु वो मनो यथा वः सुसहासति॥ ३॥

3. *Samānī va ākūtiḥ samānā hṛdayāni vaḥ.*
Samānamastu vo mano yathā vaḥ susahāsati.

Let your intention, resolution and destination be one and equal. Let your hearts be one in unison. Let your mind and understanding be one united so that you may be happy and advancing together to the one common goal.

Kanda 6/Sukta 65 (Victory Over Enemy)

Indra Devata, Atharva Rshi

अव मन्युरवायतावव बाहू मनोयुजा। परा शर त्वं तेषां परा ञ्चं शुष्ममर्दयाधा नो रयिमा कृधि॥ १॥

1. *Ava manyuravāyatāva bāhū manoyujā. Parāśara tvaṁ teṣāṁ parāñcaṁ śuṣmamarda-yādhā no rayimā kṛdhi.*

Let anger be off. Let the bow drawn be down. Let the two arms raised with passionate mind be down. O mighty archer, down and destroy the strength of the enemies and do honour and win the wealth of credit for us.

(This mantra suggests 'war' upon the enemies outside and the enemies within, both to be fought out when anger is calmed, the drawn bow is eased of tension, the passions are cooled, but the archer, soulful commander, is strong in the essential self. Such a victory without anger and passion brings the wealth of credit for man, victorious over the unhuman.)

निर्हस्तेभ्यो नैर्हस्तं यं देवाः शरुमस्यथ।
वृश्चामि शत्रूणां बाहूननेन हविषाहम्॥ २॥

2. *Nirhastebhyo nairhastaṁ yaṁ devāḥ śarumasyatha. Vṛścāmi śatrūṇāṁ bāhūnanena haviṣāham.*

O Devas, noble warriors, the disarming arrow which you shoot upon the disarmed, that is the yajnic havi material by which I disarm the might of the enemies.

इन्द्रश्चकार प्रथमं नैर्हस्तमसुरेभ्यः।
जयन्तु सत्वानो मम स्थिरेणेन्द्रेण मेदिना॥ ३॥

3. *Indraścakāra prathamaṁ nairhastamasurebhyaḥ. Jayantu satvāno mama sthireṇendreṇa medinā.*

Indra, supreme ruler of life, created and designed the first and highest armless disarming weapon against the negative and demonic forces of the world. May my enlightened warriors win their battles of life under the leadership of Indra, the Spirit inviolable, immovable, steadfast.

(The battle that rages is between the positive and the negative forces without the search for balance and evolution. So it rages on, doesn't end. The ultimate weapon of ultimate victory is the constructive, reconstructive and rejuvenating yajnic fragrance of love and indefatigable spirit of union and brotherhood.)

Kanda 6/Sukta 66 (Facing Incorrigible Violence)

Indra Devata, Atharva Rshi

निर्हस्तः शत्रुरभिदासन्नस्तु ये सेनाभिर्युधमायन्त्यस्मान्।
समर्पयेन्द्र महता वधेन द्रात्वेषामघहारो विविद्धः ॥ १ ॥

1. *Nirhastaḥ śatrurabhidāsannastu ye senābhiryudhamāyantyasmān. Samarpayendra mahatā vadhenadrātveṣāma-ghaharo vividdhaḥ.*

Let the enemy advancing and seeking to enslave us be disarmed. O Indra, deal with those with great unfailing thunderbolt who strike their weapons against us with mighty forces. Let their sinful leader, transfixed and defeated, withdraw and run away.

आतन्वाना आयच्छन्तोऽस्यन्तो ये च धावथ।
निर्हस्ताः शत्रवः स्थनेन्द्रो वोऽद्य पराशरीत् ॥ २ ॥

2. *Ātanvānā āyacchanto'syanto ye ca dhāvatha. Nirhastāḥ śatravaḥ sthanendro vo'dya parāśarīt.*

O enemies who came advancing against us, your bows raised, strings drawn, shooting arrows upon us, lay down your arms and stay. Indra today has shattered your might.

निर्हस्ताः सन्तु शत्रवोऽङ्गैषां म्लापयामसि।
अथैषामिन्द्र वेदांसि शतशो वि भजामहै ॥ ३ ॥

3. *Nirhastāḥ santu śatravo'ṅgaiṣāṁ mlāpayāmasi. Athaiṣāmindra vedāṁsi śataśo vi bhajāmahai.*

Let the enemies stand disarmed. We break their force and render their weapons ineffective. And then, O lord victorious, Indra, let us value, honour and share

their knowledge and positive achievements a hundred ways.

Kanda 6/Sukta 67 (Fear and Defence)

Indra Devata, Atharva Rshi

परि॒ वर्त्मानि॒ स॒र्वत॒ इन्द्रः॑ पू॒षा च॑ सस्रतुः।
मुह्य॑न्त्व॒द्यामूः॒ सेना॑ अ॒मित्रा॑णां परस्त॒राम्॥ १॥

1. *Pari vartmāni sarvata indraḥ pūṣā ca sasratuḥ.*
Muhyantvadyāmūḥ senā amitrāṇāṁ parasta-rām.

Let Indra, the ruling power, and Pusha, power of maintenance and supply, keep vigilance and all-ways fortify the paths and points of entry into the dominion so that all the infiltrative forces of the enemies feel confused and terrified, retreat and keep off.

मू॒ढा अ॒मित्रा॑श्चरताशी॒र्षाण॑इ॒वाह॑यः।
तेषां॑ वो अ॒ग्निर्मू॒ढाना॒मिन्द्रो॑ हन्तु॒ वरं॑वरम्॥ २॥

2. *Mūḍhā amitrāścaratāśīrṣāṇa-ivāhayaḥ. Teṇāṁ vo agnimūḍhānāmindro hantu varaṁvaram.*

Let the enemies be away and move around, stupefied like snakes whose head is crushed, and let Indra pick out the chief ones of them confused by fiery missiles and eliminate them.

ऐषु॑ नह्य वृषा॒जिनं॑ हरि॒णस्या॒ भियं॑ कृधि।
परा॑ङ॒मित्र॒ एष॑त्व॒र्वाची॒ गौरुपे॑षतु ॥ ३॥

3. *Aiṣu nahya vṛṣājinaṁ hariṇasyā bhiyaṁ kṛdhi.*
Paraṅamitra eṣatvarvācī gaurupeṣatu.

Give these border forces tiger corslet of the

brave and strike the encroachers and intruders with fear so that the enemy runs away and our lands and properties are recovered and safely defended.

Kanda 6/Sukta 68 (Tonsure Ceremony)

Mantra-wise Devata, Atharva Rshi

आयमगन्त्सविता क्षुरेणोष्णेन वाय उदकेनेहि। आदित्या रुद्रा वसव उन्दन्तु सचेतसः सोमस्य राज्ञो वपत प्रचेतसः ॥ १ ॥

1. *Āyamagantsavitā kṣureṇoṣṇena vāya udakene-hi. Ādityā rudrā vasava undantu sacetasaḥ somasya rājño vapata pracetasaḥ.*

This diligent barber, savita, has come with the razor. O man, come fast with water. Let brilliant, wise and noble people with love at heart bless the child with holy water. O men of love and peace with the generosity of soma, join at the shining child's tonsure ceremony.

अदितिः श्मश्रु वपत्वाप उन्दन्तु वर्चसा।
चिकित्सतु प्रजापतिर्दीर्घायुत्वाय चक्षसे ॥ २ ॥

2. *Aditiḥ śmaśru vapatvāpa undantu varcasā. Cikitsatu prajāpatirdīrghāyutvāya cakṣase.*

Let the razor cut the hair. Let water consecrate the child with brilliance. Let Prajapati enlighten the child and bless him to have a long age of good health, knowledge and holy vision.

येनावपत्सविता क्षुरेण सोमस्य राज्ञो वरुणस्य विद्वान्।
तेन ब्रह्माणो वपतेदमस्य गोमानश्ववान्ययमस्तु प्रजावान् ॥ ३ ॥

3. *Yenāvapatsavitā kṣureṇa somasya rājño varuṇasya vidvān. Tena brahmāṇo vapatedamasya gomānaśvavānayamastu prajāvān.*

By the process the expert barber has shaved the head of the shining, loving and intelligent child with the razor, by the same ceremonial process, O Brahmanas, pray complete the tonsure ceremony of the child. May this child be rich in lands, cows and horses and may he have a noble family.

Kanda 6/Sukta 69 (Honour and Grace)

Brhaspati, Ashvins Devata, Atharva Rshi

गि॒रावर॒गरा॑टेषु हिर॑ण्ये॒ गोषु॒ यद्यशः॑ ।
सु॒रा॑यां सि॒च्यमा॑नायां की॒लाले॒ मधु॒ तन्मयि॑ ॥ १ ॥

1. *Girāvaragarāṭeṣu hiraṇye goṣu yadyaśaḥ.*
Surāyāṁ sicyamānāyāṁ kīlāle madhu tanmayi.

The beauty, grace and splendour that is in the mountain and the valley, in gold, in cows and the flowing streams, and the honey sweetness that is in food, may that be in me too.

अश्वि॑ना सार॒घेण॑ मा॒ मधु॑नाङ्क्तं शुभस्पती ।
यथा॒ भर्ग॑स्वतीं॒ वाच॑मा॒वदा॑नि॒ जना॒ँ अनु॑ ॥ २ ॥

2. *Aśvinā sāragheṇa mā madhunāṅktaṁ śubhaspatī.*
Yathā bhargasvatīṁ vācamāvadāni janāँ anu.

O Ashvins, complementary harbingers of the beauty, sweetness and graces of life, beatify me with the honey sweet of the music of the bees so that I may speak the brilliant resonant voice of divine Vedic revelation to the people.

मयि॒ वर्चो॒ अथो॒ यशोऽथो॑ य॒ज्ञस्य॒ यत्पयः॑ ।
तन्मयि॑ प्र॒जाप॑तिर्दि॒वि द्यामि॑व दृंहतु ॥ ३ ॥

3. *Mayi varco atho yaśo'tho yajñasya yatpayaḥ.*
Tanmayi prajāpatirdivi dyāmiva dṛṁhatu.

May Prajapati bless me with lustre, honour and the nectar inspiration of yajna and raise and confirm me in honour like light in heaven.

Kanda 6/Sukta 70 (The Cow)

Aghnya Devata, Kankayana Rshi

यथा मांसं यथा सुरा यथाक्षा अधिदेवने।
यथा पुंसो वृषण्यत स्त्रियां निहन्यते मनः।
एवा ते अघ्न्ये मनोऽधि वत्से नि हन्यताम्॥ १॥

1. *Yathā māṁsaṁ yathā surā yathākṣā adhidevane.*
Yathā puṁso vṛṣaṇyata striyāṁ nihanyate manaḥ.
Evā te aghnye mano'dhi vatse ni hanyatām.

As food and drink are concentrated in the pleasure garden, as dice on the gambling table, or as the mind of the exuberant lover is concentrated on his wife, so may your love, O inviolable cow, be concentrated on your calf.

यथा हस्ती हस्तिन्याः पदेन पदमुद्युजे।
यथा पुंसो वृषण्यत स्त्रियां निहन्यते मनः।
एवा ते अघ्न्ये मनोऽधि वत्से नि हन्यताम्॥ २॥

2. *Yathā hastī hastinyāḥ padena padamudyuje.*
Yathā puṁso vṛṣṇyata striyāṁ nihanyate manaḥ.
Evā te aghnye mano'dhi vatse ni hanyatām.

Just as an elephant goes forward by the foot-steps of the she-elephant, as the mind of the exuberant lover is centred on his wife, so may your loyalty, O

inviolable people, be dedicated to the universal personality of the land and its culture and tradition.

यथा॑ प्र॒धिर्यथो॑प॒धिर्यथा॒ नभ्यं॑ प्र॒धाव॑धि।
यथा॑ पुं॒सो वृ॑षण्य॒त स्त्रि॒यां नि॑ह॒न्यते॒ मनः॑।
ए॒वा ते॑ अघ्न्ये॒ मनो॑ऽधि॑ व॒त्से नि ह॑न्यताम्॥ ३॥

3. *Yathā pradhiryathopadhiryathā nabhyaṁ pradhāvadhi. Yathā puṁso vṛṣṇyata striyāṁ nihanyate manaḥ. Evā te aghnye mano'dhi vatse ni hanyatām.*

Just as the felly, the spokes, the axle and the hub, all are joined and concentrated within the circumference of the felly, as the mind of the exuberant lover is centred on his wife, so may your mind and purpose, O inviolable speech, be dedicated to the all immanent, all-comprehensive and transcendent presence of Supreme Brahma.

Kanda 6/Sukta 71 (Self-Surrender and Gratitude)

Agni Devata, Brahma Rshi

यदन्न॒मद्मि॑ बहु॒धा वि॒रू॒पं॒ हिर॑ण्य॒मश्व॑मु॒त गाम॒जाम॒विम्।
यदे॒व किं च॑ प्रतिज॒ग्रहा॒हम॒ग्निष्टद्धो॒ता॒ सु॒हु॒तं॒ कृ॒णो॒तु॥ १॥

1. *Yadannamadmi bahudhā virūpaṁ hiraṇya-maśvamuta gāmajāmavim. Yadeva kiṁ ca pratija-grahāhamagniṣṭaddhotā suhutaṁ kṛṇotu.*

Whatever food I eat, of many forms in many ways, whatever I have received in the form of gold, horses, cows, goats and sheep, whatever I have received and given in exchange, may Agni, Almighty performer of cosmic yajna, turn all that into the yajnic mode of

consumption and fragrant production in the service of Divinity and accept it as homage.

यन्मा॑ हु॒तमहु॑तमाज॒गाम॑ द॒त्तं पि॒तृभि॒रनु॑मतं मनु॒ष्यै॑ः ।
यस्मा॑न्मे॒ मन॒ उदि॑व॒ रार॑जीत्य॒ग्निष्टद्धोता॒ सुहु॑तं कृणोतु ॥ २ ॥

2. *Yanmā hutamahutamājagāma dattaṁ pitṛbhiranumataṁ manuṣyaiḥ. Yasmānme mana udiva rārajītyagniṣṭaddhotā suhutaṁ kṛṇotu.*

Whatever I have come by, whether offered by others or not, i.e., produced by me, whether given to me by parents and earlier generations and approved by wise people, by which my mind waxes and shines with pleasure and excitement, may Agni, Almighty performer of cosmic yajna, turn all that into the yajnic mode of consumption and fragrant production in the service of Divinity and accept it as homage.

यदन्न॒मद्म्यनृ॑तेन देवा दा॒स्यन्न॒दास्य॒न्नुत संगृ॑णामि ।
वै॒श्वा॒ न॒रस्य॑ मह॒तो म॑हि॒म्ना शि॒वं मह्यं॑ मधु॒मद॒स्त्वन्न॑म् ॥ ३ ॥

3. *Yadannamadmyanṛtena devā dāsyannadāsyannuta saṁgṛṇāmi. Vaiśvānarasya mahato mahimnā śivaṁ mahyaṁ madhumadastvannam.*

O Devas, divinities of nature and nobilities of humanity, whatever food I eat un-naturally, even by false understanding of the truth of life and consume with or even without the desire and purpose of giving, may all that food and consumption be good and honey sweet for me ultimately, by the grandeur and grace of Almighty Vaishvanara, gracious lord of humanity and its participation in cosmic yajna.

(This sukta recognises and celebrates human potential and its limitations in performance which is done in a mood of grateful surrender. It also enjoins that with all our potential and limitations we must perform yajna as a symbol of our creative purpose and also as an exercise in prayer for grace and acceptance.)

Kanda 6/Sukta 72 (Manliness)

Prajapati Devata, Atharvangira Rshi

यथा॑सि॒तः प्र॒थय॑ते॒ वशा॒ँ अनु॒ वपूं॑षि कृ॒ण्वन्न॑सु॒रस्य मा॒यया॑।
ए॒वा ते॒ शेप॒ः सह॑सा॒यम॒र्को ऽङ्गे॑नाङ्गं॑ संस॑मकं कृणोतु॥ १॥

1. *Yathāsitaḥ prathayate vaśāॅ̃ anu vapūṁṣi kṛṇvannasurasya māyayā. Evā te śepaḥ sahasā-yamarko'ṅgenāṅgaṁ saṁsamakaṁ kṛṇotu.*

Just as the Lord Creator of boundless will and freedom creates, designs, builds and expands the bodies of creatures by the immanent will and intelligence of nature, so may the divine natural process shape and build your organs strong and virile in proportion to the strength of all other parts of the body.

यथा॒ पस॑स्तायाद॒रं वाते॑न स्थूल॒भं कृ॒तम्।
याव॒त्पर॑स्वत॒ः पस॒स्तावत्ते॒ वर्धतां॒ पस॑ः॥ २॥

2. *Yathā pasastāyādaraṁ vātena sthūlabhaṁ kṛtam. Yāvatparasvataḥ pasastāvatte vardhatāṁ pasaḥ.*

O ruler, just as parts of the body are built and grow strong by the energy of nature, and the dominion of a ruler is expanded and strengthened by the strength and endeavour of the people, so let your body politic grow as far as that of any other strong and perfect ruler.

यावद॒ङ्गीनं॑ पार॑स्वतं॒ हास्ति॑नं॒ गार्द॑भं च॒ यत्।
याव॒दश्व॑स्य वा॒जिन॒स्तावत्ते॒ वर्धतां॒ पसः॑ ॥ ३ ॥

3. *Yāvadaṅgīnaṁ pārasvataṁ hāstinaṁ gārdabhaṁ ca yat. Yāvadaśvasya vājinastāvatte vardhatāṁ pasaḥ.*

As far as the constituent parts of the dominion of any other successful ruler are extended and strengthened by the voice of the people and possible of the arms of the constituted system, so may the dominion of the virile and dynamic ruler grow and expand in freedom and prosperity.

(In the Veda, the universe is described as a Purusha, a living, breathing, intelligent, self-organising, organismic sovereign system: Rgveda 10, 90; yajurveda 31; Atharva-veda 19, 6. And the system is correspondent at the micro as well as the macro level. The single individual is Ekarat, the social system is Samrat, and the cosmic system is Virat. Tthere is another Purusha also, the sanyasins, free and uninvolved with mundane problems: they are the Pari-vrat Purusha. In this sukta, the correspondency between the Ekarat or micro-system (mantra 1) and the social system, Samrat, between the individual and the cosmos, is described. Just as a healthy individual body is constituted of healthy and strongly working parts, so the social body of a united dominion upto the international level is constituted of healthy and strongly functional parts.)

Kanda 6/Sukta 73 (United Humanity)

Vishvedeva, Sam-manasyam Devata, Atharva Rshi

एह या॑तु॒ वरु॑णः॒ सोमो॑ अ॒ग्निर्बृ॒हस्पति॒र्वसु॑भि॒रेह या॑तु। अ॒स्य
श्रिय॑मु॒पसं॑या॒त॒ सर्वे॑ उ॒ग्रस्य॑ चे॒त्तुः संम॑नसः सजाताः ॥ १ ॥

1. *Eha yātu varuṇaḥ somo agnirbṛhaspatirvasubhireha yātu. Asya śriyamupasaṁyāta sarva ugrasya cettuḥ saṁmanasaḥ sajātāḥ.*

Let Varuna, spirit of justice, wisdom and enlightenment, Soma, spirit of peace, inspiration, beauty and grace, Agni, spirit of fiery leadership, Brhaspati, spirit of the knowledge and boundless vision, all these come and join here with the settled people of the world. Let all people of the world, equally and nobly born, one and equal in mind and united in will and purpose, come and join the beauty, grace and glory of this vibrant, brilliant and enlightened social order of the world of humanity.

यो वः शुष्मो हृदयेष्वन्तराकूतिर्या वो मनसि प्रविष्टा।
तान्त्सीवयामि हविषा घृतेन मयि सजाता रमतिर्वो अस्तु॥ २॥

2. *Yo vaḥ śuṣmo hṛdayeṣvantarākūtiryā vo manasi praviṣṭā. Tāntsīvayāmi haviṣā ghṛtena mayi sajātā ramatirvo astu.*

All the strength and power which is in your hearts, and all thoughts, intentions and purposes enshrined in your mind, with all these I lead you to sew yourselves together into a common united fabric, and I sprinkle this united vedi with the ghrta and fragrant havi of yajna, the one divine purpose of creative humanity. O people of the world, all equal in brotherhood, let all your love, interests and ambitions be united and centred into me.

इहैव स्त माप या याताध्यस्मत्पूषा परस्तादपथं वः कृणोतु।
वास्तोष्पतिरनु वो जोहवीतु मयि सजाता रमतिर्वो अस्तु॥ ३॥

3. *Ihaiva sta māpa yātādhyasmatpūṣā parastāda-patham vaḥ kṛṇotu. Vāstoṣpatiranu vo johavītu mayi sajātā ramatirvo astu.*

Be here, stay here together, go not away from us. Let Pusha, the spirit of life, sustenance and growth together, rule out separation from our united system and declare it out of bounds. Let the architect of the universal home of humanity keep you joined together and maintain the cohesive pressure from within with constant sense of urgency. O people of the world, all equal in brotherhood, let all your love, interests and ambitions be united and centred into me, heart of the Samrat Purusha.

Kanda 6/Sukta 74 (Unity and Prosperity)

Bhaga, Sam-manasyam Devata, Atharva Rshi

सं वः पृच्यन्तां तन्वः सं मनांसि समु व्रता।
सं वोऽयं ब्रह्मणस्पतिर्भगः सं वो अजीगमत्॥ १॥

1. *Saṁ vaḥ pṛcyantāṁ tanvaḥ saṁ manāṁsi samu vratā. Saṁ vo'yaṁ brahmaṇaspatirbhagaḥ saṁ vo ajīgamat.*

O people of the world, be united together in body, mind and soul, and in all your commitments of values and disciplines of universal Dharma. May the omnipresent Brahmanaspati, lord of infinite knowledge, and Bhaga, lord giver of honour, excellence and glory lead you and keep you committed to unity and united action.

संज्ञपनं वो मनसोऽथो संज्ञपनं हृदः।
अथो भगस्य यच्छ्रान्तं तेन संज्ञपयामि वः॥ २॥

2. *Saṁjñapanaṁ vo manaso'tho saṁjñapanaṁ hṛdaḥ. Atho bhagasya yacchrāntaṁ tena saṁjñapayāmi vaḥ.*

The harmony and unity of your mind, the harmony and unity of your hearts, and the ultimate command of Bhaga, spirit of glory and prosperity that there is, with all these I enlighten and harmonize you.

यथादित्या वसुभिः संबभूवुर्मरुद्भिरुग्रा अहृणीयमानाः।
एवा त्रिणामन्नहृणीयमान इमाञ्जनान्त्संमनसस्कृधीह॥ ३॥

3. *Yathādityā vasubhiḥ saṁbabhūvurmarudbhirugrā ahṛṇīyamānāḥ. Evā triṇāmannahṛṇīyamāna imāñjanāntsaṁmanasaskṛdhīha.*

Just as self-refulgent blazing stars join and go with the planets and currents of energy without reservation, similarly Trinaman, lord of three worlds and three phases of time, without anger, disapproval and reservation, make these people of the earth, equal and united at heart and in the mind and soul.

Kanda 6/Sukta 75 (Drive off the Enemy)

Indra Devata, Kabandha Rshi

निरमुं नुद ओकसः सपत्नो यः पृतन्यति।
नैर्बाध्ये ऽ न हविषेन्द्र एनं पराशरीत्॥ १॥

1. *Niramuṁ nuda okasaḥ sapatno yaḥ pṛtanyati. Nairbādhye na haviṣendra enaṁ parāśarīt.*

Indra, ruler of the dominion, drive off from the homeland the enemy that marches upon us with his forces. The ruler should drive off and destroy such enemy with the inviolable treatment that he deserves.

प॒र॒मां तं प॑रा॒व॒त॒मिन्द्रो॑ नुदतु वृ॒त्र॒हा।
यतो॒ न पु॒न॒रा॒यति शश्व॒तीभ्य॒: समा॑भ्यः ॥ २ ॥

2. *Paramāṁ taṁ parāvatamindro nudatu vṛtrahā.*
Yato na punarāyati śaśvatībhyaḥ samābhyaḥ.

Let Indra, destroyer of darkness and demonic enmity, drive off that enemy to the farthest place so that for all times to come he can never come back again.

एतु॑ ति॒स्रः प॑रा॒व॒त एतु॑ पञ्च॒ जना॒ँ अति॑। एतु॑ ति॒स्रोऽति॑ रोच॒ना यतो॒ न पु॒न॒रा॒यति शश्व॒तीभ्य॒: समा॑भ्यो॒ याव॒त्सूर्यो॑ अस॑द्दि॒वि ॥ ३ ॥

3. *Etu tisraḥ parāvata etu pañca janāँ ati. Etu tisro'ti rocanā yato na punarāyati śasvatībhyaḥ samābhyo yāvatsūryo asaddivi.*

Let the enemy go off beyond the three, his name, place and position, beyond the five peoples, beyond the three lights of sun, moon and knowledge, so that from there he never comes back for all times to come as long as the sun shines in heaven.

Kanda 6/Sukta 76 (The Armour of Fire)

Agni Devata, Kabandha Rshi

य एनं॑ परि॒षीद॑न्ति समा॒दध॑ति॒ चक्ष॑से।
सं॒प्रेद्धो॑ अ॒ग्निर्जि॒ह्वाभि॒रुदे॑तु हृ॒द॒या॒दधि॑ ॥ १ ॥

1. *Ya enaṁ pariṣīdanti samādadhati cakṣase.*
Saṁpreddho agnirjihvābhirudetu hṛdayādadhi.

Agni, well lighted within, rises in flames and shines in and over their hearts who light the sacred fire of divinity with love and faith, sit round it and meditate

for the light divine.

अग्नेः सांतपनस्याहमायुषे पदमा रभे।
अद्धातिर्यस्य पश्यति धूममुद्यन्तमास्यतः ॥ २ ॥

2. *Agneṁ sāṁtapanasyāhamāyuṣe padamā rabhe.*
Addhātiryasya paśyati dūmamudyantamāsyataḥ.

For the sake of good life, health and joy, I know, love and meditate on the light of the fire of physical, mental and spiritual discipline whose fragrant fumes rising from the vedi, the sage sees in deep meditation.

यो अस्य समिधं वेद क्षत्रियेण समाहिताम्।
नाभिह्वारे पदं नि दधाति स मृत्यवे ॥ ३ ॥

3. *Yo asya samidhaṁ veda kṣatriyeṇa samāhitām.*
Nābhihvāre padaṁ ni dadhāti sa mṛtyave.

Whoever knows the light and fire of this Agni, collected and realised by heroic souls of meditative discipline in life, never puts his foot into the slough of death and despondency.

नैनं घ्नन्ति पर्यायिणो न सन्नाँ अव गच्छति।
अग्नेर्यः क्षत्रियो विद्वान्नाम गृह्णात्यायुषे ॥ ४ ॥

4. *Nainaṁ ghnanti paryāyiṇo na sannāँ̆ ava gacchati. Agneryaḥ kṣatriyo vidvānnāma gṛhṇātyāyuṣe.*

The enemies, which surround the heroic soul that knows and internalises the power of Agni for health and life, cannot hurt and destroy him. Nor does he, strong as he is, recognise their presence or dangerous value against him. The Kshatriya who wears the armour

of the light and fire of Agni is unassailable.

Kanda 6/Sukta 77 (Unassailable Stability)

Jataveda Gopa Devata, Kabandha Rshi

अस्था॒द् द्यौरस्था॑त्पृथि॒व्यस्था॒द्विश्व॑मि॒दं जग॑त्।
आ॒स्था॒ने॒ पर्व॑ता अस्थु स्थाम्न्यश्वाँ॑ अतिष्ठिपम्॥ १॥

1. *Asthād dyaurasthātpṛthivyasthādviśvamidaṁ jagat. Āsthāne parvatā asthu sthāmnyaśvāṅ atiṣṭhipam.*

The sun is stable in its own place. The earth is stable in its own place. This entire dynamic universe is stable in its own state. The mountains abide in their own places. I have stabilised my 'horses', i.e., senses and mind and pranic energies, in their own places and functions.

य उ॒दान॑ट् प॒रायं॑णं॒ य उ॒दान॒ण्न्याय॑नम्।
आ॒वर्त॑नं नि॒वर्त॑नं॒ यो गो॒पा अपि॒ तं हु॑वे॥ २॥

2. *Ya udānaṭ parāyaṇaṁ ya udānaṇṇyāyanam. Āvartanaṁ nivartanaṁ yo gopā api taṁ huve.*

He that masters, controls and protects the centrifugals, he that masters, controls and protects the centripetals, who sustains the going-away's and the coming-in's, who masters, controls and protects birth and rebirth, life and death, all that is and moves and yet in place in a steady state, that master protector manager of all, I invoke and adore.

जात॑वेदो॒ नि व॑र्तय श॒तं ते॑ सन्त्वा॒वृत॑ः।
स॒हस्रं॑ त उपा॒वृ॒त॒स्ताभि॑र्न॒ः पु॒न॒रा कृ॑धि॥ ३॥

3. *Jātavedo ni vartaya śataṁ te santvāvṛtaḥ.*
Sahasraṁ ta upāvṛtastābhirnaḥ punarā kṛdhi.

O Jataveda, lord omnipresent and omniscient, arise and manifest into my consciousness, hundreds be your reflections and revisits. Thousands be your manifestations in the soul. With these returns and reflections, pray bless us again and again. Let the divine circuit go on.

Kanda 6/Sukta 78 (Wedded Couple)

Dampati Devata, Atharva Rshi

तेन॑ भू॒तेन॑ ह॒विषा॒यमा प्या॑यतां॒ पुनः॑। जा॒यां यामस्मा॒ आवा॑क्षु॒स्तां रसे॑ना॒भि व॑र्धताम्॥ १॥

1. *Tena bhūtena haviṣāyamā pyāyatāṁ punaḥ.*
Jāyāṁ yāmasmā āvākṣustāṁ rasenābhi vardhatām.

Let this couple grow to prosperity by the liberal havi they offer into the home yajna, let it grow continuously. Let the wife that the community has given to the husband, let her too grow by love in the family.

अ॒भि व॑र्धतां॒ पय॑सा॒भि रा॒ष्ट्रेण॑ वर्धताम्।
र॒य्या स॒हस्र॑वर्चसे॒मौ स्ता॒मनु॑पक्षितौ॥ २॥

2. *Abhi vardhatāṁ payasābhi rāṣṭreṇa vardhatām.*
Rayā sahasravarcasemau stāmanupakṣitau.

Let the husband and wife grow with delicious food and drink and conjugal felicity by the inspiring state of the social order. Let the couple grow by a thousand fold wealth and lustre of honour without any set back ever.

त्वष्टा॑ जा॒यामजनय॒त्त्वष्टा॑स्यै॒ त्वां पति॑म्।
त्वष्टा॑ स॒हस्र॒मायूं॑षि दी॒र्घमायुः॑ कृणोतु॒ वाम्॥ ३॥

3. *Tvaṣṭā jāyāmajanayattvaṣṭāsyai tvāṁ patim. Tvaṣṭā sahasramāyūṁṣi dīrghamāyuḥ kṛṇotu vām.*

O man, Tvashta, lord maker of beautiful humanity and institutions, created this woman for you as wife and for her he made you, the husband. May the same lord Tvashta bless you with long life and provide all means and lustrous energy for happy living.

Kanda 6/Sukta 79 (Divine Protection)

Nabhaspati Devata, Atharva Rshi

अ॒यं नो॒ नभ॑स॒स्पतिः॑ स॒ꣳस्फानो॑ अ॒भि र॑क्षतु।
अस॑मातिं गृ॒हेषु॑ नः॥ १॥

1. *Ayaṁ no nabhasaspatiḥ saṁsphāno abhi rakṣatu. Asamātiṁ gṛheṣu naḥ.*

May the lord of expansive space waxing with the expansive universe protect us and promote wealth and wisdom of exceptional order in our homes.

त्वं नो॑ नभसस्पत॒ ऊर्जं॑ गृ॒हेषु॑ धारय। आ पु॒ष्ट॒मे॒त्वा व॑सु॥ २॥

2. *Tvaṁ no nabhasaspata ūrjaṁ gṛheṣu dhāraya. Ā puṣṭametvā vasu.*

O Lord of the realms of light and glory, bring energy of life into our homes, let growth come, let wealth, home, excellence and peace and stability come to us.

देव॑ संस्फान सहस्रापो॒षस्ये॑शिषे।
तस्य॑ नो रास्व॒ तस्य॑ नो धेहि॒ तस्य॑ ते भक्ति॒वांसः॑ स्याम॥ ३॥

3. *Deva saṁsphāna sahasrāpoṣasyeśiṣe. Tasya no rāsva tasya no dhehi tasya te bhaktivāṁsaḥ syāma.*

O lord self-refulgent of inexhaustible existence, you are the ruler and ordainer of a thousandfold abounding prosperity and growth. Give us plenty of that. Bear that and bring us in plenty. Pray give us the gift of devotion and dedication to you.

Kanda 6/Sukta 80 (Heavenly Glory)

Paramatma Devata, Atharva Rshi

अन्तरिक्षेण पतति विश्वा भूतावचाकशत्।
शुनो दिव्यस्य यन्महस्तेना ते हविषा विधेम॥ १॥

1. *Antarikṣeṇa patati viśvā bhūtāvacākaśat.*
Śuno divyasya yanmahastenā te aviṣā vidhema.

The power, the glory and the bliss of heaven showers from high above, watching all things in existence. O Lord of light and bliss, the glory that is yours, with the homage of songs to that glory, we worship you.

ये त्रयः कालकाञ्जा दिवि देवाइव श्रिताः।
तान्त्सर्वानह्व ऊतये ऽस्मा अरिष्टतातये॥ २॥

2. *Ye trayaḥ kālakāñjā divi devā-iva śritāḥ.*
Tāntsarvānahva ūtaye'smā ariṣṭatātaye.

Those three orders of the lord of time, heat, light and wind, agni, sun and vayu, that abide in the heavenly regions like divinities, I invoke them for the protection and well being of this humanity.

अप्सु ते जन्म दिवि ते सधस्थं समुद्रे अन्तर्महिमा ते पृथिव्याम्। शुनो दिव्यस्य यन्महस्तेना ते हविषा विधेम॥ ३॥

3. *Apsu te janma divi te sadhastham samudre antarmahimā te pṛthivyām. Śuno divyasya yanmahastenā te haviṣā vidhema.*

O lord of light and bliss, you pervade and roll in the waters of space and in acts of nature and humanity, you pervade and abide in the light of the sun, your grandeur is in the depths of the ocean and in the beauty of the earth. O lord of light and bliss, the glory that is yours, with the homage of songs to that glory, we worship you.

Kanda 6/Sukta 81 (Conjugal Love)

Aditya Devata, Atharva Rshi

यन्तासि यच्छसे हस्तावप रक्षांसि सेधसि।
प्रजां धनं च गृह्णानः परिहस्तो अभूदयम्॥ १॥

1. *Yantāsi yacchase hastāvapa rakṣāṁsi sedhasi. Prajāṁ dhanaṁ ca gṛhṇānaḥ parihasto abhūdayam.*

You are a man of principle and conjugal discipline. You give the support of both your hands to your wife. You ward off all evils and disturbing intrusions. You are the winner of wealth and giver of support to the family. May this supportive hand be always extended to the family.

परिहस्त वि धारय योनिं गर्भाय धातवे।
मर्यादे पुत्रमा धेहि तं त्वमा गमयागमे॥ २॥

2. *Parihasta vi dhāraya yoniṁ garbhāya dhātave.*
Maryāde putramā dhehi taṁ tvamā gamayāgame.

O expectant mother, hold the hand of support. Strengthen the womb to sustain the foetus and, O observer of the discipline of motherhood, hold the baby till it is mature for natural birth.

यं परिहस्तमबिभरदितिः पुत्रकाम्या।
त्वष्टा तमस्या आ बध्नाद्यथा पुत्रं जनादिति॥ ३॥

3. *Yaṁ parihastamabibharaditiḥ putrakāmyā.*
Tvaṣṭā tamasyā ā badhnādyathā putraṁ janāditi.

Aditi, the inviolable woman, who loves to have the baby, has accepted the helping hand of the husband and has observed her conjugal discipline. So may Tvashta, divine architect of life, bind the husband too in conjugal discipline so that the couple may have noble progeny.

Kanda 6/Sukta 82 (Marriage Match)

Indra Devata, Bhaga Rshi

आगच्छत आगतस्य नाम गृह्णाम्यायतः।
इन्द्रस्य वृत्रघ्नो वन्वे वासवस्य शतक्रतोः॥ १॥

1. *Āgacchata āgatasya nāma gṛhṇāmyāyataḥ.*
Indrasya vṛtraghno vanve vāsavasya śatakratoḥ.

The bridegroom that was to come is come, and has now here arrived. In observance of law and custom, I acknowledge and welcome him in truth. And I thank and adore Indra, lord omnipotent, destroyer of darkness and evil, giver of settlement in peace and prosperity, divine harbinger of the fruits of a hundred noble acts of

virtue.

येन॑ सू॒र्यां सा॑वि॒त्रीम॒श्विनो॒हतुः॒ प॒था ।
तेन॒ मामब्र॑वी॒द्भगो॑ जा॒यामा व॑हता॒दिति॑ ॥ २ ॥

1. *Yena sūryāṁ sāvitrīmaśvinohatuḥ pathā.*
Tena māmabravīdbhago jāyāmā vahatāditi.

By the path the Ashvin stars conduct the dawn, daughter of the sun, for the day, the parents bring up the daughter to marriageable maturity. May the bridegroom take the bride and conduct her to her new bright home. So has Bhaga, lord of conjugal good fortune said to me, so has the lord directed me.

यस्ते॑ऽङ्कु॒शो व॑सु॒दानो॑ बृ॒हन्नि॑न्द्र हिर॒ण्ययः॑ ।
तेना॑ जनीय॒ते जा॒यां मह्यं॑ धेहि शचीपते ॥ ३ ॥

3. *Yaste'ṅkuśo vasudāno bṛhannindra hiraṇya-yaḥ. Tenā janīyate jāyāṁ jāyāṁ mahyaṁ dhehi śacīpate.*

Great and golden beautiful is your law and dispensation of matrimony, Indra, lord of might and glory, which brings showers of peace and plenty of wealth, honour and excellence. Under that law and discipline, O lord of love, kindness and grace, bless me with the wife I love and cherish.

Kanda 6/Sukta 83 (Cure of Scrofulous Inflammation)

Mantra wise Devata, Angira Rshi

Apachit is interpreted as Gandamala in Ayurveda: it is pustules or scrofulous inflammation of the glands in the neck area.

अप॑चित॒: प्र प॑तत सु॒प॒र्णो व॑स॒तेरि॑व।
सूर्य॑: कृणोतु भेष॒जं च॒न्द्रमा॒ वोऽप॑ोच्छतु॥ १॥

1. *Apacitaḥ pra patata suparṇo vasateriva.*
Sūryaḥ kṛṇotu bheṣajaṁ candramā vo'po-cchatu.

Get off Apachits like an eagle bird from the habitat. Let the sun be the medicament, or let the moon light root you out.

एन्येका॒ श्येन्येका॑ कृ॒ष्णैका॒ रोहि॑णी॒ द्वे।
सर्वा॑सामग्रभं॒ नामावी॑रघ्नी॒रप॑ेतन ॥ २॥

2. *Enyekā śyenyekā kṛṣṇaikā rohiṇī dve.*
Sarvāsāmagrabhaṁ nāmāvīraghnīrapetana.

One is spotted, another is white, another is black, two are red. I have diagnosed and determined all the types for sure. Be out without damaging the patient's health.

अ॒सूति॑का रामाय॒ण्य॑ ऽ॒ प॒चित्प्र प॑तिष्यति।
ग्लौरि॒तः प्र प॑तिष्यति॒ स ग॑लु॒न्तो न॑शिष्यति॥ ३॥

3. *Asūtikā rāmāyaṇya pacitpra patiṣyati.*
Glauritaḥ pra patiṣyati sa galunto naśiṣyati.

Ramayani, apachit with its roots in the blood vessels, will go without leaving a trace of recurrence. The boil will go. The sore will go, disappear.

वी॒हि स्वामाहु॑तिं जुषा॒णो मन॑सा॒ स्वाहा॒ मन॑सा॒ यदि॒दं जु॒होमि॑॥ ४॥

4. *Vīhi svāmāhutiṁ puṣāṇo manasā svāhā manasā yadidaṁ juhomi.*

Take your share of the medicinal dose and go from the root. Take your share at the root from what I offer in the holy fire and go.

(The remedy suggested, apart from the medicines, is sun light, moon light and fumes and aroma of the herbal offerings into the fire.)

Kanda 6/Sukta 84 (Adversity or Destiny)

Nir-rti Devata, Angira Rshi

यस्यास्त आसनि घोरे जुहोम्येषां बद्धानामवसर्जनाय कम्।
भूमिरिति त्वाभिप्रमन्वते जना निर्ऋतिरिति त्वाहं परि वेद सर्वतः ॥ १ ॥

1. *Yasyāsta āsani ghore juhomyeṣāṁ baddhānā-mavasarjanāya kam. Bhūmiriti tvābhipramanvate janā nir-ṛtiriti tvāhaṁ pari veda sarvataḥ.*

O cruel Adversity, Nir-rti, into your fiery mouth I offer the sacrifice of my endeavour and comfort for for the freedom of these unfortunates who are bound down to slavery into your snares. Although these unfortunates believe that adversity is their destiny by birth, please know full well that I know full well that you are Nir-rti, adversity, slavery and the call of death because of sheer want of will, intelligence and action, you are not the destiny.

भूते हविष्मती भवैष ते भागो यो अस्मासु।
मुञ्चेमानमूनेनसः स्वाहा ॥ २ ॥

2. *Bhūte haviṣmatī bhavaiṣa te bhāgo yo asmāsu. Muñcemānamūnenasaḥ svāhā.*

O Nir-rti, reality of adversity, take our yajnic

offer of will, intelligence and action, that's your rightful share among us in life, and go, release these and those ensnared who suffer from the sin of belief and inaction. This is the voice of truth in thought, will and action.

एवो ष्व१॒स्मन्निर्ऋतेऽ नेहा त्वमयस्मयान्वि चृता बन्धपाशान्। यमो मह्यं पुनरित्त्वां ददाति तस्मै यमाय नमो अस्तु मृत्यवे॥ ३॥

3. *Evo ṣvasmannir-ṛte'nehā tvamayasmayānvi cṛtā bandhapāśān. Yamo mahyaṁ punarittvāṁ dadāti tasmai yamāya namo astu mṛtyave.*

O Nir-rti, neither wholly cruel nor revengeful for sure, pray break the iron chains of bondage off from us. Yama, lord of karmic justice, ordains you unto me again and again. Homage to the lord of justice over birth and death with oblations of fresh and free karma in this life.

अयस्मये द्रुपदे बेधिष इहाभिहितो मृत्युभिर्ये सहस्रम्।
यमेन त्वं पितृभिः संविदान उत्तमं नाकमधि रोहयेमम्॥ ४॥

4. *Ayasmaye drupade bedhiṣa ihābhihito mṛtyubhirye sahasram. Yamena tvaṁ pitṛbhiḥ saṁvidāna uttamaṁ nākamadhi rohayemam.*

O law of karmic destiny, you bind man in iron chains to the post of sufferance here in life where he pines in pain and fear of death a thousand ways. O Spirit of action in divine freedom, abiding with Yama and parental sages of past and present, pray raise this humanity to the heights of highest freedom and eternal joy.

Kanda 6/Sukta 85 (Yakshma Cure)

Vanaspati Devata, Atharva Rshi

व॒र॒णो वा॑रयाता अ॒यं दे॒वो वन॒स्पति॑: ।
यक्ष्मो॒ यो अ॒स्मिन्नावि॑ष्ट॒स्तमु॑ दे॒वा अ॑वीवरन् ॥ १ ॥

1. *Varaṇo vārayātā ayaṁ devo vanaspatiḥ.*
Yakṣmo yo asminnāviṣṭastamu devā avīvaran.

This Varuna tree of divine efficacious qualities wards off and cures yakshma, the consumptive disease, which affects the body system of this patient. Learned physicians use this and cure the disease.

इन्द्र॑स्य॒ वच॑सा व॒यं मि॒त्रस्य॒ वरु॑णस्य च ।
दे॒वानां॒ सर्वे॑षां वा॒चा यक्ष्मं ते वारयामहे ॥ २ ॥

2. *Indrasya vacasā vayaṁ mitrasya varuṇasya ca.*
Devānāṁ sarveṣāṁ vācā yakṣmaṁ te vārayāmahe.

By word of Indra, Mitra and Varuna, powers of vital energy, love and justice, and by the prescriptive advice of all divine and expert physicians, we cure and ward off your yakshma, consumptive and cancerous disease.

यथा॑ वृ॒त्र इ॒मा आप॑स्त॒स्तम्भ॑ वि॒श्वधा॑ य॒तीः ।
ए॒वा ते॑ अ॒ग्निना॒ यक्ष्मं वैश्वान॒रेण॑ वारये ॥ ३ ॥

1. *Yathā vṛtra imā āpastastambha viśvadhā yatīḥ.*
Evā te agninā yakṣamaṁ vaiśvānareṇa vāraye.

Just as the dark cloud holds up these waters flowing round in all directions, so I stop and cure your yakshma by Vaishvanara fire, i.e., heat, fumigative and aromatic treatment by yajna with the fire-sticks of

Varuna tree.

Kanda 6/Sukta 86 (The One Supreme)

Eka-vrsha Devata, Atharva Rshi

वृषेन्द्रस्य वृषा दिवो वृषा पृथिव्या अयम्।
वृषा विश्वस्य भूतस्य त्वमेकवृषो भव॥ १॥

1. *Vṛṣendrasya vṛṣā divo vṛṣā pṛthivyā ayam.*
Vṛṣā viśvasya bhūtasya tvamekavṛṣo bhava.

Supreme Brahma is the sole generous lord of the sun, the one lord of heaven, sole lord of the earth, sole lord of all things of the world of existence. O man, you too be the generous one most excellent over all people dedicated to the One Supreme.

समुद्र ईशे स्रवतामग्निः पृथिव्या वशी।
चन्द्रमा नक्षत्राणामीशे त्वमेकवृषो भव॥ २॥

2. *Samudra īśe sravatāmagniḥ pṛthivyā vaśī.*
Candramā nakṣatrāṇāmīśe tvamekavṛṣo bhava.

The ocean rules over all the floods, Agni rules over the whole earth, the moon is the most glorious of the nakshatras. O man, you too be the generous one most excellent over all people dedicated to One Suprenme.

सम्राडस्यसुराणां ककुन्मनुष्याणाम्।
देवानामर्धभागसि त्वमेकवृषो भव॥ ३॥

3. *Samrāḍasyasurāṇāṁ kakunmanuṣyāṇām.*
Devānāmardhabhāgasi tvamekavṛṣo bhava.

You are the refulgent ruler of life energies, you are on top of the entire humanity, you are half way up

to share the nature of divinities. O ruler, you be the mighty generous one most excellent master over all dedicated to One Supreme.

Kanda 6/Sukta 87 (Ruler's Selection and Stability)

Dhruva Devata, Atharva Rshi

आ त्वाहार्षमन्तरभूर्ध्रुवस्तिष्ठाविचाचलत् ।
विशस्त्वा सर्वा वाञ्छन्तु मा त्वद्राष्ट्रमधि भ्रशत् ॥ १ ॥

1. *Ā tvāhārṣamantarabhūrdhruvastiṣṭhāvicācalat. Viśastvā sarvā vāñchantu mā tvadrāṣṭramadhi bhraśat.*

O Ruler, I conduct you to the seat of governance in the council. Take it at the centre of the Rashtra, be firm, never vascillate. Let all people love and honour you. Let not the Rashtra fall foul of you nor you swerve from the Rashtra and its honour.

इहैवैधि माप च्योष्ठाः पर्वतइवाविचाचलत् ।
इन्द्रेहैव ध्रुवस्तिष्ठेह राष्ट्रमु धारय ॥ २ ॥

2. *Ihaivaidhi māpa cyoṣṭhāḥ parvata-ivāvicācalat. Indrehaiva dhruvastiṣṭheha rāṣṭramu dhāraya.*

Stay here strong and firm, unmoved, unshakable like a mountain. O Ruler, rule at the centre constant as the Pole Star and hold the nation together in top condition.

इन्द्र एतमदीधरद् ध्रुवं ध्रुवेण हविषा ।
तस्मै सोमो अधि ब्रवदयं च ब्रह्मणस्पतिः ॥ ३ ॥

3. *Indra etamadīdharad dhruvaṁ dhruveṇa haviṣā. Tasmai somo adhi bravadayaṁ ca brahmaṇaspatiḥ.*

O Ruler, Indra, lord of might, has entrusted this commonwealth to you. Hold and rule it to maintain it strong and unshaken with constant sacred oblations of action and self-sacrifice. To such a firm and steady ruler, let Soma, lord of inspiring creation, and this Brahmanaspati, sagely scholar of divine knowledge and wisdom, speak of Raja Dharma and socio-economic and political policy of a noble social order.

Kanda 6/Sukta 88 (Ruler's Stability)

Dhruva Devata, Atharva Rshi

ध्रुवा द्यौर्ध्रुवा पृथिवी ध्रुवं विश्वमिदं जगत्।
ध्रुवासः पर्वता इमे ध्रुवो राजा विशामयम्॥ १॥

1. *Dhruvā dyaurdhruvā pṛthivī dhruvaṁ viśvamidaṁ jagat. Dhruvāsaḥ parvatā ime dhruvo rājā viśāmayam.*

The heaven is firm and constant, the earth is firm and constant, the dynamic universe is stable and constant, these mountains are firm and stable. The ruler of the people too is firm and constant.

ध्रुवं ते राजा वरुणो ध्रुवं देवो बृहस्पतिः ।
ध्रुवं त इन्द्रश्चाग्निश्च राष्ट्रं धारयतां ध्रुवम्॥ २॥

2. *Dhruvaṁ te rājā varuṇo dhruvaṁ devo bṛhaspatiḥ. Dhruvaṁ ta indraścāgniśca rāṣṭraṁ dhārayatāṁ dhruvam.*

May the cosmic ruler Varuna, lord of justice and discrimination between truth and untruth, help you maintain the social order in a steady state. May self-refulgent Brhaspati, lord of universal knowledge and

boundless space bless you with steadiness. May Indra, lord omnipotent, and Agni, leading light of life, keep you firm and steady, and bless you to maintain the Rashtra firmly in a stable and inviolable state.

ध्रुवोऽच्यु॒तः प्र मृ॑णीहि॒ शत्रू॑ञ्छत्रूय॒तोऽध॑रान्पादयस्व। सर्वा॒ दिश॒ः संम॑नसः स॒ध्रीची॑र्ध्रु॒वाय॑ ते॒ समि॑तिः कल्पतामि॒ह॥ ३॥

3. *Dhruvo'cyutaḥ pra mṛṇīhi śatrūñchatrūyato'-dharānpādayasva. Sarvā diśaḥ saṁmanasaḥ sadhrīcīrdhruvāya te samitiḥ kalpatāmiha.*

Steady, firm and unshaken, O Ruler, crush the enemies, put down those vile persons who strike an attitude of enmity. May the people of all quarters of the earth and space in unison and equality of mind together and the council be strong and help you to stay firmly dedicated to the steadiness and stability of the order.

Kanda 6/Sukta 89 (Spirit of Love, Life and Pranic Energy)

Rudra Devata, Atharva Rshi

इ॒दं यत्प्रे॒ण्यः शिरो॑ द॒त्तं सोमे॑न॒ वृष्ण्य॑म्।
तत॒ः परि॒ प्रजा॑तेन॒ हार्दि॑ ते शोचयामसि॥ १॥

1. *Idaṁ yatpreṇyaḥ śiro dattaṁ somena vṛṣṇyam. Tataḥ pari prajātena hārdiṁ te śocayāmasi.*

O Rudra, spirit of health and love of life, with this top energy and excitement given by the generous and exuberant soma, and by the vigour and enthusiasm created thereby, we kindle and brighten up your spirit in the heart for the love of lustrous living.

(This is a Priti Samjanana Sukta, i.e., the hymn

for the creation of love for life and living. This mantra, therefore, may be interpreted as the key to stir up the heart from a state of depression, and soma may be interpreted either as the soma herb and its juice or as the rejuvenating peace arising from meditation. Swami Dayanand interprets Rudra as 'that which saves from illness', which can be the physician, a herb, pranic energy raised, or the ultimate saviour God.)

शो॒चया॑मसि ते॒ हार्दिं॑ शो॒चया॑मसि ते॒ मनः॑।
वातं धू॒मइ॑व स॒ध्र्य१॒ङ्मामे॒वान्वे॑तु ते॒ मनः॑ ॥ २ ॥

2. *Śocayāmasi te hārdiṁ śocayāmasi te manaḥ. Vātaṁ dhūma-iva sadhryaṅmāmevānvetu te manaḥ.*

We excite the passion in your heart, we excite your mind. Let your mind follow me as the smoke follows the wind. (This is the call of life to love for living.)

मह्यं त्वा मि॒त्रावरु॑णौ॒ मह्यं दे॒वी सर॑स्वती।
मह्यं त्वा॒ मध्यं॒ भूम्या॑ उ॒भावन्तौ॒ सम॑स्यताम्॥ ३ ॥

3. *Mahyaṁ tvā mitrāvaruṇau mahyaṁ devī sarasvatī. Mahyaṁ tvā madhyaṁ bhūmyā ubhāvantau samasyatām.*

May Mitra and Varuna, prana and apana energies, love of living and judgement of understanding, may divine Sarasvati, the breeze of Mother Omniscience, the centre of the earth even unto the ends of it, excite me and join me with you and you with me, O spirit of life and love !

Kanda 6/Sukta 90 (Extraction of the 'arrow')

Rudra Devata, Atharva Rshi

यां ते रुद्र इषुमास्यदङ्गेभ्यो हृदयाय च।
इदं तामद्य त्वद्वयं विषूचीं वि वृहामसि॥ १॥

1. *Yāṁ te rudra iṣumāsyadaṅgebhyo hṛdayāya ca.*
Idaṁ tāmadya tvadvayaṁ viṣūcīṁ vi vṛhāmasi.

The arrow which Rudra, lord of justice, punishment and remorse, has shot into your heart and all other body parts, we now extract from you out of the heart and the entire body.

यास्ते शतं धमनयोऽङ्गान्यनु विष्ठिताः।
तासां ते सर्वासां वयं निर्विषाणि ह्वयामसि॥ २॥

2. *Yāste śataṁ dhamanayo'ṅgānyanu viṣṭhitāḥ.*
Tāsāṁ te sarvāsāṁ vayaṁ nirviṣaṇi hvayāmasi.

Hundreds are the blood vessels spread out over all your body parts. We take out the poisons from all those blood vessels.

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

इमं यवमष्टायोगैः षड्योगेभिरचर्कृषुः।
तेना ते तन्वो३ रपोऽपाचीनमप व्यये॥ १॥

1. *Imaṁ yavamaṣṭāyogaiḥ ṣaḍyogebhiracarkṛṣuḥ.*
Tenā te tanvo' rapo'pācīnamapa vyaye.

The sages have developed and matured this barley plant of life by sixfold practice of eightfold yoga. By that very curative practice and treatment, I reduce and drain out the afflictions of your body, mind and soul.

(This mantra, in fact this sukta, is interpreted as the hymn of water cure. But this mantra also suggests, that it deals with cure of the self by karma, because

'apah' means not only waters but also karma. And the words 'ashtayoga' and 'shadyoga' suggest that the mantra deals with 'ashtanga' yoga and six karmas of every human being as in Patanjali's Yoga Sutras and Manusmrti, 1, 88-90. Reference may also be made to eight-sixes of Shvetashvatara Upanishad 1, 4.)

न्य१ग्वातो॑ वाति॒ न्य॑क्तपति॒ सूर्यः॑ ।
नी॒चीन॑म॒घ्न्या दु॑हे॒ न्य॑ग्भवतु ते॒ रपः॑ ॥ २ ॥

2. *Nyagvāto vātinyaktapati sūryaḥ.*
Nīcīnamaghnyā duhe nyagbhavatu te rapaḥ.

The wind, vayu, moves downward, solar heat and light radiates downward to earth, the inviolable cow is milked downward. So may your ailment be drained out downward.

आप॒ इद्वा उ॑ भेष॒जीरापो॑ अमीव॒चात॑नीः ।
आपो॒ विश्व॑स्य भेष॒जीस्तास्ते॑ कृण्वन्तु भेष॒जम् ॥ ३ ॥

3. *Āpa idvā u bheṣajīrāpo amīvacātanīḥ.*
Āpo viśvasya bheṣajīstāste kṛṇvantu bheṣajam.

Waters, karmas, are curative, waters, karmas, are curative of diseases, waters, karmas, are curative of all health problems. May waters, karmas, cure your problems too.

Kanda 6/Sukta 92 (Energy, Action, Achievement)

Vajin, Indra, Ruler Devata, Atharva Rshi

The subject matter of this sukta is Vajin, any conceivable embodiment of energy in any conceivable context from the Lord Omnipotent and energy itself to the smallest possible dynamic particle, a swift, spirited,

impetuous, heroic, warlike, potent and procreative victorious power, person, institution or thing of the world of nature and humanity: for example, Indra, the Omnipotent, ruler, leader, warrior, scholar, producer, fire, wind, sun, the social order, Sarasvati, Vak the Word, chhanda or poet and poetry, the arrow, the horse, the eagle, energy itself.

वातरंहा भव वाजिन्युज्यमा॑न इन्द्र॑स्य याहि प्रस॒वे मनो॑जवाः ।
यु॒ञ्जन्तु॑ त्वा म॒रुतो॑ वि॒श्ववे॑दस॒ आ ते॒ त्वष्टा॑ प॒त्सु ज॒वं द॑धातु ॥ १ ॥

1. *Vātaraṁhā bhava vājinyujyamāna indrasya yāhi prasave manojavāḥ. Yuñjantu tvā maruto viśvavedasa ā te tvaṣṭā patsu javaṁ dadhātu.*

Swift as the wind, as energy itself, be O Vajin on course, go by the speed of mind all over the world of omnipotent Lord Indra's creation. Let all Maruts, most vibrant powers of the world, knowing and being with the world of life, be and perform with you. May Tvashta, lord creator of world forms, vest the impulse and velocity of light and mind in your movement.

ज॒वस्ते॑ अर्व॒न्निहि॑तो॒ गुहा॒ यः श्ये॒ने वात॑ उ॒त योऽच॑र॒त्परी॑त्तः ।
तेन॒ त्वं वा॑जिन्बल॑वा॒न्बले॑ना॒जिं ज॑य॒ समने पारयि॒ष्णुः ॥ २ ॥

2. *Javaste arvannihito guhā yaḥ śyene vāta uta yo'caratparīttaḥ. Tena tvaṁ vājinbalavānbalenājiṁ jaya samane pārayiṣṇuḥ.*

O Arvan, O man, O vibrant spirit of the human nation, the power and energy which is concentrated in your heart, vested in the eagle and in the wind, and that which vibrates elsewhere too is ultimately hidden in mystery. By that very spirit and power, O mighty Vajin,

win the battle of life. You were born to win in the struggle of existence for evolution and cross the limitations.

तनूष्टे वाजिन्तन्वं नयन्ती वाममस्मभ्यं धावतु शर्म तुभ्यम्।
अह्रुतो महो धरुणाय देवो दिवी व ज्योतिः स्वमा मिमीयात्॥ ३॥

3. *Tanūṣṭe vājintanvaṁ nayantī vāmamasmabhyaṁ dhāvatu śarma tubhyam. Ahruto maho dharuṇāya devo divī va jyotiḥ svamā mimīyāt.*

O Vajin, mighty ruler and victorious leader, may your power and person leading the body politic of the nation bring for us and for your self-fulfilment beauty of life, peace and excellence and, may the lord self-refulgent above, without reservation or deviation, create for the great sustaining social order wealth, power and grandeur brilliant as the light in heaven.

Kanda 6/Sukta 93

Rudra, Yama and others Devata, Shantati Rshi

यमो मृत्युरघमारो निर्ऋथो बभ्रुः शर्वोऽस्ता नीलशिखण्डः।
देवजनाः सेनयोत्तस्थिवांसस्ते अस्माकं परि वृञ्जन्तु वीरान्॥ १॥

1. *Yamo mṛtyuraghamāro nirṛtho babhruḥ śarvo'stā nīlaśikhaṇḍaḥ. Devajanāḥ senayottasthivāṁsaste asmākaṁ pari vṛñjantu vīrān.*

Yama, cosmic controller and law giver, Death, the destroyer of sinners, the giver of pain, the giver of nourishment, the violent force, the archer, the giver of shelter and settlement, noble people of brilliance and

generosity, all those arising and marching with armies, may all these spare and protect our brave.

मन॑सा॒ होमै॒र्हर॑सा घृ॒तेन॑ शा॒र्वायास्त्रा॑ उ॒त राज्ञे॑ भ॒वाय॑।
न॒म॒स्ये॑भ्यो॒ नम॑ एभ्यः कृणोम्य॒न्यत्रा॒स्मद॒घवि॑षा नयन्तु॥ २॥

2. *Manasā homairharasā ghṛtena śarvāyāstra uta rājñe bhavāya. Namasyebhyo nama ebhyaḥ kṛṇomyanyatrā-smadaghaviṣā nayantu.*

With honest mind and offers of oblations of all my might and ghrta, I do homage to the unfailing archer, the protective arrow, lord ruler of the universe and the giver of peace, and to all those who are worthy of homage and pray that they may ward off all our negativities of sin and evil.

त्राय॑ध्वं नो अ॒घवि॑षाभ्यो व॒धाद्विश्वे॑ देवा मरुतो विश्व-
वेदसः। अ॒ग्नीषोमा॒ वरु॑णः पू॒तद॑क्षा वातापर्ज॒न्ययोः॑ सुम॒तौ
स्या॑म॥ ३॥

3. *Trāyadhvaṁ no aghaviṣābhyo vadhādviśve devā maruto viśvavedasaḥ. Agnīṣomā varuṇaḥ pūtadakṣā vātāparjanyayoḥ sumatau syāma.*

O Vishvedevas, divinities of nature and nobilities of humanity, Maruts, vibrant powers of winds that abide with the world of existence, Agni, light and fire and peace, and Varuna, sun of purest light and inspiration, protect us from sin and evil and death. And may we ever enjoy the gifts of the good will of the winds and the clouds of rain.

Kanda 6/Sukta 94 (Union at Heart)

Prajapati Sarasvati Devata, Atharvangira Rshi

सं वो॒ मनां॑सि॒ सं व्र॒ता समाकू॑तीर्नमामसि।
अ॒मी ये विव्र॑ता॒ स्थन॒ तान्व॒: सं न॑मयामसि॥ १॥

1. *Saṁ vo manāṁsi saṁ vratā samākūtīrnamāmasi.*
Amī ye vivratā sthana tānvaḥ saṁ namayāmasi.

We bring your minds together, we bring your vows and values, your thoughts and resolutions together. Those of you that stand apart in ideals and resolutions, all those of you we bring to agreement and unite you together.

अ॒हं गृ॑भ्णामि॒ मन॑सा॒ मनां॑सि॒ मम॑ चि॒त्तमनु॑ चि॒त्तेभि॒रेत॑।
मम॒ वशे॑षु॒ हृद॑यानि वः कृणोमि॒ मम॑ या॒तमनु॑वर्त्मा॒न॒ एत॑॥ २॥

2. *Ahaṁ gṛbhṇāmi manasā manāṁsi mama cittamanu cittebhireta. Mama vaśeṣu hṛdayāni vaḥ kṛṇomi mama yātamanuvartmāna eta.*

I accept your united minds with my whole heart and will. With your united minds, come and join my mind and will at the centre. I join your thoughts and feelings together into my central laws and discipline. Come, join me and follow me on the path I follow.

ओते॑ मे॒ द्यावा॑पृथि॒वी ओता॑ दे॒वी सर॑स्वती।
ओतौ॑ म॒ इन्द्र॑श्चा॒ग्निश्च॒ध्यास्मे॒दं स॑रस्वति॥ ३॥

3. *Ote me dyāvāpṛthivī otā devī sarasvatī.*
Otau ma indraścāgniścardhyāsmedaṁ sarasvati.

To me and for me, the heaven and earth are

joined together as warp and woof, divine Sarasvati is joined, so are Indra and Agni, power and enlightenment, joined. O mother Sarasvati, enlighten us that we may realise this absolute unity.

Kanda 6/Sukta 95 (Kushtha)

Vanaspati Devata, Bhrgvangira Rshi

अश्वत्थो देवसदनस्तृतीयस्यामितो दिवि ।
तत्रामृतस्य चक्षणं देवाः कुष्ठमवन्वत ॥ १ ॥

1. *Aśvattho devasadanastṛtīyasyāmito divi. Tatrāmṛtasya cakṣaṇaṁ devāḥ kuṣṭhamavanvata.*

High up in the third region from here, in heaven, there is the Ashvattha tree, seat of divinities. Thereon shines the light of immortality, and there from the light, the divines obtained the Kushtha herb.

हिरण्ययी नौरचरद्धिरण्यबन्धना दिवि ।
तत्रामृतस्य पुष्पं देवाः कुष्ठमवन्वत ॥ २ ॥

2. *Hiraṇyayī nauracaraddhiraṇyabandhanā divi. Tatrāmṛtasya puṣpaṁ devāḥ kuṣṭhamavanvata.*

There in heaven the golden boat of golden tackle floats in the light divine. There by the golden boat the divines obtained the kushtha herb, the very flower of immortality.

गर्भो अस्योषधीनां गर्भो हिमवतामुत ।
गर्भो विश्वस्य भूतस्येमं मे अगदं कृधि ॥ ३ ॥

3. *Garbho asyoṣadhīnāṁ garbho himavatāmuta. Garbho viśvasya bhūtasyemaṁ me agadaṁ kṛdhi.*

O Kushtha, you are the essence of herbs. You

are the essence of mountain snows. You are the essence and life of all objects of nature. Pray cure this patient of leprosy and make him hale and hearty.

Kanda 6/Sukta 96 (Herbs and Freedom from Disease)

Vanaspati, Soma Devata, Bhrgvangira Rshi

या ओषधयः सोमराज्ञीर्बह्वीः शतविचक्षणाः ।
बृहस्पतिप्रसूतास्ता नो मुञ्चन्त्वंहसः ॥ १ ॥

1. *Yā oṣadhyaḥ somarājñīrbahvīḥ śatavicakṣaṇāḥ.*
Bṛhaspatiprasūtāstā no muñcantvaṁhasaḥ.

All the herbs of many forms and profuse growth and hundreds of medicinal efficacies, receiving their power and splendour from the moon, developed and reinforced by sagely scholars of the God-given gift of herbal medicine may, we pray, save us and cure us of all diseases, evil and sin.

मुञ्चन्तु मा शपथ्या ३दथो वरुण्या ऽदुत ।
अथो यमस्य पड्वीशाद्विश्वस्माद्देवकिल्बिषात् ॥ २ ॥

2. *Muñcantu mā śapathyā' datho varuṇyā duta.*
Atho yamasya paḍvīśādviśvasmāddevakilbiṣāt.

May they save us from the hurt and affliction caused by censure and imprecation, from ailments caused by water, from the snares of Varuna, natural justice, from the fear of untimely death and from offence and violence against natural force. (This mantra is more a prayer for immunity and observance of discipline than for cure of the consequences of a breach of the discipline, or, let us say, it is for prevention and cure

both.)

यच्चक्षुषा मनसा यच्च वाचोपारिम जाग्रतो यत्स्वपन्तः। सोमस्तानि स्वधया नः पुनातु॥ ३॥

3. *Yaccakṣuṣā manasā yacca vācopārima jāgrato yatsvapantaḥ. Somastāni svadhayā naḥ punātu.*

Whatever faults of omission or commission we do by eye or mind, whatever with tongue and speech, whether awake or asleep, of all those may soma, the herb, and Soma, lord of peace, cleanse us and save us from them.

Kanda 6/Sukta 97 (Victory Over Enemies)

Mitra-Varuna Devata, Atharva Rshi

अभिभूर्यज्ञो अभिभूरग्निरभिभूः सोमो अभिभूरिन्द्रः। अभ्य१हं विश्वाः पृतना यथासान्येवा विधेमाग्निहोत्रा इदं हविः॥ १॥

1. *Abhibhūryajño abhibhūragnirabhibhūḥ somo abhibhūrindraḥ. Abhyahaṁ viśvāḥ pṛtanā yathāsānyevā vidhemāgnihotrā idaṁ haviḥ.*

Yajna is victor over the negativities of life; Agni, light, fire, leader, is victor; Soma, moon, soma, peace, is victor; Indra, omnipotence, is victor. Let us offer this havi of our total activity of life into the yajnic fire of life in such a way that we may be victors over negativities, hate, jealousy and enmity in all our battles of life.

स्वधास्तु मित्रावरुणा विपश्चिता प्रजावत्क्षत्रं मधुनेह पिन्वतम्। बाधेथां दूरं निर्ऋतिं पराचैः कृतं चिदेनः प्र मुमुक्तमस्मत्॥ २॥

2. *Svadhāstu mitrāvaruṇā vipaścitā prajāvatkṣatraṁ madhuneha pinvatam. Bādhethāṁ dūraṁ nir-ṛtiṁ parācaiḥ kṛtaṁ cidenaḥ pra mumuktamasmat.*

O Mitra and Varuna, prana and apana energies, sun and oceans, day and night, friends and powers of love and judgement, wise and all intelligent, let this social order of exuberant humanity rise and overflow with the honey sweets of peace and prosperity. Ward off adversity, cast away down and out. Banish sin, evil and crime out of our life and society.

इ॒मं वी॒रमनु॑ हर्षध्वमु॒ग्रमिन्द्रं॑ सखायो॒ अनु॒ सं र॑भध्वम्।
ग्रा॒म॒जितं गो॒जित॑ं॒ वज्र॑बाहुं॒ जय॑न्त॒मज्म॑ं॒ प्रमृ॑णन्त॒मोज॑सा॥ ३॥

3. *Imaṁ vīramanu harṣadhvamugramindraṁ sakhāyo anu saṁ rabhadhvam. Grāmajitaṁ gojitaṁ vajrabāhuṁ jayāntamajma pramṛṇantamojasā.*

O friends and comrades of the human nation, rejoice and rise and, with love, loyalty and judgement, cooperate with this Indra, mighty world leader, winner and promoter of human habitations, lands, cows and culture, strong of thunder arms, victor of battles and destroyer of adversity and adversaries by the light and force of his lustre and splendour.

Kanda 6/Sukta 98 (Indra, the Victor)

Indra Devata, Atharva Rshi

इन्द्रो॑ जयाति॒ न परा॑ जयाता अधिरा॒जो राज॑सु राजयातै।
च॒र्कृत्य॒ ईड्यो॒ वन्द्य॑श्चोप॒सद्यो॑ नम॒स्यो॑ भवे॒ह॥ १॥

1. *Indro jayāti na parā jayātā adhirajo rājasu rājayātai. Carkṛtya īḍyo vandyaścopasadyo namasyo bhaveha.*

It is Indra, the brave, omnipotent, that wins, never defeated, and makes us win, ever without defeat. And he shines on top, sole ruler over leaders, admirable, adorable, worthy of worship, love and reverence and total submission and surrender. O lord omnipotent, be with us, here itself, never for away.

त्वमि॑न्द्राधिरा॒जः श्र॑व॒स्युस्त्वं भू॑र॒भिभू॑ति॒र्जना॑नाम्।
त्वं दैवी॒र्विशं॒ ड्इमा वि रा॒जायु॑ष्मत्क्षत्रम॒जरं ते अस्तु॥ २॥

2. *Tvamindrādhirājaḥ śravasyustvaṁ bhūrabhibhūtirjanānām. Tvaṁ daivīrviśa imā vi rājāyuṣmatkṣatramajaraṁ te astu.*

O Ruler of rulers, Indra, admirable, adorable, you are the glory of the people and scourge of the evil forces in society. You are the presiding power and protector over the people, and it is by your presence that the social order would be stable and long lasting beyond age and decay.

प्राच्या॑ दि॒शस्त्वमि॑न्द्रासि॒ राजो॒तोदी॑च्या दि॒शो वृ॑त्रहञ्छ॒त्रुहो॑ ऽसि। यत्र॒ यन्ति॑ स्रो॒त्यास्तज्जि॑तं ते॑ दक्षिण॒तो वृ॑ष॒भ ए॑षि॒ हव्यः॥ ३॥

3. *Prācyā diśastvamindrāsi rājotodīcyā diśo vṛtrahañchatruhosi. Yatra yanti srotyāstajjitaṁ te dakṣiṇato vṛṣabha eṣi havyaḥ.*

O dispeller of darkness, destroyer of enemies and adversity, you are the ruler over the spaces wherever

you move forwards. You are the ruler over the elevated phases of life wherever you move and rise. Indeed, as far as the streams of life flow, yours is the Territory, O victor and ruler. O lord most potent, generous and admirable, you are ever on the move and always on the right.

Kanda 6/Sukta 99 (Prayer for Protection)

Indra, Savita, Soma Devata, Bhrgvangira Rshi

अभि त्वेन्द्र वरिमतः पुरा त्वांहूरणाद्धुवे।
ह्वयाम्युग्रं चेत्तारं पुरुणामानमेकजम् ॥ १ ॥

1. *Abhi tvendra varimataḥ purā tvāṁhūraṇāddhuve. Hvayāmyugraṁ cettāraṁ puruṇāmānamekajam.*

Before the possibility of an onslaught of sin and distress, O lord omnipotent, Indra, I invoke you as the lord of boundless bliss and well being, blazing in glory, giver of enlightenment, commanding universal majesty, the sole manifestation of incomparable divinity. (And I am then unassailable.)

यो अद्य सेन्यो वधो जिघांसन्न उदीरते।
इन्द्रस्य तत्र बाहू समन्तं परि दद्मः ॥ २ ॥

2. *Yo adya senyo vadho jighāṁsanna udīrate. Indrasya tatra bāhū samantaṁ pari dadmaḥ.*

Now then, whenever and whatever weapon of violence is raised and cast upon us with the intent to destroy us, instantly we take on the cover all round of Indra's arms of defence.

परि॑ दद्म इन्द्र॒स्य बा॒हू स॑म॒न्तं त्रा॒तुस्त्राय॑तां नः।
देव॑ सवि॒तः सोम॑ राजन्त्सु॒मन॑सं मा कृणु स्व॒स्तये॑॥ ३॥

3. *Pari dadma indrasya bāhū samantaṁ trātustrāyatāṁ naḥ. Deva savitaḥ soma rājantsumanasaṁ mā kṛṇu svastaye.*

We wear all round and wield Indra's arms of defence and self-protection, which arms of the universal protector, we pray, may defend us socially and spiritually. O Savita, self-refulgent life of life, O Soma, spirit of peace and joy, and Rajan, all compassing Ruler, let us be happily secure at heart for the sake of total well being. (Total faith in Divinity, self-confident spirit with love of peace and exuberant enthusiasm for living, and a refulgent ruling order, these are pillars of security and well being.)

Kanda 6/Sukta 100 (Antidote to Poison)

Vanaspati Devata, Garutman Rshi

दे॒वा अ॑दुः सू॒र्यो॑ अदा॒द् द्यौर॑दात्पृथि॒व्य॑दात्।
ति॒स्रः सर॑स्वतीरदुः सचि॑त्ता विष॒दूष॑णम्॥ १॥

1. *Devā aduḥ sūryo adād dyauradātpṛthivya dāt. Tisraḥ sarasvatīraduḥ sacittā viṣadūṣaṇam.*

Brilliancies of nature and the clouds gave, the sun gave, the heavenly regions gave, the earth gave, and three Sarasvatis, that is, Ila, Sarasvati, Bharati, i.e., the mystical, universal and local herbs and talents, of equal quality, have contributed and given the antidote to poison.

यद्वो॑ दे॒वा उ॑पजीका॒ आसि॑ञ्च॒न्धन्व॑न्युद॒कम्।
तेन॑ दे॒वप्र॑सूतेने॒दं दू॑षयता वि॒षम्॥ २॥

2. *Yadvo devā upajīkā āsiñcandhanvanyudakam.*
Tena devaprasūtenedaṁ dūṣayatā viṣam.

O men of knowledge and wisdom, whatever waters in the desert lands the clouds are able to give you, by that very water given by the clouds, pray, prepare the antidote for poison, and with that water, given by the grace of God, render that poison ineffective.

असु॑राणां दुहि॒तासि॒ सा दे॒वाना॑मसि॒ स्वसा॑।
दि॒वस्पृ॑थि॒व्याः संभू॑ता॒ सा च॑कर्थार॒सं वि॒षम्॥ ३॥

3. *Asurāṇāṁ duhitāsi sā devānāmasi svasā. Divaspṛthivyāḥ saṁbhūtā sā cakarthārasaṁ viṣam.*

O herbal antidote of poison, you are the product of natural energies and gift of vibrant scholars. You are the sister, equal, of the brilliancies of nature in efficacy. O gift of the sun and earth, render the poison ineffective.

Kanda 6/Sukta 101 (Strength and Expansion)

Brahmanaspati Devata, Atharvangira Rshi

आ वृ॑षायस्व श्वसि॒हि वर्धस्व प्र॒थय॑स्व च।
य॒थाङ्गं॑ व॑र्धतां॒ शेप॒स्तेन॑ यो॒षित॒मिज्जा॑हि॥ १॥

1. *Ā vṛṣāyasva svasihi vardhasva prathayasva ca.*
Yathāṅgaṁ vardhatāṁ śepastena yoṣitamijjahi.

O man, be strong and virile, breathe deep, grow, and let your body and limbs grow strong too. And as you and your body limbs grow, so let your sphere of activity too expand so that you master and win whatever

is your cherished love.

येन॑ कृ॒शं वा॒जय॑न्ति॒ येन॑ हि॒न्वन्त्या॒तु॑रम्।
तेना॒स्य ब्र॑ह्मणस्पते॒ धनु॑रि॒वा ता॑नया॒ पसः॑ ॥ २ ॥

2. *Yena kṛśaṁ vājayanti yena hinvantyāturam.*
Tenāsya brahmaṇaspate dhanurivā tānayā pasaḥ.

By the strength and vitality by which we energise the feeble, by which we excite the depressed, O Brahmanaspati, lord of universal energy, pray energise and extend the life and influence of this man like a bow at the optimum stretch.

आहं त॑नोमि ते॒ पसो॒ अधि॒ ज्यामि॑व॒ धन्व॑नि।
क्रम॒स्वर्शी॑इव रो॒हित॒मन॑वग्लायता॒ सदा॑ ॥ ३ ॥

3. *Āhaṁ tanomi te paso adhi jyāmiva dhanvani.*
Kramasvarśa-iva rohitamanavaglāyatā sadā.

I raise your spirits and extend your dominion like the string on the bow. Rise and advance in life without hesitation like a tiger upon the deer. Be active without relent, always.

Kanda 6/Sukta 102 (Love of Life)

Ashvins Devata, Jamadagni Rshi

यथा॒यं वा॒हो अ॑श्विना स॒मैति॒ सं च॒ वर्त॑ते।
ए॒वा माम॒भि ते॒ मनः॑ स॒मैतु॒ सं च॑ वर्तताम्॥ १ ॥

1. *Yathāyaṁ vāho aśvinā samaiti saṁ ca vartate.*
Evā māmabhi te manaḥ samaitu saṁ ca vartatām.

O Ashvins, harbingers of the dawn, inspirers of new life, just as the dawn comes and joins the day, so may, O life and love, your spirit arise and join me and

abide with me for all time to come.

आहं खिदामि ते मनो राजाश्वः पृष्ट्यामिव।
रेष्मच्छिन्नं यथा तृणं मयि ते वेष्टतां मनः॥ २॥

2. *Āhaṁ khidāmi te mano rājāśvaḥ pṛṣṭyāmiva.*
Reṣmacchinnaṁ yathā tṛṇaṁ mayi te veṣṭatāṁ manaḥ.

O man, I draw your mind unto me like the Ashvins conducting the dawn and light of the sun. Let your mind join unto me and the spirit divine in me like a blade of grass torn off by wind and clinging to the earth.

आञ्जनस्य मदुघस्य कुष्ठस्य नलदस्य च।
तुरो भगस्य हस्ताभ्यामनुरोधनमुद्भरे॥ ३॥

3. *Āñjanasya madughasya kuṣṭhasya naladasya ca.*
Turo bhagasya hastābhyāmanurodhanam-udbhare.

By both hands, with both passion and judgement, I hold on to the love and spirit of the omnipresent lord of glory, faster than energy itself, creator of this beautiful world, giver of joy, all watching lord of judgement and dispensation, and the ultimate saviour, redeemer and destroyer of suffering.

Kanda 6/Sukta 103 (Conquest of Enemies)

Mantrawise Devatah, Ucchochana Rshi

संदानं वो बृहस्पतिः संदानं सविता करत्।
संदानं मित्रो अर्यमा संदानं भगो अश्विना॥ १॥

1. *Saṁdānaṁ vo bṛhaspatiḥ saṁdānaṁ savitā karat.*
Saṁdānaṁ mitro aryamā saṁdānaṁ bhago aśvinā.

O enemies of life, spirit and the nation, may Brhaspati, lord of the expansive universe, the sagely scholar of the Vedas and the commander of total forces of the nation control, bind and eliminate you all. Let Savita, lord of life and life energy, bind and deplete you of your power. Let Mitra, spirit of love, and Aryama, lord of judgement, bind you in fetters and deal with you. Let the Ashvins, the people, and Bhaga, lord all potent of prosperity and nation's power, bind, control and eliminate you.

सं पर॒मान्त्सम॑व॒मानथो॒ सं द्या॑मि मध्य॒मान्।
इन्द्र॒स्तान्पर्या॑हार्दाम्ना॒ तान॑ग्ने॒ सं द्या॒ त्वम्॥ २॥

2. *Saṁ paramāntsamavamānatho saṁ dyāmi madhyamān. Indrastānparyahārdāmnā tānagne saṁ dyā tvam.*

I bind and control enemies that are far off, close by and in between at the middle distance. Let Indra ward off all of them, and O Agni, you too bind them all in fetters.

अ॒मी ये युध॑मा॒यन्ति॑ के॒तून्कृ॒त्वानी॑क॒शः।
इन्द्र॒स्तान्पर्या॑हार्दाम्ना॒ तान॑ग्ने॒ सं द्या॒ त्वम्॥ ३॥

3. *Amī ye yudhamāyanti ketūnkṛtvānīkaśaḥ.*
Indrastānparyahārdāmnā tānagne saṁ dyā tvam.

Those that come to battle in hoards with flags flying, let Indra keep them off, and O Agni, you too bind them all with fetters.

(This sukta speaks of enemies both outside and inside in the personality. For the enemies outside, 'Indra' would mean the Ruler with all his allied forces around and the Lord Divine above. For the enemies inside the personality, 'Indra' would mean the soul with all its allied powers in the personality.)

Kanda 6/Sukta 104 (Conquest of Enemies)

Indragni and others Devata, Prashochana Rshi

आदानेन सन्दानेनामित्राना द्यामसि ।
अपाना ये चैषां प्राणा असुनासून्त्समच्छिदन्॥ १ ॥

1. *Ādānena sandānenāmitrānā dyāmasi.*
Apānā ye caiṣāṁ prāṇā asunāsūntsamacchidan.

By taking over and with control we hold up the enemies. Their prana and apana energies, we dissever, and we devitalise their life energy with life energy itself. (We pay the enemies in their own coin by depleting their energies, powers and forces.)

इदमादानमकरं तपसेन्द्रेण संशितम् ।
अमित्रा येऽत्र नः सन्ति तानग्र आ द्या त्वम्॥ २ ॥

2. *Idamādānamakaraṁ tapasendreṇa saṁśitam.*
Amitrā ye'tra naḥ santi tānagna ā dyā tvam.

I have created and invented the arms and strategy of taking over, which has been further refined and sophisticated by the relentless work of Indra, the designer strategist. O Agni, commander of the forces, all those enemies of ours that are here around, round up and bind them all.

ऐना॑न्द्यतामिन्द्रा॒ग्नी सोमो॒ राजा॑ च मे॒दिनौ॑।
इन्द्रो॑ म॒रुत्वा॑ना॒दान॑म॒मित्रे॑भ्यः कृणोतु नः ॥ ३ ॥

3. *Aināndyatāmindrāgnī somo rājā ca medinau.*
Indro marutvānādānamamitrebhyaḥ kṛṇotu naḥ.

Let Indra and Agni, the powerful ruler and blazing commander, and let the ruler and Soma, peaceable keeper, both accordant in law and cooperation, bind them. And let Indra, commander of stormy forces, prepare for us the method and strategy of taking over and binding our enemies.

Kanda 6/Sukta 105 (Of Flight and Progress)

Kasa Devata, Unmochana Rshi

यथा॒ मनो॑ मनस्के॒तैः प॑रा॒पत॑त्याशु॒मत् ।
ए॒वा त्वं का॒से॒ प्र प॑त॒ मन॒सोऽनु॑ प्रवा॒य्य॑म् ॥ १ ॥

1. *Yathā mano manasketaiḥ parāpatatyāśumat.*
Evā tvaṁ kāse pra pata manaso' nu pravāyyam

Just as the mind flies with the objects of its love at its highest speed, so do you, O man, fly forth at the speed of mind to the reachable goal in search of knowledge.

यथा॒ बाण॒ः सुसंशितः परा॒पत॑त्याशु॒मत्।
ए॒वा त्वं का॑से॒ प्र प॑त पृथि॒व्या अनु॑ सं॒वत॑म् ॥ २ ॥

2. *Yathā bāṇaḥ susaṁśitaḥ parāpatatyāśumat.*
Evā tvaṁ kāse pra pata pṛthivyā anu saṁvatam.

Just as the arrow flies forth at its sharpest and at the fastest, so do you, O man, fly forth at the speed of mind to the ends of the earth.

यथा॒ सूर्य॑स्य र॒श्मयः॑ परा॒पत॑न्त्याशु॒मत्।
ए॒वा त्वं कासे॒ प्र प॑त समु॒द्रस्यानु॑ विक्ष॒रम्॥ ३॥

3. *Yathā sūryasya raśmayaḥ parāpatantyāśumat.*
Evā tvaṁ kāse pra pata samudrasyānu vikṣaram.

Just as sun-rays radiate round at the speed of their own velocity, so do you, O man, fly forth at the speed of mind to the ends of the ocean's roll and bounds of skies.

Kanda 6/Sukta 106 (Ideal House)

Durva shala Devata, Pramochana Rshi

आय॑ने ते प॒राय॑णे॒ दूर्वा॑ रोहन्तु पु॒ष्पिणी॑ः।
उत्सो॑ वा॒ तत्र॒ जाय॑तां ह्र॒दो वा॑ पु॒ण्डरी॑कवान्॥ १॥

1. *Āyane te parāyaṇe dūrvā rohantu puṣpiṇīḥ.*
Utso vā tatra jāyatāṁ hrado vā puṇḍarīkavān.

At the entrance and at the rear, let holy grasses grow and flowers bloom, and let there be a spring or fountain playing to form a little pool, or let there be a pleasure pool with blooming lotus flowers.

अ॒पामि॒दं न्यय॑नं समु॒द्रस्य॑ नि॒वेश॑नम्।
मध्ये॑ ह्र॒दस्य॑ नो गृ॒हाः प॑रा॒चीना॒ मुखा॑ कृधि॥ २॥

2. *Apāmidaṁ nyayanaṁ samudrasya niveśanam.*
Madhye hradasya no gṛhāḥ parācīnā mukhā kṛdhi.

Let there be a confluence of waters and let it be a centre of human activity. Let it be close to the beach, the atmosphere as deep as the depth of spatial oceans. Let our homes be in the midst of a lake, and make the

doors wide.

हिमस्य॑ त्वा जरायु॒णा॒ शाले॒ परि॑ व्ययामसि।
शी॒तह्र॑दा॒ हि नो॒ भुवो॒ऽग्निष्कृ॑णोतु भेष॒जम्॥ ३॥

3. *Himasya tvā jarāyuṇā śāle pari vyayāmasi.*
Śītahradā hi no bhubo'gniṣkṛṇotu bheṣajam.

O house of the nation, we surround you with the cover of the shade of cool. And when there is the cool of water reservoirs, let fire be the antidote.

Kanda 6/Sukta 107 (Of Safety and Security)

Vishvajit Devata, Shantati Rshi

विश्व॑जित् त्रायमा॒णायै॑ मा॒ परि॑ देहि।
त्राय॑माणे द्वि॒पाच्च॒ सर्वं॑ नो॒ रक्ष॒ चतु॑ष्पा॒द्यच्च॑ नः॒ स्वम्॥ १॥

1. *Viśvajit trāyamāṇāyai mā pari dehi. Trāyamāṇe dvipācca sarvaṁ no rakṣa catuṣpādyacca naḥ svam.*

O Lord of eternal glory over the entire world of existence, all victorious, all subduing, deliver me from my limitations and fears and entrust me to your divine power of universal protection. O divine power of cosmic protection, Trayamana, pray protect all our people, all our animals and all that is our wealth, power and excellence in the world.

त्राय॑माणे विश्व॒जिते॑ मा॒ परि॑ देहि।
विश्व॑जिद् द्वि॒पाच्च॒ सर्वं॑ नो॒ रक्ष॒ चतु॑ष्पा॒द्यच्च॑ नः॒ स्वम्॥ २॥

2. *Trāyamāṇe viśvajite mā pari dehi. Viśvajid dvipācca sarvaṁ no rakṣa catuṣpādyacca naḥ svam.*

O Trayamana, divine power of cosmic protection and promotion, deliver me unto Vishvajit, divine spirit of courage and universal victory. O Vishvajit, divine spirit of courage and universal victory at heart, protect all our people, all our animals, and all that is our wealth, power and excellence in the world.

विश्वंजित्कल्याण्यै ऽ मा॒ परि॑ देहि।
कल्याणि द्विपाच्च॒ सर्व॑ꣳ नो॒ रक्ष॒ चतु॑ष्पाद्यच्च॑ नः॒ स्वम्॥ ३॥

3. *Viśvajitkalyāṇyai mā pari dehi. Kalyāṇi dvipācca sarvaṁ no rakṣa catuṣpādyacca naḥ svam.*

O Vishvajit, spirit of divine courage and victory at heart, dedicate me to the divine spirit of good and universal service and welfare. O spirit of good, universal service and welfare, protect and promote all our people, all our animals, and all that is our wealth, power and excellence in the world.

कल्याणि सर्व॒विदे॑ मा॒ परि॑ देहि।
सर्वं॑विद् द्विपाच्च॒ सर्व॑ꣳ नो॒ रक्ष॒ चतु॑ष्पाद्यच्च॑ नः॒ स्वम्॥ ४॥

4. *Kalyāṇi sarvavide mā pari dehi. Sarvavid dvipācca sarvaṁ no rakṣa catuṣpādyacca naḥ svam.*

O Spirit of good, universal service and welfare, Kalyani, dedicate me to Sarvavit, the divine spirit of universality. O Sarvavit, spirit of universal love and service, protect and promote all our people, all our animals, and all that is our wealth and values, power and excellence in the world.

Kanda 6/Sukta 108 (Intelligence)

Medha Devata, Shaunaka Rshi

त्वं नो॑ मेधे प्रथ॒मा गोभि॒रश्वे॑भि॒रा ग॑हि।
त्वं सूर्य॑स्य र॒श्मिभि॒स्त्वं नो॑ असि य॒ज्ञिया॑॥ १ ॥

1. *Tvaṁ no medhe prathamā gobhiraśvebhirā gahi.*
Tvaṁ sūryasya raśmibhistvaṁ no asi yajñiyā.

O Medha, noble intelligence, you are the first and adorable faculty of ours for our good. Come to us with lands, cows, wisdom and culture. Come to us with horses and achievements. Come to us with the rays of the sun.

(Intelligence is the faculty that helps the spirit to knowledge, action, initiative and achievement. It is a source of inspiration, not a substitute for action.)

मे॒धाम॒हं प्र॑थ॒मां ब्रह्म॑ण्वतीं॒ ब्रह्म॑जूता॒मृषि॑ष्टुताम्।
प्रपी॑तां॒ ब्रह्म॒चारि॑भि॒र्देव॑ाना॒मव॑से हुवे ॥ २ ॥

2. *Medhāmahaṁ prathamāṁ brahmaṇvatīṁ brahmajūtāmṛṣiṣṭutām. Prapītāṁ brahmacāribhirdevānāmavase huve.*

For worship of the divinities and for protection and promotion of divine faculties and achievements, I invoke and inculcate Medha, noble intelligence, first and highest God-given human faculty, treasure trove of divine consciousness and knowledge, adored by Brahmanas, loved by Rshis, and served, valued and developed by Brahmacharis, disciplined young seekers of knowledge.

यां मे॒धामृ॒भवो॑ वि॒दुर्यां मे॒धामसु॑रा वि॒दुः ।
ऋष॑यो भ॒द्रां मे॒धां यां वि॒दुस्तां मय्या वे॑शयामसि ॥ ३ ॥

3. *Yāṁ medhāmṛbhavo viduryāṁ medhāmasurā viduḥ. Ṛṣayo bhadrāṁ medhāṁ yāṁ vidustāṁ mayyā veśayāmasi.*

That divine intelligence which the Rbhus, divine artists, knew and had, that which the Asuras, vibrant men of energy and knowledge, knew and had, that excellent and auspicious intelligence which the Rshis knew, valued and enjoyed, that same we all invoke, inculcate and receive into ourselves.

यामृष॑यो भू॒तकृ॑तो मे॒धां मे॑धा॒विनो॑ वि॒दुः ।
तया॒ माम॒द्य मे॒धयाग्ने॑ मेधा॒विनं॑ कृणु ॥ ४ ॥

4. *Yāmṛṣayo bhūtakṛto medhāṁ medhāvino viduḥ. Tayā māmadya medhayāgne medhāvinaṁ kṛṇu.*

With that noble intelligence which the wise sages of vision and creative-inventive mind knew, had and developed, O Agni, lord of light, bless me, and make me wise and creative with the vision divine.

मे॒धां सा॒यं मे॒धां प्रा॒तर्मे॑धां म॒ध्यन्दि॑नं॒ परि॑ ।
मे॒धां सूर्य॑स्य र॒श्मिभि॒र्वच॒सा वे॑शयामहे ॥ ५ ॥

5. *Medhāṁ sāyaṁ medhāṁ prātarmedhāṁ madhyandinaṁ pari. Medhāṁ sūryasya raśmibhirvacasā veśayāmahe.*

With words of vision and holiness of faith, and with radiations of the sun-rays, we adore and inculcate in ourselves divine intelligence day and night: intelligence every morning intelligence every evening,

intelligence at the noon tide of the day.

Kanda 6/Sukta 109 (Pippali Oshadhi)

Pippali Devata, Atharva Rshi

पिप्पली क्षिप्तभेषज्यू३ तातिविद्धभेषजी ।
तां देवाः समकल्पयन्नियं जीवितवा अलम् ॥ १ ॥

1. *Pippalī kṣiptabheṣajyū3 tātividdhabheṣajī.*
Tāṁ devāḥ samakalpayanniyaṁ jīvitavā alam.

Pippali is the cure for distracted, disrupted and extremely afflicted states of body and mind of patients: this the brilliant scholars and specialists accept, and declare that it is efficacious for the life and health of patients of leprosy and urinary, stomach and glandular disorders. Such they have prepared it.

पिप्पल्यै१ः समवदन्तायतीर्जननादधि ।
यं जीवमश्नवामहै न स रिष्याति पूरुषः ॥ २ ॥

2. *Pippalyaḥ samavadantāyatīrjananādadhi.*
Yaṁ jīvamaśnavāmahai na sa riṣyāti pūruṣaḥ.

As the pippali herbs grow, develop and are developed from their very beginning, the physicians say that the person who is given pippali from his earliest age never comes to suffer affliction of ill health of body and mind.

असुरास्त्वा न्य॑खनन्देवास्त्वोदवपन्पुनः ।
वातीकृतस्य भेषजीमथो क्षिप्तस्य भेषजीम् ॥ ३ ॥

3. *Asurāstvā nyakhanandevāstvodavapanpunaḥ.*
Vātīkṛtasya bheṣajīmatho kṣiptasya bheṣajīm.

Vibrant and enthusiastic brilliant physicians

have planted and dug you out, O Pippali, again and again, since you are the sure cure for patients of wind, distraction of mind and affliction of pain.

Kanda 6/Sukta 110 (New Born Human)

Agni Devata, Atharva Rshi

प्र॒त्नो हि क॑मीड्यो॑ अध्व॒रेषु॑ स॒नाच्च॒ होता॒ नव्य॑श्च सत्सि।
स्वां चाग्ने॒ त॒न्व॑ं पि॒प्रायस्वा॒स्मभ्यं॑ च॒ सौभ॑गमा॒ यज॑स्व ॥ १ ॥

1. *Pratno hi kamīḍyo adhvareṣu sanācca hotā navyaśca satsi. Svaṁ cāgne tanvaṁ piprāyasvāsmabhyaṁ ca saubhagamā yajasva.*

Self-refulgent Agni, ancient and eternal, happily adorable in yajnic programmes of humanity, ever a beneficent giver, your presence pervades and always sits anew on the vedi. Be kind and gracious. Be kind and gracious to this person, this social order, a new manifestation of your own self, bless it with joy and fulfilment, and bring us all good fortune and prosperity.

ज्येष्ठघ्न्यां जा॒तो वि॒चृतो॑र्यमस्य॑ मूल॒बर्ह॑णात्परि॑ पाह्येनम्।
अत्ये॑नं नेषद्दुरि॒तानि॒ विश्वा॑ दीर्घायु॒त्वाय॑ श॒तशा॑रदाय ॥ २ ॥

2. *Jyeṣṭhaghnyāṁ jāto vicṛtoryamasya mūlabarhaṇātpari pāhyenam. Atyenaṁ neṣadduritāni viśvā dīrghāyutvāya śataśāradāya.*

Born in fulfilment of desire and prayer for achieving the best and highest is this child, this social order. Pray protect it against basic violation of the laws of yama and of the motions of refulgent sun and moon, taking it safely through all evils of the world to live a full life of hundred years.

व्याघ्रेऽहन्यजनिष्ट वीरो नक्षत्रजा जायमानः सुवीरः। स मा वधीत्पितरं वर्धमानो मा मातरं प्र मिनीज्जनित्रीम्॥ ३॥

3. *Vyāgre'hnyajaniṣṭa vīro nakṣatrajā jāyamānaḥ suvīraḥ. Sa mā vadhītpitaraṁ vardhamāno mā mātaraṁ pra minījjanitrīm.*

This heroic brave is born at a time fit for a lion, a noble hero bearing the marks of favourable stars. When it grows up, comes of age and rises, let it not violate its father and founder, nor its mother, she gave it birth.

Kanda 6/Sukta 111 (Freedom from Bondage)

Agni Devata, Atharva Rshi

इमं मे अग्ने पुरुषं मुमुग्ध्ययं यो बद्धः सुयतो लालपीति। अतोऽधि ते कृणवद्भागधेयं यदानुन्मदितोऽसति॥ १॥

1. *Imaṁ me agne puruṣaṁ mumugdhyayaṁ yo baddhaḥ suyato lālapīti. Ato'dhi te kṛṇavadbhāgadheyaṁ yadānunmadito'sati.*

O Agni, release this person to freedom from bondage of body, mind and soul. He is bound, wholly possessed, and he mumbles and mutters deliriously. Pray do it for my sake, and when he is out of this delirium, he would render unto you whatever is due.

अग्निष्टे नि शमयतु यदि ते मन उद्युतम्। कृणोमि विद्वान्भेषजं यथानुन्मदितोऽससि॥ २॥

2. *Agniṣṭe ni śamayatu yadi te mana udyutam. Kṛṇomi vidvānbheṣajaṁ yathānunmadito'sasi.*

O man, may Agni calm you down if your mind is disturbed. I, the physician, know and apply the healing

balm so that you would not be excited and out of mind.

देवै॒नसादुन्म॑दित॒मुन्म॑त्तं रक्ष॑स॒स्परि॑ ।
कृ॒णोमि॑ वि॒द्वान्भे॑ष॒जं य॒दानु॑न्मदि॒तोऽस॑ति ॥ ३ ॥

3. *Devainasādunmaditamunmattaṁ rakṣasaspari.*
Kṛṇomi vidvānbheṣajaṁ yathānunmadito'sati.

Whether you are excited by reasons of the mind and senses to a state of infatuation or by conditions of nature, or possessed by violent desires, evil ambitions and frustration, I know and apply the healing balm so that you would be free from excitement and possession and regain your proper self.

पुन॑स्त्वा दुरप्स॒रस॒ः पुन॒रिन्द्रः॑ पुन॒र्भग॑ः ।
पुन॑स्त्वा दु॒र्विश्वे॑ दे॒वा यथानु॑न्मदि॒तोऽस॑सि ॥ ४ ॥

4. *Punastvā durapsarasaḥ punarindraḥ punarbhagaḥ. Punastvā durviśve devā yathānunmadito'sasi.*

Again and again let the freshness of breezes, rippling of waters and flashes of lightning give this healing balm to you. Let Indra, lord omnipotent and nature's electric energy do its part for you. Let Bhaga, cosmic spirit of abundance, do its part for you. Let all divinities of nature and nobilities of humanity do their part for you so that you may never suffer delirium, dementia, schizophrenia or infatuation and self-delusion again.

(This sukta implies that life and nature was never intended to be negative and hostile to humans. All negativities of body, mind and spirit are creations of our own karmic performance over time, and all ailments

are curable by the replenishment of our original and real nature through medication, meditation and divine grace. Only the right healer and the right balm is needed with persistent and faithful practice. Reference may be made to Maharshi Patanjali's Yoga-Sutras 4, 1, specially, and to 1, 12.)

Kanda 6/Sukta 112 (Freedom from Bondage)

Agni Devata, Atharva Rshi

मा ज्येष्ठं वधीदयमग्न एषां मूलबर्हणात्परि पाह्येनम्।
स ग्राह्याः पाशान्वि चृत प्रजानन्तुभ्यं देवा अनु जानन्तु विश्वे॥ १॥

1. *Mā jyeṣṭhaṁ vadhīdayamagna eṣāṁ mūlabarhaṇātpari pāhyenam. Sa grāhyāḥ pāśānvi cṛta prajānantubhyaṁ devā anu jānantu viśve.*

O Lord self-refulgent and omniscient, Agni, ruler and guide of humanity, let this man not hurt or kill the senior. Protect him from severing himself from the common root of these members of the human family. O Lord, you know them and their bonds.Break the chains that ensnare and alienate them, and let all the noble people too know your purpose and follow you in the service of human solidarity.

उन्मुञ्च पाशांस्त्वमग्न एषां त्रयस्त्रिभिरुत्सिता येभिरासन्।
स ग्राह्याः पाशान्वि चृत प्रजानन्पितापुत्रौ मातरं मुञ्च सर्वान्॥ २॥

2. *Unmuñca pāśāṁstvamagna eṣāṁ trayastribhirutsitā yebhirāsan. Sa grāhyāḥ pāśānvi cṛta prajānanpitāputrau mātaraṁ muñca sarvān.*

O lord and guide of humanity, Agni, release the bonds of these people, all these three who are bound in three chains over body, mind and soul. You know all, pray loosen, and break the bonds, free them all, father, mother and child.

येभिः पाशैः परिवित्तो विबद्धोऽङ्गेअङ्ग आर्पित उत्सितश्च।
वि ते मुच्यन्तां विमुचो हि सन्ति भ्रूणघ्नि पूषन्दुरितानि मृक्ष्व॥ ३॥

3. *Yebhiḥ pāśaiḥ parivitto vibaddho' ṅge-aṅga ārpita utsitaśca. Vi te mucyantāṁ vimuco hi santi bhrūṇaghni pūṣanduritāni mṛkṣva.*

Let the bonds by which the ailing person is tied and twisted every limb, ensnared and overwhelmed, be loosed and removed off you, O man, they are removable, the man must be freed. O Pushan, lord giver of life and nourishment, cleanse the evils and negativities that destroy the fetus in the womb.

(This sukta enjoins freedom of the individual with reverence to the seniors and without getting oneself alienated from the common roots. Then it prescribes integrity of the family but without the snares of infatuation. The third verse says that man must be born full and to fullness and must be free because man is born free, inalienated and un-uprooted as a child of divinity and natural piety. Sin and ailenation is un-natural.)

Kanda 6/Sukta 113 (Freedom by Knowledge)

Pusha Devata, Atharva Rshi

त्रिते देवा अमृजतैतदेनस्त्रित एनन्मनुष्येषु ममृजे।
ततो यदि त्वा ग्राहिरानशे तां ते देवा ब्रह्मणा नाशयन्तु॥ १॥

1. *Trite devā amṛjataitadenastrita enanmanuṣyeṣu mamṛje. Tato yadi tvā grāhirānaśe tāṁ te devā brahmaṇā naśayantu.*

Divinities cleanse life from sin and evil throughout the three phases of time, past, present and future. The Lord of past, present and future, removes this sin and evil from among humans too. For this reason, O man, if ever sin and evil come and take you on, let the Devas, brilliant sages, wash that away and cleanse you with Vedic knowledge.

मरीचीर्धूमान्प्र विशानु पाप्मन्नुदारान्गच्छोत वा नीहारान्।
नदीनां फेनाँ अनु तान्वि नश्य भ्रूणघ्नि पूषन्दुरितानि मृक्ष्व॥ २॥

2. *Marīcīrdhūmānpra viśānu pāpmannudārāngacchota vā nīhārān. Naḍīnāṁ phenāṅ anu tānvi naśya bhrūṇaghni pūṣnduritāni mṛkṣva.*

O vile sin and evil, go to the rays of the sun and evaporate. Go after the smoke and be absorbed to naught. Go to the lofty clouds or to the mists and be lost, or float with foam of the seas, be dashed and disappear on the rocky shores. O lord of life and nourishment, Pusha, cleanse humanity of all sin and evils that destroy budding life in the womb.

द्वादशधा निहितं त्रितस्यापमृष्टं मनुष्यैनसानि ।
ततो यदि त्वा ग्राहिरानशे तां ते देवा ब्रह्मणा नाशयन्तु॥ ३॥

3. *Dvādaśadhā nihitaṁ tritasyāpamṛṣṭaṁ manuṣyainasāni. Tato yadi tvā grāhirānaśe tāṁ te devā brahmaṇā nāśayantu.*

Twelve-fold are evils and negativities posited

on humanity over five perceptive organs, five volitional organs, mind and intellect, and they are washed off by the lord of all time past, present and future. Then, O man, if sin and evil come and take you on, let brilliant sages cleanse you of that by divine knowledge.

Kanda 6/Sukta 114 (Redemption by Yajna)

Vishvedevah Devatah, Brahma Rshi

यद्देवा देवहेडनं देवासश्चकृमा वयम्।
आदित्यास्तस्मान्नो यूयमृतस्यर्तेन मुञ्चत ॥ १ ॥

1. *Yaddevā devaheḍanaṁ devāsaścakṛmā vayam.*
Ādityāstasmānno yūyamṛtasyartena muñcata.

O noble sages and scholars of divinity, whatever offence we might have committed against the divinities of nature and humanity, even though we are ourselves dedicated and enlightened, may you, brilliant sages of top Aditya order, redeem us from that by our yajnic performance according to the laws of Dharma.

ऋतस्यर्तेनादित्या यजत्रा मुञ्चतेह नः ।
यज्ञं यद्यज्ञवाहसः शिक्षन्तो नोपशेकिम ॥ २ ॥

2. *Ṛtasyartenādityā yajatrā muñcateha naḥ.*
Yajñaṁ yadyajñavāhasaḥ śikṣanto nopaśekima.

O brilliant sages of top Aditya order, adorable friends of humanity, constant conductors of yajna in the service of life, nature and Divinity, whatever yajna we have not been able to perform even though we are enlightened and dedicated to yajna and Dharma, pray redeem us from that sin of deprivation here in this life.

मेदस्वता यजमानाः स्रुचाज्यानि जुह्वतः ।
अकामा विश्वे वो देवाः शिक्षन्तो नोप शेकिम ॥ ३ ॥

3. *Medasvatā yajamānāḥ srucājyāni juhvataḥ.*
Akāmā viśve vo devāḥ śikṣanto nopa śekima.

O Vishvedevas, divinities of nature and brilliant sages, free from selfish motives and desires, we yajamanas perform the yajna pouring ghrta and offering holy materials into the fire with ladles full. Still if we fail to perform the yajna as perfectly as we ought to, pray redeem us from that sin of deprivation by your vision and divine knowledge.

Kanda 6/Sukta 115 (Freedom from Sin)

Vishvedevah Devata, Brahma Rshi

यद्विद्वांसो॒ यदविद्वांस॒ एनांसि चकृ॒मा व॒यम्।
यू॒यं न॒स्तस्मा॑न्मुञ्चत॒ विश्वे॑ देवाः सजोषसः॥ १॥

1. *Yadvidvāṁso yadavidvāṁsa enāṁsi cakṛmā vayam. Yūyaṁ nastasmānmuñcata viśve devāḥ sajoṣasaḥ.*

O Vishvedevas, sages and learned people, whatever sin and evil we have committed whether consciously or unconsciously, pray release us from that sin and evil, united as you are with us in harmony.

यदि॒ जाग्र॒द्यदि॒ स्वप॒न्नेन॑ एन॒स्योऽक॑रम्।
भू॒तं मा॒ तस्मा॒द्भव्यं च द्रु॒प॒दादि॑व मुञ्चताम्॥ २॥

2. *Yadi jāgradyadi svapannena enasyo'karam. Bhūtam mā tasmādbhavyaṁ ca drupadādiva muñcatām.*

Whatever the sin or evil I have committed or I have wished to commit, whether when awake or asleep, then, the sinner as I am, may all people now present

and all those people that will be present in future rescue and redeem me from that sin like one tied to the stake.

द्रु॒प॒दादि॑व मुमुचा॒नः स्वि॒न्नः स्ना॒त्वा मला॑दिव।
पू॒तं प॒वित्रे॑णे॒वाज्यं॒ विश्वे॑ शुम्भन्तु मैन॑सः॥ ३॥

3. *Drupadādiva mumucānaḥ svinnaḥ snātvā malādiva. Pūtaṁ pavitreṇevājyaṁ viśve śumbhantu mainasaḥ.*

Like one released from the stake, like one soiled with sweat now washed and cleansed of filth, like ghrta filtered and purified through the strainer, may all holy powers of nature and noble humanity cleanse and purify me from sin and evil.

Kanda 6/Sukta 116 (Our Share Vs Sin)

Vivasvan Devata, Jatikayana Rshi

यद्या॒मं च॒क्रुर्नि॑खनन्तो॒ अग्रे॒ कार्षी॑वणा अन्न॒विदो॒ न वि॒द्यया॑।
वै॒व॒स्व॒ते राज॑नि॒ तज्जु॑होम्यथ॒ य॒ज्ञिय॑ं मधु॑मदस्तु नोऽन्न॑म्॥ १॥

1. *Yadyāmaṁ cakrurnikhananto agre kārṣīvaṇā annavido na vidyayā. Vaivasvate rājani tajjuhomyatha yajñiyaṁ madhumadastu no'nnam.*

Whatever practice and course of action ancient farmers, tilling the land for the production of food with knowledge like knowledgeable people, established and left us I follow, and unto the brilliant sovereign render the ruler's part of the produce. May the food be honey sweet for us all, for the ruler as well as for the producer.

वै॒व॒स्व॒तः कृ॑णवद्भाग॒धेय॑ं मधु॑भागो॒ मधु॑ना॒ सं सृ॑जाति।
मा॒तुर्यदे॑न इष्ि॒तं न॒ आग॒न्यद्वा॑ पि॒तापरा॒द्धो जिही॒डे॥ २॥

2. *Vaivasvataḥ kṛṇavadbhāgadheyaṁ madhubhāgo madhunā saṁ sṛjāti. Māturyadena iṣitaṁ na āganyadvā pitāparāddho jihīḍe.*

Let the brilliant sovereign fix the share of the state and of the producer. Honey sweet is the share of the sharer who further honey-sweetens it with the joy of satisfaction. But whatever, otherwise, comes from mother as a result of affection or ambition, or whatever father has appropriated from others, all that is sinful.

यदीदं मातुर्यदि वा पितुर्नः परि भ्रातुः पुत्राच्चेतस एन आगन्। यावन्तो अस्मान्पितरः सचन्ते तेषां सर्वेषां शिवो अस्तु मन्युः ॥ ३ ॥

3. *Yadīdaṁ māturyadi vā piturnaḥ pari bhrātuḥ putrāccetasa ena āgan. Yāvanto asmānpitaraḥ sacante teṣāṁ sarveṣāṁ śivo astu manyuḥ.*

If this sinful share comes to us from mother or from father or from brother, or from son, or even from our own mind's ingenuity, then as long as the parental seniors are with us, may their mind and passion be at peace by God's grace.

Kanda 6/Sukta 117 (The Debt of Obligation)

Agni Devata, Kaushika Rshi

अपमित्यमप्रतीत्तं यदस्मि यमस्य येन बलिना चरामि। इदं तदग्ने अनृणो भवामि त्वं पाशान्विचृतं वेत्थ सर्वान् ॥ १ ॥

1. *Apamityamapratīttaṁ yadasmi yamasya yena balinā carāmi. Idaṁ tadagne anṛṇo bhavāmi tvaṁ paśānvicṛtaṁ vettha sarvān.*

The debt of obligation I owe is not paid. I am a

debtor to Yama, lord of ultimate law. However, I walk with the mighty, and that mighty, O Agni, lord of light and leadership, you are. You know all the rules of freedom from the bonds. Enlighten me that I may be free from the bonds of the debt of obligation.

इहैव सन्तः प्रति दद्म एनज्जीवा जीवेभ्यो नि हराम एनत्।
अपमित्य धान्यं॑ यज्जघासाहमिदं तदग्ने अनृणो भवामि॥ २॥

2. *Ihaiva santaḥ prati dadma enajjīvā jīvebhyo ni harāma enat. Apamitya dhānyaṁ yajjaghasāhamidaṁ tadgne anṛṇo bhavāmi.*

Let us pay back the debt of obligation while we are here, living, let us offer this gift of creative action for the other living beings and be free from the debt. Whatever food and other things I have consumed, that is my debt of obligation to others, to the law, and to the law giver. And here is this, my contribution of creation and production, and thus, O lord of light and law, Agni, I become free from the debt of obligation.

अनृणा अस्मिन्ननृणाः परस्मिन्तृतीये लोके अनृणाः स्याम।
ये देवयानाः पितृयाणाश्च लोकाः सर्वान्पथो अनृणा आ क्षियेम॥ ३॥

3. *Anṛṇā asminnanṛṇāḥ parasmintṛtīye loke anṛṇāḥ syāma. Ye devayānāḥ pitṛyāṇāśca lokāḥ sarvānpatho anṛṇā ā kṣiyema.*

Let us be free from debt here in this world. Let us be free from debt in the other. And let us be free from debt in the third world. The paths of Divinities, the paths of ancestors and life givers, all these paths, let us tread in freedom without debt over all the worlds.

Kanda 6/Sukta 118 (Freedom from Debt)

Apsarasau Devate, Kaushika Rshi

यद्धस्ताभ्यां चकृम किल्बिषाण्यक्षाणां गत्नुमुपलिप्समानाः ।
उग्रंपश्ये उग्रजितौ तदद्याप्सरसावनु दत्तामृणं नः ॥ १ ॥

1. *Yaddhastābhyāṁ cakṛma kilbiṣāṇyakṣāṇāṁ gatnumupalipsamānāḥ. Ugraṁpaśye ugrajitau tadadyāpsarasāvanu dattāmṛṇaṁ naḥ.*

Whatever the offences we have committed with hands in action, ambitious to over-reach the starry orbits of life, then may Apsaras, circuitous dynamics of life and law, relentlessly vigilant fiery conquerors, bail us out and put us back on the right course.

उग्रंपश्ये राष्ट्रभृत्किल्बिषाणि यदक्षवृत्तमनु दत्तं न एतत् ।
ऋणान्नो नर्णमेत्सँमानो यमस्य लोके अधिरज्जुरायत् ॥ २ ॥

2. *Ugraṁpaśye rāṣṭraṁbhṛtkilbiṣāṇi yadakṣavṛttamanu dattaṁ na etat. Ṛṇānno narṇamertsamāno yamasya loke adhirajjurāyat.*

O relentless watchful sustainers of the Rashtra, pray bail us out of our trespasses and put us back on course lest the agent of life and law in this world pursue us with the rope to exact the debt money rising in compound measure.

यस्मा ऋणं यस्य जायामुपैमि यं याचमानो अभ्यैमि देवाः ।
ते वाचं वादिषुर्मोत्तरां मद्देवपत्नी अप्सरसावधीतम् ॥ ३ ॥

Yasmā ṛṇaṁ yasya jāyāmupaimi yaṁ yācamāno abhyaimi devāḥ. Te vācaṁ vādiṣurmottarāṁ maddevapatnī apsarasāvadhītam.

O Apsaras, spirits of life and law, sustainers of all divinities of life, pray enlighten us to pay off our debts so that when I meet a creditor, or meet a woman, or approach somebody for a favour, then, O Apsaras, O learned sages, no one dare speak words of pride and insolence to me.

Kanda 6/Sukta 119

Agni Devata, Kaushika Rshi

यददी॑व्यन्नृ॒णम॒हं कृ॒णोम्यदा॑स्यन्नग्न उ॒त संगृ॑णामि। वै॒श्वा॒न॒रो नो॑ अधि॒पा व॑सि॒ष्ठ उदिन्न॑याति सुकृ॒तस्य॑ लो॒कम्॥ १॥

1. *Yadadīvyannṛṇamahaṁ kṛṇomyadāsa-yannagna uta saṁgṛṇāmi. Vaiśvānaro no adhipā vasiṣṭha udinnayāti sukṛtasya lokam.*

O light of life, Agni, if I borrow without any serious purpose or make a promise without the intention to keep it, then may Vaishvanara, impeller of humanity, all promotive ruler, most radiant haven of life, raise us from such low level to high excellence and action.

वै॒श्वा॒न॒राय॒ प्रति॑ वेदयामि॒ यद्यृ॒णं संग॒रो दे॒वता॑सु।
स ए॒तान्पाशा॑न्वि॒चृतं वेद॒ सर्वा॒नथ॑ प॒क्वेन॑ स॒ह सं भ॑वेम॥ २॥

2. *Vaiśvānarāya prati vedayāmi yadyṛṇaṁ saṁgaro devatāsu. Sa etānpāśānvicṛtaṁ veda sarvānatha pakvena saha saṁ bhavema.*

I confess to Vaishvanara, universal benefactor, what debts I owe, what promises I have to fulfil among the divinities. He knows how to snap these snares, so we must abide by that lord of determined certainty.

वैश्वानरः पवित्रा मा पुनातु यत्संगरमभिधावाम्याशाम्।
अनाजानन्मनसा याचमानो यत्तत्रैनो अप तत्सुवामि ॥ ३ ॥

3. *Vaiśvānaraḥ pavitā mā punātu yatsaṁgarama-bhidhāvāmyāśām. Anājānanmanasā yācamāno yattatraino apa tatsuvāmi.*

May Vaishvanara, all impeller and sanctifier, purify me, so that whatever the hope I run after, whatever the promise I make, and whatever my prayer from the heart, though all without full understanding, I may remove whatever sinful there may be in that promise, hope and prayer.

Kanda 6/Sukta 120 (The Happy Home)

Mantra-wise Devata, Kaushika Rshi

यदन्तरिक्षं पृथिवीमुत द्यां यन्मातरं पितरं वा जिहिंसिम।
अयं तस्माद्गार्हपत्यो नो अग्निरुदिन्नयाति सुकृतस्य लोकम् ॥ १ ॥

1. *Yadantarikṣaṁ pṛthivīmuta dyāṁ yanmātaraṁ pitaraṁ vā jihiṁsima. Ayaṁ tasmādgārhapatyo no agnirudinnayāti sukṛtasya lokam.*

If we sin against the earth, sky, solar regions, our mother and father, and cause them hurt, violence and irreverence, then may this homely fire of yajna and hospitality redeem us from that sin to repair the damage and raise us to the higher level of noble action and spiritual excellence.

भूमिर्मातादितिर्नो जनित्रं भ्राता न्तरिक्षमभिशस्त्या नः। द्यौर्नः
पिता पित्र्याच्छं भवाति जामिमृत्वा माव पत्सि लोकात् ॥ २ ॥

2. *Bhūmirmātāditirno janitraṁ bhrātāntarikṣamabhiśastyā naḥ. Dyaurnaḥ pitā pitryāccharaṁ bhavāti jāmimṛtvā māva patsi lokāt.*

Aditi, eternal nature, is our origin, earth our mother, heavenly light our father, sky our brother: may they save us from sin and imprecation, and give us peace and freedom of being. O man, born in such home and family, do not fall from this paradise of filial piety.

यत्रा॑ सु॒हार्दः॑ सु॒कृतो॒ मद॑न्ति वि॒हाय॒ रोग॑ं त॒न्व॑१॑ः स्वाया॑ः ।
अश्लो॑णा॒ अङ्गै॒रहृ॑ताः स्व॒र्गे तत्र॑ पश्येम पि॒तरौ॑ च पु॒त्रान् ॥ ३ ॥

3. *Yatrā suhārdaḥ sukṛto madanti vihāya rogaṁ tanvaḥ svāyāḥ. Aśloṇā aṅgairahṛutāḥ svarge tatra paśyema pitarau ca putrān.*

Where people of holy heart and virtuous action live and rejoice, having left off the ailments of their own body, with limbs undamaged and whole, their minds unsullied by crookedness, in a land of joy, there let us live and see our parents and children together in a happy home.

Kanda 6/Sukta 121 (Freedom from Bondage)

Mantrawise Devata, Kaushika Rshi

वि॒षाणा॒ पाशा॒न्वि ष्याध्य॒स्मद्य उ॑त्त॒मा अ॑ध॒मा वा॑रु॒णा ये ।
दुः॒ष्वप्न्यं॑ दुरि॒तं नि ष्वा॒स्मदथ॑ गच्छेम सुकृ॒तस्य॑ लो॒कम् ॥ १ ॥

1. *Viṣāṇā pāśānvi ṣyādhyasmadya uttamā adhamā vāruṇā ye. Duḥṣvapnyaṁ duritaṁ ni ṣvāsmadatha gacchema sukṛtasya lokam.*

Lord most potent, Agni, breaker of the chains of slavery, relax and remove from us all the snares of

bondage, lowest as well as highest, which are controlled by Varuna, lord of cosmic justice. Remove evil thoughts and dreams and all dirt of malignity from us so that we may rise to the noble state of virtuous action.

यद्दारुणि बध्यसे यच्च रज्ज्वां यद्भूम्यां बध्यसे यच्च वाचा।
अयं तस्माद्गार्हपत्यो नो अग्निरुदिन्नयाति सुकृतस्य लोकम्॥ २॥

2. *Yaddaruṇi badhyase yacca rajjvāṁ yadbhūmyāṁ badhyase yacca vācā. Ayaṁ tasmādgārhapatyo no agnirudinnayāti sukṛtasya lokam.*

O man, if you are tied in chain to the stake on earth with your own words of promise in human affairs, then know, from all that bondage, this homely familial fire of yajna would raise you from this low status to the higher state of virtuous action.

उदगातां भगवती विचृतौ नाम तारके।
प्रेहामृतस्य यच्छतां प्रैतु बद्धकमोचनम्॥ ३॥

3. *Udagātāṁ bhagavatī vicṛtau nāma tārake. Prehāmṛtasya yacchatāṁ praitu baddhakamocanam.*

Let the two divine stars of knowledge and action like sun and moon, both for sure redeemers and givers of freedom, arise and give us the gift of immortality here on earth and, thus, let the release of bonded humanity go on forward.

वि जिहीष्व लोकं कृणु बन्धान्मुञ्चासि बद्धकम्।
योन्याइव प्रच्युतो गर्भः पथः सर्वाँ अनु क्षिय॥ ४॥

4. *Vi jihīṣva lokaṁ kṛṇu bandhānmuñcāsi baddhakam. Yonyā-iva pracyutao garbhaḥ pathaḥ sarvāँ anu kṣiya.*

Set out on way to freedom, create a new world of freedom and joy, release the souls in chains from the binding fetters and, like a new born baby free from the womb, try all the paths of possibility in freedom of action and free choice.

Kanda 6/Sukta 122 (Holy Matrimony)

Vishvakarma Devata, Bhrgu Rshi

एतं भागं परि ददामि विद्वान्विश्वकर्मन्प्रथमजा ऋतस्य।
अस्माभिर्दत्तं जरसः परस्तादच्छिन्नं तन्तुमनु सं तरेम ॥ १ ॥

1. *Etaṁ bhāgaṁ pari dadāmi vidvānviśvakarman-prathamajā ṛtasya. Asmābhirdattaṁ jarasaḥ parastādacchinnaṁ tantumanu saṁ tarema.*

O Vishvakarma, lord creator, divine architect of the universe, you are the first manifest cause of cosmic life and law of evolution of the world of existence. Knowing this I dedicate this life's part of my performance of Dharma to you. Pray bless us that we may complete the journey of our life by the unbroken contintuity of our yajnic performance beyond old age to the full and maintain our link with Divinity and the Divine Law.

ततं तन्तुमन्वेके तरन्ति येषां दत्तं पित्र्यमायनेन। अबन्ध्वेके ददतः प्रयच्छन्तो दातुं चेच्छिक्षान्त्स स्वर्ग एव ॥ २ ॥

2. *Taṭaṁ tantumanveke taranti yeṣāṁ dattaṁ pitrya-māyanena. Abandhveke dadataḥ prayacchanto dātuṁ cechhikṣāntsa svarga eva.*

Some people complete their life's journey by their Dharmic performance linked to Divinity, their

performance consecrated to ancestors by obligation. Others, deprived of kith and kin, do their part of service as obligation to the deprived. For them too, giving for the sake of giving, life is heaven on earth itself.

अन्वारभेथामनुसंरभेथामेतं लोकं श्रद्दधानाः सचन्ते। यद्वां पक्वं परिविष्टमग्नौ तस्य गुप्तये दम्पती सं श्रयेथाम्॥ ३॥

3. *Anvārabhethāmanusaṁrabhethāmetaṁ lokaṁ śraddadhānāḥ sacante. Yadvāṁ pakvaṁ pariviṣṭamagnau tasya guptaye dampatī saṁ śrayethām.*

O wedded couples, start living right now for the service of Divinity. Love and live together with Divinity. Those who love and work with faith in life and Divinity really enjoy this world as heaven on earth. Whatever your service, work and achievement perfected in the fire discipline of yajna, live and work together for the protection, promotion and extension of that in divine service.

यज्ञं यन्तं मनसा बृहन्तमन्वारोहामि तपसा सयोनिः।
उपहूता अग्ने जरसः परस्तात्तृतीये नाके सधमादं मदेम॥ ४॥

4. *Yajñaṁ yantaṁ manasā bṛhantamanvārohāmi tapasā sayoniḥ. Upahūtā agne jarasaḥ parastāttṛtīye nāke sadhamādaṁ madema.*

O Lord of light and fire of life, Agni, living here on earth with the fervour and discipline of divine service with heart and soul, we rise in the scale of the universal, expansive and rising yajna of life's evolution. We pray that, thus called in on earth, we may live and enjoy life till full old age and after in the happy state of the third

heaven of the spirit beyond the pleasures of body and mind.

शुद्धाः पूता योषितो यज्ञिया इमा ब्रह्मणां हस्तेषु प्रपृथक्सादयामि । यत्काम इदमभिषिञ्चामि वोऽहमिन्द्रो मरुत्वान्त्स ददातु तन्मे ॥ ५ ॥

5. *Śuddhāḥ pūtā yoṣito yajñiyā imā brahmaṇāṁ hasteṣu prapṛthaksādayāmi. Yatkāma idamabhiṣiñcāmi vo'hamindro marutvāntsa dadātu tanme.*

These pure and sanctified young maidens, holily lovable in the yajna of married life, I proffer unto the hands of educated and cultured celibates, singly, one for one, and settle in a happy home. Whatever the purpose and mission for which I join and consecrate you in marriage, may Indra, Vishvakarma, who destroys evil and darkness, fulfill that for me.

(Married couples should join with and carry forward the thread of life in divine service.)

Kanda 6/Sukta 123 (HeavenlyJoy)

Vishvedevah Devata, Bhrgu Rshi

एतं सधस्थाः परि वो ददामि यं शेवधिमावहाज्जातवेदाः । अन्वागन्ता यजमानः स्वस्ति तं स्म जानीत परमे व्योमन् ॥ १ ॥

1. *Etaṁ sadhasthāḥ pari vo dadāmi yaṁ śevadhimāvahājjātavedāḥ.Anvāgantā yajamānaḥ svasti taṁ sma jānīta parame vyo man.*

O friends and inmates of the hall of yajna, I give you this treasure trove of knowledge and divine joy which Jataveda, lord omniscient, has revealed and given

us. The yajamana will surely come to all good and total well being. Know That which abides in the highest heavens and shines in the deepest core and highest vision of the soul.

जानीत स्मैनं परमे व्यो ∫ मन्देवाः सधस्था विद लोकमत्र ।
अन्वागन्ता यजमानः स्वस्ती ∫ ष्टापूर्तं स्म कृणुताविरस्मै ॥ २ ॥

2. *Jānīta smainaṁ parame vyo mandevāḥ sadhasthā vida lokamatra. Anvāgantā yajamānaḥ svastī ṣṭāpūrtaṁ sma kṛṇutāvirasmai.*

O friends and inmates of the hall of yajna, know this that is in the highest heaven, and know that the world too is here in. The yajamana will come to all good and total well being. Do all acts of piety of choice as well as of obligation for it openly without fear or inhibition.

देवाः पितरः पितरो देवाः । यो अस्मि सो अस्मि ॥ ३ ॥

3. *Devāḥ pitaraḥ pitaro devāḥ.*
Yo asmi so asmi.

The divines are parents, parents divine. I am that who I am, the child of Divinity.

स पचामि स ददामि स यजे स दत्तान्मा यूषम् ॥ ४ ॥

4. *Sa pacāmi sa dadāmi sa yaje sa dattānmā yūṣam.*

That same I am, I mature and perfect, the same I give, I join the divine, offer myself in yajna. I must never be severed or alienated from what I have given by yajna and self-sacrifice.

नाके राजन्प्रति तिष्ठ तत्रैतत्प्रति तिष्ठतु ।
विद्धि पूर्तस्य नो राजन्त्स देव सुमना भव ॥ ५ ॥

5. *Nāke rājanprati tiṣṭha tatraitatprati tiṣṭhatu. Viddhi pūrtasya no rājantsa deva sumanā bhava.*

O brilliant soul, abide in the heaven of joy. There may this yajna of yours too abide. O Lord self-refulgent, pray accept and acknowledge our acts of Dharmic duty. Enlighten us and be kind and gracious to us.

Kanda 6/Sukta 124 (Divine Rain)

Apah Devata, Atharva Rshi

दि॒वो नु मां बृ॑ह॒तो अ॒न्तरि॑क्षा॒दपां स्तो॒को अ॒भ्य॑पप्तद्र॒सेन॑।
समि॑न्द्रि॒येण॒ पय॑सा॒हमग्ने॒ छन्दो॑भि॒र्यज्ञै॑: सु॒कृतां॑ कृ॒तेन॑॥ १॥

1. *Divo nu māṁ bṛhato antarikṣādapāṁ stoko abhya paptadrasena. Samindriyeṇa payasāhamagne chandobhiryajñaiḥ sukṛtāṁ kṛtena.*

From the heaven of light and boundless skies, an oceanic drop of rain has fallen, over flowing with divine ecstasy. O Agni, lord of light, with my honour and excellence, nectar sweet of taste and prosperity, with songs of joy, yajna and best of holy actions I celebrate the shower on me.

यदि॑ वृ॒क्षाद॒भ्यप॑प्तत्फ॒लं तद्यद्य॒न्तरि॑क्षा॒त्स उ॑ वा॒युरे॒व।
यत्रास्पृ॑क्षत्त॒न्वो॒ ३॒ यच्च॒ वास॑स॒ आपो॑ नुदन्तु॒ निर्ऋ॑तिं॒ परा॒चैः॥ २॥

2. *Yadi vṛkṣādabhyapaptatphalaṁ tadyadyantarikṣātsa u vāyureva. Yatrāspṛkṣattanvo3 yacca vāsasa āpo nudantu nir-ṛtiṁ parācaiḥ.*

If it falls from the tree, it is the fruit, if from the sky it is a drop, either way it is, a refreshing breeze which, wherever it touches, body or garment, let it, with

cool currents, drive away want and adversity far away.

अभ्यञ्जनं सुरभि सा समृद्धिर्हिरण्यं वर्चस्तदु पूत्रिममेव ।
सर्वा पवित्रा वितताध्यस्मत्तन्मा तारीन्निर्ऋतिर्मो अरातिः ॥ ३ ॥

3. *Abhyañjanaṁ surabhi sā samṛddhirhiraṇyaṁ varcastadu pūtrimameva. Sarvā pavitrā vitatādhyasmattanmā tārīnnir-ṛtirmo arātiḥ.*

It is the soothing balm, joyous fragrance, prosperity, gold, lustrous splendour, purifying sanctity. Over the world, all purifiers are extensively spread over us. Let no want, no adversity, no calamity ever befall us.

Kanda 6/Sukta 125 (Victory Chariot)

Vanaspati Devata, Atharva Rshi

वनस्पते वीड्वङ्गो हि भूया अस्मत्सखा प्रतरणः सुवीरः ।
गोभिः संनद्धो असि वीडयस्वास्थाता ते जयतु जेत्वानि ॥ १ ॥

1. *Vanaspate vīḍvaṅgo hi bhūyā asmatsakhā prataraṇaḥ suvīraḥ. Gobhiḥ saṁnaddho asi vīḍayasvāsthātā te jayatu jetvāni.*

Hero and protector of the land and forests, brilliant as the sun, friend and heroic leader crossing over crises and challenges, be strong of body and power. Committed you are to the land and traditions of humanity. Grow stronger, expand in power and strengthen us too. And may your commander win all the battles.

दिवस्पृथिव्याः पर्योज उद्भृतं वनस्पतिभ्यः पर्याभृतं सहः ।
अपामोज्मानं परि गोभिरावृतमिन्द्रस्य वज्रं हविषा रथं यज ॥ २ ॥

2. *Divaspṛthivyāḥ paryoja udbhṛtaṁ vanaspatibhyaḥ paryābhṛtaṁ sahaḥ. Apāmojmānaṁ pari gobhirāvṛtamindrasya vajraṁ haviṣā rathaṁ yaja.*

Man of knowledge and power, receive, cultivate and socially promote the light and energy emanating from the sun and earth. Receive, cultivate and promote the strength, courage and endurance emanated from the trees and forests. Cultivate and promote the energy of the waters. Refine and strengthen the chariot invincible as thunder and blazing with rays of the sun, and develop it further by self-sacrifice, research and investment.

इन्द्रस्यौजो मरुतामनीकं मित्रस्य गर्भो वरुणस्य नाभिः ।
स इमां नो हव्यदातिं जुषाणो देव रथ प्रति हव्या गृभाय ॥ ३ ॥

3. *Indrasyaujo marutāmanīkaṁ mitrasya garbho varuṇasya nābhiḥ. Sa imāṁ no havyadātiṁ juṣaṇo deva ratha prati havyā gṛbhāya.*

Brilliant leader and warrior, dedicated to the thunderbolt of Indra, army of the winds, light of the sun and the depth of space and the ocean as ideals, in love with the power of lightning, inner thoughts of friends and conscience of the best man, and enjoying our love and trust, you may now receive our gifts of homage for further growth and development of the nation of humanity.

(These mantras occur in Rgveda 6, 47, 26-28 and yajurveda 29, 52-54. According to Swami Dayanand, on the authority of Grammar, Nirukta and the Brahmanas, 'Ratha' is something or some one which is a cause or source basis or provider of pleasure, peace,

safety and security: It can be a chariot, a heroic person like leader or ruler, the human body, knowledge, the sun and the world itself, even the Divine Spirit.)

Kanda 6/Sukta 126 (Clarion Call of the Brave)

Vira Devata, Atharva Rshi

उप॑ श्वासय पृथि॒वीमु॒त द्यां पु॑रु॒त्रा ते॑ वन्वतां॒ विष्ठि॑तं॒ जग॑त्।
स दु॑न्दुभे स॒जूरिन्द्रे॑ण दे॒वैर्दू॒राद्ववी॑यो॒ अप॑ सेध॒ शत्रू॑न्॥ १॥

1. *Upa śvāsaya pṛthivīmuta dyāṁ purutrā te vanvatāṁ viṣṭhitaṁ jagat.Sa dundubhe sajūrindreṇa devairdūrāddavīyo apa sedha śatrūn.*

Heroic leader, loud and bold, let the war drum of action, your clarion call to the nation, resound over earth and sky and inspire the nation with the breath of life and passion. Let the wide world, moving and non-moving, know you with love and honour and hear the call. And, in unison with the power and grandeur of the nation and the best of brilliant nobility, let the call drive off the enemies farther than the farthest.

आ क्र॑न्दय॒ बल॒मोजो॒ न॒ आ धा॑ अ॒भि ष्ट॑न दु॒रि॒ता बाध॑मानः।
अप॑ सेध दुन्दुभे दु॒च्छुना॒मि॒त इन्द्र॑स्य मु॒ष्टिर॑सि वी॒ड॑यस्व॥ २॥

2. *Ā krandaya balamojo na ā dhā abhi ṣṭana duritā bādhamānaḥ. Apa sedha dundubhe ducchunāmita indrasya muṣṭirasi vīḍayasva.*

Brave hero, roar like winds and clouds, make the enemy cry in fear. Inspire us with spirit and lustre. Keep off the evils and calamities. Thunder as lightning, hold off the enemies at bay. O hero, overwhelm the demonic enemies with your battle cry and throw them

out. You are the iron fist of Indra, be bold and make every one strong and firm.

प्रामूं जयाभी३मे जयन्तु केतुमद्दुन्दुभिर्वावदीतु। समश्वपर्णाः पतन्तु नो नरोऽस्माकमिन्द्र रथिनो जयन्तु॥ ३॥

3. *Prāmūṁ jayābhī3me jayantu ketumaddundubhirvāvadītu. Samaśvaparṇāḥ patantu no naro'smākamindra rathino jayantu.*

Indra, mighty hero, rout and conquer those enemy forces. Let our forces win with flying colours. Let the drum resound, with the flag flying. United, our men on the wings of horse fall upon the enemy forces. Let our heroes of the chariot be ever victorious.

Kanda 6/Sukta 127 (Yakshma-Nashanam)

Vanaspati Devata, Bhrgvangira Rshi

विद्रधस्य बलासस्य लोहितस्य वनस्पते।
विसल्पकस्योषधे मोच्छिषः पिशितं चन॥ १॥

1. *Vidradhasya balāsasya lohitasya vanaspate.*
Visalpakasyoṣadhe mocchiṣaḥ piśitaṁ cana.

O Vanaspati, herbaceous plants and trees, O Oshadhi, sanative herb, leave not the least trace of the heart sore, dementia, blood problem or any disease spreading all over the body system.

यौ ते बलास तिष्ठतः कक्षे मुष्कावपश्रितौ।
वेदाहं तस्य भेषजं चीपुद्रुरभिचक्षणम् ॥ २॥

2. *Yau te balāsa tiṣṭhataḥ kakṣe muṣkāvapaśritau.*
Vedāhaṁ tasya bheṣajaṁ cīpudrurabhicakṣaṇam.

O Balasa, consumptive disease, I know the cure

of the two eruptions or nodules which form in the armpits or in the groin. The cure tried for sure is chipudru.

यो अङ्ग्यो॒ यः कर्ण्यो॒ यो अ॒क्ष्योर्वि॒सल्प॑कः।
वि वृ॑हामो वि॒सल्प॑कं विद्र॒धं हृ॑दया॒म॒यम्।
परा॒ तमज्ञा॑तं॒ यक्ष्म॑मध॒राञ्चं॒ सुवामसि॥ ३॥

3. *Yo aṅgyo yaḥ karṇyo yo akṣyorvisalpakaḥ. Vi vṛhāmo visalpakaṁ vidradhaṁ hṛdayāmayam. Parā tamajñātaṁ yakṣmamadharāñcaṁ suvāmasi.*

Whatever infection or weakness of the limbs, ears, eyes, spreading around upto the infection and weakness of the heart, we cure upto the root. And whatever consumptive disease there be, unknown, we diagnose and root out downward through diet and expurgation.

Kanda 6/Sukta 128 (Ruler's Election)

Shakadhuma Devata, Atharvangira Rshi

श॒क॒धू॒मं॒ नक्ष॑त्राणि॒ यद्राजा॑न॒मकु॑र्वत।
भ॒द्रा॒ह॒मस्मै॒ प्राय॑च्छन्नि॒दं रा॒ष्ट्रमसा॒दिति॑॥ १॥

1. *Śakadhūmaṁ nakṣatrāṇi yadrājānamakurvata. Bhadrāhamasmai prāyacchannidaṁ rāṣṭramasāditi.*

The day when the planets accepted the star as the ruler and made him the wielder of power so that the system could be a Rashtra, a self-controlled self-governing social order, that was the auspicious day for them, created for them and given unto themselves and

to the ruling star. (This same is the way the ruler of the Rashtra is elected and appointed, the way the constitution is made and adopted.)

भद्राहं नौ मध्यन्दिने भद्राहं सायमस्तु नः।
भद्राहं नो अह्नां प्राता रात्री भद्राहमस्तु नः॥ २॥

2. *Bhadrāhaṁ no madhyandine bhadrāhaṁ sāyamastu naḥ. Bhadrāhaṁ no ahnāṁ prātā rātrī bhadrāhamastu naḥ.*

Let the day be auspicious for us at mid-day, let the day be auspicious in the evening, let the day be auspicious for us in the morning, and let the night too of every day be auspicious for us.

अहोरात्राभ्यां नक्षत्रेभ्यः सूर्याचन्द्रमसाभ्याम्।
भद्राहमस्मभ्यं राजञ्छकधूम त्वं कृधि ॥ ३॥

3. *Ahorātrābhyāṁ nakṣatrebhyaḥ sūryācandramasābhyām. Bhadrāhamasmabhyaṁ rājanchakadhūma tvaṁ kṛdhi.*

O Ruler, mighty star among planets, make the day auspicious for us by day and night, by the planets and by the sun and moon.

यो नौ भद्राहमकरः सायं नक्तमथो दिवा।
तस्मै ते नक्षत्रराज शकधूम सदा नमः॥ ४॥

1. *Yo no bhadrāhamakaraḥ sāyaṁ naktamatho divā. Tasmai te nakṣatrarāja śakadhūma sadā namaḥ.*

O Ruler of the planets, refulgent among people, mover and shaker of things around, who provide for a happy day for us, a happy evening, auspicious days and

nights, homage and salutations to you always.

Kanda 6/Sukta 129 (Good Fortune)

Bhaga Devata, Atharvangira Rshi

भगे॑न मा शांश॒पेन॑ सा॒कमिन्द्रे॑ण मे॒दिना॑।
कृ॒णोमि॑ भ॒गिनं॒ मापं॑ द्रा॒न्त्वरा॑तयः ॥ १ ॥

1. *Bhagena mā śāṁśapena sākamindreṇa medinā.*
Kṛṇomi bhaginaṁ māpa drāntvarātayaḥ.

By the grace of Indra, lord of glory, beatific and blissful, I work and raise myself to prosperity, power and good fortune with excellence, and then, I pray, let all want, adversity, meanness and miserliness flee away from me.

येन॑ वृ॒क्षाँ अ॒भ्यभ॑वो॒ भगे॑न॒ वर्च॑सा स॒ह।
तेन॑ मा भ॒गिनं कृ॒ण्वपं॑ द्रा॒न्त्वरा॑तयः ॥ २ ॥

2. *Yena vṛkṣāँ abhyabhavo bhagena varcasā saha.*
Tena mā bhaginaṁ kṛṇvapa drāntvarātayaḥ.

O Lord, by the power, prosperity and excellence of light and lustre with which you exceed and transcend all things of beauty and grandeur cherished by all, pray bless me and make me excellent, and then, I pray, let all want, misery, meanness and miserliness flee away from me.

यो अ॒न्धो यः पुन॑ःस॒रो भगो॑ वृ॒क्षेष्वाहि॑तः।
तेन॑ मा भ॒गिनं कृ॒ण्वपं॑ द्रा॒न्त्वरा॑तयः ॥ ३ ॥

3. *Yo andho yaḥ punaḥ saro bhago vṛkṣeṣvāhitaḥ.*
Tena mā bhaginaṁ kṛṇvapa drāntvarātayaḥ.

O Lord of glory, by that soma peace and vitality,

that excellence and grandeur which is enshrined in all things loved and cherished and which grows higher and higher constantly, pray raise me to excellence and prosperity, and then let all want, misery, meanness and miserliness flee away from me.

Kanda 6/Sukta 130 (Divine Love and Memory)

Smara Devata, Atharvangira Rshi

To appreciate and understand this sukta and the following upto 132, we should refer to Yajurveda 34, 5 which describes the cosmic mind as the treasure-hold of divine knowledge and universal memory.

र॒थ॒जितां राथजिते॒यीना॑मप्स॒रसा॑म॒यं स्म॒रः।
देवा॒ः प्र हि॑णुत स्म॒रम॒सौ मामनु॑ शोचतु॥ १॥

1. *Rathajitāṁ rāthajiteyīnāmapsarasāmayaṁ smaraḥ. Devāḥ pra hiṇuta smaramasau māmanu śocatu.*

Of the cosmic forces which comprehend all the true, good and beautiful things and values of life, and of the cosmic waves of the universal mind which lead to comprehension of all that is true, good and beautiful, this Vedic knowledge is the memory content. O divinities of nature and brilliant scholars of humanity, pray invoke and promote this divine knowledge, and may that divine mind enlighten and sanctify me.

अ॒सौ मे॑ स्मरता॒दिति॑ प्रि॒यो मे॑ स्मरता॒दिति॑।
देवा॒ः प्र हि॑णुत स्म॒रम॒सौ मामनु॑ शोचतु॥ २॥

2. *Asau me smaratāditi priyo me smaratāditi. Devāḥ pra hiṇuta smaramasau māmanu śocatu.*

May that cosmic omniscience remember me for my sake: this is all. Let the darling Divine remember me for my sake: this is all. O divinities of nature and brilliant sages, pray invoke and promote this divine knowledge, and may that divine mind enlighten and sanctify me.

यथा॒ मम॒ स्मरा॑द॒सौ नामुष्या॒हं क॒दा च॒न।
देवा॒: प्र हि॑णुत स्म॒रम॒सौ मामनु॑ शोचतु॥ ३॥

3. *Yathā mama smarādasau nāmuṣyāhaṁ kadā cana. Devāḥ pra hiṇuta smaramasau māmanu śocatu.*

As that cosmic intelligence would remember me, so would I never fall off from Divinity. O divinities of nature and sagely scholars of humanity, pray invoke and promote this divine knowledge, and may that divine mind enlighten and sanctify me. (Refer also to Yajurveda 40, 15, and Ishopanishad, 17).

उन्मा॑दयत मरुत॒ उद॑न्तरिक्ष॒ मादय।
अग्न॒ उन्मा॑दया॒ त्वम॒सौ मामनु॑ शोचतु॥ ४॥

4. *Unmādayata maruta udantarikṣa mādaya. Agna unmādayā tvamasau māmanu śocatu.*

O Maruts, cosmic winds and vibrant sages, arouse the divine memory in me. O skies, arouse the divine ecstasies in me. O Agni, leading light of Divinity, enlightened teacher of Vedic knowledge, awake the love and joy of learning in me and arouse the cosmic frequency in my mind. And may that divine mind, thus, enlighten and sanctify me. (Refer also to Yajurveda 34, 1-6)

Kanda 6/Sukta 131 (Divine Love and Memory)

Smara Devata, Atharvangira Rshi

नि शीर्षतो नि पत्तत आध्यो३ नि तिरामि ते।
देवाः प्र हिणुत स्मरमसौ मामनु शोचतु॥ १॥

1. *Ni śīrṣato ni pattata ādhyo3ni tirāmi te.*
Devāḥ pra hiṇuta smaramasau māmanu śocatu.

O Smara, divine love and cosmic memory, with the very basis of my foundations upto the highest intelligence, I explore and float over thoughts and reflections of divine love and memory. O divinities of nature and sages of humanity, pray invoke and arouse this knowledge and love and may that divine mind enlighten and sanctify me.

अनुमतेऽन्विदं मन्यस्वाकूते समिदं नमः।
देवाः प्र हिणुत स्मरमसौ मामनु शोचतु॥ २॥

2. *Anumate'nvidaṁ manyasvākūte samidaṁ namaḥ.*
Devāḥ pra hiṇuta smaramasau māmanu śocatu.

O cooperative and definitive faculty of the mind, explore, infer and crystallise the nature and context of this love and divine knowledge, use all your potential to think with total submission and surrender. O divinities of nature and humanity, pray invoke and arouse this knowledge and love and may the divine mind enlighten and sanctify me.

यद्धावसि त्रियोजनं पञ्चयोजनमाश्विनम्।
ततस्त्वं पुनरायसि पुत्राणां नो असः पिता॥ ३॥

3. *Yaddhāvasi triyojanaṁ pañcayojanamāśvinam.*
Tatastvaṁ punarāyasi putrāṇāṁ no asaḥ pitā.

O divine love and cosmic memory, though you may elude me by three yojanas, i.e., be beyond the earth, the sky and the solar regions, beyond five yojanas, i.e., beyond the five senses and five pranas, or even beyond the possibility of attainment by mind, intelligence, memory and the imagination, still you would come back and bless because you are our ultimate sustainer, your children on earth.

Kanda 6/Sukta 132 (Divine Love and Memory)

Smara Devata, Atharvangira Rshi

यं दे॒वाः स्म॒रमसि॑ञ्चन्नप्स्व१॑न्तः शोशु॑चानं स॒हाध्या।
तं ते॑ तपामि॒ वरु॑णस्य॒ धर्म॑णा ॥ १ ॥

1. *Yaṁ devāḥ smaramasiñcannapsvantaḥ śośucānaṁ sahādhyā. Taṁ te tapāmi varuṇasya dharmaṇā.*

That smara, divine love and intimations of cosmic memory, which the divinities poured into the human mind and faculties of perception and volition, enlightening and sanctifying it with thought, reflection and intuition, that same love and memory I develop, mature and perfect with the knowledge and discipline of Varuna, lord of light and judgement, O lord of love, in your service.

यं विश्वे॑ दे॒वाः स्म॒रमसि॑ञ्चन्नप्स्व१॑न्तः शोशु॑चानं स॒हाध्या।
तं ते॑ तपामि॒ वरु॑णस्य॒ धर्म॑णा ॥ २ ॥

2. *Yaṁ viśve devāḥ smaramasiñcannapsvantaḥ śośucānaṁ sahādhyā. Taṁ te tapāmi varuṇasya dharmaṇā.*

That smara, divine love and intimations of

cosmic memory, so enlightening and sanctifying, which all saints and sages, scholars, poets and teachers of the world, parents, literature and traditions poured into the human mind and faculties of perception and action with thought, reflection and intuition, that same love and memory I develop, mature and season to perfection with the discipline and Dharma of Varuna, lord of light and judgement, O lord of love in your service.

यमि॑न्द्रा॒णी स्म॒रमसि॑ञ्चद॒प्स्व१॑न्तः शोशु॑चानं स॒हाध्या।
तं ते॑ तपामि॒ वरु॑णस्य॒ धर्म॑णा ॥ ३ ॥

3. *Yamindrāṇī smaramasiñcadapsvantaḥ śośucānaṁ sahādhyā. Taṁ te tapāmi varuṇasya dharmaṇā.*

That smara, divine love and intimations of cosmic memory, so enlightening, purifying and sanctifying, which Indrani, power, prosperity and excellence of the life of human nation, poured into the national mind and faculties of the corporate personality, with thought, reflection and social genius, that same love and memory I develop, mature and season to perfection with the discipline and Dharma of Varuna, social sense of generosity and justice of the nation's honour.

यमि॑न्द्रा॒ग्नी स्म॒रमसि॑ञ्चता॒मप्स्व१॑न्तः शोशु॑चानं स॒हाध्या।
तं ते॑ तपामि॒ वरु॑णस्य॒ धर्म॑णा ॥ ४ ॥

4. *Yamindrāgnī smaramasiñcatāmapsvantaḥ śośucānaṁ sahādhyā. Taṁ te tapāmi varuṇasya dharmaṇā.*

That smara, divine love and intimations of

universal knowledge and wisdom, enlightening, purifying and elevating, which Indragni, powers of law, governance and national defence, and the leading lights of knowledge, education and culture, poured into the mind and faculties of the nation's perception, thought and action with reflection, analysis and judgement of situations, that same love and universal wisdom I develop and refine with the discipline and Dharma of Varuna, lord of universal watch, judgement and dispensation.

यं मित्रावरुणौ स्मरमसिञ्चतामप्स्व१न्तः शोशुचानं सहाध्या। तं ते तपामि वरुणस्य धर्मणा॥ ५॥

5. *Yaṁ mitrāvaruṇau smaramasiñcatāmapsvantaḥ śośucānaṁ sahādhyā. Taṁ te tapāmi varuṇasya dharmaṇā.*

That smara, universal love and cosmic memory of life's nature and potential, enlightening, purifying and elevating, which Mitra and Varuna, divine love and judgement, sun and moon, air and ocean, and the nation's sense of love and pride, on the one hand, and the sense of judgement and reality, on the other, poured into the mind and action of the people with self-confidence and objectivity, that same love and judgement, and confidence and caution. I develop and refine with the discipline and Dharma of Varuna, the nation's law and constitution without forsaking the vision and faith in Divinity.

Kanda 6/Sukta 133 (Brahmachari's Girdle)

Mekhala Devata, Agastya Rshi

य इ॒मां दे॒वो मेख॑लामाब॒बन्ध॒ यः संन॒नाह॒ य उ॑ नो युयोज॑।
यस्य॑ दे॒वस्य॑ प्र॒शिषा॒ चरा॑मः स पा॒रमि॑च्छा॒त्स उ॑ नो॒ वि मु॑ञ्चात्॥ १॥

1. *Ya imāṁ devo mekhalāmābabandha yaḥ saṁnanāha ya u no yuyoja. Yasya devasya praśiṣā carāmaḥ sa pāramicchātsa u no vi muñcāt.*

The divine, brilliant and generous teacher who tied the girdle, firmed it and assigned us the task in studies and later in life, by whose word, order and discipline we learn, act and live in life, may he wish us all success and lead us to fulfil our duties and obligations to freedom.

आहु॑तास्य॒भिहु॑त ऋषी॑णाम॒स्यायु॑धम्।
पूर्वी॑ व्र॒तस्य॑ प्राश्न॒ती वी॑र॒घ्नी भ॑व 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.

मृ॒त्योर॒हं ब्र॑ह्मचा॒री यदस्मि॑ नि॒र्याच॑न्भू॒तात्पु॑रु॒षं य॒माय॑।
तम॒हं ब्र॒ह्मणा॒ तप॑सा॒ श्रमे॑णा॒नयै॑नं॒ मेख॑लया सिनामि॥ ३॥

3. *Mṛtyorahaṁ brahmacārī yadasmi niryācanbhūtātpuruṣaṁ yamāya. Tamahaṁ brahmaṇā tapasā śrameṇānayainaṁ mekhalayā sināmi.*

Brahmachari as I am, a dedicated celibate student of life and death, I ask of ever existent Death for one person, one soul, away for Yama, a life of discipline and education, and that one person I bind with Brahma, divine knowledge, hard discipline, hard labour and this girdle, the mark of discipline and dedication to life against the onslaught of death.

श्रद्धाया दुहिता तपसोऽधि जाता स्वस ऋषीणां भूतकृतां बभूव। सा नो मेखले मतिमा धेहि मेधामथो नो धेहि तप इन्द्रियं च॥ ४॥

4. *Śraddhāyā duhitā tapaso'dhi jātā svasa ṛṣīṇāṁ bhūtakṛtāṁ babhūva. Sā no mekhale matimā dhehi medhāmatho no dhehi tapa indriyaṁ ca.*

O Girdle, you are the daughter of Shraddha, inviolable faith in truth, born of Tapas, hard, relentless discipline of body, mind and soul, and sister of the Rshis, sages of noble actions among humanity. O Girdle, bring us understanding and intellect, genius and discrimination, tapas, inviolable dedication and moral and spiritual honour and excellence.

यां त्वा पूर्वे भूतकृत ऋषयः परिबेधिरे।
सा त्वं परि ष्वजस्व मां दीर्घायुत्वाय मेखले॥ ५॥

5. *Yāṁ tvā pūrve bhūtakṛta ṛṣayaḥ paribedhire. Sā tvaṁ pari ṣvajasva māṁ dīrghāyutvāya mekhale.*

O Girdle of discipline and celibacy which the

creative Rshis, makers of men of noble action, tied round themselves, bind me too with love and faith to live a long life of health, honour and enlightenment.

Kanda 6/Sukta 134 (Destruction of Enemies)

Vajra Devata, Shukra Rshi

अयं वज्रस्तर्पयतामृतस्यावास्य राष्ट्रमप हन्तु जीवितम्।
शृणातु ग्रीवाः प्र शृणातूष्णिहा वृत्रस्येव शचीपतिः ॥ १ ॥

1. *Ayaṁ vajrastarpayatāmṛtasyāvāsya rāṣṭramapa hantu jīvitam. Śṛṇātu grīvāḥ pra śṛṇātūṣṇihā vṛtrasyeva śacīpatiḥ.*

May this Vajra, thunderbolt of law, justice and dispensation within, and the defence forces against enemies from outside fulfil the needs of the rule of law, truth and justice. May it eliminate the strongholds of enemies and the very life and existence of negative and destructive forces. Let it snap their activities and block the life flow of their system just like Indra, thunder and lightning breaking the dark clouds.

अधरोऽधर उत्तरेभ्यो गूढः पृथिव्या मोत्सृपत्।
वज्रेणावहतः शयाम् ॥ २ ॥

2. *Adharo'dhara uttarebhyo gūḍhaḥ pṛthivyā motsṛpat. Vajreṇāvahataḥ śayām.*

Let the enemy lie down and low below the higher ones in the depth of earth. Let him never rise up, let him lie flat, smitten by the thunderbolt.

यो जिनाति तमन्विच्छ यो जिनाति तमिज्जहि।
जिनतो वज्र त्वं सीमन्तमन्वञ्चमनु पातय ॥ ३ ॥

3. *Yo jināti tamanviccha yo jināti tamijjahi.*
Jinato vajra tvaṁ sīmantamanvañcamanu pātaya.

O thunderbolt of law and punishment, seek out whoever oppresses, catch hold of whoever oppresses and tyrannizes and throw him off. O wielder of power and force of thunderous law, push down the head of the violent, oppressor and the terrorist. Let him never raise his head.

Kanda 6/Sukta 135 (Strength)

Vajra Devata, Shukra Rshi

यद॒श्नामि॒ बलं॑ कुर्व इ॒त्थं व॒ज्रमा द॑दे ।
स्क॒न्धान॒मुष्य॑ शा॒तय॑न्वृ॒त्रस्ये॑व॒ शची॒पतिः॑ ॥ १ ॥

1. *Yadaśnāmi balaṁ kurva itthaṁ vajramā dade.*
Skandhānamuṣya śātayanvṛtrasyeva śacīpatiḥ.

Whatever I eat, I turn into strength, and thus I wield the Vajra, lustrous weapon of inviolable diamond quality breaking the shoulders of the enemy just like the sun breaking the dark clouds.

यत्पि॑बा॒मि॒ सं पि॑बामि समु॒द्रइ॑व संपि॒बः ।
प्रा॒णान॒मुष्य॑ सं॒पाय॒ सं पि॑बामो अ॒मुं व॒यम् ॥ २ ॥

2. *Yatpibāmi saṁ pibāmi samudra-iva saṁpibaḥ.*
Prāṇānamuṣya saṁpāya saṁ pibāmo amuṁ vayam.

Whatever I drink I drink well and wholly like the sea which drinks up and consumes all the streams, and thus having consumed the strength of the enemy, we exhaust him of all his vitality.

यद्गिरा॑मि सं गि॑रामि समु॒द्रइ॑व संगि॒रः।
प्रा॒णान॒मुष्य॑ सं॒गीर्य॒ सं गि॑रामो अ॒मुं व॒यम्॥ ३॥

3. *Yadgirāmi saṁ girāmi samudra-iva saṁgiraḥ.*
Prāṇānamuṣya saṁgīrya saṁ girāmo amuṁ vayam.

Whatever I swallow I swallow completely just like the sea which swallows and assimilates all the streams, and having consumed the vitality of the enemy, we exhaust him of his strength.

Kanda 6/Sukta 136 (Hair Care)

Vanaspati Vitatni Devata, Atharva Vitahavya Rshi

दे॒वी दे॒व्यामधि॑ जा॒ता पृ॑थि॒व्याम॑स्योषधे।
तां त्वा॑ नितत्नि॒ केशे॑भ्यो॒ दृंह॑णाय खनामसि॥ १॥

1. *Devī devyāmadhi jātā pṛthivyāmasyoṣadhe.*
Tāṁ tvā nitatni keśebhyo dṛṁhaṇāya khanāmasi.

O divine Oshadhi, Nitatni, born and growing on the divine earth, we dig you up for strong and luxurious hair.

दृंह॑ प्र॒त्नान् ज॒नया॒जा॑तान् जा॒तानु॒ वर्षी॑यसस्कृधि॥ २॥

2. *Dṛṁhapratnān janayājātān jātānu varṣīyasa-skṛdhi.*

Strengthen the old wearing out hair, grow where hair has not grown, and where hair is grown, make it long and luxurious.

यस्ते॒ केशो॑ऽव॒पद्य॑ते॒ समू॑लो॒ यश्च॑ वृ॒श्चते॑।
इ॒दं तं वि॒श्वभे॑षज्या॒भि षि॑ञ्चामि वी॒रुधा॑॥ ३॥

3. *Yaste keśo'vapadyate samūlo yaśca vṛścate.*
Idaṁ taṁ viśvabheṣajyābhi ṣiñcāmi vīrudhā.

O man, if your hair falls off, or if it falls off from the root, all this I revitalise and strengthen with this herbal tonic for all hair problems.

Kanda 6/Sukta 137 (Hair Care)

Vanaspati Devata, Atharva Vitahavya Rshi

यां जमदग्निरखनदुहित्रे केशवर्धनीम्।
तां वीतहव्य आभरदसितस्य गृहेभ्यः॥ १॥

1. *Yāṁ jamadagnirakhanadduhitre keśavardhanīm.*
Tāṁ vītahavya ābharadasitasya gṛhebhyaḥ.

The herb Nitatni which the brilliant scholar of medicinal yajna discovered and dug out for the growth of girls' hair for long and luxurious beauty, the seeker of efficacious remedy brings up to the homes of unruly haired.

अभीशुना मेया आसन्व्यामेनानुमेयाः ।
केशा नडाइव वर्धन्तां शीर्ष्णस्ते असिताः परि॥ २॥

2. *Abhīśunā meyā āsanvyāmenānumeyāḥ.*
Keśā naḍā-iva vardhantāṁ śīrṣṇaste asitāḥ pari.

The length and quality of hair is to be measured first by brightness of sun-rays and then by the length of both arms. Let the hair of head grow like reeds of a lake and be jet black par excellence for you.

दृंह मूलमाग्रं यच्छ वि मध्यं यामयौषधे ।

केशा॑ न॒डाइ॑व वर्धन्तां शी॒र्ष्णस्ते॑ अ॒सि॒ताः परि॑ ॥ ३ ॥

3. *Dṛhaṁ mūlamāgraṁ yaccha vi madhyaṁ yāma-yauṣadhe. Keśā naḍā-iva vardhantāṁ śīrṣṇaste asitāḥ pari.*

O Nitatni, herbal hair care Oshadhi, strengthen the root of the hair, let it grow, lengthen the middle, and upto the end. Let the hair of the head grow long and thick like reeds of a lake and let it be jet black par excellence for you, for men and women both.

Kanda 6/Sukta 138 (Cure for Impotency)

Vanaspati Devata, Atharva Rshi

त्वं वी॒रुधां॒ श्रेष्ठतमाभिश्रुतास्योषधे ।
इ॒मं मे॑ अ॒द्य पूरु॑षं क्ली॒बमो॑प॒शिनं कृधि ॥ १ ॥

1. *Tvaṁ vīrudhāṁ śreṣṭhatamābhiśrutāsyoṣadhe. Imaṁ me adya pūruṣaṁ klībamopaśinaṁ kṛdhi.*

O Oshadhi, you are the best of herbs, most highly praised and renowned. Please cure this impotent man, this effeminate man, my patient, today, and make him full man.

क्ली॒बं कृ॑ध्योप॒शि॒न॒मथो॑ कुरी॒रिणं कृधि ।
अथा॒स्येन्द्रो॒ ग्रावं॑भ्यामु॒भे भि॑नत्त्वा॒ण्ड्यौ ॥ २ ॥

2. *Klībaṁ kṛdhyopaśinamatho kurīriṇaṁ kṛdhi. Athāsyendro grāvabhyāmubhe bhinattvāṇḍyau.*

Make the impotent man actively potent. Make the effeminate man actively virile. O physician, Indra, with the sanative, ground and energised, cure both his seminal glands, removing the obstruction.

क्लीबं क्लीबं त्वाकरं वध्रे वध्रिं त्वाकरं मरसारसं त्वाकरम्।
कुरीरमस्य शीर्षणि कुम्बं चाधिनिदध्मसि॥ ३॥

3. *Klība klībaṁ tvākaraṁ vadhre vadhriṁ tvākara-marasārasaṁ tvākaram. Kurīramasya śīrṣaṇi kumbaṁ cādhinidadhmasi.*

O impotent man, I have cured the impotence. O debilitated, I have cured the debility. O cold and frigid, I have cured the frigidity. We restore activity, excitation and desire into the brain centres of this patient.

ये ते नाड्यौ ∫ देवकृते ययोस्तिष्ठति वृष्ण्यम्।
ते ते भिनद्मि शम्ययामुष्या अधि मुष्कयोः॥ ४॥

4. *Ye te nāḍyau devakṛte yayostiṣṭhati vṛṣṇyam.*
Te te Bhinadmi śamyayāmuṣyā adhi muṣkayoḥ.

In the two natural seminal ducts in which resides sexual fluidity, there on the seminal glands I open the flow with the surgical pin.

यथा नडं कशिपुने स्त्रियो भिन्दन्त्यश्मना।
एवा भिनद्मि ते शेपोऽमुष्या अधि मुष्कयोः॥ ५॥

5. *Yathā naḍaṁ kaśipune striyo bhindantyaśmanā.*
Evā bhinadmi te śepo'muṣyā adhi muṣkayoḥ.

Just as women beat the 'nada' grass with stone for cover, so do I open the seminal passage of your organ above the seminal glands beside the sexual nerve.

Kanda 6/Sukta 139 (Conjugal Happiness)

Dampati Devata, Atharva Rshi

न्यस्तिका रुरोहिथ सुभगंकरणी मम। शतं तव प्रतानास्त्र-
यस्त्रिंशन्नितानाः। तया सहस्रपर्ण्या हृदयं शोषयामि ते॥ १॥

1. *Nyastikā rurohitha subhagaṁkaraṇī mama.*
Śataṁ tava pratānāstrayastriṁśannitānāḥ.
Tayā sahasraparṇyā hṛdayaṁ śoṣayāmi te.

Here you arise and emerge, conjugal spirit of love, bright harbinger of good fortune for me. Hundred are your expansive versatilities of life. Thirty-three are your defined interests in respect of divinities of nature and humanity.

O maiden of my love, with that same art and versatility of hundredfold possibilities of conjugal bliss, I afflict your heart with love and desire.

शुष्यंतु मयि ते हृदयमथो शुष्यत्वास्य ँम्।
अथो नि शुष्य मां कामेनाथो शुष्कास्या चर॥ २॥

2. *Śuṣyatu mayi te hṛdayamatho śuṣyatvāsyam.*
Atho ni śuṣya māṁ kāmenātho śuṣkāsyā cara.

Let your heart be afflicted with love for me. Let your mouth be parched with love. Afflict me too with love, excite me with care, and live you too and roam around with mouth parched for love.

संवननी समुष्पला बभ्रु कल्याणि सं नुद।
अमूं च मां च सं नुद समानं हृदयं कृधि॥ ३॥

3. *Saṁvananī samuṣpalā babhru kalyāṇi saṁ nuda.*
Amūṁ ca māṁ ca saṁ nuda samānaṁ hṛdayaṁ kṛdhi.

O spirit of conjugality full of love and mutuality, excitingly inspiring and keen for familial settlement, generous harbinger of good fortune, inspire and move both her and me, arise and let our hearts be equally

drawn to each other.

यथोदकमपपुषोऽ पशुष्यत्यास्य ँम् ।
एवा नि शुष्य मां कामेनाथो शुष्कास्या चर ॥ ४ ॥

4. *Yathodakamapapuṣo'paśuṣyatyāsyam.*
Evā ni śuṣya māṁ kāmenātho śuṣkāsya cara.

Just as the mouth of a thirsty man deprived of water dries up, unslaked, thus, O conjugal love, dry up my mouth with love and desire for the maiden. And thus too, O lady of love at heart, roam around, your mouth afflicted, unslaked, thirsting for love.

यथा नकुलो विच्छिद्य सन्दधात्यहिं पुनः ।
एवा कामस्य विच्छिन्नं सं धेहि वीर्यावति ॥ ५ ॥

5. *Yathā nakulo vicchidya sandadhātyahiṁ punaḥ.*
Evā kāmasya vicchinnaṁ saṁ dhehi vīryāvati.

Just as 'Nakula', non-compromiser with evil, having broken through 'Ahi', dark cloud of passion, settles back to peace and inner joy, so, O Viryavati, spirit of life's love and vigour, come and let us settle, both in love and peace as one whole in spirit, though otherwise split individualities for want of love, in search of love and fulfilment.

Kanda 6/Sukta 140 (Teething Trouble)

Dantau Devata, Atharva Rshi

यौ व्याघ्रावव॑रूढौ जिघ॑त्सतः पितरं मातरं च ।
तौ दन्तौ ब्रह्मणस्पते शिवौ कृणु जातवेदः ॥ १ ॥

1. *Yau vyāghrāvavarūḍau jighatsataḥ pitaraṁ mātaraṁ ca. Tau dantau brahmaṇaspate śivau kṛṇu jātavedaḥ.*

O Brahmanaspati, lord giver of food, Jataveda, all knowing lord of the world in existence, let those two tiger teeth (usually known as canines) just grown, with which the baby loves to bite the father and mother, be good and comfortable.

व्रीहिमत्तं यवमत्तमथो माषमथो तिलम्। एष वां भागो निहितो रत्नधेयाय दन्तौ मा हिंसिष्टं पितरं मातरं च ॥ २ ॥

2. *Vrīhimattaṁ yavamattamatho māṣamatho tilam. Eṣa vāṁ bhāgo nihito ratnadheyāya dantau mā hiṁsiṣṭaṁ pitaraṁ mātaraṁ ca.*

Eat rice, eat barley, and eat sesame and lentils, this is your treasure-share ordained by nature, O teeth, do not hurt father and mother.

उपहूतौ सयुजौ स्योनौ दन्तौ सुमङ्गलौ। अन्यत्रं वां घोरं तन्वः परैतु दन्तौ मा हिंसिष्टं पितरं मातरं च ॥ ३ ॥

3. *Upahūtau sayujau syonau dantau sumaṅgalau. Anyatra vāṁ ghoraṁ tanvaḥ paraitu dantau mā hiṁsiṣṭaṁ pitaraṁ mātaraṁ ca.*

Both grown by the process of nature, together, beautiful and auspicious, let that which is deformed be off from here, elsewhere. O teeth, do not hurt father and mother. Let the growth be comfortable and well-formed.

Kanda 6/Sukta 141 (Growth and Development)

Ashvinau Devata, Vishvamitra Rshi

The subject of this sukta is growth and development on a collective basis. But development of what? This question is left open. The sukta says: Enah,

'these'. 'These' has been interpreted as cows, the people as a body, the students as a community. The intention seems to be that life at any living level is a collectivity, has to grow and has to be developed as an organismic organisation. Even the whole universe is an organism, Purusha, a living, breathing, intelligent, self-organising, sovereign system. The sukta does mention functionaries who organise the growth and development of the collective body: Vayu, Tvashta, Indra, Rudra, Ashvins, and it also mentions organisations at different characteristic levels: Devas, humans and demons. We take up the growth and development of the human community through education, culture and enlightenment.

वा॒युरे॑नाः स॒माक॑र॒त्त्वष्टा॒ पोषा॑य ध्रियताम्।
इन्द्र॑ आभ्यो॒ अधि॑ ब्रवद्रु॒द्रो भू॒म्ने चि॑कित्सतु॥ १॥

1. *Vāyurenāḥ samākarattvaṣṭā poṣāya dhriyatām.*
Indra ābhyo adhi bravadrudro bhūmne cikitsatu.

Let Vayu, the man of vibrancy, enthusiasm and enlightenment bring these, young generation, together, that is, in educational institutions together, meant for boys and for girls separately. Let Tvashta, man of fine imagination specialised in specific characteristic and social forms, hold and manage them for growth in their characteristic social lines and professions. Let Indra, supreme commander of the institution, speak to them as one community, and let Rudra enlighten them for growth, each in his or her own line of interest.

लोहि॑तेन॒ स्वधि॑तिना मिथु॒नं क॑णी॒योः कृधि।
अक॑र्तामश्विना॒ लक्ष्म॒ तद॑स्तु प्र॒जया॑ ब॒हु॥ २॥

2. *Lohitena svadhitinā mithunaṁ karṇayoḥ kṛdhi.*
Akartāmaśvinā lakṣma tadastu prajayā bahu.

Let Rudra, by natural predilection and individual interest and potential, join them into married couples in practical complementary fields of life. Let the Ashvins, husband wife, then, make a mark in life, and let the couple, thus, grow and profusely prosper with progeny.

यथा॑ च॒क्रुर्दे॑वासु॒रा यथा॑ मनु॒ष्या॑ उ॒त।
ए॒वा स॑हस्रपो॒षाय॑ कृणु॒तं ल॒क्ष्मा॑श्विना॥ ३॥

3. *Yathā cakrurdevāsurā yathā manuṣyā uta.*
Evā sahasrapoṣāya kṛṇutaṁ lakṣmāśvinā.

As lived and acted the Devas, men of divine nature, as lived and acted the Asuras, men of pure natural character, and as lived and acted men of intelligent human nature, so do you, O Ashvins, all men and women, mark and act for yourselves for growth a thousand ways.

Kanda 6/Sukta 142 (Growth of Food)

Yava Devata, Vishvamitra Rshi

उच्छ्र॑यस्व ब॒हुर्भ॑व॒ स्वेन॒ महसा॒ यव। मृ॒णी॒हि विश्वा॒ पात्रा॑णि॒ मा त्वा॑ दि॒व्याशनि॑र्वधीत्॥ १॥

1. *Ucchrayasva bahurbhava svena mahasā yava.*
Mṛṇīhi viśvā pātrāṇi mā tvā divyāśanirvadhīt.

O barely crop, rise and grow abundant by your own natural fercundity. Fill up all the food stores of the world. Let no hail or thunder from the sky strike you.

आ॒शृण्व॑न्तं॒ यवं॑ दे॒वं यत्र॑ त्वाच्छा॒वदा॑मसि।
तदुच्छ्र॑यस्व॒ द्यौरि॑व समु॒द्रइ॑वै॒ध्यक्षि॑तः॥ २॥

2. *Āśṛṇvantaṁ yavaṁ devaṁ yatra tvācchāvadāmasi.*
Taducchrayasva dyauriva samudraivaidhyakṣitaḥ.

O yava, O food, where we praise and exalt you as divine, there listening and sustaining us, grow and rise like the light of heaven, expand and roll like the ocean, unbounded, unviolated.

अक्षि॑तास्त उप॒सदोऽक्षि॑ताः सन्तु रा॒शयः॑।
पृ॒णन्तो॒ अक्षि॑ताः सन्त्व॒त्तारः॑ स॒न्त्वक्षि॑ताः॥ ३॥

3. *Akṣitāsta upasado'kṣitāḥ santu rāśyaḥ.*
Pṛṇanto akṣitāḥ santvattāraḥ santvakṣitāḥ.

Let the producers be inexhaustible, let the stores be inexhaustible, let the food givers be inexhaustible, O yava, and let the beneficiaries be inexhaustible.

॥ इति षष्ठं काण्डम्॥

KANDA-7

Kanda 7/Sukta 1 (Divine Realisation)

Atma Devata, Atharva Brahma-varchaskama Rshi

धी॒ती वा॒ ये अन॒यन्वा॒चो अग्रं॒ मन॑सा वा॒ येऽ॑वदन्नृ॒तानि॑ ।
तृ॒तीये॑न॒ ब्रह्म॑णा वावृधा॒नास्तु॒रीये॑णामन्वत॒ नाम॑ धे॒नोः ॥ १ ॥

1. *Dhītī vā ye anayanvāco agraṁ manasā vā ye'-vadannṛtāni. Tṛtīyena brahmaṇā vāvṛdhānā-sturīyeṇāmanvata nāma dhenoḥ.*

Those who reach to the origin and the original of the Word or highest language through meditation, and who speak but only and exclusively of the law and spirit of Reality, grow on from the objective and the psychic phases of reality and consciousness to the third phase of consciousness and reality, and by the grace of the third phase, the Spirit Divine and the Vedic vision, reach to the fourth, absolute state of Turiya, and through the Turiya attain to the origin and the original of the Word, Brahma, where the Name, Aum, and the named, Akshara Brahma, are one and the same.

(For further understanding of this mantra reference may be made to Atharva-vediya Mandukyo-panishad.)

स वे॑द पु॒त्रः पि॒तरं॒ स मा॒तरं॒ स सू॒नुर्भु॑व॒त्स भु॑व॒त्पुन॑र्मघः ।
स द्यामौर्णो॑दु॒न्तरि॑क्षं॒ स्व॑१॑ः स इ॒दं विश्व॑मभव॒त्स आभ॑वत् ॥ २ ॥

2. *Sa veda putraḥ pitaraṁ sa mātaraṁ sa sūnurbhu-vatsa bhuvatpunarmaghaḥ. Sa dyāmaurṇodanta-rikṣaṁ svaḥ sa idaṁ viśvamabhavatsa ābhavat.*

He the All-Saviour pervades the heavens and the earth, which are father and mother of the world of existence. He is the creator and the inspirer of life. He takes on the glory and majesty of existence again and again. He pervades, comprehends and sustains the regions of bliss, the regions of light and the middle regions of the sky. He pervades this entire universe. He is present everywhere, here and now and always.

Kanda 7/Sukta 2 (Brahma Vidya)

Atma Devata, Atharva Brahma-varchaskama Rshi

अथर्वाणं पितरं देवबन्धुं मातुर्गर्भं पितुरसुं युवानम्।
य इमं यज्ञं मनसा चिकेत प्र णो वोचस्तमिहेह ब्रवः ॥ १ ॥

1. *Atharvāṇaṁ pitaraṁ devabandhuṁ māturgarbhaṁ piturasuṁ yuvānam. Ya imaṁ yajñaṁ manasā ciketa pra ṇo vocastamiheha bravaḥ.*

He that has realised with mind and soul and thus knows this adorable Brahma may speak to us here and now of It: unmoved and immovable, father of existence, controller and concomitant of the divinities such as sun and moon, innermost creative spirit of Mother Nature, the life spirit of the regions of light, ever young beyond age and decay.

Kanda 7/Sukta 3 (Brahma Vidya)

Atma Devata, Atharva Brahma-varchaskama Rshi

अया विष्ठा जनयन्कर्वराणि स हि घृणिरुरुर्वराय गातुः।
स प्रत्युदैद्धरुणं मध्वो अग्रं स्वया तन्वा तन्व मैरयत ॥ १ ॥

1. *Ayā viṣṭhā janayankarvarāṇi sa hi ghṛṇirururvarāya gātuḥ. Sa pratyudaiddharuṇaṁ madhvo agraṁ svayā tanvā tanva mairayata.*

By this particular state of pervasion, sustenance and comprehension, doing cosmic acts of creative evolution, He, refulgent Brahma, is the guide as well as the goal for the man of choice wisdom and action. Arising and manifesting with and in advance of the glorious sustainers of life such as the sun and moon, he inspires and enlivens the universe with his presence.

Kanda 7/Sukta 4 (Brahma Vidya)

Vayu Devata, Atharva Brahma-varchaskama Rshi

एकया च दशभिश्चा सुहुते द्वाभ्यामिष्टये विंशत्या च।
तिसृभिश्च वहसे त्रिंशता च वियुग्भिर्वाय इह ता वि मुञ्च॥ १॥

1. *Ekayā ca daśabhiścā suhute dvābhyāmiṣṭaye viṁśatyā ca. Tisṛbhiśca vahase triṁśatā ca viyugbhirvāya iha tā vi muñca.*

O Vayu, vibrant all-present Spirit of the universe, nobly worshipped with love and faith, O pranic energy of life, for the realisation of our cherished desire for self-fulfilment, you conduct this body chariot of our earthly existence with one and ten, two and twenty, three and thirty holily yoked horse-powers. Pray release all those here.

(Reference may be made to Kathopanishad 1, 1, 3-4, where the human body is called a chariot, the soul, the master, and the senses, the horses, with mind as the driver. Five senses of perception, five senses of volition with mind, the intelligential complex, are the eleven horses. These eleven are doubled and tripled in our course of life: they are purely eleven in the causal body at the sattvic level, they are twenty-two in the

subtle body at the sattvic and rajasic levels, and thirty-three in the gross body at the sattvic, rajasic and tamasic levels. When the human has realised its cherished desire for worldly fulfilment, then it prays for freedom from the bonds of the gross body, and for total freedom of Moksha it prays for total freedom from the bonds. Basically, the bonds are eleven, twenty two and thirty three are versions only.)

Kanda 7/Sukta 5 (Brahma Vidya)

Atma Devata, Atharva Brahma-varchaskama Rshi

यज्ञेन यज्ञमयजन्त देवास्तानि धर्माणि प्रथमान्यासन्। ते ह नाकं महिमानः सचन्त यत्र पूर्वे साध्याः सन्ति देवाः ॥ १ ॥

1. *Yajñena yajñamayajanta devāstāni dharmāṇi prathāmānyāsan. Te ha nākaṁ mahimānaḥ sacanta yatra pūrve sādhyāḥ santi devāḥ.*

Enlightened sages of divine nature, as divinities of nature too, join and serve the cosmic yajamana in the yajnic evolution of the world of existence. The ways they serve the Supreme lord through cosmic participation become the first and prime ordinances of life. Those sages, great as they are, enjoy the bliss of heaven where the ancient sages of divine potential enjoy the heavenly bliss of eternal life.

यज्ञो बभूव स आ बभूव स प्र जज्ञे स उ वावृधे पुनः।
स देवानामधिपतिर्बभूव सो अस्मासु द्रविणमा दधातु ॥ २ ॥

2. *Yajño babūva sa ā babhūva sa pra jajñe sa u vāvṛdhe punaḥ. Sa devānāmadhipatirbabhūva so asmāsu draviṇamā dadhātu.*

The cosmic yajna starts and proceeds. The divine

yajamana manifests, he proceeds further, his manifestation grows higher and higher again and again. Thus Brahma, in the world of existence, becomes the Supreme ordainer and sustainer of the Devas such as sun and moon. May the Lord bless us also with spiritual, moral and social wealth and excellence of high order.

यद्देवा देवान्हविषायजन्तामर्त्यान्मनसामर्त्येन।
मदेम तत्र परमे व्यो ऽमन्पश्येम तदुदितौ सूर्यस्य ॥ ३ ॥

3. *Yaddevā devānhaviṣāyajantāmartyānmanasāmartyena. Madema tatra parame vyo manpaśyema taduditau sūryasya.*

When and where the sages offer oblations to the immortal divinities with their immortal mind and soul, there let us too rejoice in the presence of Supreme Brahma and see, directly experience, the presence at early dawn of the sun.

यत्पुरुषेण हविषा यज्ञं देवा अतन्वत ।
अस्ति नु तस्मादोजीयो यद्विहव्येनेजिरे ॥ ४ ॥

4. *Yatpuruṣeṇa haviṣā yajñaṁ devā atanvata.*
Asti nu tasmādojīyo yadvihavyenejire.

When the divine sages perform and extend the yajna with oblations of self-surrender in communion with the Purusha, Supreme Brahma, thereby the yajna grows higher and more powerful since they perform the yajna with the exceptional offer of self-sacrifice through total surrender.

मुग्धा देवा उत शुनायजन्तोत गोरङ्गैः पुरुधायजन्त।
य इमं यज्ञं मनसा चिकेत प्र णो वोचस्तमिहेह ब्रवः ॥ ५ ॥

5. *Mugdhā devā uta śunāyajantota goraṅgaiḥ purudhāyajanta. Ya imaṁ yajñaṁ manasā ciketa pra ṇo vocasta-miheha bravaḥ.*

Divine sages fascinated by the ecstasy of Divinity variously conduct the meditative yajna of spiritual communion with knowledge, in Samprajnata Samadhi, and with parts of Vedic speech, in Savikalpa Samadhi (Patanjali's Yoga-sutras, I, 17 and 42). May the sage who knows of this meditative yajna by experience through mind and soul speak of it to us here and now.

(Another interpretation of yajna by 'Shuna' and 'gobhih', based on Nirukta 9, 4, 40 and 2, 2, 5 has been suggested as 'yajna by air, fire and the sun, with cow's milk and clarified butter.)

Kanda 7/Sukta 6 (Imperishable Mother, Nature)

Aditi Devata, Atharva rshi

Prakrti, Nature, is the mother cause of the universe. It is Aditi, the imperishable. It has two dimensions: essential and existential. Essentially it is one, the same ever, imperishable. Existentially it is various in forms. It is constant and also mutable: constant in the essence, mutable in existence. The constant evolves into an infinite variety of forms, and when the evolutionary process of the universe goes full circle, it recedes into the essence. Prakrti is both constant and mutable at the same time in the universe.

अदि॑तिर्द्यौरदि॑तिर॒न्तरि॑क्षमदि॑तिर्मा॒ता स पि॒ता स पु॒त्रः । विश्वे॑ दे॒वा अदि॑तिः पञ्च॒ जना॒ अदि॑तिर्जा॒तमदि॑ति॒र्जनि॑त्वम् ॥ १ ॥

1. *Aditirdyauraditirantarikṣamaditirmātā sa pitā sa putraḥ. Viśve devā aditiḥ pañca janā aditirjātama-ditirjanitvam.*

Prakrti, Nature, is Aditi, imperishable, eternal. Dyau, light, the sun, the heavenly region of light, is Aditi. The middle region of the skies is Aditi. Aditi is the mother, mother of the universe. The Supreme Brahma is the father. The soul, the living being, is the child of father and mother. All the divinities of nature and humanity are Aditi, imperishable in the essence. All the five classes of humanity are Aditi. All that is born is Aditi All that is to be born is Aditi.

मही॒मू षु मा॒तरं॑ सुव्र॒ताना॑मृ॒तस्य॒ पत्नी॒मव॑से हवामहे।
तुवि॒क्ष॒त्रामजर॑न्तीमुरू॒चीं सु॒शर्मा॑ण॒मदि॑तिं सु॒प्रणी॑तिम्॥ २॥

2. *Mahīmū ṣu mātaraṁ suvratānāmṛtasya patnīmavase havāmahe. Tuvikṣatrāmajarantīmurūcīṁ suśarmāṇamaditiṁ supraṇītim.*

For our protection, sustenance and progress we invoke and serve great Aditi, creative nature power of the universe, mother of the pious observers of the laws of rectitude and life's discipline, keeper of the univerdal laws of divine truth, mighty queen of the earthly order, unaging, expansive beyond bounds, sweet shelter home of all, inviolable, and the generator, preserver and promoter of noble values. (This mantra may also be interpreted as a tribute to Mother Earth.)

Note: Here starts an alternative numbering of suktas. Sukta 6 has four mantras in one order which is here continued. In another order sukta 6 has two mantras, which have been translated. After these two,

mantras 3 and 4 are numbered as Sukta 7, mantras 1 and 2. We continue the numbering as before and give the alternative numbeing in brackets after the mantra. So mantra 3 that now follows will be numbered as (7, 1) at the end of the translation, and similarly the alternative sukta numbers will be written in brackets.

सुत्रामाणं पृथिवीं द्यामनेहसं सुशर्माणमदितिं सुप्रणीतिम्।
दैवीं नावं स्वरित्रामनागसो अस्रवन्तीमा रुहेमा स्वस्तये॥ ३॥

3. *Sutrāmāṇaṁ pṛthivīṁ dyāmanehasaṁ suśarmāṇamaditiṁ supraṇītim. Daivīṁ nāvaṁ svaritrāmanāgaso asravantīmā ruhemā svastaye.*

Let us all, free from sin, for the sake of well being, success and salvation, mount the divine, life saviour, faultless, perfect boat with efficient oars, structured strongly, without any leakage at all, a sweet shelter for all, firm as earth, bright as heaven, imperishable, sailing across the world to safety and leading to noble destination.

This is a description of the boat of life with the compass of Vedic light, knowledge and wisdom.

वाजस्य नु प्रसवे मातरं महीमदितिं नाम वचसा करामहे।
यस्या उपस्थ उर्वन्तरिक्षं सा नः शर्म त्रिवरूथं नि यच्छात्॥ ४॥

4. *Vājasya nu prasave mātaraṁ mahīmaditiṁ nāma vacasā karāmahe. Yasyā upastha urvantarikṣaṁ sā naḥ śarma trivarūthaṁ ni yacchāt.*

For the growth and development of food, strength and energy and the vibrancy of life, let us celebrate and adore with sincere words of honesty the

great Mother, mother earth, imperishable nature and Supreme Divinity, which holds the expansive space in her lap, and let us pray she may bless us with three-fold peace and prosperity of body, mind and soul in a happy home.

Kanda 7/Sukta 7 (Adityas)

Aditi Devata, Atharva Rshi

दितेः पुत्राणामदितेरकार्षमव देवानां बृहतामनर्मणाम्। तेषां हि धाम गभिषक्समुद्रियं नैनान्नमसा परो अस्ति कश्चन ॥ १ ॥

1. *Diteḥ putrāṇāmaditerakārṣamava devānāṁ bṛhatāmanarmaṇām. Teṣāṁ hi dhāma gabhiṣaksamudriyaṁ nainānna-masā paro asti kaścana.*

I have diversified the forms, functions and places of the children, i.e., effectual forms, of Aditi, integrate primordial Prakrti, into Sattva, Rajas and Tamas, i.e., thought, energy and matter, and of the effectual forms of Diti, disintegrate form of Aditi, into discrete forms of elements and energies, all of them divine, expansive, inviolate and inviolable. Deep is their identity and value in the cosmic context, unfathomable like the ocean's, and there is none who can comprehend them, whatever the effort and investment one may provide. (8, 1) (This looks like the voice of the divine spirit of creative evolution of the multitudinous variety of things from one basic root of nature.)

Kanda 7/Sukta 8 (Rise Higher)

Brhaspati Devata, Uparibabhrava Rshi

भद्रादधि श्रेयः प्रेहि बृहस्पतिः पुरएता ते अस्तु। अथेममस्या वर आ पृथिव्या आरेशत्रुं कृणुहि सर्ववीरम्॥ १॥

1. *Bhadrādadhi śreyaḥ prehi bṛhaspatiḥ pura-etā te astu. Athemamasyā vara ā pṛthivyā āreśatruṁ kṛṇuhi sarvavīram.*

O man, go forward on your path from good to better and higher, and may Brhaspati, Lord of expansive universe and master of Vedic speech be your guide and leader. And then on the best part of this blessed earth, make this all-heroic honourable human order free from enmity, dissension and negativity.

Kanda 7/Sukta 9 (Worship of Divinity)

Pusha Devata, Uparibabhrava Rshi

प्रपथे पथामजनिष्ट पूषा प्रपथे दिवः प्रपथे पृथिव्याः। उभे अभि प्रियतमे सधस्थे आ च परा च चरति प्रजानन्॥ १॥

1. *UPrapathe pathāmajaniṣṭa pūṣā prapathe divaḥ prapathe pṛthivyāḥ. Ubhe abhi priyatame sadhasthe ā ca parā ca carati prajānan.*

Pusha, Lord Divine, all sustainer, bright as sun, beatific as moon and inspiring as soma, manifests, pervades, protects and guides on the highest of the paths of existence, on the path of heaven and on the path of the earth. Both of these, paths and havens of life, earthly and heavenly, the path of earthly prosperity, Abhyudaya, and the path of heavenly bliss, Nihshreyas, the Lord pervades, this one here and the other one there, knowing

every thing and all, present, past and future.

पूषेमा आशा अनु वेद सर्वाः सो अस्माँ अभयतमेन नेषत्।
स्वस्तिदा आघृणिः सर्ववीरोऽप्रयुच्छन्पुर एतु प्रजानन्॥ २॥

2. *Pūṣemā āśā anu veda sarvāḥ so asmāň abhayatamena neṣat. Svastidā āghṛṇiḥ sarvavīro'prayucchanpura etu prajānan.*

Pusha, lord of life, knows all these paths and quarters of space. May the Lord guide us on in life by the most fearless paths of heaven and earth. May the lord giver of peace, prosperity and all round well being, all refulgent, all potent, all knowing, guide and lead us forward without relent.

पूष्नन्तव व्रते वयं न रिष्येम कदा चन।
स्तोतारस्त इह स्मसि॥ ३॥

3. *Pūṣantava vrate vayaṁ na riṣyema kadā cana. Stotārasta iha smasi.*

O Pusha, lord of life and rectitude, pray guide us that we may never fail in the observance of your law and vows of discipline. We are your celebrants and worshippers here every moment of our life.

परि पूषा परस्ताद्धस्तं दधातु दक्षिणम्।
पुनर्नो नष्टमाजतु सं नष्टेन गमेमहि ॥ ४॥

4. *Pari pūṣā parastāddhastaṁ dadhātu dakṣiṇam. Punarno naṣṭamājatu saṁ naṣṭena gamemahi.*

May Pusha, lord all-protective, give us the umbrella of his generous right hand from above, far and near. May our lost strength come back to us. May we

reclaim and live by the strength we sometime lost earlier.

Kanda 7/Sukta 10 (Life Mother Sarasvati)

Sarasvati Devata, Shaunaka Rshi

यस्ते॒ स्तनः॑ शश॒युर्यो म॑यो॒भूर्यः सु॑म्न॒युः सु॒हवो॒ यः सु॒दत्रः॑। येन॒ विश्वा॒ पुष्य॑सि वार्या॑णि॒ सर॑स्वति॒ तमि॒ह धात॑वे कः॥ १॥

1. *Yaste stanaḥ śaśayuryo mayobhūryaḥ sumnayuḥ suhavo yaḥ sudatraḥ. Yena viśvā puṣyasi vāryāṇi sarasvati tamiha dhātave kaḥ.*

O mother Sarasvati, that swelling treasure trove of your affectionate nourishment, abundant, refreshing, gracious, spontaneous and generous by which you fulfill all the cherished desires of your children, pray open, extend, and let it flow to us.

Kanda 7/Sukta 11 (Cloud and Rain-gift)

Parjanya Sarasvati Devata, Shaunaka Rshi

यस्ते॑ पृथु स्तन॒यित्नु॒र्य ऋ॒ष्वो दैव्यः॑ के॒तुर्विश्व॑मा॒भूष॑ती॒दम्। मा नो॑ वधीर्वि॒द्युता॑ देव स॒स्यं मोत व॑धी र॒श्मिभिः॑ सू॒र्यस्य॥ १॥

1. *Yaste pṛthu stanayitnurya ṛṣvo daivaḥ keturviśvamābhūṣatīdam. Mā no vadhīrvidyutā deva sasyaṁ mota vadhī raśmibhiḥ sūryasya.*

O mother shower of nature's bounty, Sarasvati, this reverberating thunder that is yours, the divine cloud of rain that adorns the world like a banner of royalty is yours. Pray let it not destroy us with lightning. O divine cloud, pray let not our crops of grain be parched and

destroyed by the hot rays of the sun.

Kanda 7/Sukta 12 (The Assembly)

Prajapati Devata, Shaunaka Rshi

सभा च मा समितिश्चावतां प्रजापतेर्दुहितरौ संविदाने।
येना संगच्छा उप मा स शिक्षाच्चारु वदानि पितरः संगतेषु॥ १॥

1. *Sabhā ca mā samitiścāvatāṁ prajāpaterduhitarau saṁvidāne. Yenā saṁgacchā upa mā sa śikṣāccāru vadāni pitaraḥ saṁgateṣu.*

Let the Samiti and the Sabha, Senate and the Assembly, cooperative creations of Prajapati, organismically related to the ruler of the people, protect, support and promote me. Whoever I meet should enlighten and support me, and I too would speak, O City fathers, properly to all those who assemble and meet in the Assembly Hall.

विद्म ते सभे नाम नरिष्टा नाम वा असि।
ये ते के च सभासदस्ते मे सन्तु सवाचसः॥ २॥

2. *Vidma te sabhe nāma nariṣṭā nāma vā asi.*
Ye te ke ca sabhāsadaste me santu savācasaḥ.

O Sabha, we know you well in reality, you are the adorable favourite of the people. Therefore, whoever be your members, they should speak supportingly in unison.

एषामहं समासीनानां वर्चो विज्ञानमा ददे।
अस्याः सर्वस्याः संसदो मामिन्द्र भगिनं कृणु॥ ३॥

3. *Eṣāmahaṁ samāsīnānāṁ varco vijñānamā dade.*
Asyāḥ sarvasyāḥ saṁsado māmindra bhaginaṁ kṛṇu.

Of all these members sitting in the Assembly I recognise and accept the knowledge and intention, and I do them honour for that. O Ruler, Indra, lord of the people, make me the partner, honoured of this Assembly.

यद्वो॒ मन॒ः परा॑गत॒ं यद्ब॒द्धमि॒ह वे॒ह वा॑।
तद्व॒ आ व॑र्तयामसि॒ मयि॑ वो रमता॒ं मन॑ः ॥ ४ ॥

4. *Yadvo manaḥ parāgataṁ yadbaddhamiha veha vā.*
Tadva ā vartayāmasi mayi vo ramatāṁ manaḥ.

O members of the Assembly, if your mind and affiliation is disturbed, divided, gone away elsewhere to other loyalties, committed here or there, that we call back home to this Assembly and to this ruler. Pray, let your mind be committed to me, to the Assembly and nowhere else.

Kanda 7/Sukta 13 (Depressing the Enemy)

Surya Devata, Atharva Rshi

यथा॒ सूर्यो॑ नक्ष॑त्राणामु॒द्यंस्तेजांस्यादद॒दे ।
एवा स्त्री॒णां च॑ पुंसां च॑ द्विष॒तां वर्च॒ आ द॑दे ॥ १ ॥

1. *Yathā sūryo nakṣatrāṇāmudyaṁstejāṁsyādade.*
Evā strīṇāṁ ca puṁsāṁ ca dviṣatāṁ varca ā dade.

Just as the rising sun takes away the lustre of the night stars, similarly I take away the lustre and power of the men and women opposed to me.

यावन्तो मा सपत्नानामायन्तं प्रतिपश्यथ।
उद्यन्त्सूर्यइव सुप्तानां द्विषतां वर्च आ ददे॥ २॥

2. *Yāvanto mā sapatnānāmāyantaṁ pratipaśyatha.*
Udyantsūrya-iva suptānāṁ dviṣatāṁ varca ā dade.

O rivals and adversaries, of as many of you as come and see me advancing, I take away the power and lustre of the enemies as the rising sun takes away the light of those lost in sleep.

Kanda 7/Sukta 14 (Worship)

Savita Devata, Atharva Rshi

अभि त्यं देवं सवितारमोण्योः कविक्रतुम्।
अर्चामि सत्यसवं रत्नधामभि प्रियं मतिम्॥ १॥

1. *Abhi tyaṁ devaṁ savitāramoṇyoḥ kavikratum.*
Arcāmi satyasavaṁ ratnadhāmabhi priyaṁ matim.

I worship the refulgent, divine, all-inspiring Savita, poetic creator of protective earth and light giving heaven, who brings about this yajnic creation of existential truth and holds the jewel wealth of the world for us. Dearest is He, knowledge, wisdom and love Itself.

ऊर्ध्वा यस्यामतिर्भा अदिद्युतत्सवीमनि।
हिरण्यपाणिरमिमीत सुक्रतुः कृपात्स्वः॥ २॥

2. *Ūrdhvā yasyāmatirbhā adidyutatsavīmani.*
Hiraṇyapāṇiramimīta sukratuḥ kṛpātsvaḥ.

Sublime is the light of his glory, beyond comprehension, which shines in adoration of his Order.

Golden-handed, noblest creator, he alone with his love and grace creates the heaven of supreme bliss.

सावीर्हि देव प्रथमाय पित्रे वर्ष्माणमस्मै वरिमाणमस्मै।
अथास्मभ्यं सवितर्वार्याणि दिवोदिव आ सुवा भूरि पश्वः ॥ ३ ॥

3. *Sāvīrhi deva prathamāya pitre varṣmāṇa-masmai varimāṇamasmai. Athāsmabhyaṁ savitarvāryāṇi divodiva ā suvā bhūri paśvaḥ.*

Self-refulgent divine Savita is the creator of the first and prime father generator of life, the sun, and also the creator of the refulgent body and vast space of heaven for it and for this humanity. May the divine creator create for us cherished gifts of life and ample cattle wealth day by day.

दमूना देवः सविता वरेण्यो दधद्रत्नं दक्षं पितृभ्य आयूंषि।
पिबात्सोमं ममददेनमिष्टे परिज्मा चित् क्रमते अस्य धर्मणि ॥ ४ ॥

4. *Damūnā devaḥ savitā vareṇyo dadhadratnaṁ dakṣaṁ pitṛbhya āyūṁṣi. Pibātsomaṁ mamada-denamiṣṭe parijmā cit kramate asya dharmaṇi.*

May generous Savita, friend of the household, bear and bring for parents of the home choice gifts, jewel wealth and values of life, strength and skill, and long age of good health and joy. May he cherish the soma of their homely yajna and give the joy of self-fulfilment to each wedded couple as the yajamana couple moves on in life, observing the rules of this lord Savita's law.

Kanda 7/Sukta 15 (Worship)

Savita Devata, Bhrgu Rshi

तां सवितः सत्यसवां सुचित्रामाहं वृणे सुमतिं विश्ववारम्। यामस्य कण्वो अदुहत्प्रपीनां सहस्त्रधारां महिषो भगाय ॥ १ ॥

1. *Tāṁ savitaḥ satyasavāṁ sucitrāmāhaṁ vṛṇe sumatiṁ viśvavārām. Yāmasya kaṇvo aduha-tprapīnāṁ sahasradhārāṁ mahiṣo bhagāya.*

O lord creator, Savita, I choose and pray for that noble knowledge, wisdom, understanding and culture, truth inspiring, wonderfully unique and universal, abundant giver of fulfilment in a thousand streams, which the mighty saint and sagely scholar prayed for and received for the achievement of honour, prosperity and excellence of life.

Kanda 7/Sukta 16 (Prayer for Exaltation)

Savita and others Devata, Bhrgu Rshi

बृहस्पते सवितर्वर्धयैनं ज्योतयैनं महते सौभगाय। संशितं चित्सन्तरं सं शिशाधि विश्व एनमनु मदन्तु देवाः ॥ १ ॥

1. *Bṛhaspate savitarvardhayainaṁ jyotayainaṁ mahate saubhagāya. Saṁśitaṁ citsantaraṁ saṁ śiśādhi viśva enamanu madantu devāḥ.*

O lord of the boundless, protector of the great, Brhaspati, O Savita, all creator, all inspirer, exalt this, enlighten this, this man, this ruler, this human nation, for the achievement of grandeur, prosperity and excellence. Refine and sharpen this devotee to the razor-edge of perfection, and then let all the divinities of nature and brilliancies of humanity be happy and rejoice with

all, together.

Kanda 7/Sukta 17 (Prayer for a Happy Home)

Dhata Devata, Bhrgu Rshi

धा॒ता द॑धातु नो र॒यिमीशा॑नो॒ जग॑त॒स्पतिः॑ ।
स नः॑ पू॒र्णेन॑ यच्छतु ॥ १ ॥

1. *Dhātā dadhātu no rayimīśāno jagataspatiḥ.*
Sa naḥ pūrṇena yacchatu.

May Lord of the universe, ruler of the worlds, Dhata, sustainer of all, give us wealth, honour and excellence, give us in full, to our total self-fulfilment.

धा॒ता द॑धातु दा॒शुषे॒ प्राचीं॑ जी॒वातु॒मक्षि॑ताम् ।
व॒यं दे॒वस्य॑ धीमहि सु॒म॒तिं वि॒श्वरा॑धसः ॥ २ ॥

2. *Dhātā dadhātu dāśuṣe prācīṁ jīvātumakṣitām.*
Vayaṁ devasya dhīmahi sumatiṁ viśvarādhasaḥ.

May Dhata, lord sustainer of the universe, bless the generous giver with prime life and vitality of inviolable order. Let us pray for the wisdom and goodwill of the divine gracious lord of universal perfection, power and prosperity.

धा॒ता विश्वा॒ वार्या॑ दधातु प्र॒जाका॑माय दा॒शुषे॑ दु॒रो॒णे । तस्मै॑
दे॒वा अ॒मृ॒तं॒ सं व्य॑यन्तु॒ विश्वे॑ दे॒वा अदि॑तिः स॒जोषा॑ः ॥ ३ ॥

3. *Dhātā viśvā vāryā dadhātu prajākāmāya dāśuṣe duroṇe. Tasmai devā amṛtaṁ saṁ vyayantu viśve devā aditiḥ sajoṣāḥ.*

May the lord sustainer of power, prosperity and perfection, Dhata, give choice gifts of life for the

generous giver praying for progeny in his home. May the generous sages and scholars, all divinities of nature, inviolable mother earth, all together in love and cooperation, bring him immortal gifts of life.

धा॒ता रा॒तिः स॑वि॒तेदं जु॑षन्तां प्र॒जाप॑तिर्नि॒धिप॑तिर्नो अ॒ग्निः ।
त्वष्टा॒ विष्णुः॑ प्र॒जया॑ संर॒राणो यज॑मानाय॒ द्रवि॑णं दधातु ॥ ४ ॥

4. *Dhātā rātiḥ savitedaṁ juṣantāṁ prajāpatirnidhipatirno agniḥ. Tvaṣṭā viṣṇuḥ prajayā saṁrarāṇo yajamānāya draviṇaṁ dadhātu.*

May Dhata, all-sustainer, Rati, all giver, Savita, all inspirer, Prajapati, protector and ruler of living beings, Nidhipati, protector and controller of the treasure of the world, and Agni, leader and giver of enlightenment, love, guide and bless this happy home of ours. May Tvashta, divine maker of forms of existence, Vishnu, lord omnipresent and all pervasive, munificent all giver, give to the yajamana wealth, honour and excellence with noble progeny.

Kanda 7/Sukta 18 (Rain Showers)

Prthivi, Parjanya Devata, Atharva Rshi

प्र न॑भस्व पृथिवि भि॒न्द्धी३॒दं दि॒व्यं नभः॑ ।
उ॒द्नो दि॒व्यस्य॑ नो धातरीशा॑नो॒ वि ष्या॒ दृति॑म् ॥ १ ॥

1. *Pra nabhasva pṛthivi bhinddhī3daṁ divyaṁ nabhaḥ. Udno divyasya no dhātarīśāno vi ṣyā dṛtim.*

Burst open, O regions of the firmament, Prthivi, break this divine cloud, and O Dhata, lord sustainer, ruler of heaven and earth, open the treasure hold of divine waters of rain for us.

न घ्रंस्तंताप न हिमो जघान प्र नभतां पृथिवी जीरदानुः।
आपश्चिदस्मै घृतमित्क्षरन्ति यत्र सोमः सदमित्तत्र भद्रम्॥ २॥

2. *Na ghraṁstatāpa na himo jaghāna pra nabhatāṁ pṛthivī jīradānuḥ. Āpaścidasmai ghṛtamitkṣaranti yatra somaḥ sadamittatra bhadram.*

Let the blazing sun not parch us. Let no cold and frost strike us. Let the generous sky stream down showers of rain. Where nature's greenery, soma, grows profusely, there is good fortune, and waters of rain showers, nectar ghrta of prosperity, always.

Kanda 7/Sukta 19 (People's Prosperity)

Prajapati Devata, Brahma Rshi

प्रजापतिर्जनयति प्रजा इमा धाता दधातु सुमनस्यमानः।
संजानानाः संमनसः सयोनयो मयि पुष्टं पुष्टपतिर्दधातु॥ १॥

1. *Prajāpatirjanayati prajā imā dhātā dadhātu sumanasyamānaḥ. Saṁjānānāḥ saṁmanasaḥ sayonayo mayi puṣṭaṁ puṣṭapatirdadhātu.*

Prajapati generates these living beings. May Dhata, lord sustainer, kind and gracious, sustain and promote them. Common of natural origin, common of thought and mind, of the same common birth they are, all. May the lord of growth and sustenance bless me with strength and vigour.

Kanda 7/Sukta 20 (Consensus and consent)

Anumati Devata, Atharva Rshi

अन्वद्य नोऽनुमतिर्यज्ञं देवेषु मन्यताम्।
अग्निश्च हव्यवाहनो भवतां दाशुषे मम॥ १॥

1. *Anvadya no'numatiryajñaṁ deveṣu manyatām.*
Agniśca havyavāhano bhavatāṁ dāśuṣe mama.

Let common agreement of our minds carry the fragrance of our yajna daily to the divinities of nature. Let the fruit of our creative action with united minds reach the noblest minds of the nation and daily win their joyous approval. And let the fire of yajna be the carrier and harbinger of our havi and its fragrant fruit for me too, the giver in yajna.

अन्विदनुमते त्वं मंससे शं च नस्कृधि।
जुषस्व हव्यमाहुतं प्रजां देवि ररास्व नः ॥ २ ॥

2. *Anvidanumate tvaṁ maṁsase śaṁ ca naskṛdhi.*
Juṣasva havyamāhutaṁ prajāṁ devi rarāsva naḥ.

O Anumati, union of minds, common will, pray honour and approve our yajnic action and bring us good, peace and prosperity. Accept our havi offered into the fire and, O Spirit divine, bless us with noble progeny.

Note: Anumati has metaphorically been interpreted as wife of the yajamana. So if husband and wife are of one mind, love reigns in the home, and the result of conjugal yajna is bound to be sweet and fragrant. That result is noble progeny.

अनु मन्यतामनुमन्यमानः प्रजावन्तं रयिमक्षीयमाणम्। तस्य वयं हेडसि मापि भूम सुमृडीके अस्य सुमतौ स्याम ॥ ३ ॥

3. *Anu manyatāmanumanyamānaḥ prajāvantaṁ rayimakṣīyamāṇam. Tasya vayaṁ heḍasi māpi bhūma sumṛḍīke asya sumatau syāma.*

May the Lord Almighty, accepting our united action, bring us imperishable wealth, honour and excellence with noble progeny. May we never suffer the Lord's anger and disapproval. May we always abide in His good will and favour of grace.

यत्ते॒ नाम॑ सु॒हवं॑ सु॒प्रणी॒तेऽनु॑मते॒ अनु॑मतं सु॒दानु॑। तेना॑ नो य॒ज्ञं पि॑पृहि विश्ववारे र॒यिं नो॑ धेहि सुभगे सु॒वीर॑म्॥ ४॥

4. *Yatte nāma suhavaṁ supraṇīte'numate anumataṁ sudānu. Tenā no yajñaṁ pipṛhi viśvavāre rayiṁ no dhehi subhage suvīram.*

O Anumati, spirit of union of minds, Supraniti, spirit of noble, positive and united policy of advancement, by that name and honour of yours as Anumati which is adorable, generous and agreeable, O spirit of universality, fulfil our yajnic action with success and, O Spirit of glory and good fortune, bless us with wealth, honour and excellence with progeny, worthy of the brave.

एमं य॒ज्ञमनु॑मतिर्जगाम सुक्षे॒त्रता॑यै सुवी॒रता॑यै॒ सुजा॑तम्।
भ॒द्रा ह्य॑स्या॒ः प्रम॑तिर्ब॒भूव॒ सेमं य॒ज्ञम॑वतु दे॒वगो॑पा॥ ५॥

5. *Emaṁ yajñamanumatirjagāma sukṣetratāyai suvīratāyai sujātam. Bhadrā hyasyāḥ pramatirabhūva semaṁ yajñamavatu devagopā.*

To this yajna of our union nobly performed, Anumati, spirit of union of thought, word and action, has come for the glory of a noble social order of the brave blest with honour and excellence. Noble and holy is her providence and prospect. So may she, protector and promoter of the divines, protect, promote and exalt

this yajna of our life, our home and our social order.

अनुमतिः सर्वमिदं बभूव यत्तिष्ठति चरति यदु च विश्व-मेजति। तस्यास्ते देवि सुमतौ स्यामानुमते अनु हि मंससे नः ॥ ६ ॥

6. *Anumatiḥ sarvamidaṁ babhūva yattiṣṭhati carati yadu ca viśvamejati. Tasyāste devi sumatau syāmānumate anu hi maṁsase naḥ.*

Anumati, dynamic spirit of integrative thought and will, is all this, i.e., pervades and inspires all this that stands, moves and agitates to evolve and move forward as one sociopolitical organismic organisation. O divine spirit of union and progress, Anumati, let us abide in your good will and accept us for favour of your pleasure and grace.

Kanda 7/Sukta 21 (Worship of One Atma)

Atma Devata, Brahma Rshi

समेत विश्वे वचसा पतिं दिव एको विभूरतिथिर्जनानाम्। स पूर्व्यो नूतनमाविवासत्तं वर्तनिरनु वावृत एकमित्पुरु ॥ १ ॥

1. *Sameta viśve vacasā patiṁ diva eko vibhūratithi-rjanānām. Sa pūrvyo nūtanamāvivāsattaṁ vartaniranu vāvṛta ekamitpuru.*

Come you all, people of the world, with one voice, in your own words, together, to the Lord of light and splendour and the bliss of heaven. He is One, omnipresent and omnificent, worthy of reverence and worship for all people, arising in human consciousness, like a visitor to the home. He is eternal and manifests, shining anew in the latest forms of evolving existence,

and the entire worlds of the dynamic universe revolve round That One only, in their orbit, and ultimately return unto Him.

Kanda 7/Sukta 22 (Light Divine)

Bradhna Devata, Brahma Rshi

अयं सहस्रमा नो दृशे कवीनां मतिर्ज्योतिर्विधर्मणि ॥ १ ॥

1. *Ayaṁ sahasramā no dṛśe kavīnāṁ matirjyotirvidharmaṇi.*

This One Spirit of the expansive universe, light of life manifesting in infinite forms and functions of existence, is the vision and intelligence of the poets for our experience in a thousand different ways.

ब्रध्नः समीचीरुषसः समैरयन्। अरेपसः सचेतसः स्वसरे मन्युमत्तमाश्चिते गोः ॥ २ ॥

2. *Bradhnaḥ samīcīruṣasaḥ samairayan. Arepasaḥ sacetasaḥ svasare manyumattamāścite goḥ.*

Bradhna, infinite Spirit of the universe, self-refulgent as the sun, elevates, raises and radiates the dawns, equal and alike together, immaculate, illuminative and exalting, revealing the world for our enlightenment and inspiration in speech everyday.

Kanda 7/Sukta 23 (No Negativity)

Duhshvapna-nashanam Devata, Yama Rshi

दौःष्वप्न्यं दौर्जीवित्यं रक्षो अभ्व मराय्यः।
दुर्णाम्नीः सर्वा दुर्वाचस्ता अस्मन्नाशयामसि ॥ १ ॥

1. *Dauḥṣvapnyaṁ daurjīvityaṁ rakṣo abhva marāyyaḥ. Durṇāmnīḥ sarvā durvācastā asmannāśayāmasi.*

Evil dreams, desecration of life, violence, adversity, malignity, dishonour, and all evil tongues, these we eliminate from ourselves.

Kanda 7/Sukta 24 (Social Wealth)

Savita Devata, Brahma Rshi

यन्न इन्द्रो अखनद्यदग्निर्विश्वे देवा मरुतो यत्स्वर्काः।
तदस्मभ्यं सविता सत्यधर्मा प्रजापतिरनुमतिर्नि यच्छात्॥ १॥

1. *Yanna indro akhanadyadagnirviśve devā maruto yatsvarkāḥ. Tadasmabhyaṁ savitā satyadharmā prajāpatira-numatirni yacchāt.*

That wealth, honour, knowledge and glory which Indra, mighty ruler, discovered and dug out, what Agni, the leading scholar, Vishvedeva, all brilliant men of the world, Maruts, vibrant citizens, and thunderous warriors discovered, created and achieved, may Savita, brilliant and inspiring Prajapati, sustainer of the people dedicated to Dharma in unison with the noble will of the people may give to us.

Kanda 7/Sukta 25 (Invocation of Divinity)

Varuna-Vishnu Devata, Medhatithi Rshi

ययोरोजसा स्कभिता रजांसि यौ वीर्यैर्वीरतमा शविष्ठा।
यौ पत्येते अप्रतीतौ सहोभिर्विष्णुमगन्वरुणं पूर्वहूतिः॥ १॥

1. *Yayorojasā skabhitā rajāṁsi yau vīryairvīra-tamā śaviṣṭhā. Yau patyete apratītau sahobhirviṣṇu-maganvaruṇaṁ pūrvahūtiḥ.*

Let the first invocation reach both Vishnu and Varuna, by whose power worlds of the universe are sustained in order, who by their might are highest and supreme over all, and who, irresistible and inviolable, with their omnipotence rule the universe.

यस्येदं प्रदिशि यद्विरोचते प्र चानति वि च चष्टे शचीभिः ।
पुरा देवस्य धर्मणा सहोभिर्विष्णुमगन्वरुणं पूर्वहूतिः ॥ २ ॥

2. *Yasyedaṁ pradiśi yadvirocate pra cānati vi ca caṣṭe śacībhiḥ. Purā devasya dharmaṇā sahobhirviṣṇumaganvaruṇaṁ pūrvahūtiḥ.*

Within whose presence, power and order, and by whose law, power and universal acts of nature, all that shines in space, all that breathes and all that sees, is comprehended and sustained, to that Vishnu and to that Varuna let our first invocation and prayer reach.

Kanda 7/Sukta 26 (Omnipresent Vishnu)

Vishnu Devata, Medhatithi Rshi

विष्णोर्नु कं प्रा वोचं वीर्याणि यः पार्थिवानि विममे रजांसि । यो अस्कभायदुत्तरं सधस्थं विचक्रमाणस्त्रेधोरुगायः ॥ १ ॥

1. *Viṣṇornu kaṁ prā vocaṁ vīryāṇi yaḥ pārthivāni vimame rajāṁsi. Yo askabhāyaduttaraṁ sadhasthaṁ vicakramāṇastredhorugāyaḥ*

Let us sing and celebrate the great divine exploits of Vishnu who creates all regions of the natural world of existence, who sustains the higher regions of heaven, and who, most adored and adorable, sustains the universe three ways: creating, maintaining and

withdrawing.

प्र तद्विष्णु॑ स्तवते वी॒र्या॑णि मृ॒गो न भी॒मः कु॑च॒रो गि॑रि॒ष्ठाः ।
प॒रा॒व॒त॒ आ ज॑गम्या॒त्पर॑स्याः ॥ २ ॥

2. *Pra tadviṣṇu stavate vīryāṇi mṛgo na bhīmaḥ kucaro giriṣṭhāḥ. Parāvata ā jagamyātparasyāḥ.*

For these mighty exploits Vishnu is celebrated and adored, indeed the Lord himself reveals these exploits in the divine hymns of the Veda. He pervades the universe, mountains, caves and the clouds, as an awesome lion roams around at will over tortuous paths of the forest. May the Lord come, manifest in the cave of the heart and bless us from farthest of the far.

यस्योरुषु॒ त्रिषु॑ वि॒क्रम॑णेष्वधिक्षि॒यन्ति॒ भुव॑नानि॒ विश्वा॑ ।
उ॒रु विष्णो॒ वि क्र॑मस्वो॒रु क्षया॑य नस्कृधि । घृ॒तं घृ॑तयोने पिब॒ प्रप्र॑ य॒ज्ञप॑तिं तिर ॥ ३ ॥

3. *Yasyoruṣu triṣu vikramaṇeṣvadhikṣiyanti bhuvanāni viśvā. Uru viṣṇo vi kramasvoru kṣayāya naskṛdhi. Ghṛtaṁ ghṛtayone piba prapra yajñapatiṁ tira.*

In your three boundless steps of creative evolution, Sattva-rajas-tamas, Mind-energy-matter, heaven-sky-earth, are contained, comprehended and sustained the entire worlds of the universe. May you, O Vishnu, come from the farthest, let your infinite presence arise, and let our spirit too arise into awareness of Infinity. O Ghrtayoni, treasure-hold of nectar-grace, accept the soma of our yajnic adoration and let the yajnapati cross over the seas of mortality to immortal bliss.

इदं विष्णुर्वि चक्रमे त्रेधा नि दधे पदा।
समूढमस्य पांसुरे॥ ४॥

4. *Idaṁ viṣṇurvi cakrame tredhā ni dadhe padā.*
Samūḍhamasya pāṁsure.

Vishnu created the threefold universe of mind, motion and matter through three steps of evolution of Pradhana, subtle elements and gross materials, shaped the materials into threefold form of heaven, skies and earth, and set the form, the mystery that it is, into space and time.

त्रीणि पदा वि चक्रमे विष्णुर्गोपा अदाभ्यः।
इतो धर्माणि धारयन्॥ ५॥

5. *Trīṇi padā vi cakrame viṣṇurgopā adābhyaḥ.*
Ito dharmāṇi dhārayan.

Vishnu, intrepidable, potent protector and sustainer of the world of existence, created the threefold order of the universe and pervades it, thereby ordaining and sustaining the laws of its creative evolution, sustenance and involution.

विष्णोः कर्माणि पश्यत यतो व्रतानि पस्पशे।
इन्द्रस्य युज्यः सखा॥ ६॥

6. *Viṣṇoḥ karmāṇi paśyata yato vratāni paspaśe.*
Indrasya yujyaḥ sakhā.

Watch the acts of Vishnu whereby He reveals the laws of existence and the rules of conduct and whereby I see the rules and laws and bind myself in discipline. I am the friend of Indra at his service, and He is the friend of the human soul.

तद्विष्णोः पर॒मं प॒दं सदा॑ पश्यन्ति सू॒रय॑ः ।
दि॒वी॑व॒ चक्षु॒रात॑तम् ॥ ७ ॥

7. *Tadviṣṇoḥ paramaṁ padaṁ sadā paśyanti sūrayaḥ. Divī va cakṣurātatam.*

The eminent brave, scholars, sages and devotees always see that supreme power and presence of Vishnu pervasive in the universe just as we see the sun, all-watching eye of the world, shining in heaven.

दि॒वो विष्ण उ॒त वा॑ पृथि॒व्या म॒हो विष्ण उ॒रोर॒न्तरि॑क्षात् ।
हस्तौ॑ पृणस्व ब॒हुभि॑र्व॒सव्यै॒राप्रय॑च्छ॒ दक्षि॑णा॒दोत स॒व्यात् ॥ ८ ॥

8. *Divo viṣṇa uta vā pṛthivyā maho viṣṇa urorantarikṣāt. Hastau pṛṇasva bahubhirvasavyairāprayaccha dakṣiṇādota savyāt.*

O Vishnu, Lord omnipresent, all commanding, we pray: From the regions of heaven give us light, from the vast sky give us energy, from the earth give us food and plenty with peace and joy, and from the womb of nature, Mahat form of the creative mode, bless us and fill our life to the full with both hands right and left, from both sides, right and left.

Kanda 7/Sukta 27 (Divine Word of Knowledge)

Ida Devata, Medhatithi Rshi

इ॒डै॒वास्माँ अनु॑ वस्तां व्र॒तेन॒ यस्या॑ः प॒दे पुन॒ते॑ देव॒यन्त॑ः ।
घृ॒तप॑दी॒ शक्व॑री॒ सोम॑पृष्ठोप॑ य॒ज्ञम॑स्थित वैश्वदे॒वी ॥ १ ॥

1. *Iḍaivāsmāň anu vastāṁ vratena yasyāḥ pade punate devayantaḥ. Ghṛtapadī śakvarī somapṛṣṭhopa yajñamasthita vaiśvadevī.*

May Ida, divine Word and sacred knowledge, refine and adorn us with culture and enlightenment with the sense of duty and discipline, for in her light and presence, men dedicated to divinity and nobility are blest and sanctified. It is refinement and grace itself, powerful and inspiring, established in soma bliss of divinity, rooted in yajna, and relates to all the powers and phases of Divinity manifested in nature and humanity. May this Word, knowledge, abide with us in all our yajnic performances of life.

Kanda 7/Sukta 28 (Prayer for Svasti)

Veda Devata, Medhatithi Rshi

वेदः स्वस्तिर्द्रुघणः स्वस्तिः परशुर्वेदिः परशुर्नः स्वस्ति।
हविष्कृतो यज्ञिया यज्ञकामास्ते देवासो यज्ञमिमं जुषन्ताम्॥ १॥

1. *Vedaḥ svastirdrughaṇaḥ svastiḥ paraśurvediḥ paraśurnaḥ svasti. Haviṣkṛto yajñiyā yajñakāmāste devāso yajñamimaṁ juṣantām.*

May the Veda be the harbinger of the good for us in life. May the grinder be good and used for the good purpose. May the knife be good and be used for positive purpose. May the yajna altar be good and bring us good fortune. May our axe be good and be used only for good and peaceful purposes. May divine sages and brilliant scholars, lovers of yajnic company and social creativity, dedicated to yajna and bearing offers of holy materials, love and join this yajna of learning, science and social creativity of universal value.

Kanda 7/Sukta 29 (Fire and the Sun)

Agna-Vishnu Devata, Medhatithi Rshi

अग्नाविष्णू महि तद्वां महित्वं पाथो घृतस्य गुह्यस्य नाम।
दमेदमे सप्त रत्ना दधानौ प्रति वां जिह्वा घृतमा चरण्यात्॥ १॥

1. *Agnāviṣṇū mahi tadvāṁ mahitvaṁ pātho ghṛtasya guhyasya nāma. Damedame sapta ratnā dadhānau prati vāṁ jihvā ghṛtamā caraṇyāt.*

Agna-Vishnu, fire and the sun, fire and cosmic yajna, great is your grandeur and glory. You consume as well as protect, for sure, the hidden essence and power of ghrta, joyous flow of the beauty and sweetness of life. Bearing seven jewels of the beauty, power and prosperity of life in and to every home, may your flames and rays of light receive the ghrta of homely yajna.

अग्नाविष्णू महि धाम प्रियं वां वीथो घृतस्य गुह्या जुषाणौ।
दमेदमे सुष्टुत्या वावृधानौ प्रति वां जिह्वा घृतमुच्चरण्यात्॥ २॥

1. *Agnāviṣṇū mahi dhāma priyaṁ vāṁ vītho ghṛtasya guhyā juṣāṇau. Damedame suṣṭutyā vāvṛdhānau prati vāṁ jihvā ghṛtamuccaraṇyāt.*

Agna-Vishnu, fire and sun, fire and yajna, dear and high is your place, position and law in human life. Loving and joining the secret power and graces of yajna ghrta, you accept, enjoy and augment the secret efficacy of ghrta. Growing and rising with progress and well being in every home, may the flames and rays receive the ghrta oblations and in response augment and exalt the grace and glory of the home.

Kanda 7/Sukta 30

Dyavaprthivi and others Devata, Bhrgvangira Rshi

स्वाक्तं मे द्यावापृथिवी स्वाक्तं मित्रो अकरयम्।
स्वाक्तं मे ब्रह्मणस्पतिः स्वाक्तं सविता करत्॥ १॥

1. *Svāktaṁ me dyāvāpṛthivī svāktaṁ mitro akarayam. Svāktaṁ me brahmaṇaspatiḥ svāktaṁ savitā karat.*

Heaven and earth anoint me with honour and grace, Mitra, this friendly sun and the day, bless me with lustre and grace, Brahmanaspati, master of divine knowledge and the Vedic voice, bless me with refinement of culture and knowledge, and Savita, the rising sun, inspires me with freshness, vitality and holy genius.

Kanda 7/Sukta 31 (Self-advancement)

Indra Devata, Bhrgvangira Rshi

इन्द्रोतिभिर्बहुलाभिर्नो अद्य यावच्छ्रेष्ठाभिर्मघवञ्छूर जिन्व।
यो नो द्वेष्ट्यधरः सस्पदीष्ट यमु द्विष्मस्तमु प्राणो जहातु॥ १॥

1. *Indrotibhirbahulābhirno adya yāvacchreṣṭhābhirmaghavañchūra jinva. Yo no dveṣṭyadharaḥ saspadīṣṭa yamu dviṣmastamu prāṇo jahātu.*

Indra, lord of glory, power and force, ruler of the world, energise and vitalise us with the maximum best and highest possible powers of protection and promotion now and always. Whoever hates us must go off and down, and whatever we hate may lose the pranic vitality.

Kanda 7/Sukta 32 (Prayer for Age and Health)

Ayu Devata, Brahma Rshi

उप॑ प्रि॒यं प॑नि॒प्न॒तं॒ युवा॑नमाहुती॒वृध॑म्।
अग॑न्म॒ बिभ्र॑तो॒ नमो॑ दी॒र्घमायुः॑ कृणोतु मे॥ १॥

1. *Upa priyaṁ panipnataṁ yuvānamāhutīvṛdham.*
Aganma bibhrato namo dīrghamāyuḥ kṛṇotu me.

Bearing yajnic homage of havi and adamantine strength of vitality, we approach the dear, adorable, ever youthful Agni, rising by oblations of havi into the holy fire, and pray may the yajna-fire and lord of light grant us good health and long age.

Kanda 7/Sukta 33 (Prayer for Prosperity)

Vishvedeva Devata, Brahma Rshi

सं मा॑ सिञ्चन्तु म॒रुत॒ः सं पू॒षा सं बृ॒हस्पतिः॑। सं मा॒यम॒ग्निः॑
सिञ्च॒तु प्र॒जया॑ च॒ धने॑न च दी॒र्घमायुः॑ कृणोतु मे॥ १॥

1. *Saṁ mā siñcantu marutaḥ saṁ pūṣā saṁ bṛhaspatiḥ. Saṁ māyamagniḥ siñcatu prajayā ca dhanena ca dīrghamāyuḥ kṛṇotu me.*

May the Maruts, refreshing breezes, refresh and energise me, may Pusha, lord of health and nourishment, Brhaspati, lord of expansive nature and natural knowledge of life, and this Agni, fire and passion of will for action and enlightenment, bless me wholly with progeny, wealth and long age of good health and make me strong against all odds.

Kanda 7/Sukta 34 (Freedom from Fear and Sin)

Jataveda Agni Devata, Atharva Rshi

अग्ने॑ जा॒तान्प्र णु॑दा मे स॒पत्ना॒न्प्रत्यजा॑ताञ्जातवेदो नुदस्व।
अ॒ध॒स्प॒दं कृ॑णुष्व॒ ये पृ॑त॒न्यवो॑ऽना॑गस॒स्ते व॒यमदि॑तये स्याम॥ १॥

1. *Agne jātānpra ṇudā me sapatnānpratyajātāñjātavedo nudasva. Adhaspadaṁ kṛṇuṣva ye pṛtanyavo'nāgasaste vayamaditaye syāma.*

Agni, lord of light and fire, omnipresent in existence, inviolable power of nature and the world, ward off my adversaries arisen against me. Throw off the adversaries upfront against me. Throw off the adversaries rising against my power and prestige. Throw down and subdue the enemies fighting against me. May we be and abide sinless and strong for mother earth and her children against all odds.

Kanda 7/Sukta 35 (Noble Social Order)

Jataveda Devata, Atharva Rshi

प्रान्या॒न्त्स॒पत्ना॒न्त्सह॑सा॒ सह॑स्व॒ प्रत्यजा॑ताञ्जातवेदो नुदस्व।
इ॒दं रा॒ष्ट्रं पि॑पृहि सौभ॑गाय॒ विश्व॑ एन॒मनु॑ मदन्तु दे॒वाः॥ १॥

1. *Prānyāntsaptnāntsahasā sahasva pratyajā-tāñjātavedo nudasva. Idaṁ rāṣṭraṁ pipṛhi saubhagāya viśva enamanu madantu devāḥ.*

O Jataveda, all knowing, supreme protector and ruler of all that is, with your courage, power and patience, challenge and face all others, rivals and adversaries, those who are arisen and those that might arise, and throw them out. Raise and exalt this Rashtra,

this commonwealth of the people's social order, to fullness of prosperity and glory, and then let all devas, noble citizens of the land, rejoice with you in the state of glory and prosperity.

इमा यास्ते शतं हिराः सहस्रं धमनीरुत।
तासां ते सर्वासामहमश्मना बिलमप्यधाम्॥ २॥

2. *Imā yāste śataṁ hirāḥ sahasraṁ dhamanīruta. Tāsāṁ te sarvāsāmahamaśmanā bilamapyadhām.*

These veins of your system which are in hundreds and the nerves and arteries which are in thousands I watch, and the loophole or leakage of them all I have close up with innviolable cover.

परं योनेरवरं ते कृणोमि मा त्वा प्रजाभि भून्मोत सूनुः।
अस्वं त्वाप्रजसं कृणोम्यश्मानं ते अपिधानं कृणोमि॥ ३॥

3. *Paraṁ yoneravaraṁ te kṛṇomi mā tvā prajābhi bhūnmota sūnuḥ. Asvaṁ tvāprajasaṁ kṛṇomyaśmānaṁ te apidhānaṁ kṛṇomi.*

Whatever is beyond your seat of being and governance I bring into the reach of the Rashtra, so that neither the people nor their children of the rising generation may ever fall foul of you. Thus I make you free from all selfish interest and from familial favouritism and give you a corselet of steel for defence of your person and the commonwealth against all odds from within and from without.

Kanda 7/Sukta 36 (Union of Hearts)

Akshi Devata, Atharva Rshi

अक्ष्यौ॑ नौ॒ मधु॑संकाशे॒ अनी॑कं नौ स॒मञ्ज॑नम्।
अ॒न्तः कृ॑णुष्व॒ मां हृ॒दि मन॒ इन्नौ॑ स॒हास॑ति॥ १॥

1. *Akṣyau nau madhusaṁkāśe anīkaṁ nau samañjanam. Antaḥ kṛṇuṣva māṁ hṛdi mana innau sahāsati.*

Our eyes are honey sweet, alike in mutual expression, our complexions, creamy smooth, pray be you in my heart and keep me in yours, and let our minds be one in unanimity.

Kanda 7/Sukta 37 (Wedding Knot)

Dampati Devata, Atharva Rshi

अ॒भि त्वा॒ मनु॑जातेन॒ दधा॑मि॒ मम॒ वास॑सा।
यथासो॒ मम॒ केव॑लो॒ नान्यासां की॒र्तया॑श्च॒न॥ १॥

1. *Abhi tvā manujātena dadhāmi mama vāsasā. Yathāso mama kevalo nānyāsāṁ kīrtayāścana.*

With cloth woven with love born of the heart and mind, I tie the knot and hold you to me so that you would be only with me in love and would not even think, much less speak, of others.

Kanda 7/Sukta 38 (Marriage Vow)

Vanaspati Devata, Atharva Rshi

इ॒दं ख॑नामि भेष॒जं मांप॒श्यम॑भिरोरु॒दम्।
प॒रा॒य॒तो नि॒वर्त॑नमाय॒तः प्र॑ति॒नन्द॑नम्॥ १॥

1. *Idaṁ khanāmi bheṣajaṁ māṁpaśyamabhiro-rudam. Parāyato nivartanamāyataḥ pratina-ndanam.*

I bring up and offer you this herbal token of love for me which is self-attractive and love afflictive exclusively towards me with freedom from fear. It would make you pine for me from afar, bring you back and exhilarate you with joy when you arrive back home.

येना॑ निच॒क्र आ॑सु॒रीन्द्रं॑ दे॒वेभ्य॒स्परि॑ ।
तेना॒ नि कु॑र्वे॒ त्वाम॒हं यथा॒ तेऽसा॑नि॒ सुप्रि॑या ॥ २ ॥

2. *Yenā nicakra āsurīndraṁ devebhyaspari.*
Tenā ni kurve tvāmahaṁ yathā te'sāni supriyā.

It is inspiring for the mind and heart, Asuri, the same which raises Indra, the soul, to a superior position over the other noble people. By that I bind you to me so that I would be the only and exclusive love of yours in life.

प्र॒तीची॒ सोम॑मसि प्र॒तीच्यु॒त सूर्य॑म् । प्र॒तीची॒ विश्वा॑न्दे॒वान्तां त्वा॒च्छाव॑दामसि ॥ ३ ॥

3. *Pratīcī somamasi pratīcyuta sūryam.*
Pratīcī viśvāndevāntāṁ tvācchāvadāmasi.

You are a metaphor of the moon before me in beauty. You are a metaphor of the sun before me in brilliance. You are an embodiment of all nobilities of the world before me. That's why and how we praise and exalt you.

अ॒हं व॑दामि॒ नेत्त्वं स॒भाया॒मह॒ त्वं वद॑ ।
ममेद॒स॒स्त्वं केव॑ल॒ो नान्यासां की॒र्तया॑श्च॒न ॥ ४ ॥

4. *Ahaṁ vadāmi nettvaṁ sabhāyāmaha tvaṁ vada.*
Mamedasastvaṁ kevalo nānyāsāṁ kīrtayāścana.

It is I who would speak here, not you. You speak and declare in the assembly: You be only mine, do not even think, much less speak, of others.

यदि॒ वासि॑ तिरोज॒नं यदि॑ वा न॒द्य॑ स्तिर॒ः।
इ॒यं ह॒ मह्यं॑ त्वामोष॑धिर्ब॒द्ध्वेव॒ न्यान॑यत्॥ ५॥

5. *Yadi vāsi tirojanaṁ yadi vā nadya stiraḥ. Iyaṁ ha mahyaṁ tvāmoṣadhirbaddhveva nyānayat.*

If you are far away from our people, if you are beyond the rivers, this herbal token of love would draw you back home as the one tied in bond, as you are.

Kanda 7/Sukta 39 (Rain)

Suparna, Sun, Devata, Praskanva Rshi

दि॒व्यं सु॑प॒र्णं प॑य॒सं बृ॒हन्त॑म॒पां गर्भ॑ं वृष॒भमोष॑धीनाम्।
अ॒भी॒प॒तो वृ॒ष्ट्या त॒र्पय॑न्त॒मा नो॑ गो॒ष्ठे र॑यि॒ष्ठां स्था॑पयाति॥ १॥

1. *Divyaṁ suparṇaṁ payasaṁ bṛhantamapāṁ garbhaṁ vṛṣabhamoṣadhīnām. Abhīpato vṛṣṭyā tarpayantamā no goṣṭhe rayiṣṭhāṁ sthāpayāti.*

May the Lord bring in to our land rain showers of the cloud, divine bird like the sun, bearing abundant milk of life, condensed body of waters, life giver of herbs, filling the earth with showers falling in rain, laden with wealth.

Kanda 7/Sukta 40 (Lord of Nectar Sweets)

Sarasvan Devata, Praskanva Rshi

यस्य॑ व्र॒तं प॒शवो॒ यन्ति॒ सर्वे॒ यस्य॑ व्र॒त उ॑प॒तिष्ठ॑न्त॒ आपः॑।
यस्य॑ व्र॒ते पु॑ष्ट॒पति॒र्निवि॑ष्ट॒स्तं सर॑स्वन्त॒मव॑से हवामहे॥ १॥

1. *Yasya vrataṁ paśavo yanti sarve yasya vrata upatiṣṭhanta āpaḥ. Yasya vrate puṣṭapatirni-viṣṭastaṁ sarasvanta-mavase havāmahe.*

For our protection, promotion, peace and progress, we invoke the generous Lord of the showers of life, light and wealth, Sarasvan, in whose law all living beings live and work, in whose law and discipline all the waters flow, and in whose law and discipline the life giver of mother nature, Pusha, the sun, is established in orbit.

आ प्र॒त्यञ्चं॑ दा॒शुषे॑ दा॒श्वांस॒ं सर॑स्वन्तं पुष्ट॒पति॑ं॑रयि॒ष्ठाम्।
रा॒यस्पोषं॑ श्रव॒स्युं॑ वसा॑ना इ॒ह हु॑वेम॒ सद॑नं रयी॒णाम्॥ २॥

2. *Ā pratyañcaṁ dāśuṣe dāśvāṁsaṁ sarasvantaṁ puṣṭapatiṁ rayiṣṭhām. Rāyaspoṣaṁ śravasyuṁ vasānā iha huvema sadanaṁ rayīṇām.*

Loving, dedicated and abiding here in divine law, we invoke the innermost presence of divine Sarasvan, Lord of the showers of light and life, direct giver of fulfilment to the generous self-sacrificer, giver of refulgence to the sun, promoter of life, treasure-hold of all wealth, promoter of the world's wealth of nourishment for nature and humanity, and the ultimate seed and seat of all wealth, honour and excellence. The Lord is Shravasyu, He listens, we invoke and adore.

Kanda 7/Sukta 41 (All Watchful Presence)

Shyena Devata, Praskanva Rshi

अति॒ धन्वा॒न्यत्य॒पस्तंतर्द श्ये॒नो नृ॒चक्षा॑ अवसानद॒र्शः।
तर॒न्विश्वा॒न्यव॑रा॒ रजा॑ंसीन्द्रे॑ण॒ सख्या॑ शि॒व आ ज॑गम्यात्॥१॥

1. *Ati dhanvānyatyapastatarda śyeno nṛcakṣā avasānadarśaḥ. Taranviśvānyavarā jarāṁsīndreṇa sakhyā śiva ā jagamyāt.*

Lord Almighty, refulgent as Shyena, the celestial sun, pervades across the spaces and the regions of water, breaks the clouds over desert lands and, ultimately, destroys them all, too, watching the end of it all. May the Lord, all watchful of humanity, crossing over regions of the universe hitherward, come and be kind to us with love as friend of the human soul.

श्ये॒नो नृ॒चक्षा॑ दि॒व्यः सु॑प॒र्णः स॒हस्र॑पाच्छ॒तयो॑निर्वयो॒धाः।
स नो॒ नि य॑च्छाद्वसु॒ यत्परा॑भृतम॒स्माक॑मस्तु पि॒तृषु॑ स्व॒धाव॑त्॥ २॥

2. *Śyeno nṛcakṣā divyaḥ suparṇaḥ sahasrapācchatayonirvayodhāḥ. Sa no ni yacchādvasu yatparābhṛtamasmā-kamastu pitṛṣu svadhāvat.*

Lord Almighty, Shyena, divine bird of infinite power and motion, all moving universal presence, eternal home and origin of countless regions, wielder and giver of food, health and power, may He, all watching lord ruler of humanity, give us wealth, honour and excellence, peace and settlement which may be like our ancestral heritage from our forefathers brought from the farthest high.

Kanda 7/Sukta 42 (Freedom from Disease)

Soma-Rudrau Devata, Praskanva Rshi

सोमा॑रुद्रा॒ वि वृ॑हतं॒ विषू॑ची॒ममी॑वा॒ या नो॒ गय॑मावि॒वेश॑।
बाधे॑थां दू॒रं नि॒र्ऋति॑ं परा॒चैः कृ॒तं चि॒देनः॒ प्र मु॑मुक्तम॒स्मत्॥ १॥

1. *Somārudrā vi vṛhataṁ viṣūcīmamīvā yā no gaya-māviveśa. Bādhethāṁ dūraṁ nir-ṛtiṁ parācaiḥ kṛtaṁ cidenaḥ pra mumuktamasmat.*

O Soma, herbal medication, and Rudra, pranic vitality, physician and the Health-care system, cure and root out the disease that has entered our body, home and society. Ward off the infectious and contagious calamity with curative and preventive measures and thus release us from the evil.

सोमा॑रुद्रा यु॒वमे॒तान्य॒स्मद्विश्वा॑ त॒नूषु॑ भेष॒जानि॑ धत्तम्। अव॑ स्यतं मु॒ञ्चत॑ं यन्नो॒ अस॑त्त॒नूषु॑ ब॒द्धं कृ॒तमेनो॑ अ॒स्मत्॥ २॥

2. *Somārudrā yuvametānyasmadviśvā tanūṣu bheṣajāni dhāttam. Ava syataṁ muñcataṁ yanno asattanūṣu baddhaṁ kṛtameno asmat.*

O Soma and Rudra, ruler and physician, both of you strengthen our body system with all these medical efficacies. Throw out of us and release us from whatever ailment persists in our bodies for reasons of weakness or trespass we might have committed and suffered.

Kanda 7/Sukta 43 (Language)

Vak Devata, Praskanva Rshi

शि॒वास्त॒ एका॒ अशि॑वास्त॒ एका॒ः सर्वा॑ बिभर्षि सुमन॒स्य-मा॑नः। ति॒स्रो वाचो॒ निहि॑ता अ॒न्तर॒स्मिन्तासा॒मेका॒ वि प॑पा॒तानु॒ घोष॑म्॥ १॥

1. *Śivāsta ekā aśivāsta ekāḥ sarvā bibharṣi sumanasyamānaḥ. Tisro vāco nihitā antarasmintāsāmekā vi papātānu ghoṣam.*

One order of your language is good, positive, auspicious and peaceable, the other is not good, it is negative, inauspicious and full of strife. The human being, though comfortable at heart, bears both the orders within. Another way, man bears three orders of language in the mind, they are Ida, the absolute, Sarasvati, the sacred universal, and Bharati, the language in use. (Yet another way, man bears four orders of language in the mind, they are Para, the absolute, Pashyanti, the conceivable, Madhyama, the thought form, and Vaikhari, the language in use.) Of these three, (or four) embedded in the mind within, one, Bharati, or Vaikhari, the language in use, auspicious as well as inauspicious, goes forward in objective form through the medium of speech.

Kanda 7/Sukta 44 (Presence and Power Divine)

Indra-Vishnu Devate, Praskanva Rshi

उभा जिग्यथुर्न परा जयेथे न परा जिग्ये कतरश्चनैनयोः। इन्द्रश्च विष्णो यदपस्पृधेथां त्रेधा सहस्रं वि तदैरयेथाम्॥ १॥

1. *Ubhā jigyathurna parā jayethe na parā jigye kataraścanainayoḥ. Indraśca viṣṇo yadapaspṛdhethāṁ tredhā sahasraṁ vi tadairayethām.*

Vishnu, omnipresent Divinity, Indra, omnipotent force of Divinity, you are always victorious, you are

never defeated, no one can subdue you. When you both challenge, you subdue the enemy you fight thousands and three-ways disperse them.

(Indra and Vishnu have been interpreted by Swami Dayananda as commander of the forces and ruler of a Rashtra. On the cosmic level, Vishnu may be interpreted as the omnipresent creator, and Indra, as his cosmic will, and the battles as the dynamics of evolution three-ways: Sattva, Rajas and Tamas modes of Prakrti. In the spiritual sense, Vishnu may be interpreted as the divine presence, and Indra as as the human soul. When the human being acts under the umbrella of God, all adversarial negativities are subdued.)

Kanda 7/Sukta 45 (Removal of Jealousy)

Irshya-apanayanam Bheshajam Devata, Praskanva, Atharva Rshis

जनाद्विश्वजनीनात्सिन्धुतस्पर्याभृतम्। दूरात्त्वा मन्य उद्भृत-मीर्ष्यायाः नामं भेषजम्॥ १॥

1. *Janādviśvajanīnātsindhutasparyābhṛtam. Dūrā-ttvā manya udbhṛtamīrṣyāyā nāma bheṣajam.*

From a far off people really interested in the good of humanity, from the sea and people with equally broad mind that far, I believe, you have been brought and developed as a sure cure for jealousy.

अग्नेरिवास्य दहतो दावस्य दहतः पृथक्। एतामेतस्येर्ष्या-मुद्नाग्निमिव शमय॥ २॥

2. *Agnerivāsya dahato dāvasya dahataḥ pṛthak. Etāmetasyerṣyāmudnāgnimiva śamaya.*

Like fire extinguished by water, calm down the jealousy of this man burning like blazing fire, indeed blazing like forest fire by itself without obstruction.

(What could be the antidote or cure: It could be a herb or a learned psychiatrist.)

Kanda 7/Sukta 46 (Gift of Fertility)

Sinivali Devata, Atharva Rshi

सिनीवालि पृथुष्टुके या देवानामसि स्वसा।
जुषस्व हव्यमाहुतं प्रजां देवि दिदिड्ढि नः॥ १॥

1. *Sinīvāli pṛthuṣṭuke yā devānāmasi svasā.*
Juṣasva havyamāhutaṁ prajāṁ devi dididḍhi naḥ.

O Sinivali, gracious lady of the home, beautiful and adorable, you are a sister of divinities, the very spirit of fertility. Pray love and accept the sacred gift of love of conjugality and bless us with noble progeny.

या सुबाहुः स्वङ्गुरिः सुषूमा बहुसूवरी।
तस्यै विश्पत्न्यै हविः सिनीवाल्यै जुहोतन॥ २॥

2. *Yā subāhuḥ svaṅguriḥ suṣūmā bahusūvarī.*
Tasyai viśpatnyai haviḥ sinīvālyai juhotana.

Noble of arms and delicate of fingers, leading light of peace and conjugal prosperity, mother of the brave is the liberal lady of the home. Offer the best and loveliest homage to the mother of the nation, maker of the home, the very spirit of grace and fertility.

या विश्पत्नीन्द्रमसि प्रतीची सहस्त्रस्तुकाभियन्ती देवी।
विष्णोः पत्नि तुभ्यं राता हवींषि पतिं देवि राधसे चोदयस्व॥ ३॥

3. *Yā viśpatnīndramasi pratīcī sahasrastukābhiyantī devī. Viṣṇoḥ patni tubhyaṁ rātā havīṁṣi patiṁ devi rādhase codayasva.*

O Sinivali, mother of the nation's children, first and only lady of Indra, master of the home, celebrated by thousands, divine spirit moving forward, favourite sustainer of Vishnu, yajnic system of the family institution, we offer you gifts of love and homage of sanctity. O Spirit of divine fertility, inspire your husband for the achievement of success, prosperity and excellence of life.

Kanda 7/Sukta 47 (Life Partner)

Kuhu Devata, Atharva Rshi

कुहूं देवीं सुकृतं विद्मनापसमस्मिन्यज्ञे सुहवा जोहवीमि।
सा नो रयिं विश्ववारं नि यच्छाद्ददातु वीरं शतदायमुक्थ्यम्॥ १॥

1. *Kuhūṁ devīṁ sukṛtaṁ vidmanāpasamasminyajñe suhavā johavīmi. Sā no rayiṁ viśvavāraṁ ni yacchāddadātu vīraṁ śatadāyamukthyam.*

I invoke and invite 'Kuhu', adorable lady of sweet word and voice, divine of mien and noble in manners, enlightened and wise in action, to join me in this holy home yajna of conjugality, and pray may she give us the progeny of noble wealth of character and universal value, admirable, brave and creative in a hundred ways.

कुहूर्देवानाममृतस्य पत्नी हव्या नो अस्य हविषो जुषेत।
शृणोतु यज्ञमुशती नो अद्य रायस्पोषं चिकितुषी दधातु॥ २॥

1. *Kuhūrdevānāmamṛtasya patnī havyā no asya haviṣo juṣeta. Śṛṇotu yajñamuśatī no adya rāyaspoṣaṁ cikituṣī dadhātu.*

Favourite of the people of divine knowledge and character, sustainer of life's immortal values, intimate friend and companion, may kuhu, the sweet and lovely lady, accept this offer of homage. May she listen now and join our home yajna of conjugality with love in full awareness and bring us prosperity of health and happiness with wealth and advancement at the present time.

Kanda 7/Sukta 48 (Enlightened Love)

Raka Devata, Atharva Rshi

राकामहं सुहवा सुष्टुती हुवे शृणोतु नः सुभगा बोधतु त्मना।
सीव्यत्वपः सूच्याच्छिद्यमानया ददातु वीरं शतदाय-
मुक्थ्यꣳ म्॥ १॥

1. *Rākāmahaṁ suhavā suṣṭutī huve śṛṇotu naḥ subhagā bodhatu tmanā. Sīvyatvapaḥ sūcyācchi-dyamānayā dadātu vīraṁ śatadā-yamukthyam.*

With sweetest words of love and adoration I solicit my noble and admirable lady love of light, Raka, who, harbinger of all good fortune, I pray, may listen to me, appreciate my sincerity from the depth of her heart, give me a brave, adorable progeny of hundredfold creativity, and thus weave the web of familial duties with the faultless needle of love and wisdom in conjugal cooperation.

यास्ते राके सुमतयः सुपेशसो याभिर्ददासि दाशुषे वसूनि।
ताभिर्नो अद्य सुमना उपागहि सहस्त्रापोषं सुभगे रराणा॥ २॥

2. *Yāste rāke sumatayaḥ supeśaso yābhirdadāsi dāśuṣe vasūni. Tābhirno adya sumanā upāgahi sahasrāpoṣaṁ subhage rarāṇā.*

O Raka, lovely lady of light and generosity, noble are your thoughts and plans, and beautiful your acts of homely management by which you bring in the wealth and pleasures of a happy home to the generous man. With all these, O blessed harbinger of good fortune, happy at heart, come now and bless us, giving a thousand gifts of growth and prosperity.

Kanda 7/Sukta 49 (Prayer for Peace and Protection)

Devapatnyah Devata, Atharva Rshi

देवानां पत्नीरुशतीरवन्तु नः प्रावन्तु नस्तुजये वाजसातये।
याः पार्थिवासो या अपामपि व्रते ता नो देवीः सुहवाः शर्म यच्छन्तु॥ १॥

1. *Devānāṁ patnīruśatīravantu naḥ prāvantu nastujaye vājasātaye. Yāḥ pārthivāso yā apāmapi vrate tā no devīḥ suhavāḥ śarma yacchantu.*

May the Devapatnis, noble consorts of blessed people, like the essential powers of the divinities of nature, doing good to all with love and passion, protect us for strength and advancement and for success and victory in the fields of life's struggle for progress. All those that are on earth and are active in human affairs, like nature's divinities on the earth and in the waters, abiding by the laws of nature and the laws and discipline of humanity, divine and adorable, provide us peace, protection and comfortable settlement in happy homes.

उत ग्ना व्यन्तु देवपत्नीरिन्द्राण्यग्नाय्यश्विनी राट्। आ रोदसी वरुणानी शृणोतु व्यन्तु देवीर्य ऋतुर्जनीनाम्॥ २॥

2. *Uta gnā vyantu devapatnīrindrāṇyagnāyyaśvinī rāṭ. Ā rodasī varuṇānī śṛṇotu vyantu devīrya ṛturjanīnām.*

Let all divine women, like words of Divinity, all Devapatnis, Indrani, first lady like light of the sun, Agnayi, consort of the leader like the heat of fire, Ashvini, women in the field of speed and technology, like light of the sun and moon, Rodasi, consort of Rudra, powers of health and justice like heaven and earth, Varunani, consort of Varuna, powers of security and punishment, like fluidity of water, listen and help us according to women's seasons.

Kanda 7/Sukta 50 (Victory by Karma)

Indra Devata, Angira Rshi

यथा वृक्षमशनिर्विश्वाहा हन्त्यप्रति। एवाहमद्य कितवान-क्षैर्बिध्यासमप्रति॥ १॥

1. *Yathā vṛkṣamaśanirviśvāhā hantyaprati. Evāhamadya kitavānakṣairbadhyāsamaprati.*

Just as lightning always strikes the tree down without exception or obstruction, so shall I round up and smite the gambler without relent by the force of law.

तुराणामतुराणां विशामवर्जुषीणाम्। समैतु विश्वतो भगो अन्तर्हस्तं कृतं मम॥ २॥

2. *Turāṇāmaturāṇāṁ viśāmavarjuṣīṇām. Samaitu viśvato bhago antarhastaṁ kṛtaṁ mama.*

Whether they are smart rich wasters or simple hard-pressed fools, let the entire power and money of people addicted to gambling come under my control confiscated under law by Aksharaja, controller of gambling.

ईडे॑ अ॒ग्निं स्वाव॑सुं॒ नमो॑भिरि॒ह प्र॑स॒क्तो वि च॑यत्कृ॒तं नः॑।
रथै॑रिव॒ प्र भ॑रे वा॒जय॑द्भिः॒ प्रद॑क्षि॒णं म॒रुता॑ं॒ स्तोम॑मृध्याम्॥ ३॥

3. *Īḍe agniṁ svāvasuṁ namobhiriha prasakto vi cayatkṛtaṁ naḥ. Rathairiva pra bhare vājayadbhiḥ pradakṣiṇaṁ marutāṁ stomamṛdhyām.*

I adore Agni, Ruler and leader, who holds and controls the nation's own wealth without any debt. Let him, concentrated on the commonwealth, take stock of our actions and achievements in the field of wealth and production. As I raise the wealth and honour of the nation as with chariots laden with wealth and victory, so do I receive as well as promote the honour and prestige of our vibrant people and our forces.

व॒यं ज॑येम॒ त्वया॑ यु॒जा वृ॒त॑म॒स्माक॒मंश॒मुद॑वा॒ भरे॑भरे।
अ॒स्मभ्य॑मिन्द्र॒ वरी॑यः सु॒गं कृ॑धि॒ प्र शत्रू॑णां मघव॒न्वृष्ण्या॑ रुज॥ ४॥

4. *Vayaṁ jayema tvayā yujā vṛtamasmākamaṁśamudavā bharebhare. Asmabhyamindra varīyaḥ sugaṁ kṛdhi pra śatrūṇāṁ maghavanvṛṣṇyā ruja.*

With you as Ruler and leader for our guidance, let us win over the surrounding rivals and adversaries. Pray reserve for us our share in every struggle for victory and prosperity. O Indra, lord of glory, whatever is best for us, make that simple and straight for us to achieve,

and break down the force and morale of the opponents.

अजैषं त्वा संलिखितमजैषमुत संरुधम्।
अविं वृको यथा मथदेवा मथ्नामि ते कृतम्॥ ५॥

5. *Ajaiṣaṁ tvā saṁlikhitamajaiṣamuta saṁrudham.*
Aviṁ vṛko yathā mathadevā mathnāmi te kṛtam.

I have conquered you even though guarded in a fort surrounded by a moat, and I crush whatever evil you have done as a wolf crushes a sheep.

उत प्रहामतिदीवा जयति कृतमिव श्वघ्नी वि चिनोति काले।
यो देवकामो न धनं रुणद्धि समित्तं रायः सृजति स्वधाभिः॥ ६॥

6. *Uta prahāmatidīvā jayati kṛtamiva svaghnī vi cinoti kāle. Yo devakāmo na dhanaṁ ruṇaddhi samittaṁ rāyaḥ sṛjati svadhābhiḥ.*

And an expert player with initiative and at calculated risk takes on the advancing adversary and wins and, like a master gamesman, collects his innings at the end of game time. Then, if he, like a lover of divinities and positive achievement, preserves but does not block his money, the wealth, of its own productive nature and potential, creates more and more for him (he being an expert player and user of money).

गोभिष्टरेमामतिं दुरेवां यवेन वा क्षुधं पुरुहूत विश्वे।
वयं राजसु प्रथमा धनान्यरिष्टासो वृजनीभिर्जयेम॥ ७॥

7. *Gobhiṣṭaremāmatiṁ durevāṁ yavena vā kṣudhaṁ puruhūta viśve. Vayaṁ rājasu prathamā dhanānyariṣṭāso vṛjanībhirjayema.*

O Ruler, universally loved and invoked, let us solve the difficult problem of ignorance and poverty by education, and development of land and cattle. Let us solve the problem of hunger by the development of barley. Let us be the first among independent nations and, healthy and unviolated, let us win wealth by our efforts in our own ways.

कृतं मे दक्षिणे हस्ते जयो मे सव्य आहितः।
गोजिद्भूयासमश्वजिद्धनंजयो हिरण्यजित्॥ ८॥

8. *Kṛtaṁ me dakṣiṇe haste jayo me savya āhitaḥ.*
Gojidbhūyāsamaśvajiddhanaṁjayo hiraṇyajit.

With action in my right hand, success and victory lies collected in the left. Let me be the winner of cows, lands and culture, horses and achievement, money and wealth of gold and grace.

अक्षाः फलवतीर्द्युवं दत्त गां क्षीरिणीमिव।
सं मा कृतस्य धारया धनुः स्नाव्नेव नह्यत॥ ९॥

9. *Akṣāḥ phalavatīṁ dyuvaṁ datta gāṁ kṣīriṇīmiva.*
Saṁ mā kṛtasya dhārayā dhanuḥ snāvneva nahyeta.

O citizens of the land, active, enlightened and balanced all in your orbit, give me brilliant fruitful knowledge of life and the world like the mother cow overflowing with milk, and join me with the main stream of action at the optimum as the string binds the bow at both ends.

Kanda 7/Sukta 51 (Prayer for Protection)

Indra-Brhaspati Devata, Angira Rshi

बृहस्पतिर्नः परि पातु पश्चादुतोत्तरस्मादधरादघायोः । इन्द्रः पुरस्तादुत मध्यतो नः सखा सखिभ्यो वरीयः कृणोतु ॥ १ ॥

1. *Bṛhaspatirnaḥ pari pātu paścādutottarasmādadharādaghāyoḥ. Indraḥ purastāduta madhyato naḥ sakhā sakhibhyo varīyaḥ kṛṇotu.*

May Brhaspati, sagely scholar of the Veda, with divine knowledge, protect us all round from behind, from above and from below against evil doers. May Indra, the ruler, protect us against evil doers from the front and from within, friend of friends as he is, and may he raise us to superior virtue and eminence.

Kanda 7/Sukta 52 (Knowledge)

Ashvins Devata, Atharva Rshi

संज्ञानं नः स्वेभिः संज्ञानमरणेभिः ।
संज्ञानमश्विना युवमिहास्मासु नि यच्छतम् ॥ १ ॥

1. *Saṁjñānaṁ naḥ svebhiḥ saṁjñānamaraṇe-bhiḥ. Saṁjñānamaśvinā yuvamihāsmāsu ni yacchatam.*

Let us have harmony and unanimity of mind with our people around, also harmony and unanimity of mind and understanding with the distant and the foreigners. O Ashvins, complementary powers of senior's communication, mother and father, teacher and preacher, authorities of government and law, in life here, give us harmony, unanimity and mutual understanding of perception, opinion and will in life and corporate affairs.

सं जा॑नामहै॒ मन॑सा॒ सं चि॑कि॒त्वा मा यु॑ष्महि॒ मन॑सा॒ दैव्ये॑न ।
मा घोषा॒ उत्स्थु॑र्बहु॒ले वि॒निर्हं॑ते॒ मेषु॑: पस॒दिन्द्र॒स्याह॒न्यागं॑ते ॥ २ ॥

2. *Saṁ jānāmahai manasā saṁ cikitvā mā yuṣmahi manasā daivyena. Mā ghoṣā utsthurbahule vinirhate meṣuḥ paptadindrasyāhanyāgate.*

With equanimity of mind and soul let us know and be together in harmony. Being knowledgeable with divine mind and soul in unanimity, let us never disagree, never part, never divide. Even when mighty deadly occasions arise, let no voices of dissent and division arise so that when the day of reckoning arrives, the strike of Indra, ruler and ultimate master, falls not on us.

Kanda 7/Sukta 53 (Good Health and Age)

Agni, Brhaspati, Ashvins Devatah, Brahma Rshi

अ॒मु॒त्र॒भूया॒दधि॒ यद्य॒मस्य॒ बृह॑स्पतेर॒भिश॑स्तेरमुं॒च्चः ।
प्रत्यौ॑हताम॒श्विना॑ मृ॒त्यु॒म॒स्मद्दे॒वाना॑मग्रे॒ भि॒षजा॒
शची॑भिः ॥ १ ॥

1. *Amutrabhūyādadhi yadyamasya bṛhaspatera-bhiśasteramuñcaḥ. Pratyauhatāmaśvinā mṛtyuma-smaddevānāmagne 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 सयुजाविह स्ताम्।
शतं जीव शरदो वर्धमानोऽग्निष्टे गोपा अधिपा वसिष्ठः ॥ २ ॥

2. *Saṁ krāmataṁ mā jahītaṁ śarīraṁ prāṇāpānau te sayujāviha stām. Śataṁ jīva śarado vardhamāno' gniṣṭe gopā adhipā vasiṣṭhaḥ.*

O prana and apana, Ashvins, divine energies and harbingers of good health, come together, do not forsake the body of man. O man, let prana and apana together be here with you. Live a full hundred years, growing and advancing in health and age. Agni is your protector, supreme promoter, highest, best and most refulgent guardian.

आयुर्यत्ते अतिहितं पराचैरपानः प्राणः पुनरा ताविताम्।
अग्निष्टदाहार्निर्ऋतेरुपस्थात्तदात्मनि पुनरा वेशयामि ते ॥ ३ ॥

3. *Āyuryatte atihitaṁ parācairapānaḥ prāṇaḥ punarā tāvitām. Agniṣṭadāhārnir-ṛterupasthāttadātmani punarā veśayāmi te.*

O man, if your life's vitality is run out for any reason, internal or external, let the two, prana and apana energies, come back again. Agni, life's living vitality, would bring you back from the clutches of calamity. That living vitality, life energy, I restore into your body, mind and soul.

मेमं प्राणो हासीन्मो अपानो ऽवहाय परा गात्।
सप्तर्षिभ्य एनं परि ददामि त एनं स्वस्ति जरसे वहन्तु ॥ ४ ॥

4. *Memaṁ prāṇo hāsīnmo apāno vahāya parā gāt. Saptarṣibhya enaṁ pari dadāmi ta enaṁ svasti jarase vahantu.*

Let not prana forsake this person. Let not apana leave him and go out. I entrust this person to the vitality and energies of Saptarshis, i.e., five senses, mind and intelligence, or, five main pranas, Dhananjaya prana and Sutratma, cosmic spiritual vitality, which may support, sustain and conduct him with peace and comfort unto full old age.

प्र विशतं प्राणापानावनड्वाहाविव व्रजम्।
अयं जरिम्णः शेवधिररिष्ट इह वर्धताम्॥ ५॥

5. *Pra viśataṁ prāṇāpānāvanaḍvāhāviva vrajam.*
Ayaṁ jarimṇaḥ śevadhirariṣṭa iha vardhatām.

O prana and apana vitalities, enter this person with your energy and vitality like two chariot bulls taking to the road to conduct the master to his destination. This person is a living treasure-hold of health and age, which, on your entry, may grow and go on forward on life's journey without hurt or damage here.

आ ते प्राणं सुवामसि परा यक्ष्मं सुवामि ते।
आयुर्नो विश्वतो दधदयमग्निर्वरेण्यः॥ ६॥

6. *Ā te prāṇaṁ suvāmasi parā yakṣamaṁ suvāmi te.*
Āyurno viśvato dadhadayamagnirvareṇyaḥ.

O man, we inspire and vitalise your pranic energy from strength to strength. We devitalise and throw out your consumptive negativities. May this Agni, vital heat and energy of health, cherished and adorable, bring us health and long age from all sides in all ways.

उद्वयं तमसस्परि रोहन्तो नाकमुत्तमम्।
देवं देवत्रा सूर्यमगन्म ज्योतिरुत्तमम्॥ ७॥

7. *Udvayaṁ tamasaspari rohanto nākamuttamam.*
Devaṁ devatrā sūryamaganma jyotiruttamam.

May we, rising higher and higher beyond the dark to the highest heaven, reach the sun, highest light of the high, divinest of the divines.

Kanda 7/Sukta 54 (Knowledge and Karma)

Shachipati Indra Devata, Bhrgu Rshi

ऋचं॒ साम॑ यजामहे॒ याभ्यां॒ कर्मा॑णि कु॒र्वते॑।
ए॒ते सद॑सि राजतो य॒ज्ञं दे॒वेषु॑ यच्छतः॥ १॥

1. *Ṛcaṁ sāma yajāmahe yābhyāṁ karmāṇi kurvate.*
Ete sadasi rājato yajñaṁ deveṣu yacchataḥ.

We honour and live and work by Rks and Samans, hymns of knowledge and joy of piety and devotion. People perform their duties and do their work by knowledge and the value of knowledge and work for joyous fulfilment. These two, Rks and Samans, therefore, shine in the meeting hall of the enlightened, sustain and extend joint actions of holiness among the wise and lead them to success.

ऋचं॒ साम॒ यदप्रा॑क्षं ह॒विरो॒जो॒ यजु॒र्बल॑म्।
ए॒ष मा॒ तस्मा॒न्मा हिं॑सी॒द्वेद॑ः पृ॒ष्टः श॑चीपते॥ २॥

2. *Ṛcaṁ sāma yadaprākṣaṁ havirojo yajurbalam.*
Eṣa mā tasmānmā hiṁsīdvedaḥ pṛṣṭaḥ śacīpate.

I have asked for and tried to know by Rks, learn the value by Samans, and perform by application of the Yajus, hymns of knowledge applied. And I have asked for and learnt the materials of yajna in action in pursuit of strength and lustre for life. Therefore, I pray, O

Shachipati, Indra, lord of noble action, let this knowledge, Veda, asked for and received, not lead me, for that reason of attainment, to violence against others and ultimately to violence against me.

Kanda 7/Sukta 55 (The Vedic Way)

Indra Devata, Bhrgu Rshi

ये ते॒ पन्था॒नोऽव॑ दि॒वो येभि॒र्विश्व॒मैर॑यः ।
तेभिः॑ सुम्न॒या धे॑हि नो वसो ॥ १ ॥

1. *Ye te panthāno'va divo yebhirviśvamairayaḥ.*
Tebhiḥ sumnayā dhehi no vaso.

O Vasu, lord giver of peace and settlement, all those paths of yours by which you move the world of existence onward are paths of heavenly light here on earth. By those very paths of light, pray, establish us in a life of peace and progress without violence to anyone.

Kanda 7/Sukta 56 (Poison Cure)

Oshadhi Brahmanaspati Devata, Atharva Rshi

तिर॑श्चिराजेर॒सि॒तात्पृदा॑को॒ः परि॒ संभृ॑तम् ।
तत्क॒ङ्क॒पर्वणो॒ वि॒षमि॒यं वी॒रुद॑नीनशत् ॥ १ ॥

1. *Tiraścirājerasitātpṛdākoḥ pari saṁbhṛtam.*
Tatkaṅkaparvaṇo viṣamiyaṁ vīrudanīnaśat.

This herb has destroyed the poison received from the bite of a striped, black, poisonous snake.

इ॒यं वी॒रुन्मधु॑जाता मधु॒श्चुन्म॑धु॒ला म॒धूः ।
सा विह्रु॑तस्य भेष॒ज्यथो॑ मशक॒जम्भ॑नी ॥ २ ॥

2. *Iyaṁ vīrunmadhujātā madhuścunmadhulā madhūḥ. Sā vihrutasya bheṣajyatho maśakajambhanī.*

This herb is born of honey, full of honey, honey sweet, honey itself. It is Mashaka-jambhani, killer of mosquitoes, and it is an antidote of deadly poison.

यतो॑ द॒ष्टं यतो॑ धी॒तं तत॑स्ते॒ निर्ह्व॑यामसि।
अ॒र्भस्य॑ तृप्रद॒ंशिनो॑ म॒शक॑स्यार॒सं वि॒षम्॥ ३॥

3. *Yato daṣṭaṁ yato dhītaṁ tataste nirhvayāmasi.*
Arbhasya tṛpradaṁśino maśakasyārasaṁ viṣam.

Where the bite is, from where the blood has been sucked, from there we remove the little smarting mosquito's poison already rendered ineffective.

अ॒यं यो व॒क्रो विप॑रु॒र्व्य॑ङ्गो॒ मुखा॑नि व॒क्रा वृ॑जि॒ना कृ॒णोषि॑। ता॒नि॒ त्वं ब्र॑ह्मणस्पत इ॒षीका॑मिव॒ सं न॑मः॥ ४॥

4. *Ayaṁ yo vakro viparurvyaṅgo mukhāni vakrā vṛjinā kṛṇoṣi. Tāni tvaṁ brahmaṇaspata iṣīkāmiva saṁ namaḥ.*

O Brahmanaspati, physician, this patient is twisted in body, his joints are slack, his limbs are crippled, his mouth, face, teeth and tongue are all deformed and crooked, all these he twists and twirls. Pray put them back in proper shape and order as munja grass.

अ॒र॒सस्य॑ श॒र्कोट॑स्य नी॒चीन॑स्योप॒सर्प॑तः। वि॒षं ह्य१॑स्या॒दि॒ष्यथो॑ एनमजीजभम्॥ ५॥

5. *Arasasya śarkoṭasya nīcīnasyopasarpataḥ.*
Viṣaṁ hyasyādiṣyatho enamajījabham.

I destroy the poison of this bloodless scorpion coming up crawling from below, and I have crushed it.

न ते॑ बा॒ह्वोर्बलं॑मस्ति॒ न शी॒र्षे नोत म॑ध्य॒तः।
अथ॒ किं पा॒पया॑मु॒या पुच्छे॑ बिभर्ष्यर्भ॒कम्॥ ६॥

6. *Na te bāhvorbalamasti na śīrṣe nota madhyataḥ.*
Atha kiṁ pāpayāmuyā pucche bibharṣyarbhakam.

O Scorpion, there is no strength in your arms, nor in the head, nor in the middle of the body. Then by what mischievous evil do you hold the little but smarting poison in your tail-sting?

अ॒दन्ति॑ त्वा पि॒पीलि॑का॒ वि वृ॑श्चन्ति मयू॒र्यः॑।
सर्वे॑ भल ब्रवाथ॒ शार्को॑टमर॒सं वि॒षम् ॥ ७॥

7. *Adanti tvā pipīlikā vi vṛścanti mayūryaḥ.*
Sarve bhala bravātha śārkoṭamarasaṁ viṣam.

O Scorpion, O snake, the ants eat you up. The peahens cut up and eat you up. Be careful, O people, and warn well against the sapless poison of the scorpion and the snake.

य उ॒भाभ्यां॑ प्र॒हर॑सि॒ पुच्छे॑न चा॒स्ये॑ न च।
आ॒स्ये॒३ न ते॑ वि॒षं किमु॒ ते पुच्छ॒धाव॑सत्॥ ८॥

8. *Ya ubhābhyāṁ praharasi pucchena cāsye na ca.*
Āsye' na te viṣaṁ kimu te pucchadhāvasat.

O Scorpion, you attack with both the tail and the mouth. In your mouth there is no poison. Then how come there is poison in the tail?

Kanda 7/Sukta 57 (Inner Strength)

Sarasvati Devata, Vamadeva Rshi

यदाशसा वदतो मे विचुक्षुभे यद्याचमानस्य चरतो जनाँ अनु। यदात्मनि तन्वो मे विरिष्टं सरस्वती तदा पृणद् घृतेन॥ १॥

1. *Yadāśasā vadato me vicukṣubhe yadyācamānasya carato janāň anu. Yadātmani tanvo me viriṣṭaṁ sarasvatī tadā pṛṇad ghṛtena.*

If I am agitated at heart while speaking and dealing with people with expectation, or for solicitation, or with commitment, then denied and hurt, then whatever is bruised at the core of my heart and soul, may Sarasvati repair that damage with the balmy softness of her creamy wisdom.

सप्त क्षरन्ति शिशवे मरुत्वते पित्रे पुत्रासो अप्यवीवृतन्नृतानि। उभे इदस्योभे अस्य राजत उभे यतेते उभे अस्य पुष्यतः॥ २॥

2. *Sapta kṣaranti śiśave marutvate pitre putrāso apyavīvṛtannṛtāni. Ubhe idasyobhe asya rājata ubhe yatete ubhe asya puṣyataḥ.*

Seven gifts of Mother Nature, five senses with mind and intelligence, five pranas with Sutratma and Dhananjaya, bring showers of milky nourishment for the vibrant soul residing in the body, as children do good and bring hope and fulfilment to the parent, and they also abide by the laws of eternal truth as they serve the soul. Also, there are two other potentials which serve the soul, they shine and bring light and lustre for it, they are both active, and both nourish, promote and advance it in life. These are prana and apana energies

of nature gifted to man.

Kanda 7/Sukta 58 (Food for Strength)

Indra-Varuna and others Devata, Kaurupathi Rshi

इन्द्रा॑वरुणा सुतपावि॒मं सु॒तं सोमं पिबत॒ं मद्यं धृतव्रतौ।
यु॒वो रथौ॑ अध्व॒रो दे॒ववी॑तये॒ प्रति॒ स्वस॑र॒मुप॑ यातु पी॒तये॑॥ १॥

1. *Indrāvaruṇā sutapāvimaṁ sutaṁ somaṁ pibataṁ dhṛtavratau. Yuvo ratho adhvaro devavītaye prati svasaramupa yātu pītaye.*

Indra and Varuna, sun and moon, winds and waters, powers of governance and law and justice, ruler and people, seasoned and disciplined in your own law and function, protectors and promoters of your own creations, come, promote and taste of this exhilarating soma of joy distilled for you. May your chariot of love and non-violence move by paths of rectitude and visit every home every day for the protection, promotion and exhilaration of the sagely divines and brilliant people.

इन्द्रा॑वरुणा॒ मधु॑मत्तमस्य॒ वृष्ण॒ः सोम॑स्य वृष॒णा वृ॑षेथाम्।
इ॒दं वा॒मन्ध॒ः परि॑षिक्तमा॒सद्या॒स्मिन्ब॒र्हिषि॑ मादयेथाम्॥ २॥

2. *Indrāvaruṣā madhumattamasya vṛṣṇaḥ somasya vṛṣaṇā vṛṣethām. Idaṁ vāmandhaḥ pariṣiktamā-sadyāsminbarhiṣi mādayethām.*

Indra and Varuna, generous and virile, give us profuse showers of the sweetest and most exciting soma. Here is this food prepared and seasoned for you, come, be seated on this vedi, enjoy and promote our happiness and prosperity.

Kanda 7/Sukta 59 (The Evil of Curse)

Arinashanam Devata, Badarayani Rshi

यो नः शपादशपतः शपतो यश्च नः शपात्। वृक्षइव विद्युता हत आ मूलादनु शुष्यतु॥ १॥

1. *Yo naḥ śapādaśapataḥ śapato yaśca naḥ śapāt. Vṛkṣa-iva vidyutā hata ā mūlādanu śuṣyatu.*

Whoever curses us who curse not, and whoever curses us though we too revile the curse, would dry up and die out like a tree struck by lightning, upto the very roots.

Kanda 7/Sukta 60 (Happy Home)

Grhapati Devata, Brahma Rshi

ऊर्जं बिभ्रद्वसुवनिः सुमेधा अघोरेण चक्षुषा मित्रियेण।
गृहानैमि सुमना वन्दमानो रमध्वं मा बिभीत मत्॥ १॥

1. *Ūrjaṁ bibhradvasuvaniḥ sumedhā aghoreṇa cakṣuṣā mitriyeṇa. Gṛhānaimi sumanā vandamāno ramadhvaṁ mā bibhīta mat.*

Bearing strength and enthusiasm, comfortable with money and success, happy at heart and noble in understanding and intelligence, I come and take residence in the home with the inmates, looking at all with a loving friendly eye, full of respect for all. O friends and members of the family, enjoy yourselves, fear nothing, not me. (Thus the house-holder enters the new home, let us say, to settle after his education and training.

इमे गृहा मयोभुव ऊर्जस्वन्तः पयस्वन्तः।
पूर्णा वामेन तिष्ठन्तस्ते नो जानन्त्वायतः॥ २॥

2. *Ime gṛhā mayobhuva ūrjasvantaḥ payasvantaḥ. Pūrṇā vāmena tiṣṭhantaste no jānantvāyataḥ.*

These homes with their inmates are happy and peaceful, full of food, energy and enthusiasm, and they stay overflowing with cherished wealth, beauty and joy. And let them welcome us as we come and join.

येषाम॒ध्येति॑ प्र॒वस॒न्येषु॑ सौमन॒सो ब॒हुः ।
गृ॒हानुप॑ ह्वयामहे॒ ते नो॑ जानन्त्वाय॒तः ॥ ३ ॥

3. *Yeṣāmadhyeti pravasanyeṣu saumanaso bahuḥ. Gṛhānupa hvayāmahe te no jānantvāyataḥ.*

These are homes which the man for long away wistfully remembers, in which dwell many people happy at heart. Such homes we visualise and long for. May those who dwell there know and welcome us, new comers who join them.

उप॑हूता॒ भूरि॑धना॒ः सखा॑यः स्वा॒दुसंमुदः ।
अ॒क्षु॒ध्या अ॑तृ॒ष्या स्त॒ गृहा॒ मास्मद् बि॑भीतन ॥ ४ ॥

4. *Upahūtā bhūridhanāḥ sakhāyaḥ svādusaṁmudaḥ. Akṣudhyā atṛṣyā sta gṛhā māsmad bibhītana.*

Invited and welcome are people, enjoy with ample wealth, be friendly, good at heart and joyous. O inmates of the homes, be free from hunger and thirst, fear us not, enjoy yourselves.

उप॑हूता इ॒ह गाव॒ उप॑हूता अजा॒वय॑ः ।
अथो॒ अन्न॑स्य की॒लाल॒ उप॑हूतो गृ॒हेषु॑ नः ॥ ५ ॥

5. *Upahūtā iha gāva upahūtā ajāvayaḥ. Atho annasya kīlāla upahūto gṛheṣu naḥ.*

Let cows be happy and welcome here. Let sheep and goats be welcome and happy. The best and most delicious foods and drinks are brought in here in our homes.

सूनृतावन्तः सुभगा इरावन्तो हसामुदाः।
अतृष्या अक्षुध्या स्त गृहा मास्मद् बिभीतन ॥ ६ ॥

6. *Sūnṛtāvantaḥ subhagā irāvanto hasāmudāḥ.*
Atṛṣyā akṣudhyā sta gṛhā māsmad bibhītana.

Inmates of the home, be dedicated to holy truth and the law of divinity, be noble and prosperous, have ample food and drink, be comfortable, merry at heart and joyous. Let there be all freedom from hunger and thirst. Nothing to fear from us.

इहैव स्त मानु गात विश्वा रूपाणि पुष्यत।
ऐष्यामि भद्रेणा सह भूयांसो भवता मया ॥ ७ ॥

7. *Ihaiva sta mānu gāta viśvā rūpāṇi puṣyata.*
Aiṣyāmi bhadreṇā saha bhūyāṁso bhavatā mayā.

Be here, go not away, be happy and prosperous in all ways, all forms, and all conditions of life and grow higher. I come with all good fortune. Grow many and prosperous with me.

Kanda 7/Sukta 61 (Intelligence by Tapas)

Agni Devata, Atharva Rshi

यदग्ने तपसा तप उपतप्यामहे तपः।
प्रियाः श्रुतस्य भूयास्मायुष्मन्तः सुमेधसः ॥ १ ॥

1. *Yadagne tapasā tapa upatapyāmahe tapaḥ. Priyāḥ śrutasya bhūyāsmāyuṣmantaḥ sumedhasaḥ.*

Agni, lord of light, enlightened teacher and guide, when with relentless rule of austerity we undertake the hard discipline of study and training which is pursued without reservation and remiss, then let us be dear dedicated favourites of mother Shruti, Veda, and live a long life with good health and noble intelligence of high order.

अग्ने॒ तप॑स्तप्यामह॒ उप॑ तप्यामहे॒ तपः॑ ।
श्रु॒तानि॑ शृ॒ण्वन्तो॑ व॒यमायु॑ष्मन्तः सु॒मे॒धसः॑ ॥ २ ॥

2. *Agne tapastapyāmaha upa tapyāmahe tapaḥ. Śrutāni śṛṇvanto vayamāyuṣmantaḥ sumedhasaḥ.*

Agni, lord of light and Vedic wisdom, we undertake and pursue the discipline of tapas and austerity. We maintain and sustain the discipline with close watch without relent or reservation. Listening constantly to the words of Shruti, blest and beatified, let us grow on with good health, long age and high intelligence of the order of genius.

Kanda 7/Sukta 62 (Heroic Brave)

Agni Devata, Marichi Kashyapa Rshi

अ॒यम॒ग्निः सत्प॑तिर्वृ॒द्धव॑ष्णो र॒थीव॑ प॒त्तीन॑जयत्पु॒रोहि॑तः ।
नाभा॑ पृथि॒व्यां नि॑हि॒तो॒ दवि॑द्युतदधस्प॒दं कृ॑णुतां॒ ते पृ॑त॒न्यवः॑ ॥ १ ॥

1. *Ayamagniḥ satpatirvṛddhavṛṣṇo ratīva pattīnajayatpurohitaḥ. Nābhā pṛthivyāṁ nihito davidyutadadhaspadaṁ kṛṇutāṁ te pṛtanyavaḥ.*

This Agni, blazing hero, veteran, virile lover and

protector of Truth and the truthful, conquers the pedestrian fighters like a chariot hero. Leader and pioneer, shining in glory at the centre of the earth, may he crush the onslaughts of strife and hostility under the foot.

Kanda 7/Sukta 63 (The Saviour)

Jataveda Devata, Marichi Kashyapa Rshi

पृतनाजितं सहमानमग्निमुक्थैर्हवामहे परमात्सधस्थात्।
स नः पर्षदति दुर्गाणि विश्वा क्षामद्देवोऽति दुरितान्यग्निः ॥ १ ॥

1. *Pṛtanājitaṁ sahamānamagnimukthairha-vāmahe paramātsadhasthāt. Sa naḥ parṣadati durgāṇi viśvā kṣāmaddevo'ti duritānyagniḥ.*

With hymns of adoration we invoke and call Agni, conqueror of hosts, patient, challenging and subduing, to come from the farthest of far places, and we pray to the pioneer warring Agni that he may lead us successfully across all strongholds of the enemy and destroy all evils and despicables of life from the earth.

Kanda 7/Sukta 64 (Safety from Advesity)

Nir-rti Devata, Yama Rshi

इदं यत्कृष्णः शकुनिरभिनिष्पतन्नपीपतत् ।
आपो मा तस्मात्सर्वस्माद्दुरितात्पान्त्वंहसः ॥ १ ॥

1. *Idaṁ yatkṛṣṇaḥ śakunirabhiniṣpatannapīpatat. Āpo mā tasmātsarvasmāddduritātpāntvaṁhasaḥ.*

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 शकुनिर् वामृक्षन्निर्ऋते ते मुखेन।
अग्निर्मा तस्मादेनसो गार्हपत्यः प्र मुञ्चतु॥ २॥

2. *Idaṁ yatkṛṣṇaḥ śakuniravāmṛkṣannir-ṛte te mukhena. Agnirmā tasmādenaso gārhapatyaḥ pra muñcatu.*

This black and powerful bird-like shadow of dark Tamas, evil, O Nir-rti, Adversity, is soiled with the forebodings of calamity, from which. I pray, may Agni, light of omniscience, and the divine fire of home yajna save me and absolve me of evil.

Kanda 7/Sukta 65 (Apamarga Herb)

Apamarga Devata, Shukra Rshi

प्रतीचीनफलो हि त्वमपामार्ग रुरोहिथ।
सर्वान्मच्छपथाँ अधि वरीयो यावया इतः॥ १॥

1. *Pratīcīnaphalo hi tvamapāmārga rurohitha. Sarvānmacchapathāň adhi varīyo yāvayā itaḥ.*

Apamarga, of reverting and reverted growth is your fruit, you grow all-cure, versatile: Reversion of disease is the result. Pray throw off all cursed diseases from us to farthest of the far distance.

यद्दुष्कृतं यच्छमलं यद्वा चेरिम पापया।
त्वया तद्विश्वतोमुखापामार्गाप मृज्महे॥ २॥

3. *Yadduṣkṛtaṁ yacchamalaṁ yadvā cerima pāpayā. Tvayā tadviśvatomukhāpāmārgāpa mṛjmahe.*

Whatever evil, dirty or sinful act we have done and suffer, O Apamarga, all-cure versatile, we wash off by you.

श्या॒वद॑ता कुन॒खिना॑ ब॒ण्डेन॒ यत्स॒हास्मि॑म।
अपा॑मार्ग॒ त्वया॑ व॒यं सर्व॑ं॒ तदप॑ मृज्महे॥ ३॥

3. *Śyāvadatā kunakhinā baṇḍena yatsahāsima.*
Apāmārga tvayā vayaṁ sarvaṁ tadapa mṛjmahe.

Whether we suffer from black teeth, deformed nails, or crooked limbs, we ward off all that by you, Apamarga.

Kanda 7/Sukta 66 (Vibrations of Brahma)

Brahma Devata, Brahma Rshi

यद्य॒न्तरि॑क्षे॒ यदि॒ वात॒ आस॒ यदि॑ वृ॒क्षेषु॒ यदि॒ वोल॑पेषु।
यदस्र॑वन्प॒शव॑ उ॒द्यमा॑नं॒ तद् ब्राह्म॑णं॒ पुन॑र॒स्मानु॒पैतु॑॥ १॥

1. *Yadyantarikṣe yadi vāta āsa yadi vṛkṣeṣu yadi volapeṣu. Yadaśravanpaśava udyamānaṁ tad brāhmaṇaṁ punarasmānupaitu.*

That presence and omniscience of universal spirit which vibrates in space, in the wind, which is in trees, which is in herbs and grasses, which men of vision and imagination visualise and hear manifesting omnipresent, may that divine presence of Brahma and the divine Voice come and bless us again and again, constantly.

Kanda 7/Sukta 67 (Rebirth)

Atma Devata, Brahma Rshi

पुन॒र्मैत्वि॑न्द्रि॒यं पुन॑रा॒त्मा द्रवि॑णं॒ ब्राह्म॑णं च।
पुन॑र॒ग्नयो॒ धिष्ण्या॑ यथास्था॒म क॑ल्पयन्ता॒मिहै॑व॥ १॥

1. *Punarmaitvindriyaṁ punarātmā draviṇaṁ brāhmaṇaṁ ca. Punaragnayo dhiṣṇyā yathāsthāma kalpayantāmihaiva.*

Let the power and functions of the senses come to me again, let the soul again attain to existential identity, let wealth, honour and excellence, and let the Voice and knowledge of Brahman, the Eternal Spirit, come to me again. Let the holy fires of yajna arise and shine for me again, let intelligence and mind with intellect, understanding, will and passion come again, all in proper order and make me potent and perfect here itself in the living world.

Kanda 7/Sukta 68 (Sarasvati)

Sarasvati Devata, Shantati Rshi

सर॑स्वति व्र॒तेषु॑ ते दि॒व्येषु॑ देवि॒ धाम॑सु।
जु॒षस्व॑ ह॒व्यमाहु॑तं प्र॒जां दे॑वि ररास्व नः ॥ १ ॥

1. *Sarasvati vrateṣu te divyeṣu devi dhāmasu.*
Juṣasva havyamāhutaṁ prajāṁ devi rarāsva naḥ.

Mother Sarasvati, inspiring spirit of omniscience, pray accept our homage of oblations and actions dedicated o your disciplines in various fields of your divine refulgence and, O mother of light and knowledge, bless us with brilliant progeny educated and cultured in those disciplines.

इ॒दं ते॑ ह॒व्यं घृ॒तव॑त्सरस्वतीदं पि॑तॄ॒णां ह॒विरा॒स्यं॑ यत्।
इ॒मानि॑ त उदि॒ता शन्त॑मानि॒ तेभि॑र्व॒यं मधु॑मन्तः स्याम ॥ २ ॥

2. *Idaṁ te havyaṁ ghṛtavatsarasvatīdaṁ pitṛṇāṁ havirāsyaṁ yat. Imāni ta uditā śantamāni tebhirvayaṁ madhumantaḥ syāma.*

Mother Sarasvati, this is our homage to you in the form of our best of knowledge and enlightenment, this is our parent's and teachers' homage of knowledge and enlightenment in the best of words and taste, and these are, in fact, your own most inspiring and enlightening gifts of peaceful and creative knowledge and wisdom arisen in the mind, by which, we pray, we may live a happy enlightened life with the sweetness of universal culture.

शिवा नः शन्तमा भव सुमृडीका सरस्वति।
मा ते युयोम सन्दृशः ॥ ३ ॥

3. *Śivā naḥ śantamā bhava sumṛḍīkā sarasvati.*
Mā te yuyoma sandṛśaḥ.

Mother Sarasvati, be kind, most gracious, and ever compassionate. Let us never be deprived of your presence and your grace.

Kanda 7/Sukta 69 (Prayer for Peace)

Sukha Devata, Shantati Rshi

शं नो वातो वातु शं नस्तपतु सूर्यः। अहानि शं भवन्तु नः
शं रात्री प्रति धीयतां शमुषा नो व्युच्छतु ॥ १ ॥

1. *Śaṁ no vāto vātu saṁ nastapatu sūryaḥ. Ahāni śaṁ bhavantu naḥ śaṁ rātrī prati dhīyatāṁ śamuṣā no vyucchatu.*

Let the winds blow at peace for peace and exhilaration for us. Let the sun shine in peace for peace and warmth of life for us. Let the days be bright at peace and give us peace and joy. May the night bring us peace and bliss. May the dawn bring us peace and joy with

new light of a new day.

Kanda 7/Sukta 70 (Nip the Enemy)

Shyena Devata, Atharva Rshi

Shyena, the Eagle in this sukta is a metaphor of defence forces which must pounce upon the enemy before he strikes.

यत्किं चासौ मनसा यच्च वाचा यज्ञैर्जुहोतिं हविषा यजुषा।
तन्मृत्युना निर्ऋतिः संविदाना पुरा सत्यादाहुतिं हन्त्वस्य॥ १॥

1. *Yatkiṁ cāsau manasā yacca vācā yajñairjuhoti haviṣā yajuṣā. Tanmṛtyunā nir-ṛtiḥ saṁvidānā purā satyādāhutiṁ hantvasya.*

Whatever the enemy is able to muster up with intention, thought and planning, whatever with words and propaganda, with all his joint efforts and allies, materials and his tactics of application and execution, all that preparation and plan of his, our deadly defence forces of destruction and deprivation, having known in advance, must counter and destroy before he strikes and accomplishes his object.

यातुधाना निर्ऋतिरादु रक्षस्ते अस्य घ्नन्त्वनृतेन सत्यम्।
इन्द्रेषिता देवा आज्यमस्य मथ्नन्तु मा तत् सं पादि यदसौ जुहोतिं॥ २॥

2. *Yātudhānā nir-ṛtirādu rakṣaste asya ghnantva-nṛtena satyam. Indreṣitā devā ājyamasya mathnantu mā tat saṁ pādi yadasau juhoti.*

Raksha, forces of the watch and reconnaissance, Yatudhana, forces of attack in advance, Nir-rti, his own state of deprivation, these, by reasons of the falsehood

of his intention and design, would destroy the enemy's simulation of truth and rectitude. Let the brilliant forces inspired and reinforced by the ruler, Indra, shake and rout his forces. Whatever he plans and tries to execute must not be allowed to be accomplished.

अजिराधिराजौ श्येनौ संपातिनाविव ।
आज्यं पृतन्यतो हतां यो नः कश्चाभ्यघायति ॥ ३ ॥

3. *Ajirādhirājau śyenau saṁpātināviva. Ājyaṁ pṛtanyato hatāṁ yo naḥ kaścābhyaghāyati.*

Like two royal eagles pouncing upon the prey, let the supreme ruler and the supreme commander of the forces destroy the means, materials and forces of the enemy that attacks us.

अपाञ्चौ त उभौ बाहू अपि नह्याम्यास्यꣳम् ।
अग्नेर्देवस्य मन्युना 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 नह्याम्यास्यꣳम् ।
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

परि॑ त्वाग्ने॒ पुरं॒ व॒यं विप्रं॑ सहस्य धीमहि।
धृ॒षद्वर्ण॑ दि॒वेदि॑वे ह॒न्तारं॑ भङ्गु॒रावतः॥ १॥

1. *Pari tvāgne puraṁ vayaṁ vipraṁ sahasya dhīmahi. Dhṛṣadvarṇaṁ divedive hantāraṁ bhaṅgurāvataḥ.*

Agni, O supreme commander, fiery leader, first, perfect and impenetrable like a formidable fort, day in and day out we think of, remember and do homage to you, veteran wise, embodiment of patience, fortitude and unchallengeable might, image of terror, and shaker and destroyer of the violent and the killer.

Kanda 7/Sukta 72 (Purushartha)

Indra Devata, Atharva Rshi

उत्ति॑ष्ठताव॑ पश्यतेन्द्र॑स्य भा॒गमृ॒त्वियं॑म्।
यदि॑ श्रा॒तं जु॒होत॑न॒ यद्यश्रा॑तं म॒मत्त॑न॥ १॥

1. *Uttiṣṭhatāva paśyatendrasya bhāgamṛtviyam. Yadi śrātaṁ juhotana yadyaśrātaṁ mamattana.*

Arise, O friends, watch out for the seasonal share of Indra, supreme ruler. If it is ripe and ready, offer. If not yet ripe and ready, wait, accelerate and exhilarate.

श्रा॒तं ह॒विरो ष्वि॑न्द्र॒ प्र या॑हि जु॒गाम् सू॒रो॒ अध्व॑नो॒ वि मध्यम्।
परि॑ त्वासते नि॒धिभि॒ः सखा॑यः कु॒ल॒पा न व्रा॑जप॒तिं चर॑न्तम्॥ २॥

2. *Śrātaṁ haviro ṣvindra pra yāhi jagāma sūro adhvano vi madhyam. Pari tvāsate nidhibhiḥ sakhāyaḥ kulapā na vrājapatiṁ carantam.*

Indra, the havi is ripe and ready. Pray come, the sun is half way up on its path. Friends sit around with their treasure sweets for you like heads of families waiting for the chief on the round.

श्रातं मन्य ऊधनि श्रातमग्नौ सुशृतं मन्ये तदृतं नवीयः। माध्यन्दिनस्य सवनस्य दध्नः पिबेन्द्र वज्रिन्पुरुकृज्जुषाणः ॥ ३ ॥

3. *Śrātaṁ manya ūdhani śrātamagnau suśṛtaṁ manye tadṛtaṁ navīyaḥ. Mādhyandinasya savanasya dadhnaḥ pibendra vajrinpurukṛjjuṣāṇaḥ.*

I believe the havi is ripe and ready at dawn in the cow's udders. It is ripe and seasoned on the fire. This process of nature and fire, the eternal law, is universal, ancient, yet it is ever new too. O lord of thunder and justice, universal cause of action, loving and sociable, come and taste of the milky sweets of midday's yajna of action and celebrative homage.

Kanda 7/Sukta 73 (Yajna Karma)

Gharma, Ashvins and others Devata, Atharva Rshi

समिद्धो अग्निर्वृषणा रथी दिवस्तप्तो घर्मो दुह्यते वामिषे मधु। वयं हि वां पुरुदमासो अश्विना हवामहे सधमादेषु कारवः ॥ १ ॥

1. *Samiddho agnirvṛṣaṇā rathī divastapto gharmo duhyate vāmiṣe madhu. Vayaṁ hi vāṁ purudamāso aśvinā havāmahe sadhamādeṣu kāravaḥ.*

Harbingers of the dawn, mighty generous Ashvins, chariot heroes of heavens, lighted is the fire, the flames of yajna are rising, honeyed milk of mother nature is flowing. Rejoicing together in yajnic homes, we invoke you and, poets of nature as we are, we celebrate and adore you in divine revelry.

समिद्धो अग्निराश्विना तप्तो वां घर्म आ गतम्।
दुह्यन्ते नूनं वृषणेह धेनवो दस्रा मदन्ति वेधसः ॥ २ ॥

2. *Samiddho agniraśvinā tapto vāṁ gharma ā gatam. Duhyante nūnaṁ vṛṣaṇeha dhenavo dasrā madanti vedhasaḥ.*

Mighty generous Ashvins, the fire is lighted, the yajna is hot and rising refulgent for you. Pray come, the cows are being milked and, O angels of beauty, grace and glory, the learned sages rejoice and celebrate.

स्वाहाकृतः शुचिर्देवेषु यज्ञो यो अश्विनोश्चमसो देवपानः।
तमु विश्वे अमृतासो जुषाणा गन्धर्वस्य प्रत्यास्ना रिहन्ति ॥ ३ ॥

3. *Svāhākṛtaḥ śucirdeveṣu yajño yo aśvinoścamaso devapānaḥ. Tamu viśve amṛtāso juṣāṇā gandharvasya pratyāsnā rihanti.*

Consecrated and conducted with oblations capped with selfless, 'svaha', pure and shining yajna in the assembly of the learned is a metaphor of the heavenly bowl of the Ashvins, fit for joyous soma drink of divinities, which all the immortalities of nature and brilliancies of humanity cherish with love, and they tdoration and taste the nectar with the first rays of the sun, father sustainer of the earth.

यदुस्रियास्वाहुतं घृतं पयोऽयं स वामश्विना भाग आ गतम्।
माध्वी धर्तारा विदथस्य सत्पती तप्तं घर्मं पिबतं रोचने दिवः ॥ ४ ॥

4. *Yadusriyāsvāhutaṁ ghṛtaṁ payo' yaṁ sa vāmaśvinā bhāga ā gatam. Mādhvī dhartārā vidathasya satpatī taptaṁ gharmaṁ pibataṁ rocane divaḥ.*

Ashvins, harbingers of the dawn, men and women who are harbingers of the day's activities, the ghrta which is vested in the cows by nature, and the ghrta which is offered into the fire and through the fire into the rays of the sun, that is your share. Come and join. O honey sweet conductors and sustainers of yajna, holy managers and sustainers of the Rashtra yajna, taste, protect and promote the burning fire and rising fragrance of yajna and raise it to the lights of heaven.

तप्तो वां घर्मो नक्षतु स्वहोता प्र वामध्वर्युश्चरतु पयस्वान्।
मधोर्दुग्धस्याश्विना तनाया वीतं पातं पयस उस्रियायाः ॥ ५ ॥

5. *Tapto vāṁ gharmo nakṣatu svahotā pra vāmadhvaryuścaratu payasvān. Madhordugdhasyāśvinā tanāyā vītaṁ pātaṁ payasa usriyāyāḥ.*

Ashvins, harbingers of the dawn, men and women of the Rashtra, may the rising warmth and fragrance of yajna reach you. May the self-sacrificing organising priest of the yajna of love and non-violence, bearing milk and ghrta, conduct the yajna for you. Ashvins, enjoy the milk of cows, warmth of sun rays and the milky sweet knowledge of the honey essences of nature and protect and promote the yajna.

उप॑ द्रव॒ पय॑सा गोधुगो॒षमा घ॒र्मे सि॑ञ्च॒ पय॑ उ॒स्रिया॑याः ।
वि नाक॑मख्यत्सवि॒ता वरे॑ण्योऽनुप्र॒याण॑मु॒षसो॒ वि रा॑जति ॥ ६ ॥

6. *Upa drava payasā godhugoṣamā gharme siñca paya usriyāyāḥ. Vi nāka makhyatsavitā vareṇyo'-nuprayāṇamu-ṣaso vi rājati.*

Come fast, O milk man, with milk and ghrta and offer the shining oblation of cow's milk into the yajna fire. Adorable Savita, self-refulgent sun, has illuminated the heavens and in pursuit of the dawn shines bright over the earth.

उप॑ ह्वये सु॒दुघां धे॒नुमे॒तां सु॒हस्तो॑ गो॒धुगु॒त दो॑हदेनाम् । श्रेष्ठं
स॒वं स॑वि॒ता सा॑विषन्नोऽभी॒द्धो घ॒र्मस्तदु॒ षु प्र वो॑चत् ॥ ७ ॥

7. *Upa hvaye sudughāṁ dhenumetāṁ suhasto godhuguta dohadenām. Śreṣṭhaṁ savaṁ savitā sāviṣanno'bhīddho gharmastadu ṣu pra vocat.*

I invoke the holy cow of Madhu-vidya, knowledge of the honey sweets of divine Nature. Let the man of expert hand and intelligence distil the honey sweets. May Savita, highest lord giver of light and life, light up the holy fire for us, and may the fire of this explorative yajna reveal the secret of Madhu vidya for us.

हि॒ङ्कृ॒ण्व॒ती व॑सु॒पत्नी॒ वसू॑नां व॒त्सम॒िच्छन्ती॒ मन॑सा॒ न्याग॑न् ।
दु॒हाम॒श्विभ्यां॒ पयो॑ अ॒घ्न्येयं सा व॑र्धतां महते सौभ॑गाय ॥ ८ ॥

8. *Hiṅkṛṇvatī vasupatnī vasūnāṁ vatsamicchantī manasā nyāgan. Duhāmaśvibhyāṁ payo aghnyeyaṁ sā vardhatāṁ mahate saubhagāya.*

This holy inviolable cow, Divine Word and

Madhu-vidya, mother guardian and promoter of the prosperity, honour and excellence of the noblest gracious powers of the world, loving from the depth of her heart like the lowing mother cow for her calf, is come. Let this mother sustain the milk of life for the Ashvins, men and women of the world, and let her also grow and prosper for the honour and excellence of the world.

जुष्टो॒ दमू॑ना॒ अति॑थिर्दुरो॒ण इ॒मं नो॑ य॒ज्ञमुप॑ याहि वि॒द्वान्।
विश्वा॑ अग्ने अभि॒युजो॑ वि॒हत्य॑ शत्रू॒य॒तामा भ॑रा॒ भोज॑नानि ॥ ९ ॥

9. *Juṣṭo damūnā atithirduroṇa imaṁ no yajñamupa yāhi vidvān. Viśvā agne abhiyujo vihatya śatrūyatāmā bharā bhojanāni.*

Agni, ruler, leader, sagely scholar, giver of light and life, self-controlled friend of the home and family, vibrant and dynamic, invoked, invited and loved in the home, come and grace this yajna of ours, having overcome and crossed over all fighting forces of our enemies, and bear and bring the sweetest nutriments of life for us.

अग्ने॒ शर्धं॑ मह॒ते सौभ॑गाय॒ तव॑ द्यु॒म्नान्यु॑त्त॒मानि॑ सन्तु।
सं जा॑स्प॒त्यं सु॒यम॒मा कृ॑णुष्व शत्रू॒य॒ताम॒भि ति॑ष्ठा महां॑सि ॥ १० ॥

10. *Agne śardha mahate saubhagāya tava dyumnānyuttamāni santu. Saṁ jāspatyaṁ suyamamā kṛṇuṣva śatrūyatāma-bhi tiṣṭhā mahāṁsi.*

O mighty Agni, light of life, great and highest are your gifts of wealth, honour and splendour. May they be good and auspicious for our great good fortune. Bless us that our familial loyalty and discipline be good,

divinely controlled and directed, and let the powers of our negative forces be kept down, ineffectualised.

सूयवसाद्भगवती हि भूया अधा वयं भगवन्तः स्याम। अद्धि तृणमघ्न्ये विश्वदानीं पिब शुद्धमुदकमाचरन्ती॥ ११॥

11. *Sūyavasādbhagavatī hi bhūyā adhā vayaṁ bhagavantaḥ syāma. Addhi tṛṇamaghnye viśvadānīṁ piba śuddhamudakamācarantī.*

O Spirit of the nation, children of the earth, inviolate and inviolable as the holy cow, be great and glorious by virtue of pure barley food, and then all of us would be great and glorious. Eat pure herbal food, drink pure water, and live a simple life of purity, kindness and universal giving.

Kanda 7/Sukta 74 (Cure of Excrescences)

Mantrawise, Jataveda Devata, Atharvangira Rshi

अपचितां लोहिनीनां कृष्णा मातेति शुश्रुम। मुनेर्देवस्य मूलेन सर्वा विध्यामि ता अहम्॥ १॥

1. *Apacitāṁ lohinīnāṁ kṛṣṇā māteti śuśruma. Munerdevasya mūlena sarvā vidhyāmi tā aham.*

The cause of red excrescences such as pustules and inflammations is black, some negativity in the system, this we have heard. All such I pierce and cure with the root of divine curative Muni's root.

(Satavalekara says that Muni is the name of herbs such as "Damanaka, Baka, Palasha, Priyala and Madana.)

विध्याम्यासां प्रथमां विध्याम्युत मध्यमाम्। इदं जघन्या ∫ मासामा च्छिनद्मि स्तुकामिव॥ २॥

2. *Vidhyāmyāsāṁ prathamāṁ vidhyāmyuta madhyamām. Idaṁ jaghanyā māsāmā cchinadmi stukāmiva.*

I pierce the first of them, I pierce the midmost, and I pierce this vilest of them and clear them out like a knot of hair.

त्वाष्ट्रेणाहं वचसा वि तं ईर्ष्यामंमीमदम्।
अथो यो मन्युष्टे पते तमु ते शमयामसि॥ ३॥

3. *Tvāṣṭreṇāhaṁ vacasā vi ta īrṣyāmamīmadam. Atho yo manyuṣṭe pate tamu te śamayāmasi.*

With words well chosen and chiselled, I cure your jealousy, and, O master, the anger that distresses you, we pacify.

व्रतेन त्वं व्रतपते समक्तो विश्वाहा सुमना दीदिहीह।
तं त्वा वयं जातवेदः समिद्धं प्रजावन्त उप सदेम सर्वे॥ ४॥

4. *Vratena tvaṁ vratapate samakto viśvāhā sumanā dīdihīha. Taṁ tvā vayaṁ jātavedaḥ samiddhaṁ prajāvanta upa sadema sarve.*

O master of the vows of self-discipline, keep to the vows of your discipline, always be good and happy at heart, and shine here in life. O Jataveda, light of life and life of the fire of yajna, lighted at heart and in the vedi of yajna, we pray, let us abide by you in the discipline of life, be blest with noble progeny and live happy at heart, one and all.

(In this Sukta it is clearly shown that physical excrescences are not only physical, they are also related to states of mind, mental excrescences such as jealousy,

hate and anger. The cure of ailments has to be not only physical but also mental. The mind must be at peace. There should be no blind spots, no communication gap, no cleverness and no pretence, and we must keep to our vows of discipline like the fire of yajna and the universal Jataveda.)

Kanda 7/Sukta 75 (Inviolate Inviolable)

Aghnyah Devata, Uparibabhrava Rshi

प्र॒जाव॑तीः सू॒यव॑से रु॒शन्तीः॑ शु॒द्धा अ॒पः सु॑प्रपा॒णे पिब॑न्तीः ।
मा व॑ स्ते॒न ई॑शत॒ माघशं॑सः॒ परि॑ वो रु॒द्रस्य॑ हे॒तिर्वृ॑णक्तु ॥ १ ॥

1. *Prajāvatīḥ sūyavase ruśantīḥ śuddhā apaḥ suprapāṇe pibantīḥ. Mā va stena īśata māghaśaṁsaḥ pari vo rudrasya hetirvṛṇaktu.*

(Inviolate, inviolable cows, children of the earth) blest with noble progeny, roaming around and browsing on lush green fields and pastures, drinking pure water in clear pools and lakes, let no thief rule over you, no sinner, no contemner, and no strike of the violent to fall on you.

प॒द॒ज्ञा स्थ॒ रम॑तय॒ः संहि॑ता वि॒श्वना॑म्नीः । उप॑ मा देवीर्दे॒वे-
भि॒रेत॑ । इ॒मं गो॒ष्ठमि॒दं सदो॑ घृ॒तेना॒स्मान्त्समु॑क्षत ॥ २ ॥

2. *Padajñā stha ramataḥ saṁhitā viśvanāmnīḥ. Upa mā devīrdevebhireta. Imaṁ goṣṭhamidaṁ sado ghṛtenāsmāntsamukṣata.*

Know the paths you move on and by, be there steadfast, be happy and rejoicing, be together united, have a reputable name in the world. O divine ones, come and be close to me with your noble attributes and

strengthen and enrich us, this house, this hall with plenty, beauty and graces of life.

Kanda 7/Sukta 76 (Cure of Excrescences)

Apachit, Jayanya, Indra Devatah, Atharva Rshi

आ सुस्रसः सुस्रसो असतीभ्यो असत्तराः।
सेहोररसतरा लवणाद्विक्लेदीयसीः॥ १॥

1. *Ā susrasaḥ susraso asatībhyo asattarāḥ.*
Sehorarasatarā lavaṇādvikledīyasīḥ.

Pustules more flowing than most, more painful than most, drier than most, more putrefying than with salt, O physician, cure.

या ग्रैव्या अपचितोऽथो या उपपक्ष्याः।
विजाम्नि या अपचितः स्वयंस्रसः॥ २॥

2. *Yā graivyā apacito'tho yā upapakṣyāḥ.*
Vijāmni yā apacitaḥ svayaṁsrasaḥ.

The pustules on the neck, or on the shoulders, on the arm pits, or the pustules on the groin or those with morbid flow, O physician, cure.

यः कीकसाः प्रशृणाति तलीद्य मवतिष्ठति।
निरास्तं सर्वं जायान्यं यः कश्च ककुदि श्रितः॥ ३॥

3. *Yaḥ kīkasāḥ praśṛṇāti talīdya mavatiṣṭhati.*
Nirāstaṁ sarvaṁ jāyānyaṁ yaḥ kaśca kakudi śritaḥ.

The contagion caused by sexual contact which degenerates the ribs or affects the soles or which affects and persists on the head, all that, O physician, cure.

पक्षी जायान्यः पतति स आ विशति पूरुषम्।
तदक्षितस्य भेषजमुभयोः सुक्षतस्य च॥ ४॥

4. *Pakṣī jāyānyaḥ patati sa ā viśati pūruṣam.*
Tadakṣitasya bheṣajamubhayoḥ sukṣatasya ca.

The sexual contagion spreads like a flying bird and infects the man, and whether it is recent or chronic, O physician, the cure is there for both.

विद्म वै ते जायान्य जानं यतो जायान्य जायसे।
कथं ह तत्र त्वं हनो यस्य कृण्मो हविर्गृहे॥ ५॥

5. *Vidma vai te jāyānya jānaṁ yato jāyānya jāyase.*
Kathaṁ ha tatra tvaṁ hano yasya kṛṇmo havirgṛhe.

O Jayanya, sexual contagion, we know the basic cause from which you arise and infect, where and how you can kill, and of that we provide the home cure.

धृषत्पिब कलशे सोममिन्द्र वृत्रहा शूर समरे वसूनाम्।
माध्यन्दिने सवन आ वृषस्व रयिष्ठानो रयिमस्मासु धेहि॥ ६॥

6. *Dhṛṣatpiba kalaśe somamindra vṛtrahā śūra samare vasūnām. Mādhyandine savana ā vṛṣasva rayiṣṭhāno rayimasmāsu dhehi.*

Bold and resolute Indra, virile and generous lover of life, drink the joyous soma of life in the cup of good health. Heroic warrior, in the battle of life for the winning of wealth, honour and excellence, you are breaker of the clouds of darkness and dispeller of dust. Come, join the mid-day session of yajna and bring us showers of wealth. Indeed, you yourself are the treasure

centre of wealth and excellence. Bring us the wealth of health, honour and excellence, and freedom from disease.

(The real cure of disease is prevention, to be Indra, potent virile by Brahmacharya upto twenty-five years, sexual discipline with continence as a married man and abstinence in old age.)

Kanda 7/Sukta 77 (Freedom from Enmity)

Maruts Devata, Angira Rshi

सान्तपना इदं हविर्मरुतस्तज्जुजुष्टन।
अस्माकोती रिशादसः॥ १॥

1. *Sāntapanā idaṁ havirmarutastajjujuṣṭana.*
Asmākotī riśādasaḥ.

Austere but burning and blazing as fire and sun, O Maruts, vibrant warriors, teachers and pioneers, dedicated to life unto death, destroyers of hate and violence, pray accept this homage for our protection against all negative forces without and within.

यो नो मर्तो मरुतो दुर्हृणायुस्तिरश्चित्तानि वसवो जिघांसति। द्रुहः पाशान्प्रति मुञ्चतां स तपिष्ठेन तपसा हन्तना तम्॥ २॥

2. *Yo no marto maruto durhṛṇāyustiraścittāni vasavo jighāṁsati. Druhaḥ pāśānprati muñcatāṁ sa tapiṣṭhena tapasā hantanā tam.*

Whoever the man full of hate and fury against us that wants to violate our heart and mind, culture and values, and wants to dislodge and destroy us, O Maruts, givers of settlement, peace and prosperity, with the

power of your relentless discipline force him that he gives up his plans and snares, and with your passion for peace, eliminate the hater and the furious destroyer.

संवत्सरीणां मरुतः स्वर्का उरुक्षयाः सगणा मानुषासः।
ते अस्मत्पाशान्प्र मुञ्चन्त्वेनसः सान्तपना मत्सरा मादयिष्णवः॥ ३॥

3. *Saṁvatsarīṇā marutaḥ svarkā urukṣayāḥ saganā mānuṇṣāsaḥ. Te asmatpāśānpra muñcantvenasaḥ sāntapanā matsarā mādayiṣṇavaḥ.*

Maruts, vibrant life time heroes of blazing radiance and arms of thunder, space unbound and countless forces, human at heart committed to humanity, may, we pray, release us from the snares of sin and evil. Austere of discipline and joyous, they love to see peace and happiness prevailing all around.

Kanda 7/Sukta 78 (Freedom from Bondage)

Agni Devata, Atharva Rshi

वि ते मुञ्चामि रशनां वि योक्त्रं वि नियोजनम्।
इहैव त्वमजस्र एध्यग्ने॥ १॥

1. *Vi te muñcāmi raśanāṁ vi yoktraṁ vi niyojanam. Ihaiva tvamajasra edhyagne.*

I release you from the cord of your physical bondage, I cut off the bonds of your mental fixations, and I strike off the bars of your spiritual illusion so that, eternal and immortal as you are, Agni, pure clairvoyant soul, you come and attain to your real nature here itself.

अस्मै क्षत्राणि धारयन्तमग्ने युनज्मि त्वा ब्रह्मणा दैव्येन।
दीदिह्यस्मभ्यं द्रविणेह भद्रं प्रेमं वोचो हविर्दां देवतासु॥ २॥

2. *Asmai kṣatrāṇi dhārayantamagne yunajmi tvā brahmaṇā daivyena. Dīdihyasmabhyaṁ draviṇeha bhadraṁ premaṁ voco havirdāṁ devatāsu.*

Agni, enlightened soul, bearing as you do the powers and obligations of governance, defence and development for this social order, I join you, Agni, enlightened ruler, with the divine knowledge of Veda for the ruler. Shine, reveal and create for us the wealth, honour and excellence of a noble order and speak well of this social order among the divines as a pious order, grateful and generous giver of homage to the divinities of nature and humanity.

Kanda 7/Sukta 79 (Integrative Spirit)

Amavasya Devata, Atharva Rshi

यत्ते॑ दे॒वा अकृ॑ण्वन्भाग॒धेय॒ममा॑वास्ये सं॒वस॑न्तो महि॒त्वा।
तेना॑ नो य॒ज्ञं पि॑पृहि विश्ववारे र॒यिं नो॑ धेहि सुभगे सु॒वीर॑म्॥ १॥

1. *Yatte devā akṛṇvanbhāgadheyamamāvāsye saṁvasanto mahitvā. Tenā no yajñaṁ pipṛhi viśvavāre rayiṁ no dhehi subhage suvīram.*

O dark night of rest and peace, integrative spirit of divine bliss, since by virtue of your greatness and grandeur, pious sages and brilliant people abiding together happily offer their part of homage to you in yajna, for that reason, O universal power of peace, harbinger of good fortune, pray grace and fulfil our yajna with success and bring us wealth, honour and excellence worthy of the brave.

अहमेवास्म्यमावास्या ३ मामा वसन्ति सुकृतो मयीमे ।
मयि देवा उभये साध्याश्चेन्द्रज्येष्ठाः समगच्छन्त सर्वे ॥ २ ॥

2. *Ahamevāsmyamāvāsyā māmā vasanti sukṛto mayīme. Mayi devā ubhaye sādhyāścendra-jyeṣṭhāḥ sama-gacchanta sarve.*

Truly I am Amasvasya, all integrative power of Divinity. All people of noble action integrate and live in me. All divinities of nature and humanity, and both Sadhyas, men of accomplishment, and Indrajyeshthas, those with Indra as their supreme, come and rest in me.

आगन्रात्री संगमनी वसूनामूर्जं पुष्टं वस्वावेशयन्ती । अमा-
वास्या ∫ यै हविषा विधेमोर्जं दुहाना पयसा न आगन् ॥ ३ ॥

3. *Āganrātrī saṁgamanī vasūnāmūrjaṁ puṣṭaṁ vasvāveśayantī. Amāvāsyā yai haviṣā vidhemo-rjaṁ duhānā payasā na āgan.*

Amavasya night is come, the confluence of all centres of rest, harbinger of energy, replenishment of health and wealth of peace and refreshing joy. We honour and adore Amasvasya with homage of holy materials. May the night come with showers of energy and streams of life giving milk.

अमावास्ये न त्वदेतान्यन्यो विश्वा रूपाणि परिभूर्जजान ।
यत्कामास्ते जुहुमस्तन्नो अस्तु वयं स्याम पतयो रयीणाम् ॥ ४ ॥

4. *Amāvāsye na tvadetānyanyo viśvā rūpāṇi pari-bhūrjajāna. Yatkāmāste juhumastanno astu vayaṁ syāma patayo rayīṇām.*

O Amavasya, divine spirit of peace and total integration, universal shelter cover of love and union,

none other than you creates and comprehends these world forms of life. We pray, may all that we love and desire with yajnic homage for fulfilment, be true and be accomplished, and may we be masters of wealth, honour and excellence.

Kanda 7/Sukta 80 (Purnima)

Prajapati, Paurnamasi Devata, Atharva Rshi

पूर्णा पश्चादुत पूर्णा पुरस्तादुन्मध्यतः पौर्णमासी जिगाय।
तस्यां देवैः संवसन्तो महित्वा नाकस्य पृष्ठे समिषा मदेम ॥ १ ॥

1. *Pūrṇā paścāduta pūrṇā purastādunmadhyataḥ paurṇamāsī jigāya. Tasyāṁ devaiḥ saṁvasanto mahitvā nākasya pṛṣṭhe samiṣā madema.*

Full and perfect before, full and perfect after, full and perfect in the middle, the full moon night, all comprehensive sustaining spirit of Divinity, reigns supreme over all. Resting and abiding in peace and union with divinities and the greatness and grandeur of the light of perfection, may we, we pray, rejoice with food, energy and enlightenment on the heights of heaven.

वृषभं वाजिनं वयं पौर्णमासं यजामहे।
स नो ददात्वक्षितां रयिमनुपदस्वतीम् ॥ २ ॥

2. *Vṛṣabhaṁ vājinaṁ vayaṁ paurṇamāsaṁ yajāmahe. Sa no dadātvakṣitāṁ rayimanupadasvatīm.*

We honour, adore and join the virile, all conquering full moon of the night of light divine, spirit of the light of life. May the light divine give us unviolated, inviolable and imperishable wealth, honour

and excellence of life.

प्रजा॑पते॒ न त्वदे॒तान्य॒न्यो विश्वा॑ रू॒पाणि॑ प॒रि॒भूर्ज॑जान।
यत्का॑मास्ते जु॒हु॒मस्तन्नो॑ अस्तु व॒यं स्या॑म॒ पत॑यो रयी॒णाम्॥ ३॥

3. *Prajāpate na tvadetānyanyo viśvā rūpāṇi paribhūrjajāna. Yatkāmāste juhumastanno astu vayaṁ syāma patayo rayīṇām.*

O Prajapati, creator and sustainer of the life forms of existence, no one other than you, Lord Supreme, creates and comprehends all the forms of life in existence. We pray, may that we love and, for which we adore and worship you with yajna, be true and fulfilled. May we be masters of wealth, honour and excellence.

पौ॒र्ण॒मा॒सी प्र॑थ॒मा य॒ज्ञिया॑सी॒दह्नां॑ रात्री॑णामतिशर्व॒रेषु॑। ये
त्वां य॒ज्ञैर्य॑ज्ञिये अ॒र्धय॑न्त्य॒मी ते नाके॑ सु॒कृ॒त॒: प्र॒वि॒ष्टाः॥ ४॥

4. *Paurṇamāsī prathāmā yajñiyāsīdahnāṁ rātrīṇāmatiśarvareṣu. Ye tvāṁ yajñairyajñiye ardhayantyamī te nāke sukṛtaḥ praviṣṭāḥ.*

Paurnamasi, full moon night, light divine of life, is the first and foremost adorable among days and nights both dark and starry. Adorable Paurnamasi, divinity of life, those who love and worship you with yajnas and yajnic homage, they, holy of thought and action, enter and abide in the heaven of bliss.

Kanda 7/Sukta 81 (Two Divine Children)

Savitri, Sun, Moon Devata, Atharva Rshi

पू॒र्वा॒प॒रं च॑रतो मा॒यये॒तौ शिशू॒ क्रीड॑न्तौ॒ परि॑ यातोऽ॒र्ण॒वम्।
विश्वा॒न्यो भुव॑ना॒ वि॒चष्ट॒ ऋ॒तूँर॒न्यो वि॒दध॑ज्जायसे॒ नवः॥ १॥

1. *Pūrvāparaṁ carato māyayaitau śiśū krīḍantau-pari yāto'rṇavam. Viśvānyo bhuvanā vicaṣṭa ṛtūṅranyo vidadhajjā-yase navaḥ.*

One after the other, two bright children play with wondrous energy going round the seas across space. One illuminates all regions of the universe, the other, you, O moon, keeping and displaying your time and seasons, are born anew every month.

नवो॑नवो भवसि॒ जाय॑मा॒नोऽह्नां॑ के॒तुरु॒षसा॑मे॒ष्यग्र॑म्। भा॒गं दे॒वेभ्यो॒ वि द॑धास्या॒यन्प्र च॑न्द्रमस्तिरसे दी॒र्घमायुः॥ २॥

2. *Navonavo bhavasi jāyamāno'hnāṁ keturuṣasā-meṣyagram. Bhāgaṁ devebhyo vi dadhāsyā-yanpra candramastirase dīrghamāyuḥ.*

O sun, rising anew every day, you become young and ever fresh, flag symbol of the dawns and days, and ascend to the zenith. O moon when you rise you bear the divinities share of energy for them and bring long life for living beings.

सोम॑स्यांशो युधां॒ प॒तेऽनू॑नो॒ नाम॒ वा अ॑सि।
अनू॑नं दर्श मा कृधि प्र॒जया॑ च॒ धने॑न च॥ ३॥

3. *Somasyāṁśo yudhāṁ pate'nūno nāma vā asi. Anūnaṁ darśa mā kṛdhi prajayā ca dhanena ca.*

O Sun, O Moon, reflection of Soma, lord supreme creator and bliss of existence, O divine protector and promoter of the struggle of life, you are faultless, perfect and full for sure. O light all blissful, make me full and perfect, wanting in nothing. Bless me with wealth and progeny.

दृशो ऽसि दर्शतो ऽसि समग्रो ऽसि समन्तः । समग्रः समन्तो भूयासं गोभिरश्वैः प्रजया पशुभिर्गृहैर्धनेन ॥ ४ ॥

4. *Darśo'si darśato'si samagro'si samantaḥ. Samagraḥ samanto bhūyāsaṁ gobhiraśvaiḥ prajayā paśubhirgṛhairdhanena.*

O Moon, you are beautiful, beatific, perfect every way, in every part. I pray I too may be whole, perfect and full every way of life, with cows, horses, progeny, cattle, houses, wealth, honour and excellence.

यो ३ऽस्मान्द्वेष्टि यं वयं द्विष्मस्तस्य त्वं प्राणेना प्यायस्व । आ वयं प्यासिषीमहि गोभिरश्वैः प्रजया पशुभिर्गृहैर्धनेन ॥ ५ ॥

5. *Yo3smāndveṣṭi yaṁ vayaṁ dviṣmastasya tvaṁ prāṇenā pyāyasva. Ā vayaṁ pyāsiṣīmahi gobhiraśvaiḥ prajayā paśubhirgṛhairdhanena.*

Whoever hates us, whoever we hate (is not full, not perfect, gravely wanting), him you help with prana and spiritual vision to fill up the void. May we all be full, perfect and fulfilled with cows, horses, progeny, cattle, homes and wealth.

यं देवा अंशुमाप्याययन्ति यमक्षितमक्षिता भक्षयन्ति । तेनास्मानिन्द्रो वरुणो बृहस्पतिरा प्याययन्तु भुवनस्य गोपाः ॥ ६ ॥

6. *Yaṁ devā aṁśumāpyāyayanti yamakṣitamakṣitā bhakṣayanti. Tenāsmānindro varuṇo bṛhaspa-tirā pyāyayantu bhuvanasya gopāḥ.*

That immortal soma of bliss and holy energy which the divinities augment, and which unviolated soma the unviolated people share and internalise, by

that energy and bliss, may Indra, the sun, Varuna, the moon, and Brhaspati, lord of expansive space and boundless knowledge, protectors and procreators of the universe, augment our life, with that may they bless us.

Kanda 7/Sukta 82 (Prayer to Agni)

Agni Devata, Shaunaka Sampatkama Rshi

अभ्य॑र्चत सुष्टुतिं गव्यमा॒जिम॒स्मासु॑ भद्रा द्रविणानि धत्त।
इ॒मं य॒ज्ञं न॑यत दे॒वता॑ नो घृ॒तस्य॒ धारा॒ मधु॑मत्पवन्ताम्॥ १॥

1. *Abhyarcata suṣṭutiṁ gavyamājimasmāsu bhadrā draviṇāni dhatta. Imaṁ yajñaṁ nayata devatā no ghṛtasya dhārā madhumatpavantām.*

O saints and scholars, honour and adore the sacred fire Agni and offer holy songs of praise to Agni, life and light of existence, for the wealth of lands, cows and sacred knowledge, and for success in the battles of life for progress, and by the power and grace of Agni, bring us noble wealth, honour and excellence. Raise this yajna of ours to the divinities of nature and let streams of ghrta and honey gifts of Agni flow on the earth.

मय्यग्रे॑ अ॒ग्निं गृ॑ह्णामि स॒ह क्ष॒त्रेण॒ वर्च॑सा॒ बले॑न।
मयि॑ प्र॒जां मय्यायु॒र्दधा॑मि॒ स्वाहा॒ मय्य॒ग्निम्॥ २॥

2. *Mayyagre agniṁ gṛhṇāmi saha kṣatreṇa varcasā balena. Mayi prajāṁ mayyāyurdadhāmi svāhā mayyagnim.*

First of all, with strength, honour and lustre of mind, and excellence worthy of the order of the brave, I accept and internalise the presence of Agni, lord of

light, and then I attain progeny, health and age, fire and passion of life and the sacred Word of the knowledge of Divinity.

इहैवाग्ने अधि धारया रयिं मा त्वा नि क्रन्पूर्वीरचित्ता निकारिणः। क्षत्रेणाग्ने सुयममस्तु तुभ्यमुपसत्ता वर्धतां ते अनिष्टतः ॥ ३ ॥

3. *Ihaivāgne adhi dhārayā rayiṁ mā tvā ni kranpūrvacittā nikāriṇaḥ. Kṣatreṇāgne suyamamastu tubhyamupasattā vardhatāṁ te aniṣṭṛtaḥ.*

Agni, leading light and ruler of the world, bring in, rule over and sustain the wealth and values of life here itself. Let not miscreants with back-loads of mind and memory demoralise you to pull you down. Let every thing be good and smooth for you by the social order of the commonwealth, and may your friends and allies go on rising in strength and support for you, unopposed.

अन्वग्निरुषसामग्रमख्यदन्वहानि प्रथमो जातवेदाः। अनु सूर्यस्य उषसो अनु रश्मीननु द्यावापृथिवी आ विवेश ॥ ४ ॥

4. *Anvagniruṣasāmagramakhyadanvahāni prathamo jātavedāḥ. Anu sūrya uṣaso anu raśmīnanu dyāvāpṛthivī ā viveśa.*

Agni, cosmic spirit all pervasive, first presence self-manifestive omniscient of all forms, potential and actual, exists in advance of the dawns and days, and pervades the sun, the dawns, the radiating rays and the earth and heaven (as they come into existence).

प्रत्यग्निरुषसामग्रमख्यत्प्रत्यहानि प्रथमो जातवेदाः। प्रति सूर्यस्य पुरुधा च रश्मीन्प्रति द्यावापृथिवी आ ततान ॥ ५ ॥

5. *Pratyagniruṣasāmagramakhyatpratyahāni prathamo jātavedāḥ. Prati sūryasya purudhā ca raśmīnprati dyāvāpṛthivī ā tatāna.*

Agni, first presence self-manifestive omniscient of all forms, potential and actual, exists before and pervades and watches as they come into existence, every one of the dawns, every one of the days, and many ways extends and pervades every sun, the radiating rays and heaven and earth as they expand.

घृतं ते अग्ने दिव्ये सधस्थे घृतेन त्वां मनुरद्या समिन्धे। घृतं ते देवीर्नप्त्यꣳ आ वहन्तु घृतं तुभ्यं दुहतां गावो अग्ने ॥ ६ ॥

6. *Ghṛtaṁ te agne divye sadhasthe ghṛtena tvāṁ manuradyā samindhe. Ghṛtaṁ te devīrnaptyā ā vahantu ghṛtam tubhyaṁ duhratāṁ gāvo agne.*

Agni, let there be ghrta for divine yajnic service in the happy radiant hall and home. Let every man, brilliant and intelligent, light the fire in divine service, let our unfailing and divine daughters and grand daughters bring ghrta for service in yajna, and let cows yield abundant milk and ghrta in Agni-service.

Kanda 7/Sukta 83 (Freedom from Bondage)

Varuna Devata, Shunah-shepa Rshi

अप्सु ते राजन्वरुण गृहो हिरण्ययो मिथः।
ततो धृतव्रतो राजा सर्वा धामानि मुञ्चतु ॥ १ ॥

1. *Apsu te rājanvaruṇa gṛho hiraṇyayo mithaḥ. Tato dhṛtavrato rājā sarvā dhāmāni muñcatu.*

O Varuna, all ruling, all illuminating lord of justice and dispensation, your luminous presence together with justice is in the waters of space, atoms of

Prakrti, and dynamics of nature, together with the karma of humanity. Thence may the ruler and dispenser of justice, Varuna, acquit and release us from all bonds of all places and forms.

धाम्नोधाम्नो राजन्नितो वरुण मुञ्च नः। यदापो अघ्न्या इति वरुणेति यदूचिम ततो 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.

उदुत्तमं वरुण पाशमस्मदवाधमं वि मध्यमं श्रथाय। अधा वयमादित्य व्रते तवानागसो अदितये स्याम॥ ३॥

3. *Uduttamaṁ varuṇa pāśamasmadavādhamaṁ vi madhyamaṁ śrathāya. Adhā vayamāditya vrate tavānāgaso aditaye syāma.*

O Varuna, lord of freedom and justice, loosen and untie our chains of bondage of the highest, medium and the lowest order and let them drop from us. And then O Aditya, lord of refulgent majesty, we all, free from sin and crime, dedicated to your law and discipline, shall be all for the service of mother Aditi, the lord's inviolable creation.

प्रास्मत्पाशान्वरुण मुञ्च सर्वान्य उत्तमा अधमा वारुणा ये। दुःष्वप्न्यं दुरितं नि ष्वास्मदथ गच्छेम सुकृतस्य लोकम्॥ ४॥

4. *Prāsmatpāśānvaruṇa muñca sarvānya uttamā adhamā vāruṇā ye. Duḥṣvapnyaṁ duritaṁ niḥ ṣvāsmadatha gacchema sukṛtasya lokam.*

O Varuna, release all chains of bondage from us, highest as well as lowest, all that have come by the laws of cosmic justice. Remove all evil thoughts and dreams from us so that we may rise to the ultimate state of holiness and divine happiness in freedom.

Kanda 7/Sukta 84 (To the Ruler)

Agni, Indra Devate, Bhrgu Rshi

अनाधृष्यो जातवेदा अमर्त्यो विराडग्ने क्षत्रभृद्दीदिहीह। विश्वा अमीवाः प्रमुञ्चन्मानुषीभिः शिवाभिरद्य परि पाहि नो गयम्॥ १॥

1. *Anādhṛṣyo jātavedā amartyo virāḍagne kṣatrabhṛddīdihīha. Viśvā amīvāḥ pramuñcan mānuṣībhiḥ śivābhiradya pari pāhi no gayam.*

Agni, Jataveda, all-knowing, all-aware, indomitable, immortal, refulgent ruler, protector and sustainer of the social order, shine here, removing all sin, evil, crime and disease, and protect and promote this homeland of ours with the dignity, virtues and values worthy of noble and peaceful humanity.

इन्द्र क्षत्रमभि वाममोजोऽजायथा वृषभ चर्षणीनाम्। अपानुदो जनममित्रायन्तमुरुं देवेभ्यो अकृणोरु लोकम्॥ २॥

2. *Indra kṣatramabhi vāmamojo'jāyathā vṛṣbha carṣaṇīnām. Apānudo janamamitrāyantamu-ruṁ devebhyo akṛṇoru lokam.*

Mighty ruler and leader of the people, Indra,

you are born for great deeds and glory of the great dominion. Having removed the negative and hostile people, raise the dominion to a high state of excellence worthy of divinities.

मृगो न भीमः कुचरो गिरिष्ठाः परावत आ जगम्यात्परस्याः ।
सृकं संशाय पविमिन्द्र तिग्मं वि शत्रून्ताढि वि मृधो नुदस्व ॥ ३ ॥

3. *Mṛgo na bhīmaḥ kucaro giriṣṭhāḥ parāvata ā jagamyātparasyāḥ. Sṛkaṁ saṁśāya pavimindra tigmaṁ vi śatrūntāḍhi vi mṛdho nudasva.*

Like a terrible tiger roaming around at will over the mountains, may the ruler come from farthest of the far distances. O mighty ruler, Indra, having sharpened the flaming arrow and blazing bolt, beat off the enemies and throw out the violent adversaries.

Kanda 7/Sukta 85 (Ruler and the people)

Tarkshya Devata, Atharva Rshi

त्यमू षु वाजिनं देवजूतं सहोवानं तरुतारं रथानाम् ।
अरिष्टनेमिं पृतनाजिमाशुं स्वस्तये तार्क्ष्यमिहा हुवेम ॥ १ ॥

1. *Tyamū ṣu vājinaṁ devajūtaṁ sahovānaṁ tarutāraṁ rathānām. Ariṣṭanemiṁ pṛtanājimāśuṁ svastaye tārkṣyamihā huvema.*

For peace, progress and all round well being, we invoke and invite the heroic, divinely inspired and nobly acclaimed by enlightened people, patient yet irresistible challenger, victorious warrior of inviolable chariot, instant of action, unfailing conqueror of enemies in battle.

Kanda 7/Sukta 86 (Ruler and the People)

Indra Devata, Atharva Rshi

त्रा॒तार॒मिन्द्र॑मवि॒तार॒मिन्द्रं॒ हवे॑हवे सु॒हव॒ं शूर॒मिन्द्र॑म्।
हु॒वे नु श॒क्रं पु॑रुहू॒तमिन्द्रं॒ स्व॒स्ति न॒ इन्द्रो॑ म॒घवा॑न्कृणोतु॥ १॥

1. *Trātāramindramavitāramindraṁ havehave suhavaṁ śūramindram. Huve nu śakraṁ puruhūtamindraṁ svasti na indro maghvānkṛṇotu.*

From one challenging situation to another, I invoke and adore Indra the saviour, Indra the protector, Indra the brave and adorable, and Indra of noble deeds invoked by all. May Indra, mighty glorious ruler, bless us with peace, progress and all round well being.

Kanda 7/Sukta 87 (Omnipresent Rudra)

Rudra Devata, Atharva Rshi

यो अ॒ग्नौ रु॒द्रो यो अ॒प्स्व॑१॒न्तर्य ओष॑धीर्वी॒रुध॑ आवि॒वेश॑।
य इ॒मा विश्वा॒ भुव॑नानि चाक्लृ॒पे तस्मै॑ रु॒द्राय॒ नमो॑ अस्त्व॒-
ग्नये॑॥ १॥

1. *Yo agnau rudro yo apsvantarya oṣadhīrvīrudha āviveśa. Ya imā viśvā bhuvanāni cāklṛpe tasmai rudrāya namo astvagnaye.*

That inspiring vitality of life which is in fire, which is in the waters, which inspires and pervades in herbs and trees, which pervades and informs all these worlds of the universe, to that Rudra-Agni, pranic life energy, light and warmth of life, homage and salutations!

Kanda 7/Sukta 88 (Snake Poison)

Takshaka Devata, Garutman Rshi

अपेह्यरिरस्यरिर्वा असि। विषे विषमपृक्था विषमिद्वा अपृक्थाः। अहिमेवाभ्यपेहि तं जहि॥ १॥

1. *Apehyarirasyarirvā asi. Viṣe viṣamapṛkthā viṣamidvā apṛkthāḥ. Ahimevābhyapehi taṁ jahi.*

Get out and go, you are an enemy, surely you are an enemy. You have mixed and added poison into poison. It is now worse, the poison. Surely you have mixed, added and intensified the poison. Go back to the snake. Kill the snake.

Kanda 7/Sukta 89 (The Divine Flow of Life)

Agni, Apah, Samit Devatah, Sindhudvipa Rshi

अपो दिव्या अचायिषं रसेन समपृक्ष्महि।
पयस्वानग्न आगमं तं मा सं सृज वर्चसा॥ १॥

1. *Apo divyā acāyiṣaṁ rasena samapṛkṣmahi.*
Payasvānagna āgamaṁ taṁ mā saṁ sṛja varcasā.

I have collected and honoured the nectar flow of life's action and experience and we mix and intensify it with the beauty and flavour of life's bliss. O Agni, leading light of life, sagely scholar, I come with the experience of life's fluidity of light and joy, pray refine and rarefy me with lustre and glory of life further.

सं माग्ने वर्चसा सृज सं प्रजया समायुषा।
विद्युर्मे अस्य देवा इन्द्रो विद्यात्सह ऋषिभिः॥ २॥

2. *Saṁ māgne varcasā sṛja saṁ prajayā samāyuṣā.*
Vidyurme asya deva indro vidyātsaha ṛṣibhiḥ.

O leading light of life, Agni, sagely scholar, release me from limitations, re-create and refine me and join me with lustre and splendour of life, progeny, good health and full age. Let the devas, nobilities, know the recreated and refined me, let Indra, the mighty and brilliant, know me, along with the seers and visionaries.

इदमा॑पः॒ प्र व॑हताव॒द्यं च॒ मलं॑ च॒ यत्।
यच्चा॑भिदु॒द्रोहानृ॑तं॒ यच्च॑ शे॒पे अ॒भीरु॑णम्॥ ३॥

3. *Idamāpaḥ pra vahatāvadyaṁ ca malaṁ ca yat.*
Yaccābhidudrohānṛtaṁ yacca śepe abhīruṣam.

O streams of water, dynamics of nature and mind, vibrant scholars and teachers of vision, flow on and wash away all that is dirt and despicable, all that is hate, jealousy and enmity, all that is false, all that is rabid execration. Wash me of that and consecrate. Sanctify me unto a new birth.

एधो॑ऽस्येधिषी॒य स॒मिद॑सि॒ समे॑धिषीय।
तेजो॑ऽसि॒ तेजो॒ मयि॑ धेहि॥ ४॥

4. *Edho'syedhiṣīya samidasi samedhiṣīya.*
Tejo'si tejo mayi dhehi.

O Samit, food of holy fire, you are the rising flame, the swell of the sea, raise me to the heights of prosperity. You are the light and splendour of the sun, lead me to the light, lustre and splendour of life.

Kanda 7/Sukta 90 (Root out Violence)

Indra Devata, Angira Rshi

अपि॑ वृश्च पुराण॒वद् व्र॒ततेॅरिव गुष्पि॒तम्।

ओजो॑ दा॒स्यस्य॑ दम्भय ॥ १ ॥

1. *Api vṛśca purāṇavad vratateriva guṣpitam. Ojo dāsyasya dambhaya.*

As of old, cut down and root out the pride and splendour of the violent like the knot of a dried creeper, like a block in the way of progress.

व॒यं तद॑स्य॒ संभृ॑तं॒ वस्वि॑न्द्रे॒ण॒ वि भ॑जामहै।
म्ला॒पया॑मि भ्र॒जः शि॒भ्रं व॑रु॒णस्य व्र॒तेन॑ ते ॥ २ ॥

2. *Vayaṁ tadasya saṁbhṛtaṁ vasvindreṇa vi bhajāmahai. Mlāpayāmi bhrajaḥ śibhraṁ varuṇasya vratena te.*

We freeze and confiscate the collected strength of money and materials of the destroyer by the order of the ruler. O violent saboteur and destroyer, by the law of social justice we eliminate the fire of your passion and power.

यथा॒ शेपो॑ अ॒पाया॑तै स्त्री॒षु चास॒दना॑वयाः। अ॒व॒स्थस्य॑ क्न॒दीव॑तः शाङ्कु॒रस्य॑ नितो॒दिनः॑ यदात॑त॒मव॒ तत्त॑नु॒ यदुत्त॑तं॒ नि तत्त॑नु ॥ ३ ॥

3. *Yathā śepo apāyātai strīṣu cāsadanāvayāḥ. Avasthasya knadīvataḥ śāṅkurasya nitodinaḥ yadātatamava tattanu yaduttataṁ ni tattanu.*

The power and passion of the violent abuser, fear-monger and habitual tormentor, if expanded, must be cut down, if rising, must be brought down and negated, so that he is not able to move among men and women.

Kanda 7/Sukta 91 (The Ruler)

Indra Devata, Atharva Rshi

इन्द्रः सुत्रामा स्ववाँ अवोभिः सुमृडीको भवतु विश्ववेदाः ।
बाधतां द्वेषो अभयं नः कृणोतु सुवीर्यस्य पतयः स्याम ॥ १ ॥

1. *Indraḥ sutrāmā svavāṅ avobhiḥ sumṛḍīko bhavatu viśvavedāḥ. Bādhatāṁ dveṣo abhayaṁ naḥ kṛṇotu suvīryasya patayaḥ syāma.*

Indra, the Ruler, should be nobly protective, innately powerful with means of defence and protection, compassionate and gracious, all-knowing and all-aware, he should stem out hate, jealousy and enmity, and provide fearless freedom for the people so that we may be happy masters and promoters of manly vigour and heroic deeds.

Kanda 7/Sukta 92 (The Ruler)

Indra Devata, Atharva Rshi

स सुत्रामा स्ववाँ इन्द्रो अस्मदाराच्चिद् द्वेषः सनुतर्युयोतु ।
तस्य वयं सुमतौ यज्ञियस्यापि भद्रे सौमनसे स्याम ॥ १ ॥

1. *Sa sutrāmā svavāṅ indro asmadārāccid dveṣaḥ sanutaryuyotu. Tasya vayaṁ sumatau yajñiyasyāpi bhadre saumanase syāma.*

Indra, the Ruler, should be highly protective, self-confident, and wholly ward off all elements of hate, jealousy and enmity far far away from us, so that we may, at peace, enjoy the good will of the adorable ruler and abide in his noble love and favour.

Kanda 7/Sukta 93 (The Ruler)

Indra Devata, Bhrgvangira Rshi

इन्द्रेण मन्युना वयमभि ष्याम पृतन्यतः ।
घ्नन्तो वृत्राण्यप्रति ॥ १ ॥

1. *Indreṇa manyunā vayamabhi ṣyāma pṛtanyataḥ. Ghnanto vṛtrāṇyaprati.*

With the power, force and high morale of Indra, ruler, commander and leader, let us too be conquerors of our fighting enemies, throwing out and destroying all surrounding forces of darkness, want and ignorance.

Kanda 7/Sukta 94 (Ruler and People)

Soma Devata, Atharva Rshi

ध्रुवं ध्रुवेण हविषाव सोमं नयामसि ।
यथा न इन्द्रः केवलीर्विशः संमनसस्करत् ॥ १ ॥

1. *Dhruvaṁ dhruveṇa haviṣāva somaṁ nayāmasi. Yathā na indraḥ kevalīrviśaḥ saṁmanasaskarat.*

With unshakable constancy of mind, love and loyalty, and with total yajnic homage of cooperation, we serve Soma, lord of peace and gracious ruler, so that Indra, master ruler and protector, may make the people free, self-governing and happy at heart.

Kanda 7/Sukta 95 (Vultures of the Mind)

Grdhrau Devate, Kapinjala Rshi

उदस्य श्यावौ विथुरौ गृध्रौ द्यामिव पेततुः ।
उच्छोचन प्रशोचनावस्योच्छोचनौ हृदः ॥ १ ॥

1. *Udasya śyāvau vithurau gṛdhrau dyāmiva petatuḥ. Ucchocanapraśocanāvasyocchocanau hṛdaḥ.*

Of this human soul, two are vultures of the mind, both furious and sweetly tormenting, and they upsurge as if flying to the heights of heaven. Glowing and radiating, burning and parching, both afflict the heart and soul. They are love and infatuation, greed and anger.) Refer to Gita, 2, 62-63.

अहमेनावुदतिष्ठिपं गावौ श्रान्तसदाविव।
कुर्कुराविव कूजन्तावुदवन्तौ वृकाविव ॥ २ ॥

2. *Ahamenāvudatiṣṭhapaṁ gāvau śrāntasadāviva. Kurkurāviva kūjantāvudavantau vṛkāviva.*

I have settled these two like two cows resting in the stall, controlled them like two growling dogs, like two ferocious wolves.

आतोदिनौ नितोदिनावथो सन्तोदिनावुत।
अपि नह्याम्यस्य मेढ्रं य इतः स्त्री पुमाञ्जभार ॥ ३ ॥

3. *Ātodinau nitodināvatho santodināvuta. Api nahyāmyasya meḍhraṁ ya itaḥ strī pumāñja-bhāra.*

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

असद्दन्गावः सद्नेऽपप्तद्वसतिं वयः। आस्थाने पर्वता अस्थुः स्थाम्नि वृक्कावतिष्ठिपम् ॥ १ ॥

1. *Asadangāvaḥ sadane'paptadvasatiṁ vayaḥ. Āsthāne parvatā asthuḥ sthāmni vṛkkāvatiṣṭhipam.*

The senses are quiet, withdrawn, as cows resting in the stall, the bird of the mind has flown back home for rest, the clouds of imagination are back to rest in the mind, I have kept the two kidneys in proper place and function for eliminating the blocking and disturbing wastes and poisons of body chemistry.

Kanda 7/Sukta 97 (Yajna)

Indra-Agni, Vishvedeva Devatah, Atharva Rshi

यद॒द्य त्वा॑ प्र॒यति॑ य॒ज्ञे अ॒स्मिन्होत॑श्चिकित्व॒न्नव॑ृणीमहीह।
ध्रु॒वम॑यो ध्रु॒वमु॒ता शं॑विष्ठ प्रवि॒द्वान्य॒ज्ञमुप॑ याहि॒ सोम॑म्॥ १॥

1. *Yadadya tvā prayati yajñe asminhotaścikitvannavṛṇīmahīha. Dhruvamayo dhruvamutā śaviṣṭha pravidvānyajñamupa yāhi somam.*

O high-priest of yajna, learned sage, expert in the science of yajna, as we have selected and appointed you in this on-going yajnic plan of social creation and production, come, eminent scholar, constant and firmly dedicated to the programme, take over this yajna, and create and enjoy the soma gifts of this performance.

समि॑न्द्र नो॒ मन॑सा नेष॒ गोभि॒: सं सू॒रिभि॑र्हरिव॒न्त्सं स्व॒स्त्या।
सं ब्रह्म॑णा दे॒वहि॑तं॒ यदस्ति॒ सं दे॒वाना॑ सु॒मतौ॑ य॒ज्ञिया॑नाम्॥ २॥

2. *Samindra no manasā neṣa gobhiḥ saṁ sūribhirharivantsaṁ svastyā. Saṁ brahmaṇā devahitaṁ yadasti saṁ devānāṁ sumatau yajñiyānām.*

O Ruler and high priest of the nation, Indra,

equipped with full powers in the social dynamics of progress, lead us on with all our mind, sense and will, with all noble and brave leaders, with the best of social interest and welfare, with sacred knowledge of universal value and all that is in the interest of noble and generous people, and all that is good in the judgement and understanding of enlightened and adorable people dedicated to total good of humanity.

यानाव॑ह उश॒तो दे॑व दे॒वांस्तान्प्रेर॑य॒ स्वे अ॑ग्ने स॒धस्थे॑।
ज॒क्षि॒वांस॑: पपि॒वांसो॒ मधू॑न्य॒स्मै ध॑त्त वसवो॒ वसू॑नि ॥ ३ ॥

3. *Yānāvaha uśato deva devāṁstānpreraya sve agne sadhasthe. Jakṣivāṁsaḥ papivāṁso madhūnyasmai dhatta vasavo vasūni.*

O high priest of yajna, eminent and generous Agni, in this yajna hall of the assembly under your full control, inspire, lead and guide those creative and brilliant, passionately dedicated experts whom you have brought to join this programme. O Vasus, creators of wealth and knowledge for peace and progress, enjoying the honey sweets of food and drink provided for you, bear and bring valuable wealth of knowledge, power and materials for life's excellence for this yajamana and this programme.

सु॒गा वो॑ देवा॒: सद॑ना अकर्म॒ य आ॑ज॒ग्म सव॑ने मा जुषा॒णाः।
वह॑माना॒ भर॑माणा॒: स्वा वसू॑नि॒ वसु॑ घ॒र्मं दि॒वमा रो॑ह॒तानु॑ ॥ ४ ॥

4. *Sugā vo devāḥ sadanā akarma ya ājagma savane mā juṣāṇāḥ. Vahamānā bharamāṇāḥ svā vasūni vasuṁ gharmaṁ divamā rohatānu.*

O Devas, high priest and expert sages and scholars, who have come and joined this yajnic programme with love and favour to me, we have provided comfortable seats and homes of residence for you. Bearing, bringing and extending your own wealth, power and yajnic materials, create now the wealth of heat and light for humanity and rise to the heavenly heights of excellence and the joy of achievement.

यज्ञं यज्ञं गच्छ यज्ञपतिं गच्छ। स्वां योनिं गच्छ स्वाहा॥ ५॥

5. *Yajña yajñaṁ gaccha yajñapatiṁ gaccha.*
Svāṁ yoniṁ gaccha svāhā.

O holy man, go and join every yajnic programme of holy creativity and positive production. Socially adorable, go and join every organiser of yajna. This way you go and join and thence rise in your own essential nature and character, go to the root and rise to the top. This is the voice of truth in the essence.

एष ते यज्ञो यज्ञपते सहसूक्तवाकः। सुवीर्यः स्वाहा॥ ६॥

6. *Eṣa te yajño yajñapate sahasūktavākaḥ.*
Suvīryaḥ svāhā.

O yajnapati, host, organiser and president of the holy, creative, yajnic programme for the community, this yajna of yours which is performed with divine words and songs of adoration, is surely full of manly vigour and an act of adorable creativity. This is the voice of truth in thought, word and deed.

वषड्हुतेभ्यो वषडहुतेभ्यः। देवा गातुविदो गातुं वित्त्वा गातुमित॥ ७॥

7. *Vaṣaḍḍhutebhyo vaṣaḍahutebhyaḥ.*
Devā gātuvido gātuṁ vittvā gātumita.

The High priest's offer of homage with 'vashat' is to those who have been invited, and the homage with 'vashat' is also to those who have not been invited but are otherwise associated. O devas, divinities, sages, scholars, generous participants, knowing your holy ways and destinations, know the paths and reach your goals from here.

मनसस्पत इमं नो दिवि देवेषु यज्ञम्। स्वाहा दिवि स्वाहा पृथिव्यां स्वाहान्तरिक्षे स्वाहा वाते धां स्वाहा ॥ ८ ॥

8. *Manasaspata imaṁ no divi deveṣu yajñam. Svāhā divi svāhā pṛthivyāṁ svāhāntarikṣe svāhā vāte dhāṁ svāhā.*

O Lord of mind and thoughts and intentions, O Lord of cosmic mind, let this yajna of ours reach the divinities in heaven. Homage with the divine word of 'Svaha' to reach into the regions of the sun, homage with 'Svaha' to reach unto the earth, homage with 'Svaha' to reach into the middle regions of the skies, homage with 'Svaha' to reach unto the wind.

Thus have we offered the homage of oblations to the divinities of nature and humanity.

Kanda 7/Sukta 98 (Yajna)

Indra Devata, Atharva Rshi

सं बर्हिरक्तं हविषा घृतेन समिन्द्रेण वसुना सं मरुद्भिः।
सं देवैर्विश्वदेवेभिरक्तमिन्द्रं गच्छतु हविः स्वाहा ॥ १ ॥

1. *Saṁ barhiraktaṁ haviṣā ghṛtena samindreṇa vasunā saṁ marudbhiḥ. Saṁ devairviśvadevebhiraktamindraṁ gacchatu haviḥ svāhā.*

Let this oblation of homage, hallowed and intensified with fragrant inputs, with ghrta, with the electric energy of the waves of winds, with valuable refinements, with the winds, with the words and wishes of divine personalities, with the virtues of the divine forces of nature, reach unto the sky, the space, the sun and, ultimately, Indra, Lord Omnipotent. This is the word of truth in thought, word and deed.

Kanda 7/Sukta 99 (Vedi)

Vedi Devata, Atharva Rshi

परि॑ स्तृणीहि॒ परि॑ धेहि॒ वेदि॑ं मा जा॒मिं मो॑षीरमु॒या शया॑नाम्।
हो॒तृष॑द॒नं॒ हरि॑तं हिर॒ण्ययं॑ नि॒ष्का ए॒ते यज॑मानस्य लो॒के॥ १॥

1. *Pari stṛṇīhi pari dhehi vediṁ mā jāmiṁ moṣīramuyā śayānām. Hotṛṣadanaṁ haritaṁ hiraṇyayaṁ niṣkā ete yajamānasya loke.*

Cover the vedi with holy grass, lay it well and enclose it, do not disturb it, lying as it is in that quiet but dynamic state. Let the seat of the generous host be verdant, colourful and beautiful, not dull. These are golden measures of the beauty of the yajamana's home.

Kanda 7/Sukta 100 (Bad Dreams)

Duh-svapna nashanam Devata, Yama Rshi

प॒र्याव॑र्ते दु॒ःष्वप्न्या॑त्पा॒पात्स्वप्न्या॒दभू॑त्याः।
ब्रह्मा॒हमन्त॑रं कृण्वे॒ परा॒ स्वप्न॑मुखा॒ः शुचः॥ १॥

1. *Paryāvarte dḥṣvapnyāt pāpāt svapnyādabhūtyāḥ. Brahmāhamantaraṁ kṛṇve parā svapnamukhāḥ śucaḥ.*

I turn away from evil thoughts and dreams, keep

off thoughts and dreams of want and misery. Within, I concentrate on Brahma, Vedic thought and presence of Divinity, and I keep off phantoms and illusions of suffering and sorrow.

Kanda 7/Sukta 101 (Freedom from Illusion)

Svapna-nashanam Devata, Yama Rshi

यत्स्वप्ने अन्नमश्नामि न प्रातरधिगम्यते।
सर्वं तदस्तु मे शिवं नहि तद् दृश्यते दिवा॥ १॥

1. *Yatsvapne annamaśnāmi na prātaradhiga-myate.*
Sarvaṁ tadastu me śivaṁ nahi tad dṛśyate divā.

The delicacies of food I enjoy in dreams is nothing there in the morning, nor is all that seen in the day. May all this experience of illusion and reality, this knowledge, be good and auspicious for me.

Kanda 7/Sukta 102 (Living High)

Atma and others Devata, Prajapati Rshi

नमस्कृत्य द्यावापृथिवीभ्यामन्तरिक्षाय मृत्यवे।
मेक्षाम्यूर्ध्वस्तिष्ठन्मा मा हिंसिषुरीश्वराः ॥ १॥

1. *Namaskṛtya dyāvāpṛthivībhyāma ntarikṣāya mṛtyave. Mekṣamyūrdhvastiṣṭhanmā mā hiṁsi-ṣurīśvarāḥ.*

Having done homage to heaven and earth, and to the middle regions, and having acknowledged the fact of death as inevitable counterpart of life, now standing high, I watch the world and go forward. Let no powers of earthly nature hurt and violate me.

Kanda 7/Sukta 103 (Kshatriya the Saviour)

Atma Devata, Brahma Rshi

को अ॒स्या नो॑ द्रुहो ऽव॒द्यव॑त्या॒ उन्ने॑ष्यति क्ष॒त्रियो॒ वस्य॑ इ॒च्छन्। को य॒ज्ञका॑म॒: क उ॒ पूर्ति॑काम॒: को दे॒वेषु॑ वनुते दी॒र्घमायु॑: ॥ १ ॥

1. *Ko asyā no druho'vadyavatyā unneṣyati kṣatriyo vasya icchan. Ko yajñakāmaḥ ka u pūrtikāmaḥ ko deveṣu vanute dīrghamāyuḥ.*

Who would take us out of this despicable misery of jealousy and enmity and raise us higher? Answer: Kshatriya, the just and saviour warrior, who desires the happiness and noble wealth of life. Who is the lover of yajna? Who is the seeker and achiever of fulfilment? Who is the one that wins long life among the divines? Answer: Prajapati, saviour, protector and sustainer of the people, Kshatriya, the Ruler.

Kanda 7/Sukta 104 (The Holy Cow: the Word)

Atma Devata, Brahma Rshi

कः पृश्निं धे॒नुं वरु॑णेन द॒त्तामथ॑र्वणे सु॒दुघा॑ं नित्य॑वत्साम्। बृ॒ह॒स्पति॑ना स॒ख्यं॑ जुषा॒णो य॑थाव॒शं त॒न्व॑: कल्पयाति ॥ १ ॥

1. *Kaḥ pṛśniṁ dhenuṁ varuṇena dattāmatharvaṇe sudughāṁ nityavatsām. Bṛhaspatinā sakhyaṁ juṣāṇo yathāvaśaṁ tanvaḥ kalpayāti.*

Who in love and worshipful friendship with Brhaspati, Lord of unbounded space and boundless knowledge, to the best of his will and potentiality, sustains in body and eternal vitality the Rainbow Cow, versatile and universal Word of the Veda, ever abundant,

ever fertile, given by Varuna, Lord of omniscience and cosmic wisdom, to Atharvan, the sage of stable mind established in Divinity?

Answer: Kah, Prajapati, lord sustainer of the people, the Brahmana, sustainer of the wisdom and values of society.

Kanda 7/Sukta 105 (Dedication to the Word)

Divine Word Devata, Atharva Rshi

अपक्रामन्पौरुषेयाद् वृणानो दैव्यं वचः ।
प्रणीतीरभ्यावर्तस्व विश्वेभिः सखिभिः सह ॥ १ ॥

1. *Apakrāmanpauruṣeyād vṛṇāno daivyaṁ vacaḥ.*
Praṇītīrabhyāvartasva viśvebhiḥ sakhibhiḥ saha.

Off the mark of average humanity, opting for dedication to the Divine Word of the Veda, O man of sagely mind established in Varuna Brhaspati, hold on constantly to the wisdom, vision and noble values of holy life along with all your friends of like mind over the world.

This is the commitment of the Brahmana for life time.

Kanda 7/Sukta 106 (Immortality)

Agni Jataveda Devata, Atharva Rshi

यदस्मृति चकृम किं चिदग्न उपारिम चरणे जातवेदः । ततः
पाहि त्वं नः प्रचेतः शुभे सखिभ्यो अमृतत्वमस्तु नः ॥ १ ॥

1. *Yadasmṛti cakṛma kiṁ cidagna upārima caraṇe jātavedaḥ. Tataḥ pāhi tvaṁ naḥ pracetaḥ śubhe sakhibhyo amṛtatvamastu naḥ.*

O Jataveda Agni, omniscient Lord of wisdom, leading light of life, whatever in our life and conduct, we might do unconsciously in violation of the holy values of life by omission or by commission, pray save us from that, protect us against that, so it may be the divine gift of immortality for our good, for us and for our friends.

Kanda 7/Sukta 107 (Showers and the Sun)

Surya and Apah Devata, Bhrgu Rshi

अव॑ दि॒वस्ता॑रयन्ति स॒प्त सूर्य॑स्य र॒श्मय॑: ।
आप॑: समु॒द्रिया॒ धारा॒स्तास्ते॑ श॒ल्यम॑सिस्रसन्॥ १ ॥

1. *Ava divastārayanti sapta sūryasya raśmayaḥ.*
Āpaḥ samudriyā dhārāstāste śalyamasisrasan.

Seven rays of the sun bring down the waters from space and the sky, and those showers of rain, O man, from the sky wash away your pain of want and famine.

Kanda 7/Sukta 108 (Elimination of the Evil)

Agni Devata, Bhrgu Rshi

यो न॑ स्ता॒यद्दिप्स॑ति॒ यो न॑ आ॒विः स्वो वि॒द्वानर॑णो वा नो अग्ने । प्र॒तीच्ये॒त्वर॑णी द॒त्वती॒ तान्मैषा॑मग्ने॒ वास्तु॑ भू॒न्मो अप॑त्यम्॥ १ ॥

1. *Yo nastāyaddipsati yo na āviḥ svo vidvānaraṇo vā no agne. Pratīcyetvaraṇī datvatī tānmaiṣāmagne vāstu bhūnmo apatyam.*

Whatever the force that wants to hurt and injure us, whether covertly or overtly, our own at close or far

at distant, knowing us or not, O Agni, leading light, enlightened Ruler, let the toothed weapon of punishment fall upon them. Let there be no place of rest for them, no survival, no successor.

यो नः सुप्ताञ्जाग्रतो वाभिदासात्तिष्ठतो वा चरतो जातवेदः ।
वैश्वानरेण सयुजा सजोषास्तान्प्रतीचो निर्दह जातवेदः ॥ २ ॥

2. *Yo naḥ suptāñjāgrato vābhidāsāttiṣṭhato vā carato jātavedaḥ. Vaiśvānareṇa sayujā sajoṣāstānpratīco nirdaha jātavedaḥ.*

O Jataveda Agni, whatever the force that assaults us, whether we are sleeping or awake, whether we are on the move or at rest, O Jataveda, with universal friend and ally mutually interested, counter and burn them out.

Kanda 7/Sukta 109 (Management)

Agni Devata, Badarayani Rshi

इदमुग्राय बभ्रवे नमो यो अक्षेषु तनूवशी ।
घृतेन कलिं शिक्षामि स नो मृडातीदृशे ॥ १ ॥

1. *Idamugrāya babhrave namo yo akṣeṣu tanūvaśī. Ghṛtena kaliṁ śikṣāmi sa no mṛḍātīdṛśe.*

Homage to this Agni, brilliant light of life, generous sustainer who controls all parts of the cosmic system in their respective orbits. With offers of ghrta in the yajnic fire, I serve the master sustainer and saviour who blesses us thus generously in such a beautiful world.

घृतमप्सराभ्यो वह त्वमग्ने पांसूनक्षेभ्यः सिकता अपश्च ।
यथाभागं हव्यदातिं जुषाणा मदन्ति देवा उभयानि हव्या ॥ २ ॥

2. *Ghṛtamapsarābhyo vaha tvamagne pāṁsū-nakṣebhyaḥ sikatā apaśca. Yathābhāgaṁ havyadātiṁ juṣāṇā madanti devā ubhayāni havyā.*

O Agni, leading light of life, bring smoothness into the dynamics of life's progress, bring waters, living vitalities like pollen grains to the flowers. The Devas, divinities of nature and brilliant nobilities of humanity, rejoice, loving to give as well as take their share of the yajnic programme, both light and smoke, according to their place in Dharma.

अप्सरसः सधमादं मदन्ति हविर्धानमन्तरा सूर्यं च।
ता मे हस्तौ सं सृजन्तु घृतेन सपत्नं मे कितवं रन्धयन्तु॥ ३॥

3. *Apsarasaḥ sadhamādaṁ madanti havirdhāna-mantarā sūryaṁ ca. Tā me hastau saṁ sṛjantu ghṛtena sapatnaṁ me kitavaṁ randhayantu.*

Dynamic forces of nature, sun-rays, pranic energies, communications of nature and humanity, and the mind, all rejoicing in the evolutionary vedi on earth, in heaven, and in the sun may, I pray, fill my hands with the ghrta I may offer in this cosmic yajna, and may they eliminate the clever, thievish, gambling rivals and adversaries from my life.

आदिनवं प्रतिदीव्ने घृतेनास्माँ अभि क्षर।
वृक्षमिवाशन्या जहि यो अस्मान्प्रतिदीव्यति॥ ४॥

4. *Ādinavaṁ pratidīvne ghṛtenāsmāṅ abhi kṣara. Vṛkṣamivāśanyā jahi yo asmānpratidīvyati.*

Latest force with latest of universal knowledge to counter the adversary, O Agni, give us showers of ghrta to fight out the negationist's encounters. Whoever

opposes us in our positive contributions to social and cosmic yajna, pray, destroy as lightning strikes down a tree.

यो नो॑ द्यु॒वे धन॑मि॒दं च॒कार॒ यो अ॒क्षाणा॑ं ग्लह॑नं॒ शेष॑णं च। स नो॑ दे॒वो ह॒विरि॒दं जु॑षा॒णो ग॑न्ध॒र्वेभि॑: सध॒मादं॑ मदेम॥ ५॥

5. *Yo no dyuve dhanamidaṁ cakāra yo akṣāṇāṁ glahanaṁ śeṣaṇaṁ ca. Sa no devo haviridaṁ juṣāṇo gandharvebhiḥ sadhamādaṁ madema.*

May Agni, who creates and gives us this wealth of life for our joy, who gives us the privilege and special merit in relation to the dynamics of life, accept this offer of homage with love so that we may enjoy and rejoice in life with the sustainers of the earth and her culture.

संव॑सव॒ इति॑ वो नाम॒धेय॑मुग्रं॒प॒श्या रा॑ष्ट्र॒भृतो॒ ह्य१॑क्षाः। तेभ्यो॑ व इन्दवो ह॒विषा॑ विधेम व॒यं स्या॑म॒ पत॑यो रयी॒णाम्॥ ६॥

6. *Saṁvasava iti vo nāmadheyamugraṁpaśyā rāṣṭrabhṛto hyakṣāḥ. Tebhyo va indavo haviṣā vidhema vayaṁ syāma patayo rayīṇām.*

O Vasus, 'sustainers of life on earth and elsewhere, happy and generous givers of wealth, honour and excellence', that's your name. Awful and daring in mien, brilliant and blazing in sight, be undoubtedly so in action and performance. O leaders of light, be sustainers of the social order in all fields of activity, thought and policy. May we serve you with our offers of homage with men and materials, and may we too be masters of wealth, honour and excellence.

देवान्यन्नाथितो हुवे ब्रह्मचर्यं यदूषिम।
अक्षान्यद् बभ्रूनालभे ते नो मृडन्त्वीदृशे ॥ ७ ॥

7. *Devānyannathito huve brahmacaryaṁ yadūṣima.*
Akṣānyad babhrūnālabhe te no mṛḍantvīdṛśe.

As I, dedicated and prayerful, invoke and serve the divinities of nature and humanity, as we observe the discipline of Brahmacharya, service of the Lord Divine with study, austerity and continence, as I take over and perform the duties in the social dynamics of life, may all such powers and personalities I serve bless us generously with peace, progress and joy in such ways of the good life in such a beautiful world.

Kanda 7/Sukta 110 (Elimination of Darkness)

Indra-Agni Devate, Bhrgu Rshi

अग्न इन्द्रश्च दाशुषे हतो वृत्राण्यप्रति।
उभा हि वृत्रहन्तमा ॥ १ ॥

1. *Agna indraśca dāśuṣe hato vṛtrāṇyaprati.*
Ubhā hi vṛtrahantamā.

Agni, leading light of life, and Indra, ruling power of life, destroy the darkness, want and suffering of life without any possibility of resistance in the interest of the generous people of society. They are indeed, the greatest dispellers of darkness, they eliminate all ignorance, want and injustice.

याभ्यामजयन्त्स्वऽरग्र एव यावातस्थतुर्भुवनानि विश्वा।
प्रचर्षणी वृषणा वज्रबाहू अग्निमिन्द्रं वृत्रहणा हुवेऽहम् ॥ २ ॥

2. *Yābhyāmajayantsva ragra eva yāvātasthatu-rbhuvanāni viśvā. Pracarṣaṇī vṛṣaṇā vajrabāhū agnimindraṁ vṛtrahaṇā huve'ham.*

I invoke and call upon both Agni and Indra, both highest over and ahead of humanity, potent and generous, thunder-armed destroyers of darkness and negativity, who pervade all regions of the world and by virtue of whom men of yore won the paradisal bliss of life on earth.

उप॑ त्वा दे॒वो अ॑ग्रभीच्चम॒सेन॒ बृह॒स्पति॑: ।
इन्द्र॑ गी॒र्भिर्न॒ आ वि॑श॒ यज॑मानाय सुन्व॒ते ॥ ३ ॥

3. *Upa tvā devo agrabhīccamasena bṛhaspatiḥ. Indra gīrbhirna ā viśa yajamānāya sunvate.*

Indra, ruler of the world, divine Brhaspati, lord of the expansive universe, master of the boundless Word of knowledge, took you over by the yajnic ladle of oblation and sanctified you as dedicated to the fire of social discipline and governance of the order. Come, invited by our collective voice, and take over this dominion for this community of people, the yajamana of the soma yajna of the nation.

Kanda 7/Sukta 111 (Sustainer Supreme)

Vrshabha Devata, Brahma Rshi

इन्द्र॑स्य कु॒क्षिर॑सि सोम॒धान॑ आ॒त्मा दे॒वाना॑मु॒त मानु॑षाणाम् ।
इ॒ह प्र॒जा ज॑नय॒ यास्त॑ आ॒सु या अ॒न्यत्रे॒ह तास्ते॑ रमन्ताम् ॥ १ ॥

1. *Indrasya kukṣirasi somadhāna ātmā devānāmuta mānuṣāṇām. Iha prajā janaya yāsta āsu yā anyatreha tāste ramantām.*

O Vrshabha, omnipotent generator and energiser of existence, you are the seed and treasure-hold of Indra, glory and majesty of the universe, sole reservoir of the soma joy of life, soul and power of the divinities such as sun and moon, and the innermost conscience and spirit of humanity, they are your children here on earth, and those that are elsewhere in other worlds, may they too, your own, be happy.

Kanda 7/Sukta 112 (Freedom from Sin)

Apah Devata, Varuna Rshi

शुम्भनी द्यावापृथिवी अन्तिसुम्ने महिव्रते।
आपः सप्त सुस्रुवुर्देवीस्ता नो मुञ्चन्त्वंहसः॥ १॥

1. *Śumbhanī dyāvāpṛthivī antisumne mahivrate.*
Āpaḥ sapta susruvurdevīstā no muñcantvaṁhasaḥ.

Heaven and earth, both bright and beautiful, kind and close at heart, which use mighty observers of the laws of existence, and the seven streams of life which flow through pranas, senses and mind, and all through our actions, may all these keep us away and save us from sin and suffering.

मुञ्चन्तु मा शपथ्या ३दथो वरुण्या ऽदुत ।
अथो यमस्य पड्बीशाद्विश्वस्माद्देवकिल्बिषात्॥ २॥

2. *Muñcantu mā śapathyā'datho varuṇyā duta.*
Atho yamasya paḍbīśādviśvasmāddevakilbiṣāt.

May they save us from the hurt and affliction caused by censure and imprecation, from ailments caused by water, from the snares of Varuna, lord of

natural justice, from the fear of untimely death, and from offence and violence against natural forces of the world.

(This mantra is more a prayer for immunity by observance of discipline than for cure of the consequences of a breach of the discipline, or, let us say, a prayer for both prevention and cure.)

Kanda 7/Sukta 113 (Freedom from Desire)

Trshtika Devata, Bhargava Rshi

तृष्टिके तृष्टवन्दन उदमूं छिन्धि तृष्टिके।
यथा कृतद्विष्टासोऽमुष्मै शेप्यावते ॥ १ ॥

1. *Tṛṣṭike tṛṣṭavandana udamūṁ chindhi tṛṣṭike.*
Yathā kṛtadviṣṭāso'muṣmai śepyāvate.

O Desire, O Desire for desire itself, loved and adored by victims of the love of greed, be uprooted and away, separate so that you become averted for the vigorous man of yoga in the state of renunciation.

(Reference may be made to Taittirya Upanishad, 1, 10: "Aham vrkshasya reriva, I cut off the root of Desire and Attachment," and to Yoga Sutras of Patanjali, 1, 15: "The awareness of one's self-mastery over and above the objects of desire seen or heard, that is Vairagya, Detachment," also to Mundakopanishad, 3, 2, 4 which underscores the virile vigour of the man in pursuit of self-realisation through grace after the attainment of detachment.)

तृष्टासि तृष्टिका विषा विषातक्यसि।
परिवृक्ता यथासस्यृषभस्य वशेव ॥ २ ॥

1. *Tṛṣṭāsi tṛṣṭikā viṣā viṣātakyasi.*
Parivṛktā yathā-sasyṛṣabhasya vaśeva.

You are insatiable, rooted in desire unfathomable, poisonous, venomous to the state of total disjunction. Be uprooted upto the last fibre in the mind, totally overmastered by the vigorous person in pursuit of self-realisation.

Kanda 7/Sukta 114 (Towards Self-integration)

Agni-Soma Devata, Bhargava Rshi

आ ते॑ ददे व॒क्षणा॑भ्य॒ आ ते॒ऽहं हृद॑याद्ददे।
आ ते॒ मुख॑स्य॒ सङ्का॑शा॒त्सर्वं॑ ते॒ वर्च॒ आ द॑दे ॥ १ ॥

1. *Ā te dade vakṣaṇābhya ā te'haṁ hṛdayāddade.*
Ā te mukhasya saṅkāśātsarvaṁ te varca ā dade.

O Desire insatiable, attachment and greed, I take away your force and agitation from the mind and its fluctuations and from the heart. I take away your flutters of anxiety from over and around your complexion. Thus, I take away and subdue your entire force from the personality (and restore the mind and soul to peace).

प्रेतो य॑न्तु॒ व्या॒ध्य॒ः प्रानु॒ध्याः प्रो अश॑स्तयः।
अ॒ग्नी र॑क्षस्विनी॑र्हन्तु॒ सोमो॑ हन्तु दुरस्य॒तीः ॥ २ ॥

2. *Preto yantu vyādhyaḥ prānudhyāḥ pro aśastayaḥ.*
Agnī rakṣasvinīrhantu somo hantu durasyatīḥ.

Let all disharmoney and disjunctions of body, mind and soul go off, all sorrow and suffering, curses and imprecations be out of the system. Let Agni, light of life, dispel self-consumptive and self-destructive tendencies. Let Soma, life of life, creative and inspiring spirit of Divinity, make up and replenish all injuries of mind and soul caused by violent tendencies of the mind.

Note: In this mantra, the word 'vyadhayah', plural form of 'vyadhi', is the key to the sukta. Vyadhi is the opposite of 'samadhi'. Samadhi is the highest state of the mind and soul in harmony in meditation. In Yoga it means: Self-integration of the soul, Reintegration of the part with the whole, Reunion of the finite with the Infinite. It is a state of absolute harmony. Vyadhi is a state of total or partial disharmony. Hence mantra one is interpreted as an address to Desire insatiable, the root of disharmony, and the second as a prayer and resolution for harmony of body, mind and soul in total personality-integration.

Kanda 7/Sukta 115 (Negative Plenty)

Savita, Jataveda Devata, Atharvangira Rshi

प्र पतेतः पापि लक्ष्मि नश्येतः प्रामुतः पत।
अयस्मयेनाङ्केन द्विषते त्वा सजामसि॥ १॥

1. *Pra patetaḥ pāpi lakṣmi naśyetaḥ prāmutaḥ pata. Ayasmayenāṅkena dviṣate tvā sajāmasi.*

Negative plenty, sinful prosperity, fall off far from here, out of sight hence, disappear, fall off farther than far, over there. We foist you, life's negativities, hate and enmities, with barbs of iron.

या मा लक्ष्मीः पतयालूरजुष्टाभिचस्कन्द वन्दनेव वृक्षम्।
अन्यत्रास्मत्सवितस्तामितो धा हिरण्यहस्तो वसु नो रराणः॥ २॥

2. *Yā mā lakṣmīḥ patayālūrajuṣṭābhicaskanda vandaneva vṛkṣam. Anyatrāsmatsavitastāmito dhā hiraṇyahasto vasu no rarāṇaḥ.*

The plenty of negative character that has flown

and fallen on me smothers me like a parasite creeper on a tree, I pray, O Savita, lord of life and generous of golden hands, take it away from us and dump it elsewhere, giving us, instead, plenty of peaceable settlement with positive wealth, honour and excellence.

एकंशतं लक्ष्म्यो ३ मर्त्यस्य साकं तन्वा जनुषोऽधि जाताः।
तासां पापिष्ठा निरितः प्र हिण्मः शिवा अस्मभ्यं जातवेदो नि यच्छ॥ ३॥

3. *Ekaśataṁ lakṣmyo' martyasya sākaṁ tanvā januṣo'dhi jātāḥ. Tāsāṁ pāpiṣṭhā niritaḥ pra hiṇmaḥ śivā asmabhyaṁ jātavedo ni yaccha.*

Hundreds are the genetic plenties and potentialities born along with the body of mortal man. Of these, the negative and sinful ones we throw out from life here. O Jataveda, lord all-knowing light of life, give us the positive, the auspicious, the gracious.

एता एना व्याकरं खिले गा विष्ठिताइव।
रमन्तां पुण्या लक्ष्मीर्याः पापीस्ता अनीनशम्॥ ४॥

4. *Etā enā vyākaraṁ khile gā viṣṭhitā-iva. Ramantāṁ puṇyā lakṣmīryāḥ pāpīstā anīnaśam.*

These auspicious ones, and these other inauspicious ones of the plenties of life, I have distinguished and separated like cows sitting on the meadow. May the auspicious traits and potentialities grow joyous and prosperous, and those that are negative and sinful I have eliminated.

Kanda 7/Sukta 116 (Fever)

Chandrama Devata, Atharvangira Rshi

नमो॑ रू॒राय॒ च्यव॑नाय॒ चोद॑नाय धृ॒ष्णवे॑। नमः॑ शी॒ताय॑ पूर्वका॒मकृ॑त्वने॥ १॥

1. *Namo rūrāya cyavanāya nodanāya dhṛṣṇave.*
Namaḥ śītāya pūrvakāmakṛtvane.

'Homage' of proper herbal medication for fever with high temperature that gives burning pain, for sweating fever, for shaking fever, for delirious fever, for shivering fever, and for the relapsing fever, and let there be proper diet for the patient.

यो अ॑न्ये॒द्युरु॑भय॒द्युर॒भ्येती॒मं म॒ण्डूक॑म॒भ्ये॑त्वव्र॒तः॥ २॥

2. *Yo anyedyurubhayadyurabhyetīmaṁ maṇḍūkamabhye tvavrataḥ.*

'Homage' of proper herbal treatment for fever that comes after a day's interval, for fever that comes for two days, for fever that comes irregularly without regular interval, and for that which comes with fluctuation of time and temperature.

Kanda 7/Sukta 117 (The Warrior)

Indra Devata, Atharvangira Rshi

आ म॒न्द्रैरि॑न्द्र॒ हरि॑भिर्या॒हि म॒यूर॑रोमभिः। मा त्वा॒ के चि॒द्वि य॑म॒न्विं न पा॒शिनोऽति॒ धन्वे॑व॒ ताँ इ॑हि॥ १॥

1. *Ā mandrairindra haribhiryāhi mayūraromabhiḥ.*
Mā tvā ke cidvi yamanviṁ na pāśino'ti dhanveva tāṅ ihi.

Come Indra, lord of might and majesty, by your

charming peacock-haired horses. Let none whatsoever hold you back, let none catch you with snares like a bird. March on like an exceptional hero of the bow, advance and take the enemies on.

Kanda 7/Sukta 118 (On Way to Victory)

Soma, Varuna Devata, Atharvangira Rshi

मर्मा॑णि ते॒ वर्म॑णा छादया॒मि॒ सोम॑स्त्वा॒ राजा॒मृ॒ते॒नानु॑ वस्ताम्। उ॒रोर्व॑रीया॒ वरु॑णस्ते कृणोतु॒ जय॑न्तं॒ त्वानु॑ दे॒वा म॑दन्तु॥ १॥

1. *Marmāṇi te varmaṇā chādayāmi somastvā rājāmṛtenānu vastām. Urorvarīyo varuṇaste kṛṇotu jayantaṁ tvānu devā madantu.*

Noble warrior, I cover your vital limbs with an armour. May Soma, lord of health and well being, wrap you round with immortal cover against death. May Varuna, lord supreme, vest you with honour greater than greatness itself. May all noble powers of the world bless you and celebrate you with joy, victorious one.

॥ इति सप्तमं काण्डम्॥

KANDA-8

Kanda 8/Sukta 1 (Long Life)

Ayu Devata, Brahma Rshi

अन्तकाय मृत्यवे नमः प्राणा अपाना इह ते रमन्ताम्।
इहायमस्तु पुरुषः सहासुना सूर्यस्य भागे अमृतस्य लोके ॥ १ ॥

1. *Antakāya mṛtyave namaḥ prāṇā apānā iha te ramantām. Ihāyamastu puruṣaḥ sahāsunā sūryasya bhāge amṛtasya loke.*

Homage to the Immortal that rules the mortal in life and death. O man, let prana and apana energies abide here joyous strong for you in the body. Let this your spirit live on with pranic vitalities in this beautiful world of the Immortal and you enjoy your share of the life and refulgence of the sun.

उदेनं भगो अग्रभीदुदेनं सोमो अंशुमान्।
उदेनं मरुतो देवा उदिन्द्राग्नी स्वस्तये ॥ २ ॥

2. *Udenaṁ bhago agrabhīdudenaṁ somo aṁśumān. Udenaṁ maruto devā udindrāgnī svastaye.*

Bhaga, lord of immortal glory, takes care of this man. Soma, the moon, and Anshuman, the sun, take care of this man, and Maruts, winds and pranic energies, take care of him, and Indra, cosmic energy, and Agni, life's heat of vitality, take care of him for health and all round well being.

इह तेऽसुरिह प्राण इहायुरिह ते मनः।
उत्त्वा निर्ऋत्याः पाशेभ्यो दैव्या वाचा भरामसि ॥ ३ ॥

3. *Iha te' suriha prāṇa ihāyuriha te manaḥ. Uttvā nir-ṛtyāḥ pāśebhyo daivyā vācā bharāmasi.*

Here in body be your living vitality, here your pranic energies, here your health and age, here your mind, all abide in strength and joy. We all, gifts of the Immortal, with the Voice Divine, protect you from the snares of mortality and sustain you in the happy state.

उत्क्रामातः पुरुष माव पत्था मृत्योः पड्बीशमवमुञ्चमानः ।
मा च्छित्था अस्माल्लोकाद्ग्नेः सूर्यस्य सन्दृशः ॥ ४ ॥

4. *Utkrāmātaḥ puruṣa māva patthā mṛtyoḥ paḍbīśamavamuñcamānaḥ. Mā cchitthā asmāllokādagneḥ sūryasya sandṛśaḥ.*

O man, rise up high from here, never move downwards. Rise, breaking yourself free from the fetters of death. Never sever yourself from this beautiful world, light of the sun and the vital warmth of the fire that life is.

तुभ्यं वातः पवतां मातरिश्वा तुभ्यं वर्षन्त्वमृतान्यापः ।
सूर्यस्ते तन्वे ३ शं तपाति त्वां मृत्युर्दयतां मा प्र मेष्ठाः ॥ ५ ॥

5. *Tubhyaṁ vātaḥ pavatāṁ mātariśvā tubhyaṁ varṣantvamṛtānyāpaḥ. Sūryaste tanve'śaṁ tapāti tvāṁ mṛtyurdayatāṁ mā pra meṣṭhāḥ.*

Let the winds of cosmic energy blow for you. Let the rains bring you nectar showers of immortality, let the sun shine for the health and well being of your person, let death itself be kind and compassionate and spare you from violence and protect you.

उद्यानं ते पुरुष नावयानं जीवातुं ते दक्षतातिं कृणोमि ।
आ हि रोहेममृतं सुखं रथमथ जिर्विर्विदथमा वदासि ॥ ६ ॥

6. *Udyānaṁ te puruṣa nāvayānaṁ jīvātuṁ te dakṣatātiṁ kṛṇomi. Ā hi rohemamamṛtaṁ sukhaṁ rathamatha jirvirvidathamā vadāsi.*

O man, up and onwards is your path in life, not downward. So for your life I give you the vigour and the art and expertise of living long and healthy. Come and ascend this chariot of immortal bliss, and as you grow in age and experience, speak of the knowledge of life for other's good.

मा ते मनस्तत्र गान्मा तिरो भून्मा जीवेभ्यः प्र मदो मानु गाः पितॄन्। विश्वे देवा अभि रक्षन्तु त्वेह ॥ ७ ॥

7. *Mā te manastatra gānmā tiro bhūnmā jīvebhyaḥ pra mado mānu gāḥ pitṝn. Viśve devā abhi rakṣantu tveha.*

Your mind must not go counter to this path of progress onward, nor must it write itself off in despair, nor must you neglect other living beings out of pride and wantonness. Nor must you be merely servile to your parents and seniors, serve them by covering further distance in their line. And may the Vishvedevas, all divinities of nature, all nobilities of humanity and your own mind and senses support, protect and promote you to go fast forward.

मा गतानामा दीधीथा ये नयन्ति परावतम्।
आ रोह तमसो ज्योतिरेह्या ते हस्तौ रभामहे ॥ ८ ॥

8. *Mā gatānāmā dīdhīthā ye nayanti parāvatam. Ā roha tamaso jyotirehyā te hastau rabhāmahe.*

Wail not over those that are past and gone, they take you off and away from yourself. Rise above the

darkness and oblivion, come into the light. We hold you up by both your hands, love and reinforce you with new zeal and enthusiasm.

श्यामश्च॑ त्वा॒ मा श॒बल॑श्च॒ प्रेषि॑तौ य॒मस्य॒ यौ प॑थि॒रक्षी॒ श्वानौ॑। अ॒र्वाङे॒हि॒ मा वि दी॑ध्यो॒ मात्र॑ तिष्ठः परा॑ङ्मनाः ॥ ९ ॥

9. *Śyāmaśca tvā mā śabalaśca preṣitau yamasya yau pathirakṣī śvānau. Arvāṅehi mā vi dīdhyo mātra tiṣṭhaḥ parāṅmanāḥ.*

Let not the dark and the white watch-dogs, the lighted day and the dark night, sent by Yama, lord of mutability and passage of life, arrest you and your progress, they are both guardian path makers too. Come hither, this way to life. Look not, think not, wander not, this way and that around. And do not sit still, idle, absent minded.

मैतं प॑न्था॒मनु॑ गा भी॒म ए॒ष येन॒ पूर्वं॑ नेयथ॒ तं ब्र॑वीमि।
तम॑ ए॒तत्पु॑रुष॒ मा प्र प॑त्था भ॒यं प॒रस्ता॒दभ॑यं ते अ॒र्वाक् ॥ १० ॥

10. *Maitaṁ panthāmanu gā bhīma eṣa yena pūrvaṁ neyatha taṁ bravīmi. Tama etatpuruṣa mā pra patthā bhayaṁ parastādabhayaṁ te arvāk.*

Do not follow upon this seductive path of Adharma. It is dangerous, unknown, you have not gone this way earlier. Of this I warn you, man, take not a single step on to it. It is far, unfathomable, fearful. This way hither on the path of Dharma, it is all fearless for you.

रक्ष॑न्तु त्वाग्नयो॒ ये अ॒प्स्व॑१॒न्ता रक्ष॑तु त्वा मनु॒ष्या॒ ३ यमि॒न्धते॑। वै॒श्वा॒न॒रो र॑क्षतु जा॒तवे॑दा दि॒व्यस्त्वा॒ मा प्र धा॑ग्वि॒द्युता॑ स॒ह ॥ ११ ॥

11. *Rakṣantu tvāgnayo ye apsvantā rakṣatu tvā manuṣyā' yamindhate. Vaiśvānaro rakṣatu jātavedā divyastvā mā pra dhāgvidyutā saha.*

Let the fire energies fluent in waters and in nature's waves of energy protect and promote you on the path of Dharma. Let the yajnic fires which men light and feed protect and guide you on the way forward. Let Vaishvanara Jataveda, cosmic vitality and refulgent Divinity, guard and promote you. And may the heavenly sun along with the electric energy of lightning in the middle regions never hurt and burn you out of existence.

मा त्वा क्रव्यादभि मंस्तारात्संकसुकाच्चर। रक्षतु त्वा द्यौ रक्षतु पृथिवी सूर्यश्च त्वा रक्षतां चन्द्रमाश्च। अन्तरिक्षं रक्षतु देवहेत्याः॥ १२॥

12. *Mā tvā kravyādabhi maṁstārātsaṁkasukāccara. Rakṣatu tvā dyau rakṣatu pṛthivī sūryaśca tvā rakṣatāṁ candramāśca. Antarikṣaṁ rakṣatu devahetyāḥ.*

May no flesh eating agent, natural or human, hurt and destroy you. Keep away from fatalities. May heaven protect you. May the earth protect you. May the sun and moon protect you. And may the middle region protect you from natural strike of calamity.

बोधश्च त्वा प्रतीबोधश्च रक्षतामस्वप्नश्च त्वानवद्राणश्च रक्षताम्। गोपायंश्च त्वा जागृविश्च रक्षताम्॥ १३॥

13. *Bodhaśca tvā pratībodhaśca rakṣatāmasvapnaśca tvānavadrāṇaśca rakṣatām.Gopāyaṁśca tvā jāgṛviśca rakṣatām.*

May knowledge and knowledge confirmed by

experience both protect you. Let the wakeful and the steadfast guard you. Let the preserver, protector and the guardian save and protect you.

ते त्वा॑ रक्षन्तु॒ ते त्वा॑ गोपायन्तु॒ तेभ्यो॒ नम॒स्तेभ्य॒ः स्वाहा॑॥ १४॥

14. *Te tvā rakṣantu te tvā gopāyantu tebhyo nama-stebhyaḥ svāhā.*

Let them guard you. Let them protect you. Let them preserve you in character, safe and unassailed. For all of them salutations. To them all homage.

जी॒वेभ्य॑स्त्वा स॒मुदे॑ वा॒युरिन्द्रो॑ धा॒ता द॑धातु सवि॒ता त्राय॑-माणः। मा त्वा॑ प्रा॒णो बलं हासी॒दसुं॒ 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 संह॑नुर्मा॒ तमो॑ विद॒न्मा जि॒ह्वा ब॒र्हिः प्र॑म॒युः क॒था स्याः। उत्त्वा॑दि॒त्या वस॑वो भर॒न्तूदि॑न्द्रा॒ग्नी स्व॒स्तये॑॥ १६॥

16. *Mā tvā jambhaḥ saṁhanurmā tamo vidanmā jihvā barhiḥ pramayuḥ kathā syāḥ. Uttvādityā vasavo bharantūdindrāgnī svastaye.*

Let no crushing grinding force or power ever

reach you. Let no darkness assail you. Let no rough word ever come and hurt you. How can you, a yajnic soul, be ever hurtful to any one? May the Adityas, Vasus, Indra and Agni bless you to fulfilment with plenty, prosperity and all round well being.

उत्त्वा॒ द्यौरुत्पृ॑थि॒व्युत्प्र॒जाप॑तिरग्र॒भीत्।
उत्त्वा॑ मृ॒त्योरोष॑धय॒: सोम॑राज्ञीरपीपरन्॥ १७॥

17. *Uttvā dyaurutpṛthivyutprajāpatiragrabhīt. Uttvā mṛtyoroṣadhayaḥ somarājñīrapīparan.*

May the heaven, earth, and Prajapati, lord sustainer and protector of living beings, take care of you and protect you. And may herbs and herbal medications with life-saving soma on top of them fulfil and exalt you over and above the fear of death.

अ॒यं दे॑वा इ॒हैवास्त्व॒यं मामुत्र॑ गादि॒तः।
इ॒मं स॒हस्र॑वीर्येण मृ॒त्योरुत्पा॑रयामसि॥ १८॥

18. *Ayaṁ devā ihaivāstvayaṁ māmutra gāditaḥ. Imaṁ sahasravīryeṇa mṛtyorutpārayāmasi.*

O devas, generous and brilliant powers of nature and humanity, let this man be and prosper here only among us. Let him not go anywhere else. We strengthen him with a thousandfold energy and immunity against the fear of death.

उत्त्वा॑ मृ॒त्योर॑पीपरं॒ सं ध॑मन्तु वयो॒धस॑:।
मा त्वा॑ व्यस्तके॒श्यो॒३॑ मा त्वा॑ घ॒रुदो॑ रुदन्॥ १९॥

19. *Uttvā mṛtyorapīparaṁ saṁ dhamantu vayodhasaḥ. Mā tvā vyastakeśyo' mā tvāgharudo rudan.*

I have protected you against death. May the bearers of health and age together act, and nourish and exalt you. Let no mourners with hair dishevelled wail for you. Let no grief stricken sufferers wail for you.

आहार्ष॒मवि॑दं त्वा॒ पुन॒रागा॒ः पुन॑र्णवः।
सर्वा॑ङ्ग॒ सर्वं॑ ते॒ चक्षु॒ः सर्व॒मायु॑श्च तेऽ विदम्॥ २०॥

20. *Āhārṣamavidaṁ tvā punarāgāḥ punarṇavaḥ. Sarvaṅga sarvaṁ te cakṣuḥ sarvamāyuśca te'vidam.*

I have brought you back from the jaws of calamity. I have regained you. You have come back, renewed, refreshed. I have recovered you whole in body and health, all your eye sight, all your health and age in full I have recovered for you.

व्य ँवात्ते॒ ज्योति॑रभूदप॒ त्वत्तमो॑ अक्रमीत्।
अप॒ त्वन्मृ॒त्युं निर्ऋ॑ति॒मप॒ यक्ष्मं॒ नि द॑ध्मसि॥ २१॥

21. *Vya vātte jyotirabhūdapa tvattamo akramīt. Apa tvanmṛtyuṁ nir-ṛtimapa yakṣmaṁ ni dadhmasi.*

Light is come back to you in all its variety. Darkness and delirium has gone off from you. We throw out untimely death, calamity and consumption far away from you.

Kanda 8/Sukta 2 (Long Life)

Ayu Devata, Brahma Rshi

आ र॑भस्वे॒माम॒मृत॑स्य॒ श्नुष्टि॒मच्छि॑द्यमाना॒ ज॒रद॑ष्टिरस्तु ते।
असुं॑ त॒ आयु॒ः पुन॒रा भ॑रामि॒ रज॒स्तमो॒ मोप॑ गा॒ मा प्र मे॑ष्ठाः॥ १॥

1. *Ā rabhasvemāmamṛtasya śnuṣṭimacchidyamānā jaradaṣṭirastu te. Asuṁ ta āyuḥ punarā bharāmi rajastamo mopa gā mā pra meṣṭhāḥ.*

O man live and enjoy this nectar stream of life which, I pray, may be inviolable till maturity to the full. I bring you again life's vitality of prana and full age of good health. Do not take to a life of dissolute pleasure, do not suffer the darkness of ignorance, and you must not die before the full span of hundred years of good health.

जीवतां ज्योतिरभ्येह्यर्वाङ् त्वा हरामि शतशारदाय।
अवमुञ्चन्मृत्युपाशानशस्तिं द्राघीय आयुः प्रतरं ते दधामि॥ २॥

2. *Jīvatāṁ jyotirabhyehyarvāṅā tvā harāmi śataśāradāya. Avamuñcanmṛtyupāśānaśastiṁ drāghīya āyuḥ prataraṁ te dadhāmi.*

Come up front and take on the life-light of living vibrant men, I bring you a life span of full hundred years. Liberating you from the snares of death and dishonour, I bring you a long span of excellent good health.

वातात्ते प्राणमविदं सूर्याच्चक्षुरहं तव।
यत्ते मनस्त्वयि तद्धारयामि सं वित्स्वाङ्गैर्वद जिह्वयालपन्॥ ३॥

3. *Vātātte prāṇamavidaṁ sūryāccakṣurahaṁ tava. Yattemanastvayi taddhārayāmi saṁ vitsvāṅgairvada jihvayālapan.*

I have created your pranic energy of breath from the wind, the eye from the sun. And the mind that is yours, that I vest in you. Have and be yourself the whole

personality with all limbs of the body system, speaking, self-expressive, articulating your words with the tongue.

प्राणेन॑ त्वा द्विपदां॒ चतु॑ष्पदाम॒ग्निमि॑व जा॒तम॒भि सं ध॑मामि।
नम॑स्ते मृत्यो॒ चक्षु॑षे॒ नमः॑ प्रा॒णाय॑ तेऽकरम्॥ ४॥

4. *Prāṇena tvā dvipadāṁ catuṣpadāmagnimiva jātamabhi saṁ dhamāmi. Namaste mṛtyo cakṣuṣe namaḥ prāṇāya te'karam.*

Like fire newly lit and raised, I vest you with life energy of prana, universal as the pranic energy of bipeds and quadrupeds. O Lord of life and death, I offer homage to you, homage to the light of life, homage to divine life energy.

अ॒यं जी॑वतु॒ मा मृ॑ते॒मं समी॑रयामसि।
कृ॒णोम्य॑स्मै भेष॒जं मृत्यो॒ मा पुरु॑षं वधीः॥ ५॥

5. *Ayaṁ jīvatu mā mṛtemaṁ samīrayāmasi. Kṛṇomyasmai bheṣajaṁ mṛtyo mā puruṣaṁ vadhīḥ.*

May this man live on, let him not die. We revive him with pranic energy of breath. I prepare the medicine for him and administer the dose. O lord of life and death, pray subject him not to untimely death.

जी॒व॒लां न॑घारि॒षां जी॑व॒न्तीमोष॑धीम॒हम्। त्रा॒य॒मा॒णां सह॑मानां॒ सह॑स्वतीमि॒ह हु॑वे॒ऽस्मा अ॑रि॒ष्टता॑तये॥ ६॥

6. *Jīvalāṁ naghāriṣāṁ jīvantīmoṣadhīmaham. Trāyamāṇāṁ sahamānāṁ sahasvatīmiha huve'smā ariṣṭatātaye.*

To avert the danger and save the life of this man, I bring up and prepare the medicine which would revive his energy without hurting him, raise his vitality,

enhance his resistance, protect him against deterioration, fight out the disease and restore him to normal health.

अधि॑ ब्रूहि॒ मा र॑भथाः सृ॒जेमं तवै॒व सन्त्सर्वं॑हाया इ॒हास्तु॑। भवा॑शर्वौ मृ॒डतं॒ शर्म॑ यच्छतमप॒सिध्य॑ दुरि॒तं ध॑त्त॒मायु॑ः ॥ ७ ॥

7. *Adhi brūhi mā rabhathāḥ sṛjemaṁ tavaiva santsarvahāyā ihāstu. Bhavāśarvau mṛḍataṁ śarma yacchatama-pasidhya duritaṁ dhatta-māyuḥ.*

O lord of life and death, pray speak the word of life, ensnare him not, revive and recreate him. He, being your own, devoted and prayerful, let him be here and live with full vigour and movement. O lord of life, destroyer of disease, be kind and gracious, give peace and health, avert the danger, give him life and good health.

अ॒स्मै मृ॑त्यो॒ अधि॑ ब्रूहीमं द॑य॒स्वोदि॒तो ३॒ऽ यमे॑तु। अरि॑ष्टः सर्वाङ्गः सु॒श्रुज्ज॒रसा॑ श॒तहा॑यन आ॒त्मना॒ भुज॑मश्नुताम् ॥ ८ ॥

8. *Asmai mṛtyo adhi brūhīmaṁ dayasvodito'' yametu. Ariṣṭaḥ sarvāṅgaḥ suśrujjarasā śatahā-yana 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.

दे॒वानां॒ हे॒तिः परि॑ त्वा वृणक्तु पा॒रया॑मि त्वा॒ रज॑स॒ उत्त्वा॑ मृ॒त्योर॑पीपरम्। आ॒रादग्निं क्र॒व्यादं नि॒रूहं॑ जी॒वात॑वे ते परि॒धिं द॑धामि ॥ ९ ॥

9. *Devānāṁ hetiḥ pari tvā vṛṇaktu pārayāmi tvā rajasa uttvā mṛtyorapīparam. Ārādagniṁ kravyādaṁ nirūhaṁ jīvātave te paridhiṁ dadhāmi.*

Let the punitive strike of nature's forces spare you, I have immunised you against the negativities of mutability and metabolic change and thus I recover you from the stroke of untimely death. I have brought you far out of the flesh eating cancerous vitality of the system and thus draw the line of defence for your life and living against ill-health and disease.

यत्ते॑ नि॒यानं॑ रज॒सं मृत्यो॑ अनवधृ॒र्ष्यं॑ ।
प॒थ इ॒मं तस्मा॒द्रक्ष॑न्तो॒ ब्रह्मा॑स्मै॒ वर्म॑ कृण्मसि ॥ १० ॥

10. *Yatte niyānaṁ rajasaṁ mṛtyo anavadharṣyam. Patha imaṁ tasmādrakṣanto brahmāsmai varma kṛṇmasi.*

O Death, your path of change across the world of mutability is unconquerable, still, to protect this man against the accidents on that path onward to maturity, we armour him with Brahma, the knowledge of life and death to maintain good health with freedom from disease.

कृ॒णोमि॑ ते प्राणापा॒नौ ज॒रां मृ॒त्युं दी॒र्घमायुः॑ स्व॒स्ति ।
वै॒व॒स्व॒तेन॒ प्रहि॑तान्यमदू॒तांश्चर॒तोऽप॑ सेधामि॒ सर्वा॑न् ॥ ११ ॥

11. *Kṛṇomi te prāṇāpānau jarāṁ mṛtyuṁ dīrghamāyuḥsvasti. Vaivasvatena prahitānyamadūtāṁścarato'pa sedhāmi sarvān.*

O man, I strengthen your prana and apana energies and fortify your health for long life so that your life, all age and death in the natural course be good for

your ultimate well being. Thus I ward off the pain of all the strokes of the agents of change sent by Yama, lord of the law of mutability, working through the march of time ordained by the sun.

आरादरातिं निर्ऋतिं परो ग्राहिं क्रव्यादः पिशाचान्।
रक्षो यत्सर्वं दुर्भूतं तत्तमइवाप हन्मसि॥ १२॥

12. *Ārādarātiṁ nir-ṛtiṁ paro grāhiṁ kravyādaḥ piśācān. Rakṣo yatsarvaṁ durbhūtaṁ tattamaivāpa hanmasi.*

Adversity, calamity, seizure, cancer, consumption, contagion, and all that is evil and destructive, we ward off from afar and eliminate as we dispel the darkness from life.

अग्नेष्टे प्राणममृतादायुष्मतो वन्वे जातवेदसः। यथा न रिष्या अमृतः सजूरसस्तत्ते कृणोमि तदु ते समृध्यताम्॥ १३॥

13. *Agneṣṭe prāṇamamṛtādāyuṣmato vanve jātavedasaḥ. Yathā na riṣyā amṛtaḥ sajūrasastatte kṛṇomi tadu te samṛdhyatām.*

I ask of immortal, all knowing, all inspiring Agni, giver of life, to give you pranic energy of life so that you do not suffer ill health and disease, live immortal against untimely death and be dedicated to Divinity. This I do for you, and may this prosper for you.

शिवे ते स्तां द्यावापृथिवी असन्तापे अभिश्रियौ। शं ते सूर्य आ तपतु शं वातो वातु ते हृदे। शिवा अभि क्षरन्तु त्वापो दिव्याः पयस्वतीः॥ १४॥

14. *Śive te stāṁ dyāvāpṛthivī asantāpe abhiśriyau. Śaṁ te sūrya ā tapatu śaṁ vāto vātu te hṛde. Śivā abhi kṣarantu tvāpo divyāḥ payasvatīḥ.*

May the earth and heaven, both unafflictive and inoppressive, be kind and gracious to you. May the sun shine with peace and prosperity on you. May the winds blow for peace and pleasure of your heart. May the rain showers, divine and generous, bring you peace and plenty.

शि॒वास्ते॑ स॒न्त्वोष॑धय॒ उत्त्वा॑हार्ष॒मध॑रस्या॒ उत्त॑रां पृथि॒वीम॒भि।
तत्र॑ त्वादि॒त्यौ र॑क्षतां सू॒र्याच॑न्द्रम॒सावु॒भा॥ १५॥

16. *Śivāste santvoṣadhaya uttvāhārṣamadharasyā uttarāṁ pṛthivīmabhi. Tatra tvāditau rakṣatāṁ sūryācandrama-sāvubhā.*

May the herbs and trees and their gifts of medicine be good and kind to you. You know I have retrieved you from a low state of health to a higher level of life and health on earth. And there may the sun and moon, lights of divinity, protect and promote you.

यत्ते॒ वास॑: परि॒धान॒ं यां नी॒विं कृ॑णु॒षे त्वम्।
शि॒वं ते॑ त॒न्वे३॑ तत्कृ॑ण्मः संस्प॒र्शेऽद्रू॑क्ष्णमस्तु ते॥ १६॥

16. *Yatte vāsaḥ paridhānaṁ yāṁ nīviṁ kṛṇuṣe tvam. Śivaṁ te tanve' tatkṛṇmaḥ saṁsparśe'drūkṣṇa-mastu te.*

Whatever garment is your upper cover, and that which you wear for a waist bond, that we design and treat for your comfort and well being for health, and let even that be not rough for the skin contact.

यत्क्षुरेण॑ म॒र्चय॑ता सु॒तेज॑सा॒ वप्ता॒ वप॑सि केशश्म॒श्रु।
शुभं॒ मुख॒ं मा न॒ आयु॒ः प्र मो॑षीः ॥ १७ ॥

17. *Yatkṣureṇa marcayatā sutejasā vaptā vapasi keśaśmaśru. Śubhaṁ mukhaṁ mā na āyuḥ pra moṣīḥ.*

O barber, as you shave the hair, beard and moustache with a sharp and clean razor, you should not hurt the person's health and his fine and fair complexion.

शि॒वौ ते॑ स्तां व्रीहिय॒वाव॑बला॒सावदो॑म॒धौ।
एतौ यक्ष्मं॒ वि बा॑धेते॒ एतौ मु॑ञ्चतो॒ अंह॑सः ॥ १८ ॥

18. *Śivau te stāṁ vrīhiyavāvabalāsāvadomadhau. Etau yakṣmaṁ vi bādhete etau muñcato aṁhasaḥ.*

Let rice and barley be good and auspicious for you, nourishing, health giving, exhilarating, resistant to debilitating and consumptive conditions. They protect you against sickness, disease and cancerous ailments and save you from sin and anxiety.

यद॒श्नासि॒ यत्पिब॑सि धा॒न्यं॑ कृ॒ष्याः पय॑ः।
यदा॒द्यं॑ यद॑ना॒द्यं सर्वं॑ ते॒ अन्न॑मवि॒षं कृ॑णोमि ॥ १९ ॥

19. *Yadaśnāsi yatpibasi dhānyaṁ kṛṣyāḥ payaḥ. Yadādyaṁ yadanādyaṁ sarvaṁ te annamaviṣaṁ kṛṇomi.*

Whatever food, produced by agriculture, you eat, whatever milk or water you drink, all that food and drink old or new I render free from poison and toxins, for you.

अह्ने॑ च त्वा॒ रात्र॑ये चो॒भाभ्या॑ं परि॑ दद्मसि।
अ॒रायेभ्यो जिघ॒त्सुभ्य॑ इ॒मं मे॒ परि॑ रक्षत ॥ २० ॥

20. *Ahne ca tvā rātraye cobhābhyāṁ pari dadmasi.*
Arāyebhyo jighatsubhya imaṁ me pari rakṣata.

O man, we entrust you to the day for sun and activity, and to the night for rest and peace, to both we entrust you for balance of work and rest for recuperation. O day and night, pray save and protect this man of ours from sin and indigence and from ogres and destroyers.

शतं तेऽयुतं हायनान्द्वे युगे त्रीणि चत्वारि कृष्मः ।
इन्द्राग्नी विश्वे देवास्तेऽनु मन्यन्तामहृणीयमानाः ॥ २१ ॥

21. *Śataṁ te'yutaṁ hāyanāndve yuge trīṇi catvāri kṛṇmaḥ. Indrāgnī viśve devāste'nu 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 43,20000 years each (which is 'niyuta', 10,000, multiplied by 432):

Kaliyuga	4,32,000 years
Dvapara yuga	8,64,000 years
Treta yuga	12,96,000 years
Satyuga	17,28,000 years
Total	**43,20,000 years**

For further details, reference may be made to Kshema-karana Dasa Trivedi's comment on this mantra in his translation of Atharva-Veda published by Sarvadeshika Arya Pratinidhi Sabha, Delhi.

शरदे॑ त्वा हेम॒न्ताय॑ वस॒न्ताय॑ ग्रीष्माय॒ परि॑ दद्मसि।
व॒र्षाणि॒ तुभ्यं॑ स्यो॒नानि॒ येषु॒ वर्ध॑न्त॒ ओष॑धीः ॥ २२ ॥

22. *Śarade tvā hemantāya vasantāya grīṣmāya pari dadmasi. Varṣāṇi tubhyaṁ syonāni yeṣu vardhanta oṣadhīḥ.*

O man, we entrust you to the autumn, winter, spring and summer seasons and auspicious years when herbs and trees grow fresh and bloom luxuriantly.

मृ॒त्युरी॑शे द्वि॒पदां॑ मृ॒त्युरी॑शे॒ चतु॑ष्पदाम्।
तस्मा॒त्त्वां मृ॒त्यो-र्गोप॑ते॒रुद्भ॑रामि॒ स मा बि॑भेः ॥ २३ ॥

23. *Mṛtyurīśe dvipadāṁ mṛtyurīśe catuṣpadām. Tasmāttvāṁ mṛtyorgopaterudbharāmi sa mā bibheḥ.*

Death rules over the bipeds. Death rules over the quadrupeds. However, O man, fear not. We raise you above that fear of that Death, master ruler of life on earth.

सो ऽरिष्ट न मरिष्यसि न मरिष्यसि मा बिभेः ।
न वै तत्र म्रियन्ते नो यन्त्यधमं तमः ॥ २४ ॥

24. *So'riṣṭa na mariṣyasi na mariṣyasi mā bibheḥ.*
Na vai tatra mriyante no yantyadhamaṁ tamaḥ.

You, unviolated, unafraid, will not die, you will not die. Do not fear. There in the state of knowledge, they do not die, nor do they go down to the state of darkness and oblivion.

सर्वो वै तत्र जीवति गौरश्वः पुरुषः पशुः ।
यत्रेदं ब्रह्म क्रियते परिधिर्जीवनाय कम् ॥ २५ ॥

25. *Sarvo vai tatra jīvati gauraśvaḥ puruṣaḥ paśuḥ.*
Yatredaṁ brahma kriyate paridhirjīvanāya kam.

There where this Brahma, super soul, super-consciousness, this knowledge of the Supreme reality of life is made the line of all round defence for life, all remain alive, the cow, the man, the animal, all being the spirit, no one dies, no one is killed.

परि त्वा पातु समानेभ्योऽभिचारात्सबन्धुभ्यः ।
अमम्रिर्भवामृतोऽतिजीवो मा ते हासिषुरसवः शरीरम् ॥ २६ ॥

26. *Pari tvā pātu samānebhyo'bhicārātsabandhubhyaḥ. Amamrirbhavāmṛto'tijīvo mā te hāsiṣurasavaḥ śarīram.*

May that line of divine defence all round protect you from the violence of your equals and adversaries.

Immortal as you are, be not subject to death. Outlive even your life time, eternal and immortal as you are. Let not your pranas forsake your body before full time of your life on earth.

ये मृत्यव एकशतं या नाष्ट्रा अतितार्या ऽः।
मुञ्चन्तु तस्मात्त्वां देवा अग्नेर्वैश्वानरादधि॥ २७॥

27. *Ye mṛtyava ekaśataṁ yā nāṣṭrā atitāryāḥ. Muñcantu tasmāttvāṁ devā agnervaiśvānarādadhi.*

Hundred and one are the ways and forms of death, pains and sufferings to be crossed over in the ordinary course of life. May the divinities of nature and the enlightened people, by the cosmic light of life above them all save you from that kind of death.

अग्नेः शरीरमसि पारयिष्णु रक्षोहासि सपत्नहा।
अथो अमीवचातनः पूतुद्रुर्नाम भेषजम्॥ २८॥

28. *Agneḥ śarīramasi pārayiṣṇu rakṣohāsi sapatnahā. Atho amīvacātanaḥ pūtudrurnāma bheṣajam.*

You are the embodiment of the fire of life. You are the saviour, destroyer of evils and adversaries. You are the destroyer of disease and distress. You are Putudru, the sanative, sanctifier by name.

(This mantra is interpreted both as an address to a sanative and as a prayer to the divine spirit.)

Kanda 8/Sukta 3 (Destruction of the Evil)

Agni Devata, Chatana Rshi

रक्षोहणं वाजिनमा जिघर्मि मित्रं प्रथिष्ठमुप यामि शर्म।
शिशानो अग्निः क्रतुभिः समिद्धः स नो दिवा स रिषः पातु नक्तम्॥ १॥

1. *Rakṣohaṇaṁ vājinamā jigharmi mitraṁ prathiṣṭhamupa yāmi śarma. Śiśano agniḥ kratubhiḥ samiddhaḥ sa no divā sa riṣaḥ pātu naktam.*

I light and with ghrta sprinkle and raise Agni, destroyer of evil, swift warrior and winner, friendly, known and effective far and wide, and thus I come to have peace and comfort in life. Lighted and raised with yajnic performances of creativity, may Agni protect us against dangers and violence day and night.

(Agni may be interpreted as the physical fire of yajna, or as the social powers of law and order and defence, or as the light and fire of the spirit within, or as the divinity working through such natural forces as the sun and wind. Such powers fight against the pollution and negativities prevailing around and provide us with safety, peace and comfort. All these variations of 'Agni' ought to be kept 'burning' throughout with yajnic programmes of creative character at the natural, social and spiritual level with our individual and collective efforts.)

अयोदंष्ट्रो अर्चिषा यातुधानानुप स्पृश जातवेदः समिद्धः ।
आ जिह्वया मूरदेवान्रभस्व क्रव्यादो वृष्ट्वापि धत्स्वासन् ॥ २ ॥

2. *Ayodaṁṣṭro arciṣā yātudhānānupa spṛśa jātavedaḥ samiddhaḥ. Ā jihvayā mūradevānrabhasva kravyādo vṛṣṭvāpi dhatsvāsan.*

O Jataveda, all wise, all reaching Agni, leading light and ruler with jaws of steel and flames of fire, lighted and raised to full blaze, catch up violent and destructive forces and senseless elements with flames and, rising ever stronger, hold the flesh eaters and crush

them all with your jaws of steel, i.e., relentless justice and unsparing punishment.

उभोभयाविन्नुप धेहि दंष्ट्रौ हिंस्रः शिशानोऽवरं परं च।
उतान्तरिक्षे परि याह्यग्ने जम्भैः सं धेह्यभि यातुधानान्॥ ३॥

3. *Ubhobhayāvinnupa dhehi daṁṣṭrau hiṁsraḥ śiśāno'varaṁ paraṁ ca. Utāntarikṣe pari yāhyagne jambhaiḥ saṁ dhehyabhi yātudhānān.*

Reaching and protecting both at hand and far off, destroyer of destroyers and sharp of understanding and intelligence as you are, keep watching and testing the honesty and integrity of your forces, lower as well as higher, those of internal law and order and those of external defence. Go upto the skies and with your unsparing forces catch and fix the elements of sabotage and destruction.

अग्ने त्वचं यातुधानस्य भिन्धि हिंस्राशनिर्हरसा हन्त्वेनम्।
प्र पर्वाणि जातवेदः शृणीहि क्रव्यात्क्रविष्णुर्वि चिनोत्वेनम्॥ ४॥

4. *Agne tvacaṁ yātudhānasya bhindhi hiṁsrāśanirharasā hantvenam. Pra parvāṇi jātavedaḥ śṛṇīhi kravyātkraviṣṇurvi cinotvenam.*

O Agni, thunderous destroyer of evil and enmity, saboteurs and destroyers, let electric force and relentless strike break down the cover and camouflage. O Jataveda, all-knowing all-reaching presence, break the interior connections of this organisation, and let the flesh consuming fire collect the body for itself.

यत्रेदानीं पश्यसि जातवेदस्तिष्ठन्तमग्न उत वा चरन्तम्।
उतान्तरिक्षे पतन्तं यातुधानं तमस्ता विध्य शर्वा शिशानः॥ ५॥

5. *Yatredānīṁ paśyasi jātavedastiṣṭhantamagna uta vā carantam. Utāntarikṣe patantaṁ yātudhānaṁ tamastā vidhya śarvā śiśānaḥ.*

Now wherever O Jataveda Agni, you sight the soboteur destroyer, whether settled or moving on earth or flying in the sky, then immediately acting at the fastest, sharp and unsparing, fix him with the strike of an arrow or bullet.

यज्ञैरिषूः संनममानो अग्ने वाचा शल्याँ अशनिभिर्दिहानः। ताभिर्विध्य हृदये यातुधानान्प्रतीचो बाहून्प्रति भङ्ग्ध्येषाम्॥ ६॥

6. *Yajñairiṣūḥ saṁnamamāno agne vācā śalyāň aśanibhirdihānaḥ. Tābhirvidhya hṛdaye yātudhānānpratīco bāhūnprati bhaṅgdhyeṣām.*

Agni, exhorting your forces with inspiring addresses, calibrating your arms and ammunition with collective action and strategic assemblies, shining and sharpening your missiles with electric force, strike at the heart of the violent and the destroyers, turn back their arms and break their striking force.

उतारब्धान्त्स्पृणुहि जातवेद उतारेभाणाँ ऋष्टिभिर्यातुधानान्। अग्ने पूर्वो नि जहि शोशुचान आमादः क्ष्विङ्कास्तमदन्त्वेनीः॥ ७॥

7. *Utārabdhāntspṛṇuhi jātaveda utārebhāṇāň ṛṣṭibhiryātudhānān. Agne pūrvo ni jahi śośucāna āmādaḥ kṣviṅkāstamadantvenīḥ.*

Agni, Jataveda, those that have been seized and those that have surrendered and appeal, protect. But the destroyer, O scorching power, strike down without delay

with the force of arms and let carnivorous birds and animals feed upon them.

इ॒ह प्र ब्रू॑हि यत॒मः सो अ॑ग्ने यातु॒धानो॒ य इ॒दं कृ॒णोति॑।
तमा र॑भस्व स॒मिधा॑ यविष्ठ नृ॒चक्ष॑स॒श्चक्षु॑षे रन्धयैनम्॥ ८॥

8. *Iha pra brūhi yatamaḥ so agne yātudhāno ya idaṁ kṛṇoti. Tamā rabhasva samidhā yaviṣṭha nṛcakṣasaścakṣuṣe randhayainam.*

O youthful Agni, whosoever be the saboteur and destroyer that does this heinous deed of destruction, proclaim right here that it is he. Seize him with the search light, bring him up for scrutiny of the people's watch and punish him so that he is rendered ineffective.

ती॒क्ष्णेना॑ग्ने॒ चक्षु॑षा रक्ष य॒ज्ञं प्राञ्चं॑ वसु॒भ्यः॒ प्र ण॑य प्रचेतः।
हिं॒स्रं रक्षां॑स्य॒भि शोशु॑चान॒ं मा त्वा॑ दभन्या॒तु॒धाना॑ नृचक्षः॥ ९॥

9. *Tīkṣṇenāgne cakṣuṣā rakṣa yajñaṁ prāñcaṁ vasubhyaḥ pra ṇaya pracetaḥ. Himsraṁ rakṣāṁsyabhi śośucānaṁ mā tvā dabhanyātudhānā nṛcakṣaḥ.*

Agni, all aware, all watchful, refulgent guardian of the people, with a sharp eye on all powers and forces of the land, protect and promote this yajnic social order and take it forward for the people. Let not the evil, destructive forces and saboteurs, deceive, intimidate or demoralise you who, they should know, are destroyer of the destroyers.

नृ॒चक्षा॒ रक्षः॑ परि॑ पश्य वि॒क्षु तस्य॒ त्रीणि॒ प्रति॑ शृणीह्यग्रा॑।
तस्या॑ग्ने पृ॒ष्टीर्हर॑सा शृणीहि त्रे॒धा मूलं॑ यातु॒धान॑स्य वृश्च॥ १०॥

10. *Nṛcakṣā rakṣāḥ pari paśya vikṣu tasya trīṇi prati śṛṇīhyagrā. Tasyāgne pṛṣṭīrharasā śṛṇīhi tredhā mūlaṁ yātudhānasya vṛśca.*

O watchful guardian of the people and the dominion, Agni, watch all round and sight out the evil and destructive elements from amongst the people. Then destroy three prime forces of theirs : Break their back with awful force and passion, eliminate their intelligence and forward planning, and uproot their roots in three ways: dig out the roots, dismantle their bases and roast out the future seeds.

त्रिर्यातुधानः प्रसितिं त एत्वृतं यो अग्ने अनृतेन हन्ति। तमर्चिषा स्फूर्जयञ्जातवेदः समक्षमेनं गृणते नि युङ्ग्धि॥ ११॥

11. *Triryātudhānaḥ prasitiṁ ta etvṛtaṁ yo agne anṛtena hanti. Tamarciṣā sphūrjayañjātavedaḥ samakṣamenaṁ gṛṇate ni yuṅgdhi.*

O Jataveda Agni, the destroyer who violates truth and law by untruth must suffer the chains of your law three ways: Arrest him, overwhelm him with the refulgence of truth, power and law, and face him with people that honour the order and value the truth of the order.

यदग्ने अद्य मिथुना शपातो यद्वाचस्तृष्टं जनयन्त रेभाः। मन्योर्मनसः शरव्या ३ जायते या तया विध्य हृदये यातुधानान्॥ १२॥

12. *Yadagne adya mithunā śapāto yadvācastṛṣṭaṁ janayanta rebhāḥ. Manyormanasaḥ śaravyā' jāyate yā tayā vidhya hṛdaye yātudhānān.*

The execrations which people in argument utter in their differences, the roughness of tone which fighters produce in their quarrel, and the sting that is born of the mind in the pain of anger, with that pain of affliction, Agni, pierce the heart of the violent saboteurs and destroyers of life and truth.

परा शृणीहि तपसा यातुधानान्पराग्ने रक्षो हरसा शृणीहि।
परार्चिषा मूरदेवाञ्छृणीहि परासुतृपः शोशुचतः शृणीहि॥ १३॥

13. *Parā śṛṇīhi tapasā yātudhānānparagne rakṣo harasā śṛṇīhi. Pararciṣā mūradevāñchṛṇīhi parāsutṛpaḥ śośucataḥ śṛṇīhi.*

Agni, with the force and power of your law and discipline, destroy the violent evil doers wholly, with your power and passion destroy the demonic forces wholly, with your light of knowledge and wisdom eliminate the stupid and insensitive wholly, and destroy the flaming ogres who suck the life blood of others for their pleasure. Destroy all these wholly, beyond recovery.

पराद्य देवा वृजिनं शृणन्तु प्रत्यगेनं शपथा यन्तु सृष्टाः।
वाचास्तेनं शरव ऋच्छन्तु मर्मन्विश्वस्यैतु प्रसितिं यातुधानः॥ १४॥

14. *Parādya devā vṛjinaṁ śṛṇantu pratyagenaṁ śapathā yantu sṛṣṭāḥ. Vācāstenaṁ śarava ṛcchantu marmanviśvasyaitu prasitiṁ yātudhānaḥ.*

Let the brilliant wise eliminate the crooked, let the abuse and execration shot out by the evil revert to the evil, let the darts of lies cut the liar to the quick at

heart, and let the evil destroyer suffer the enslavement and snares of the world.

यः पौरुषेयेण क्रविषा समङ्क्ते यो अश्व्येन पशुना यातुधानः।
यो अघ्न्याया भरति क्षीरमग्ने तेषां शीर्षाणि हरसापि वृश्च ॥ १५ ॥

15. *Yaḥ pauruṣeyeṇa kraviṣā samaṅkte yo aśvyena paśunā yātudhānaḥ. Yo aghnyāyā bharati kṣīramagne teṣāṁ śīrṣāṇi harasāpi vṛśca.*

Who feeds himself on human flesh, on horse flesh, on any animal flesh, who feeds on cow's flesh and thus carries off the inviolable cow's milk for all time, O Agni, with your power and passion for truth and right, cut off the head of such persons.

विषं गवां यातुधाना भरन्तामा वृश्चन्तामदितये दुरेवाः।
परैणान्देवः सविता ददातु परा भागमोषधीनां जयन्ताम् ॥ १६ ॥

16. *Viṣaṁ gavāṁ yātudhānā bharantāmā vṛścantāmaditaye durevāḥ. Paraiṇāndevaḥ savitā dadātu parā bhāgamoṣadhīnāṁ jayantām.*

If the violent people bear off or pollute water meant for cows, the evil doers must fall for their offence to the cow. Let refulgent and noble Savita, the ruler, throw them out, and they must forfeit their share of herbs and greenery.

संवत्सरीणं पय उस्रियायास्तस्य माशीद्यातुधानो नृचक्षः।
पीयूषमग्ने यतमस्तितृप्सात्तं प्रत्यञ्चमर्चिषा विध्य मर्मणि ॥ १७ ॥

17. *Saṁvatsarīṇaṁ paya usriyāyāstasya māśīdyā-tudhāno vṛcakṣaḥ. Pīyūṣamagne yatamastitṛp-sāttaṁ pratyañca-marciṣā vidhya marmaṇi.*

All watchful guardian ruler of the people, let the violent evil doer not partake of the yearly milk of the ruddy cow, and whoever of them would fain taste of the milk, by your light and power pierce him to the quick of his heart.

सनादग्ने मृणसि यातुधानान्न त्वा रक्षांसि पृतनासु जिग्युः ।
सहमूराननु दह क्रव्यादो मा ते हेत्या मुक्षत दैव्यायाः ॥ १८ ॥

18. *Sanādagne mṛṇasi yātudhānānna tvā rakṣāṁsi pṛtanāsu jigyuḥ. Sahamūrānanu daha kravyādo mā te hetyā mukṣata daivyāyāḥ.*

For all time, Agni, the spirits of evil, tormentors, and destroyers of life, have not been able to win over you in the battles of nature and humanity. You always destroy them. Pray burn the flesh eating demons along with their roots and seeds. Let none escape the on-slaughts of your life saving divine power.

त्वं नो अग्ने अधरादुदक्तस्त्वं पश्चादुत रक्षा पुरस्तात् ।
प्रति ते ते अजरासस्तपिष्ठा अघशंसं शोशुचतो दहन्तु ॥ १९ ॥

19. *Tvaṁ no agne adharādudaktastvaṁ paścāduta rakṣā purastāt. Prati tye te ajarāsastapiṣṭhā agha-śaṁsaṁ śośucato dahantu.*

Agni, fiery ruler and saviour, protect us from below, from above, from behind and from the front. Let those unaging flames of yours, burning, blazing and unsparing destroy the maligner and evil doer.

प॒श्चात्पु॒रस्ता॑दध॒रादु॒तोत्त॒रात्क॒विः काव्ये॑न॒ परि॑ पाह्यग्ने।
सखा॒ सखा॑यम॒जरो॑ जरि॒म्णे अग्ने॒ मर्ताँ॒ अम॑र्त्य॒स्त्वं नः॑ ॥ २० ॥

20. *Paścātpurastādadharādutottarātkaviḥ kāvyena pari pāhyagne. Sakhā sakhāyamajaro jarimṇe agne martāँ amartyastvaṁ naḥ.*

Agni, ruling light of life, save us all round, from behind, from the front, from below, from above. You are the poet creator, save us by the vision and Word of Vedic creation. You are the friend, save us, your friends, you are unaging, save the aged and the aging, you are immortal, save us, the mortals.

तद॑ग्ने॒ चक्षुः॒ प्रति॑ धेहि रे॒भे श॑फा॒रुजो॒ येन॒ पश्य॑सि यातु॒धाना॑न्। अ॒थ॒र्व॒वज्ज्योति॑षा॒ दैव्ये॑न स॒त्यं धूर्व॑न्तम॒चित॑ं न्यो॑ष ॥ २१ ॥

21. *Tadagne cakṣuḥ prati dhehi rebhe śaphārujo yena paśyasi yātudhānān. Atharvavajjyotiṣā daivyena satyaṁ dhūrvantamacitaṁ nyoṣa.*

Agni, cast the same eye of scrutiny, discrimination and dispensation upon the vociferous adversary with which you watch and sight out the irreverent maligners and evil doers. Like a yogi established in perfect inviolable peace beyond all fluctuations, with the divine light and vision of clairvoyance, light out the thoughtless fool who clouds and violates the truth and law of eternal values.

परि॑ त्वाग्ने॒ पुरं॑ व॒यं विप्रं॑ सहस्य धीमहि।
धृ॒षद्वर्ण॑ दि॒वेदि॑वे हन्तारं भङ्गु॒रावतः॑ ॥ २२ ॥

22. *Pari tvāgne puraṁ vayaṁ vipraṁ sahasya dhīmahi. Dhṛṣadvarṇaṁ divedive hantāraṁ bhaṅgurāvataḥ.*

Agni, mighty leading light, sagely wise and visionary, day in and day out we think, meditate and establish you among ourselves as an all round bulwark of protection and fulfilment and an inviolable destroyer of demonic evil doers.

विषेण भङ्गुरावतः प्रति स्म रक्षसो जहि।
अग्ने तिग्मेन शोचिषा तपुरग्राभिरर्चिभिः॥ २३॥

23. *Viṣeṇa bhaṅgurāvataḥ prati sma rakṣaso jahi. Agne tigmena śociṣā tapuragrābhirarcibhiḥ.*

Agni, with all round watchful presence and all time cleansing process against poisonous elements and antisocial forces, destroy the evil, the saboteurs and the demonic destroyers with blazing beams and flames of scorching fire.

वि ज्योतिषा बृहता भात्यग्निराविर्विश्वानि कृणुते महित्वा।
प्रादेवीर्मायाः सहते दुरेवाः शिशीते शृङ्गे रक्षोभ्यो विनिक्ष्वे॥ २४॥

24. *Vi jyotiṣā bṛhatā bhātyagnirāvirviśvāni kṛṇute mahitvā. Prādevīrmāyāḥ sahate durevāḥ śiśīte śṛṅge rakṣobhyo vinikṣve.*

Agni, leading light and mighty ruler, shines with boundless light and fire in all its glory and majesty, and with its light and power illuminates and reveals all power and potentials of the world of its creation. It challenges and defeats the ugly and evil forces of the

negative elements of the world and constantly sharpens and shines its fighting gear for the elimination of destructive forces.

ये ते शृङ्गे॑ अ॒जरे॑ जातवेदस्ति॒ग्महे॑ती ब्रह्म॑संशिते। ताभ्यां दु॒र्हार्द॑मभि॒दास॑न्तं किमी॒दिनं॒ प्र॒त्यञ्च॑मर्चिषा॑ जातवेदो॒ वि नि॑क्ष्व॥ २५॥

25. *Ye te śṛṅge ajare jātavedastigmahetī brahmasaṁśite. Tābhyāṁ durhārdamabhidāsantaṁ kimīdinaṁ pratyañcamarciṣā jātavedo vi nikṣva.*

O Jataveda, instant all knowing Agni, unaging, sharp and penetrative, deadly are your arms of offence and defence in battle, shined and calibrated by divine vision and knowledge. With those arms. O Jataveda, and with your light and fire, openly destroy the demonic ogres, evil, cruel at heart, destroyers of life who plan to enslave humanity.

अ॒ग्नी रक्षां॑सि सेधति शु॒क्रशो॑चि॒रम॑र्त्यः।
शु॒चिः पा॑व॒क 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

इन्द्रा॑सोमा॒ तप॑तं॒ रक्ष॑ उ॒ब्जतं॒ न्य॑र्पयतं वृषणा तमो॒वृधः। परा॑ शृणीतम॒चितो॒ न्यो॑षतं॒ ह॒तं नु॒देथां॒ नि शि॑शीत-म॒त्रिणः॥ १॥

1. *Indrāsomā tapataṁ rakṣa ubjataṁ nyarpayataṁ vṛṣaṇā tamovṛdhaḥ. Parā śṛṇītamacito nyoṣataṁ hataṁ nudethāṁ ni śiśītamattriṇaḥ.*

Indra-Soma, O lord of power and justice, O master keeper of peace and harmony, subject the evil and wicked to the heat of discipline and correction, or punish them and reduce them to nullity. O generous and virile lord and ruler, let not the forces of darkness grow, keep them down, let not the misguided fools rise and spread out, shut them down and far off. Let the hoarders, grabbers, ogres and devourers be subjected to law and punishment, destroy the exploiters, stop them and let their fangs be blunted and rooted out.

इन्द्रासोमा समघशंसमभ्यघं तपुर्यस्तु चरुरग्निमाँइव। ब्रह्मद्विषे क्रव्यादे घोरचक्षसे द्वेषो धत्तमनवायं किमीदिने॥ २॥

2. *Indrāsomā samaghaśaṁsamabhyaghaṁ tapuryayastu caruragnimāṅ-iva. Brahmadviṣe kravyāde ghoracakṣase dveṣo dhattamanavāyaṁ kimīdine.*

Indra and Soma, lord of power, and lord of peace and harmony, let the sinner and the criminal, supporter and admirer of sin and crime along with the sin and crime, and the tormentor of the good and innocent go to the fire of discipline, punishment, or elimination like a handful of food meant for the fire. Never compromise with the enemy of nature, divinity, humanity and the wisdom of humanity, the cannibal and the carrion eater, the man of hate and evil eye, the sceptic, the cynic and the negationist. For them have the contempt they deserve, and either correct them or eliminate them.

इन्द्रा॑सोमा दु॒ष्कृतो॑ व॒व्रे अ॒न्तर॑नारम्भ॒णे तम॑सि॒ प्र वि॑ध्यतम्।
यतो॒ नैषा॑ पु॒नरे॑कश्च॒नोद॑य॒त्तद्वा॑मस्तु॒ सह॑से मन्यु॒मच्छ॑वः ॥ ३ ॥

3. *Indrāsomā duṣkṛto vavre antaranārambhaṇe tamasi pra vidhyatam. Yato naiṣāṁ punarekaścanodayattadvāmastu sahase manyumacchavaḥ.*

Indra and Soma, fix the evil doers and throw them into deep dungeon of darkness without remission so that no one of them may raise his head for evil doing. That power of yours full of patience, fortitude and courage, that righteous passion should be for the destruction of evil and sabotage agaist life and social harmony.

इन्द्रा॑सोमा व॒र्तय॑तं दि॒वो व॒धं सं पृ॑थि॒व्या अ॒घशं॑साय॒ तर्ह॑णम्। उत्त॑क्षतं स्व॒र्य॑१॒॑ पर्व॑तेभ्यो॒ येन॒ रक्षो॑ वावृधा॒नं नि॒जूर्व॑थः ॥ ४ ॥

4. *Indrāsomā vartayataṁ divo vadhaṁ saṁ pṛthivyā aghaśaṁsāya tarhaṇam. Uttakṣataṁ svaryaṁ parvatebhyo yena rakṣo vāvṛdhānaṁ nijūrvathaḥ.*

Indra and Soma, from heaven and earth, from thunder and lightning and the showers of clouds, from the light of idealism, love and generosity and down-to-earth realism, bring unfailing laws of correction and punishment against sin and crime, bring acts and policies against poverty, disease, unemployment and wilful sloth, and against the supporters of sin and crime as well as against compromisers with negativities and negationists. Enact laws of incentive and encouragement for the generous, and blazing prohibitions for the adamant so that you nip and burn off rising crime and evil in the

bud.

इन्द्रासोमा वर्तयतं दिवस्पर्यग्नितप्तेभिर्युवमश्महन्मभिः। तपुर्वधेभिरजरेभिरत्रिणो नि पर्शाने विध्यतं यन्तु निस्वरम्॥ ५॥

5. *Indrāsomā vartayataṁ divasparyagnitaptebhiryuvamaśmahanmabhiḥ. Tapurvadhebhirajarebhirattriṇo ni parśāne vidhyataṁ yantu nisvaram.*

Indra and Soma, turn all round and revolve your search lights, ignite and shoot out from the skies your weapons of offence and defence, and, with fiery, thunder-tipped, fatally destructive, irresistible and inviolable arms, fix the voracious ogres, strike them on the precipice and throw them into the abyss, let them run off into silence and oblivion without uttering a sigh of pain or voice of protest.

इन्द्रासोमा परि वां भूतु विश्वत इयं मतिः कक्ष्याश्वेव वाजिना। यां वां होत्रां परिहिनोमि मेधयेमा ब्रह्माणि नृपतीइव जिन्वतम्॥ ६॥

6. *Indrāsomā pari vāṁ bhūtu viśvata iyaṁ matiḥ kakṣyāśveva vājinā. Yāṁ vāṁ hotrāṁ parihinomi medhayemā brahmāṇi nṛpatī-iva jinvatam.*

Indra and Soma, leading powers of governance and peace, like mighty forces in harness ruling the nation, may this prayer of mine, which I address to you with the best of intention and understanding as an exhortation, inspire you and guide you all round, and may you, as the ruler and protector of the nation that you are, make these words of prayer, exhortation and adoration fruitful.

प्रति॑ स्मरेथां तु॒जय॑द्भिरेवैर्हत॑ं द्रुहो र॒क्षसो॑ भङ्गु॒रावतः॑।
इन्द्रा॑सोमा दु॒ष्कृते॒ मा सु॒गं भू॒द्यो मा॑ क॒दा चि॑दभि॒दास॑ति द्रु॒हुः॥ ७॥

7. *Prati smarethāṁ tujayadbhirevairhataṁ druho rakṣaso bhaṅgurāvataḥ. Indrāsomā duṣkṛte mā sugaṁ bhūdyo mā kadā cidabhidāsati druhuḥ.*

And remember, be watchful and alert against the malignant, evil and treacherous forces, ward them off and eliminate them with the fastest interceptors and destroyers at the very onset. Indra and Soma, let there be no peace, nothing easy, for the evil doer who may any time try to inure, sabotage or enslave us out of jealousy and enmity.

यो मा॒ पाके॑न॒ मन॑सा॒ चर॑न्तमभि॒चष्टे॒ अनृ॑तेभि॒र्वचो॑भिः।
आप॑इव का॒शिना॒ संगृ॑भीता॒ अस॑न्न॒स्त्वास॑त इन्द्र व॒क्ता॥ ८॥

8. *Yo mā pākena manasā carantamabhicaṣṭe anṛtebhirvacobhiḥ. Āpa-iva kāśinā saṁgṛbhītā asannastvāsata indra vaktā.*

And while I live and act and behave with a mature mind of purity and truth, if someone malign me with false words, let him be caught up like water in the hand grip and evaporate in the heat, O lord Indra, ruler and law-giver of power, let him be reduced to nothing because he speaks nothing but falsehood.

ये पा॑कश॒ंसं वि॒हर॑न्त॒ ऐवै॒र्ये वा॑ भ॒द्रं दू॒षय॑न्ति स्व॒धाभिः॑।
अह॑ये वा॒ तान्प्र॒ददा॑तु॒ सोम॒ आ वा॑ दधातु॒ निर्ऋ॑तेरु॒पस्थे॑॥ ९॥

9. *Ye pākaśaṁsaṁ viharanta aivairye vā bhadraṁ dūṣayanti svadhābhiḥ. Ahaye vā tānpradadātu soma ā vā dadhātu nir-ṛterupasthe.*

O Soma, lord of peace and justice, if there be those who, with smartness and fast actions, malign, locerate and deprive the man of purity, truth, honour and spotless reputation, or with their powers and prestige denigrate the man of goodness and charitable disposition and bring disgrace upon him, deliver such men to the sufferance of darkness and remorse or let them suffer the pangs of deprivation themselves.

यो नो॒ रस॒ं दिप्स॑ति पि॒त्वो अ॑ग्ने॒ अश्वा॑नां॒ गवा॒ं यस्त॒नूना॑म्। रि॒पु स्ते॒न स्ते॑य॒कृद्द॒भ्रमे॑तु॒ नि ष हीय॑तां त॒न्वा॒ ३ तना॑ च॥ १०॥

10. *Yo no rasaṁ dipsati pitvo agne aśvānāṁ gavāṁ yastanūnām. Ripu stena steyakṛddabhrametu ni ṣa hīyatāṁ tanvā' tanā ca.*

O lord of light and vitality, Agni, whoever pollutes the flavour, taste and vitality of our food and injures and impairs the vigour and power of our horses, cows and our bodies, let such enemy, the thief, the robber, the saboteur, be reduced to nullity and himself suffer debility of body and even deprivation of future extension and progeny.

प॒रः सो अ॑स्तु त॒न्वा॒ ३ तना॑ च ति॒स्रः पृ॑थि॒वीर॒धो अ॑स्तु॒ विश्वा॑ः। प्रति॑ शुष्यतु॒ यशो॑ अस्य देवा॒ यो मा॒ दिवा॒ दिप्स॑ति॒ यश्च॒ नक्त॑म्॥ ११॥

11. *Paraḥ so astu tanvā'tanā ca tisraḥ pṛthivīradho astu viśvāḥ. Prati śuṣyatu yaśo asya devā yo mā divā dipsati yaśca naktam.*

O divinities of nature and humanity, may he, who wants to injure and destroy me in the day and in

the night, stay far off in personal presence and also with the progeny of his evil tendencies, and may he even fall lower than all the three orders of earthly existence, i.e., lower than the good, the bad and the indifferent. May his honour and reputation dry up and evaporate to zero and let there be none to remember him on earth.

सुविज्ञानं चिकितुषे जनाय सच्चासच्च वचसी पस्पृधाते।
तयोर्यत्सत्यं यतरदृजीयस्तदित्सोमोऽवति हन्त्यासत्।। १२ ।।

12. *Suvijñānaṁ cikituṣe janāya saccāsacca vacasī paspṛdhāte. Tayoryatsatyaṁ yataradṛjīyastaditsomo'vati hantyāsat.*

Words of truth and words of untruth rival and contend with each other. Of these, the one that is true and to the extent that it is simple and natural, Soma, lord of peace, harmony and goodness, protects and preserves, the untrue, he destroys. This simple and straight natural knowledge, the lord reveals for the man who is keen to know the truth and reality of life.

न वा उ सोमो वृजिनं हिनोति न क्षत्रियं मिथुया धारयन्तम्।
हन्ति रक्षो हन्त्यासद्वदन्तमुभाविन्द्रस्य प्रसितौ शयाते।। १३ ।।

13. *Na vā u somo vṛjinaṁ hinoti na kṣatriyaṁ mithuyā dhārayantam. Hanti rakṣo hantyāsadvadantamubhāvindrasya prasitau śayāte.*

Soma, lord of peace and harmony, does not call forth the crooked to the distinction between truth and untruth. Nor does he impel and support the Kshatriya, ruler administrator, who parades his power and valour falsely. But he does destroy the evil and the wicked and also the one who speaks the untruth, and both the wicked

and the liar end up in the bonds of Indra, dispenser of justice.

यदि॑ वा॒हमनृ॑तदेवो॒ अस्मि॒ मोघं॑ वा दे॒वाँ अ॑प्यू॒हे अ॑ग्ने।
किम॒स्मभ्यं॑ जातवेदो हृणीषे द्रोघ॒वाच॑स्ते॒ निर्ऋ॑थं स॑चन्ताम्॥ १४॥

14. *Yadi vāhamanṛtadevo asmi mogham̐ vā devāň apyūhe agne. Kimasmabhyam̐ jātavedo hṛṇīṣe droghavācaste nir-ṛtham̐ sacantām.*

Unless I am a worshipper of falsehood as my divine ideal or adore the lord and divinities falsely, deceiving them as if, why would you, Jataveda Agni, all knowing lord of light and truth, be angry with me? You would not be angry, because only the speakers of falsehood would suffer your wrath and punishment.

अ॒द्या मु॑रीय॒ यदि॑ यातु॒धानो॒ अस्मि॒ यदि॒ वायु॑स्ततप॒ पूरु॑षस्य।
अधा॒ स वी॒रैर्द॒शभि॒र्वि यू॑या॒ यो मा॒ मोघं॒ यातु॑धा॒नेत्याह॑॥ १५॥

15. *Adyā murīya yadi yātudhāno asmi yadi vāyustatapa pūruṣasya. Adhā sa vīrairdaśabhirvi yūyā yo mā mogham̐ yātudhānetyāha.*

If I were a demon on the move, or if I tormented any person in life, then let me suffer death right now today. But I am not, nor have I done so. Then let that person be deprived of all his ten faculties of sense and prana who falsely proclaims that I am a demonic tormentor of others.

यो माया॑तुं॒ यातु॑धा॒नेत्याह॒ यो वा॑ र॒क्षाः शुचि॑र॒स्मीत्याह॑।
इन्द्र॒स्तं ह॑न्तु महृता व॒धेन॒ विश्व॑स्य जन्तोर॑धमस्प॑दीष्ट॥ १६॥

16. *Yo māyātuṁ yātudhānetyāha yo vā rakṣāḥ śucirasmītyāha. Indrastaṁ hantu mahatā vadhena viśvasya jantoradhamaspadīṣṭa.*

Whoever says that I am a devil even though I am not a devil, and whoever says that he is pure and innocent although he is a very devil, may Indra, lord of power and justice, punish such a person with his mighty thunderbolt, may such a falsifier fall to the abyss as the worst of all living beings.

प्र या जिगाति खर्गलेव नक्तमपं द्रुहुस्तन्वं गूहमाना। वव्रमनन्तमव सा पदीष्ट ग्रावाणो घ्नन्तु रक्षस उपब्दैः ॥ १७ ॥

17. *Pra yā jigāti khargaleva naktamapa druhustanvaṁ gūhamānā. Vavramanantamava sā padīṣṭa grāvāṇo ghnantu rakṣasa upabdaiḥ.*

And she that goes about at night, hiding her person like a spirit of hate and violence, a she-owl as if, would fall into the bottomless deep of darkness. Men of judgement should condem the evil with strong words of disapproval.

वि तिष्ठध्वं मरुतो विक्ष्वीच्छत गृभायत रक्षसः सं पिनष्टन। वयो ये भूत्वा पतयन्ति नक्तभिर्ये वा रिपो दधिरे देवे अध्वरे ॥ १८ ॥

18. *Vi tiṣṭhadhvaṁ maruto vikṣvīcchata gṛbhāyata rakṣasaḥ saṁ pinaṣṭana. Vayo ye bhūtvā patayanti naktabhirye vā ripo dadhire deve adhvare.*

O Maruts, vibrant powers of vigilance, stay among the people, watch keenly for the forces of evil and violence there, grab them and crush them all, they

that fly about like birds over the nights and cause disturbance and violence in the divine morning yajnas of love and non-violence.

प्र व॑र्तय दि॒वोऽश्मा॑नमिन्द्र॒ सोम॑शितं मघव॒न्त्सं शि॑शाधि।
प्रा॒क्तो अ॑पा॒क्तो अ॑ध॒रादु॑द॒क्तो ३॒भि ज॑हि र॒क्षस॒: पर्व॑तेन॥ १९॥

19. *Pra vartaya divo'śmānamindra somaśitaṁ maghavantsaṁ śiśādhi. Prākto apākto adharādudakto' bhi jahi rakṣasaḥ parvatena.*

Indra, lord of power and justice, from the light of divinity and wisdom of the sages, bring up and strike the thunderbolt of justice and correction tempered and sharpened with soma for peace and progress. Sharpen and train them on the wicked, seize them from front and back, up and down, and crush them with the bolt.

ए॒त उ॒ त्ये पत॑यन्ति॒ श्वया॑तव॒ इन्द्रं॑ दिप्सन्ति दि॒प्सवोऽ-
दा॑भ्यम्। शिशी॑ते शु॒क्रः पिशु॑नेभ्यो व॒धं नू॒नं सृ॑जद॒शनिं
यातु॒मद्भ्य॑: ॥ २०॥

20. *Eta u tye patayanti śvayātava indraṁ dipsanti dipsavo'dābhyam. Śiśīte śakraḥ piśunebhyo vadhaṁ nūnaṁ sṛjadaśaniṁ yātumadbhyaḥ.*

These and other miscreants with the mentality of street curs roam around, attack people and try to damage Indra, the ruler, who is otherwise indomitable. Indra then, commander of power and force, sharpens the thunderbolt for these crafty saboteurs on the prowl and strikes the fatal blow upon them.

इन्द्रो॑ यातू॒नामभवत्पराशरो ह॑वि॒र्मथी॑नाम॒भ्या ३॒विवा॑सताम्।
अ॒भीदु॑ शु॒क्रः पर॒ शुर्यथा॒ वनं॒ पात्रे॑व भि॒न्दन्त्स॒त ए॑तु
र॒क्षस॑:॥ २१॥

21. *Indro yātūnāmabhavatparāśaro havirmathīnāmabhyā' vivāsatām. Abhīdu śakraḥ paraśuryathā vanaṁ pātreva bhindantsata etu rakṣasaḥ.*

Indra is the lordly power that throws off the upcoming saboteurs who damage the inputs and infrastructure of yajnic development for the peace and progress of the human community. He is mighty powerful just like what the axe is for the woods, breaking down the evil and wicked destroyers like pots of clay whenever they raise their head.

उलू॑कयातुं शुशुलू॑कयातुं जु॒हि श्वया॑तुमु॒त कोक॑यातुम्।
सु॒प॒र्ण्या॑तुमु॒त गृध्र्या॑तुं दृ॒षदे॑व॒ प्र मृ॑ण॒ रक्ष॑ इन्द्र॥ २२॥

22. *Ulūkayātuṁ śuśulūkayātuṁ jahi śvayātumuta kokayātum. Suparṇayātumuta gṛdhrayātuṁ dṛṣadeva pra mṛṇa rakṣa indra.*

Indra, refulgent and potent ruler of the world, crush the evil and the wicked like pieces of clay with a stone: the fiend in the garb of an owl, or an owlet, or a dog, or a wolf, or a hawk, or a vulture. They are covert, stealthy, clever, jealous and growling cruel destroyers, cunning and voracious.

मा नो॒ रक्षो॑ अ॒भि न॑ड्यातु॒मा॒व॒दपो॑च्छन्तु मिथु॒ना ये कि॑मी॒दिन॑:। पृ॒थि॒वी न॒: पार्थि॑वात्पा॒त्वंह॑सो॒ऽन्तरि॑क्षं दि॒व्यात्पा॑त्व॒स्मान्॥ २३॥

23. *Mā no rakṣo abhi nadyātumāvadapocchantu mithunā ye kimīdinaḥ. Pṛthivī naḥ pārthivātpātvaṁhaso'ntarikṣaṁ divyātpātvasmān.*

Let no wicked demonic forces harm and destroy us. Let the darkness of tormentors harming us either by joint force or by doubt and scepticism be off. May the

earth protect us against earthly sin and crime. Let the sky protect us against dangers from above.

इन्द्र॑ जहि पुमांसं यातुधा॑नमुत स्त्रियं मा॒यया॒ शाश॑दानाम्।
विग्री॑वासो मू॒रदे॑वा ऋदन्तु मा ते दृ॑शन्त्सूर्य॑मुच्चर॒न्तम्॥ २४॥

24. *Indra jahi pumāṁsaṁ yātudhānamuta striyaṁ māyayā śāśadānām. Vigrīvāso mūradevā ṛdantu mā te dṛśantsūryamuccarantam.*

Indra, punish and eliminate the man demon. Punish and eliminate the woman demon who destroys by deception and crafty design. Let the stranglers of life who play with life and death lose their own neck and let them never see the rising sun.

प्रति॑ चक्ष्व॒ वि च॒क्ष्वेन्द्र॑श्च सोम जागृतम्।
रक्षो॑भ्यो व॒धमस्यतम॒शनिं॑ यातु॒मद्भ्य॑ः॥ २५॥

25. *Prati cakṣva vi cakṣvendraśca soma jāgṛtam. Rakṣobhyo vadhamasyatamaśaniṁ yātumadbhyaḥ.*

Indra and Soma, lord of power and governance, peace and justice, watch every thing that happens and enlighten us too. Shine, reveal and proclaim what is happening and warn us too. Keep awake and watchful and let us rise too into awakenment. Shoot the arrow upon the demonic destroyers, strike the thunderbolt upon the covert saboteurs.

Kanda 8/Sukta 5 (Pratisara Mani)

Krtya dushanam Devata, Shukra Rshi

अ॒यं प्र॑तिस॒रो म॒णिर्वी॒रो वी॒राय॑ बध्यते।
वी॒र्य॑ ⌡वान्त्सपत्न॒हा शूर॑वीरः परि॒पाण॑ः सु॒म॒ङ्गल॑ः॥ १॥

1. *Ayaṁ pratisaro maṇirvīro vīrāya badhyate. Vīrya vāntsapatnahā śūravīraḥ paripāṇaḥ sumaṅgalaḥ.*

This Pratisara, jewel mark of distinction, is awarded to the brave, a decoration of the warrior that is valiant, conqueror of adversaries, eminent hero, all round protector and defender of the good and a symbol of peace, prosperity and all round well-being.

अयं मणिः सपत्नहा सुवीरः सहस्वान्वाजी सहमान उग्रः ।
प्रत्यक्कृत्या दूषयन्नेति वीरः ॥ २ ॥

2. *Ayaṁ maṇiḥ sapatnahā suvīraḥ sahasvānvājī sahamāna ugraḥ. Pratyakkṛtyā dūṣayanneti vīraḥ.*

This jewel distinction is a mark of the destroyer of enemies, noble warrior among the brave, mighty powerful, victorious, brilliant blazing, the hero that goes forward destroying the violent evil doers.

अनेनेन्द्रो मणिना वृत्रमहन्ननेनासुरान्पराभावयन्मनीषी ।
अनेनाजयद् द्यावापृथिवी उभे इमे अनेनाजयत्प्रदिशश्चतस्रः ॥ ३ ॥

3. *Anenendro maṇinā vṛtramahannanenāsurānparābhāvayanmanīṣī. Anenājayad dyāvāpṛthivī ubhe ime anenāja-yatpradiśaścatasraḥ.*

By virtue of this exceptional honour and valour of divine order, Indra, ruler of the world, all-wise visionary, destroys the evil and dark forces of the world, subdues the negative forces of life. By this he rules over both heaven and earth, and by this he controls all the four directions of space.

अयं स्राक्त्यो मणिः प्रतीवर्तः प्रतिसरः।
ओजस्वान्विमृधो वशी सो अस्मान्पातु सर्वतः॥ ४॥

4. *Ayaṁ srāktyo maṇiḥ pratīvartaḥ pratisaraḥ. Ojasvānvimṛdho vaśī so asmānpātu sarvataḥ.*

This jewel distinction is a mark of dynamic progress in all directions, it turns off adversaries, it is a valorous destroyer of enemies. All controller, may the hero protect us all round.

तदग्निराह तदु सोम आह बृहस्पतिः सविता तदिन्द्रः।
ते मे देवाः पुरोहिताः प्रतीचीः कृत्याः प्रतिसरैरजन्तु॥ ५॥

5. *Tadagnirāha tadu soma āha bṛhaspatiḥ savitā tadindraḥ. Te me devāḥ purohitāḥ pratīcīḥ kṛtyāḥ pratisarairajantu.*

This is what Agni, the leading light says. This is what Soma, the sage of peace, Brhaspati, the eminent scholar, Savita, the inspiring spirit, and Indra, the mighty ruler, all say. May all Devas, brilliant leaders and sages of the nation, leading lights of life, turn off the onslaughts of violence against life and humanity by the noble force of distinguished heroes.

अन्तर्दधे द्यावापृथिवी उताहरुत सूर्यम्। ते मे देवाः पुरोहिताः प्रतीचीः कृत्याः प्रतिसरैरजन्तु॥ ६॥

6. *Antardadhe dyāvāpṛthivī utāharuta sūryam. Te me devāḥ purohitāḥ pratīcīḥ kṛtyāḥ pratisarairajantu.*

I hold within me the light of heaven and the patience and stability of the earth, the light of the day and blazing radiance of the sun by virtue of the

distinguished heroes of the nation. May the Devas, leading lights and guardians of the nation, turn off the onslaughts of violence against life and humanity by the noble force of distinguished heroes.

ये स्राक्त्यं मणिं जना वर्मीणि कृण्वते।
सूर्यइव दिवमारुह्य वि कृत्या बाधते वशी ॥ ७ ॥

7. *Ye srāktyaṁ maṇiṁ janā varmāṇi kṛṇvate. Sūrya-iva divamāruhya vi kṛtyā bādhate vaśī.*

Those people who wear the corslet of the jewel of distinctive strength and courage, rise high as if to the light of the sun. Such a person, self-controlled and all controlling, repulses the onslaughts of violence against himself and the nation.

स्राक्त्येन मणिन ऋषिणेव मनीषिणा।
अजैषं सर्वाः पृतना वि मृधो हन्मि रक्षसः ॥ ८ ॥

8. *Srāktyena maṇina ṛṣiṣeva manīṣiṇā. Ajaiṣaṁ sarvāḥ pṛtanā vi mṛdho hanmi rakṣasaḥ.*

By the jewel distinction of strength and courage, and the radiance of moral and spiritual integrity, as if with all the seers and sages, I win against all negative forces and destroy the evil forces of violence against life and humanity.

याः कृत्या आङ्गिरसीर्याः कृत्या आसुरीर्याः कृत्याः स्वयंकृता या उ चान्येभिराभृताः। उभयीस्ताः परा यन्तु परावतो नवतिं नाव्या अति ॥ ९ ॥

9. *Yāḥ kṛtyā āṅgirasīryāḥ kṛtyā āsurīryāḥ kṛtyāḥ svayaṁkṛtā yā u cānyebhirābhṛtāḥ. Ubhayīstāḥ parā yantu parāvato navatiṁ nāvyā ati.*

Whatever violences there be whether in relation to parts of the body, both individual and social, or in relation to pranic energy, both individual and social, whether caused by one's own self or by contact with others, may both these, navigable all, go far beyond the ninety streams of life, that is, beyond the three high, medium and low grades of intensity of the ten senses of perception and volition.

अस्मै मणिं वर्म बध्नन्तु देवा इन्द्रो विष्णुः सविता रुद्रो अग्निः। प्रजापतिः परमेष्ठी विराड् वैश्वानर ऋषयश्च सर्वे॥ १०॥

10. *Asmai maṇiṁ varma badhnantu devā indro viṣṇuḥ savitā rudro agniḥ. Prajāpatiḥ parameṣṭhī virāḍ vaiśvānara ṛṣayaśca sarve.*

This jewel armour of strength and courage, moral and spiritual integrity, both individual and social, may the Divinities, Indra, lord omnipotent, Vishnu, lord omnipresent, Savita, lord creator and inspirer, Rudra, lord of love and justice and dispensation, Agni, lord of light and leadership, Prajapati, lord protector and sustainer of created beings, Parameshthi, lord supreme, Virat, cosmic spirit of the universe, Vaishvanara, lord of humanity, and all saints, seers and sages award to this heroic soul.

उत्तमो अस्योषधीनामनड्वाञ्जगतामिव व्याघ्रः श्वपदामिव। यमैच्छामाविदाम तं प्रतिस्पाशनमन्तितम्॥ ११॥

11. *Uttamo asyoṣadhīnāmanaḍvāñjagatāmiva vyāghraḥ śvapadāmiva. Yamaicchāmāvidāma taṁ pratispāśanamantitam.*

O heroic wearer of the distinction of eminence among people, you are the best, like the hottest of cleansers, bull among the animals, tiger among the terribles. In you we have got what we had desired, the ultimate at the closest in society.

स इद्व्याघ्रो भवत्यथो सिंहो अथो वृषा।
अथो सपत्नकर्शनो यो बिभर्तीमं मणिम्॥ १२॥

12. *Sa idvyāghro bhavatyatho siṁho atho vṛṣā.*
Atho sapatnakarśano yo bibhartīmaṁ maṇim.

The man who wears this jewel of distinction is a very tiger, lion indeed, generous as the virile bull who destroys the adversaries that dare to challenge us.

नैनं घ्नन्त्यप्सरसो न गन्धर्वा न मर्त्याः ।
सर्वा दिशो वि राजति यो बिभर्तीमं मणिम्॥ १३॥

13. *Nainaṁ ghnantyapsaraso na gandharvā na martāḥ. Sarvā diśo vi rājati yo bibhartīmaṁ maṇim.*

Lightnings of the sky smite him not, rulers of the earth and the highest of mortals challenge him not, indeed the wearer of this eminence shines unique over all quarters of the earth.

कश्यपस्त्वामसृजत कश्यपस्त्वा समैरयत्।
अबिभस्त्वेन्द्रो मानुषे बिभ्रत्संश्रेषिणे ⌈जयत्।
मणिं सहस्त्रवीर्यं वर्म देवा अकृण्वत ॥ १४॥

14. *Kaśyapastvāmasṛjata kaśyapastvā samairayat.*
Abibhastvendro mānuṣe bibhratsaṁśreṣiṇe jayat.
Maṇiṁ sahasravīryaṁ varma devā akṛṇvata.

Distinction of eminence, warrior wearer of the distinction, Kashyapa, lord of universal vision, created you, Kashyapa, lord of imagination inspired you. Fearless Indra, world ruler, bore you for humanity and thereby wins the battles of humanity against inhuman challenges. Indeed the divinities of nature and brilliancies of humanity have made this distinction of a hundred virile powers as the protective armour of life and humanity.

यस्त्वा॑ कृ॒त्याभि॒र्यस्त्वा॑ दी॒क्षाभि॑र्य॒ज्ञैर्यस्त्वा॒ जिघां॑सति।
प्र॒त्यक्त्वमि॑न्द्र॒ तं ज॑हि॒ वज्रे॑ण श॒तप॑र्वणा॥ १५॥

15. *Yastvā kṛtyābhiryastvā dīkṣābhiryajñairyastvā jighāṁsati. Pratyaktvamindra taṁ jahi vajreṇa śataparvaṇā.*

Indra, ruler, leader and warrior of heroic distinction, whoever challenges and wants to violate you with destructive acts, or with whatever best commitments he has, or with whatever cooperative forces he can collect, face him straight and, with the hundred power thunderbolt of punishment, destroy him.

अ॒यमिद्वै प्र॑तीव॒र्त ओज॑स्वान्त्संज॒यो म॒णिः।
प्र॒जां धनं॑ च रक्षतु परि॒पाण॑ः सुम॒ङ्गल॑ः॥ १६॥

16. *Ayamidvai pratīvarta ojasvāntsaṁjayo maṇiḥ. Prajāṁ dhanaṁ ca rakṣatu paripāṇaḥ sumaṅgalaḥ.*

This eminent hero of jewel distinction, dynamic in all directions, mighty powerful, all victorious, all protective and harbinger of good fortune may, we pray, protect and promote the wealth and people of the earth.

अस॒प॒त्नं नो॑ अध॒रादस॑प॒त्नं न॑ उत्त॒रात्।
इन्द्रा॑सप॒त्नं नः॒ प॒श्चाज्ज्योति॑ः शूर पु॒रस्कृ॑धि॥ १७॥

17. *Asapatnaṁ no adharādasapatnaṁ na uttarāt. Indrāsapatnaṁ naḥ paścājjyotiḥ śūra puraskṛdhi.*

Indra, ruler of the world, brave invincible warrior of eminence, give us the light and freedom from enemies from below, give us the light and freedom from enemies from above, give us the light and freedom from enemies from behind, and give us the light and freedom from enemies from the front.

वर्म॑ मे॒ द्यावा॑पृथि॒वी वर्मा॑ह॒र्वर्म॒ सूर्य॑ः।
वर्म॑ म॒ इन्द्र॑श्चा॒ग्निश्च॒ वर्म॑ धा॒ता द॑धातु मे॥ १८॥

18. *Varma me dyāvāpṛthivī varmāharvarma sūryaḥ. Varma ma indraścāgniśca varma dhātā dadhātu me.*

May the heaven and earth bear and bring me the armour of defence, may the sun and day bear and bring me the armour of defence, may Indra and Agni, cosmic energy and earthly fire bear and bring me the armour of defence, and may Dhata, lord sustainer of the universe bear the defence and bless me with all round safety and peace against all sin and violence, external and internal.

ऐन्द्रा॒ग्नं वर्म॑ बहु॒लं यदु॒ग्रं विश्वे॑ दे॒वा नाति॒ विध्य॑न्ति॒ सर्वे॑।
तन्मे॑ त॒न्वं॑ ∫ त्रायतां स॒र्वतो॑ बृ॒हदायु॑ष्मां ज॒रद॑ष्टि॒र्यथा॑सानि॥ १९॥

19. *Aindrāgnaṁ varma bahulaṁ yadugraṁ viśve devā nāti vidhyanti sarve. Tanme tanvaṁ trāyatāṁ sarvato bṛhadāyuṣmāṁ jaradaṣṭiryathāsāni.*

May the lustrous versatile armour of defence, protection and peace at heart granted to me by Indra and Agni, lord omnipotent and leading light of life, which all the powers of nature and humanity would not violate, protect me whole in body, mind and spirit so that I may live and enjoy a long life of good health and enlightenment without inhibition or suppression and violence till the completion of my earthly existence to the full.

आ मारुक्षद्देवमणिर्मह्या अरिष्टतातये।
इमं मेथिमभिसं-विशध्वं तनूपानं त्रिवरूथमोजसे॥ २०॥

20. *Ā mārukṣaddevamaṇirmahyā ariṣṭatātaye. Imaṁ methimabhisaṁviśadhvaṁ tanūpānaṁ trivarūthamojase.*

May the divine armour of defence stay on me all round as a high bulwark of protection against violence. Come friends, join together under the umbrella protection of this invincible triple armour of defence of body, mind and soul collectively for the glory and fulfilment of our human destiny.

अस्मिन्निन्द्रो नि दधातु नृम्णमिमं देवासो अभिसंविशध्वम्।
दीर्घायुत्वाय शतशारदायायुष्माञ्जरदष्टिर्यथासत्॥ २१॥

21. *Asminnindro ni dadhātu nṛmṇamimaṁ devāso abhisaṁviśadhvam. Dīrghāyutvāya śataśāradāyāyuṣmāñjaradaṣṭiryathāsat.*

Into this triple armour of wholeness of body, mind and soul, individual as well as collenctive, may Indra, lord omnipotent, vest full power and potential for human fulfilment. Come brilliant friends, all dear to

divinity, join under the protective umbrella of this divine armour so that every one in humanity should be able to live a long life of health and happiness for a hundred years till the completion of his span of earthly existence.

स्वस्तिदा विशां पतिर्वृत्रहा विमृधो वशी। इन्द्रो बध्नातु ते मणिं जिगीवाँ अपराजितः सोमपा अभयंकरो वृषा। स त्वा रक्षतु सर्वतो दिवा नक्तं च विश्वतः॥ २२॥

22. *Svastidā viśāṁ patirvṛtrahā vimṛdho vaśī. Indro badhnātu te maṇiṁ jigīvāň aparājitaḥ somapā abhayaṁkaro vṛṣā. Sa tvā rakṣatu sarvato divā naktaṁ ca viśvataḥ.*

O humanity on earth, may Indra, lord giver of all round well being, protector of the people, destroyer of the demons of darkness, eliminator of the violent, all controller, all victorious, never defeated, lover of soma peace and joy of life, giver of freedom from fear and oppression, virile and generous, bless you with the jewel of triple armour for inviolable peace, protection and happiness. May he protect you all round, day and night, always, all time.

Kanda 8/Sukta 6 (Foetus Protection)

Prajapati Devata, Matrnama Rshi

यौ ते मातोन्ममार्ज जातायाः पतिवेदनौ।
दुर्णामा तत्र मा गृधदलिंशं उत वत्सपः॥ १॥

1. *Yau te mātonmamārja jātāyāḥ pativedanau. Durṇāmā tatra mā gṛdhadaliṁśa uta vatsapaḥ.*

O woman, in your breasts which at your birth your mother washed, rubbed and cleansed, there must

not be any negative elements such as germs and bacteria which may damage your vitality and harm the foetus.

पलालानुपलालौ शर्कुं कोकं मलिम्लुचं पलीजकम्।
आश्रेषं वव्रिवांससमृक्षंग्रीवं प्रमीलिनम् ॥ २ ॥

2. *Palālānupalālau śarkuṁ kokaṁ malimlucaṁ palījakam. Āśreṣaṁ vavrivāsasamṛkṣagrīvaṁ pramīlinam.*

There must not be any ailment which stops the growth and formation of tissues, which is painful, which damages the tissues, which vitiates the growth and sensitivity of the foetus, which gives you a burning discomfort or damages your health and beauty, or gives neck or eye trouble. (All these ailments we must cure through pre-natal care.)

मा सं वृतो मोप सृप ऊरू माव सृपोऽन्तरा।
कृणोम्यस्यै भेषजं बजं दुर्णामचातनम्॥ ३ ॥

3. *Mā saṁ vṛto mopa sṛpa ūrū māva sṛpo'ntarā. Kṛṇomyasyai bheṣajaṁ bajaṁ durṇāmacātanam.*

The ailment must not persist, must not recur, must not affect the thighs and the groin. I prepare and administer a powerful remedy which would eliminate the painful trouble.

दुर्णामा च सुनामा चोभा संवृतमिच्छतः।
अरायानप हन्मः सुनामा स्त्रैणमिच्छताम्॥ ४॥

4. *Durṇāmā ca sunāmā cobhā saṁvṛtamicchataḥ. Arāyānapa hanmaḥ sunāmā straiṇamicchatām.*

Negative and positive conditions of health and growth contend together. Of these, the negatives we remove so that the positives may help the procreative power of the mother's system.

यः कृष्णः केश्यसुर स्तम्बज उत तुण्डिकः ।
अरायानस्या मुष्काभ्यां भंससोप हन्मसि ॥ ५ ॥

5. *Yaḥ kṛṣṇaḥ keśyasura stambaja uta tuṣḍikaḥ. Arāyānasyā muṣkābhyāṁ bhaṁsasopa hanmasi.*

The dark malignity, painful and debilitating, which affects the lower waist and the navel, such negativities we remove and root out from the ovaries and the womb of the woman.

अनुजिघ्रं प्रमृशन्तं क्रव्यादमुत रेरिहम् ।
अरायांछ्वकिष्किणो बजः पिङ्गो अनीनशत् ॥ ६ ॥

6. *Anujighraṁ pramṛśantaṁ kravyādamuta reriham. Arāyāṁchvakiṣkiṇo bajaḥ piṅgo anīnaśat.*

Yellow 'baja' counters and destroys all those germs and infections which affect through smelling, touching, licking, and which infect the flesh, strike deep and doggedly persist and continue to afflict.

यस्त्वा स्वप्ने निपद्यते भ्राता भूत्वा पितेव च ।
बजस्तान्त्सहतामितः क्लीबरूपांस्तिरीटिनः ॥ ७ ॥

7. *Yastvā svapne nipadyate bhrātā bhūtvā piteva ca. Bajastāntsahatāmitaḥ klībarūpāṁstirīṭinaḥ.*

Whoever in the dream state disturbs and violates you in the garb of a brother or a father figure, let 'baja' ward off such surreptitious foolish presences from your mind.

(The idea is that the expectant mother is a sacred presence to nature, to society, and even to her own self, because she is a human embodiment of mother nature herself and the sanctity of the mother must be protected, it must not be desecrated even in dream. And 'baja', a herb as well as a seed is an antidote for such mental disturbance.)

यस्त्वा॑ स्व॒पन्ती॑ं त्सर॑ति॒ यस्त्वा॒ दिप्स॑ति॒ जाग्र॑तीम्।
छा॒यामि॑व॒ प्र तान्त्सूर्यः॑ परि॒क्राम॑न्ननीनशत्॥ ८॥

8. *Yastvā svapantīṁ tsarati yastvā dipsati jāgratīm.*
Chāyāmiva pra tāntsūryaḥ parikrāmannanīnaśat.

Whoever surreptitiously approaches you while you are sleeping or when you are awake and intends to hurt and injure you or to deceive or destroy you, let your man ward off like the sun on the move dispelling the shades of darkness.

यः कृ॒णोति॑ मृ॒तव॑त्सा॒मव॑तोकामि॒मां स्त्रिय॑म्।
तमो॑षधे॒ त्वं ना॑शया॒स्याः॒ क॒मल॑मञ्जि॒वम्॥ ९॥

9. *Yaḥ kṛṇoti mṛtavatsāmavatokāmimāṁ striyam.*
Tamoṣadhe tvaṁ nāśayāsyāḥ kamalamañjivam.

Whatever the cause that kills the foetus and renders this woman a bereaved mother, O Oshadhi, life saving herb, O man blest with sunny radiance, destroy that cause which deprives the woman of her cherished love and desire for motherhood.

ये शाला॑ः परि॒नृत्य॑न्ति सा॒यं ग॑र्दभना॒दिन॑ः।
कु॒सूला॒ ये च॑ कु॒क्षिला॑ः क॑कु॒भा॑ः क॒रुमा॒ः स्त्रिमा॑ः।
ताने॑षधे॒ त्वं ग॒न्धेन॑ विषू॒चीना॒न्वि ना॑शय॥ १०॥

10. *Ye śālāḥ parinṛtyanti sāyaṁ gardabhanādinaḥ. Kusūlā ye ca kukṣilāḥ kakubhāḥ karumāḥ srimāḥ. Tānoṣadhe tvaṁ gandhena viṣūcīnanvi nāśaya.*

Those that fly and dance around homes, humming and buzzing, those that stick, have bacterial sheaths, are crooked, annoying, creeping, O Oshadhi, destroy all these poisonous ones with fumes and smell.

ये कुकुन्धाः कुकूरभाः कृत्तीर्दूर्शानि बिभ्रति। क्लीबाइव प्रनृत्यन्तो वने ये कुर्वते घोषं तानितो नाशयामसि॥ ११॥

11. *Ye kukundhāḥ kakūrabhāḥ kṛttīrdūrśāni bibhrati. Klībā-iva pranṛtyanto vane ye kurvate ghoṣaṁ tānito nāśayāmasi.*

Those that buzz, gleam, bite through, destroy, have dangerous habits, fly round thickets and produce annoying noise, all these dancing like mad, we destroy from here and around.

ये सूर्यं न तितिक्षन्त आतपन्तममुं दिवः। अरायान्बस्त-वासिनो दुर्गन्धीँल्लोहितास्यान्मककान्नाशयामसि॥ १२॥

12. *Ye sūryaṁ na titikṣanta ātapantamamuṁ divaḥ. Arāyānbastavāsino durgandhīṁllohitāsyānmaka-kānnāśayāmasi.*

Those that cannot survive in the light of the sun shining from yon heaven above, those destructive germs and parasites of sheep skin, awfully smelling, blood-mouthed, those germs and insects we destroy.

य आत्मानमतिमात्रमंस आधाय बिभ्रति।
स्त्रीणां श्रोणिप्रतोदिन इन्द्र रक्षांसि नाशय॥ १३॥

13. *Ya ātmānamatimātramaṁsa ādhāya bibhrati. Strīṇāṁ śroṇipratodina indra rakṣāṁsi nāśya.*

Those which, excessive in body even for themselves, holding that excess, abide and rise to the loins and waist part of women's body, these attackers of the womb and foetus of women, O eminent physician, Indra, destroy.

ये पूर्वे॑ व॒ध्वो॒३॑ यन्ति॒ हस्ते॒ शृङ्गा॑णि॒ बिभ्र॑तः। आ॒पा॒के॒स्थाः प्र॑हा॒सिन॑ स्त॒म्बे ये कु॒र्व॒ते॒ ज्योति॒स्तान्ि॒तो नाशयामसि॥ १४॥

14. *Ye pūrve vadhvo yanti haste śṛṅgāṇi bibhrataḥ. Āpākesthāḥ prahāsina stambe ye kurvate jyotistānito nāśayāmasi.*

Those which, of many colours, abide in the kitchen and in clumps of grass or flowers and produce flashes of light, and bearing their sting in front reach and vex married women, we destroy and eliminate from here.

येषां प॒श्चात्प्रप॑दानि पु॒रः पार्ष्णी॑ः पु॒रो मुखा॑। ख॒ल॒जाः श॑कधू॒मजा उ॑रु॒ण्ड्ा॒ ये च॑ मट्म॒टाः कु॒म्भमु॑ष्का अया॒शव॑ः। ता॒न॒स्या ब्र॑ह्मणस्पते प्रतीबो॒धेन॑ नाशय॥ १५॥

15. *Yeṣāṁ paścātprapadāni puraḥ pārṣṇīḥ puro mukhā. Kalajāḥ śakadhūmajā uruṇḍā ye ca maṭmaṭāḥ kumbhamuṣkā ayāśavaḥ. Tānasyā brahmaṇaspate pratībodhena nāśaya.*

Those whose forefeet are back and heels are front, whose mouth is first in front, which are born on the thrashing floor, which are born from the smell of dung, which live in clusters, which are very painful, whose generative glands are large and which move very

fast, these, O physician of high knowledge, destroy as soon as you discover.

पर्यस्ताक्षा अप्रचङ्कशा अस्त्रैणाः सन्तु पण्डगाः। अव भेषज पादय य इमां संविवृत्सत्यपतिः स्वपतिं स्त्रियम्॥ १६॥

16. *Paryastākṣā apracaṅkaśā astraiṇāḥ santu paṇḍagāḥ. Ava bheṣaja pādaya ya imāṁ saṁvivṛtsatyapatiḥ svapatiṁ striyam.*

All round watchers, moving around for prey, mere males who value no culture of manners should not be allowed to mix with women. O man of correct social manners, stop the man without wife who tries to mix with this woman dedicated to her husband.

उद्धर्षिणं मुनिकेशं जम्भयन्तं मरीमृशम्।
उपेषन्तमुदुम्बलं तुण्डेलमुत शालुडम्।
पदा प्र विध्य पार्ष्ण्यी स्थालीं गौरिव स्पन्दना॥ १७॥

17. *Uddharṣiṇaṁ munikeśaṁ jambhayantaṁ marīmṛśam. Upeṣantamudumbalaṁ tuṣḍelamuta śāluḍam. Padā pra vidhya pārṣṇyā sthālīṁ gauriva spandanā.*

Control and check the movement of the pretender, long haired thug of piety, the violent, the fondler, the loiterer, the trouble maker, the saboteur, and the boaster, throw them off their track as a restive cow kicks off the milkman's pot of milk.

यस्ते गर्भं प्रतिमृशाज्जातं वा मारयाति ते।
पिङ्गस्तमुग्रधन्वा कृणोतु हृदयाविधम् ॥ १८॥

18. *Yaste garbhaṁ pratimṛśājjātaṁ vā mārayāti te. Piṅgastamugradhanvā kṛṇotu hṛdayāvidham.*

Expectant mother, whatever touches and violates your foetus, or whatever destroys your new born baby, let Pinga, the man of strength, or Pinga, the strong herb, wielding a powerful bow, pierce through the heart.

ये अ॒म्नो जा॒तान्मा॒रय॑न्ति॒ सूति॑का अनु॒शेर॑ते।
स्त्रीभा॑गान्पि॒ङ्गो ग॑न्ध॒र्वान्वातो॑ अ॒भ्रमि॑वाजतु॥ १९॥

19. *Ye amno jātānmārayanti sūtikā anuśerate.*
Strībhāgānpiṅgo gandharvānvāto abhramivājatu.

The violent killers that destroy the new borns, or pollute the maternity home or the woman's generative system, let Pinga drive away such pollutants like the wind driving away the clouds.

परि॑सृष्टं धारयतु य॒द्धि॒तं माव॑ पादि॒ तत्।
गर्भं॑ त उ॒ग्रौ र॑क्षतां भेष॒जौ नी॑विभा॒र्यौ ऽ॥ २०॥

20. *Parisṛṣṭaṁ dhārayatu yaddhitaṁ māva pādi tat.*
Garbhaṁ ta ugrau rakṣatāṁ bheṣajau nīvibhāryau.

Let the woman hold the seed planted in the womb. Let not the foetus, secured and held, be not dislodged and miscarried. O expectant mother, let two powerful herbs, Baja and Pinga, worn by the girdle zone protect your foetus till maturity.

प॒वी॒न॒सात्त॑ङ्गल्वा॒ ३॒च्छाय॑कादु॒त नग्न॑कात्।
प्र॒जाये॒ पत्ये॑ त्वा पि॒ङ्गः परि॑ पातु किमी॒दिनः॥ २१॥

21. *Pavīnasāttaṅgalvā cchāyakāduta nagnakāt.*
Prajāyai patye tvā piṅgaḥ pari pātu kimīdinaḥ.

Expectant mother, let Pinga, the powerful,

protect you and the foetus from penetrative attacks of fast moving germs, nightmares, thoughts of wantonness and stingy meanness for the sake of the husband and the progeny.

द्व्या ऽस्याच्चतुर॒क्षात्पञ्चपादादनङ्गुरेः ।
वृन्ता॑द॒भि प्र॒सर्प॑न्तः॒ परि॑ पाहि वरीवृ॒तात् ॥ २२ ॥

22. *Dvyā syāccaturakṣātpañcapādādananaṅgureḥ. Vṛntādabhi prasarpataḥ pari pāhi varīvṛtāt.*

O physician, protect the mother and the foetus from double-mouthed, four eyed, five footed, fingerless germs creeping from leaves and creepers in curved motion.

य आ॒मं मां॒सम॒दन्ति॒ पौरु॑षेयं च॒ ये क्र॒विः ।
गर्भा॒न्खाद॑न्ति केश॒वास्तानि॒तो ना॑शयामसि ॥ २३ ॥

23. *Ya āmaṁ māṁsamadanti pauruṣeyaṁ ca ye kraviḥ. Garbhānkhādanti keśavāstānito nāśayāmasi.*

O physician, protect the mother and foetus from those germs that consume raw, live or dead human flesh. We destroy all the germs which thrive in water, air and the body and consume the foetuses.

ये सूर्या॑त्परि॒सर्प॑न्ति स्नु॒षेव॒ श्वशु॑रा॒दधि॑ ।
ब॒जश्च॒ तेषां पि॒ङ्गश्च॒ हृद॒येऽधि॒ नि वि॑ध्यताम् ॥ २४ ॥

24. *Ye sūryātparisarpanti snuṣeva śvaśurādadhi. Bajaśca teṣāṁ piṅgaśca hṛdaye'dhi ni vidhyatām.*

Let Baja and Pinga pierce through the heart of those germs which creep away from sun light like the

daughter-in-law slipping away from the presence of the father-in-law.

पिङ्ग॒ रक्ष॒ जाय॑मानं॒ मा पुमां॑सं॒ स्त्रिय॑ं क्रन्।
आ॒ण्डादो॒ गर्भा॒न्मा द॑भ॒न्बाध॑स्वे॒तः किमी॒दिनः॥ २५॥

25. *Piṅga rakṣa jāyamānaṁ mā pumāṁsaṁ striyaṁ kran. Āṣḍādo garbhānmā dabhanbādhasvetaḥ kimīdinaḥ.*

Let Pinga protect the life of new born male or female baby. Destroyers of the egg must not damage the foetuses. O physician, drive away the life destroyers from here.

अ॒प्र॒जा॒स्त्वं मार्त॑वत्स॒माद्रोद॑म॒घमा॑व॒यम्।
वृ॒क्षादि॑व॒ स्रज॑ं कृ॒त्वाप्रि॑ये॒ प्रति॑ मुञ्च॒ तत्॥ २६॥

26. *Aprajāstvaṁ mārtavatsamādrodamaghamāvayam. Vṛkṣādiva srajaṁ kṛtvāpriye prati muñca tat.*

O man, let childlessness, child mortality, mourning and wailing, sin and suffering, be given up as objects of no-love like leaves fallen off from the branch of a tree.

Kanda 8/Sukta 7 (Health and Herbs)

Bhaishajyam, Ayushyam, Oshadhayah Devatah, Atharva Rshi

या ब॒भ्रवो॒ याश्च॑ शु॒क्रा रोहि॑णीरु॒त पृश्न॑यः ।
असि॑क्नीः कृ॒ष्णा ओष॑धी॒ः सर्वा॑ अ॒च्छाव॑दामसि॥ १॥

1. *Yā babhravo yāśca śukrā rohiṇīruta pṛśnayaḥ. Asiknīḥ kṛṣṇā oṣadhīḥ sarvā acchāvadāmasi.*

We adjudge and well approve sanative herbs which are brown, white, red, various and fine, dusky, and dark. They are nourishing, energising, rejuvenating, soothing, without negative side effects and attractive.All these we recommend.

त्रायन्तामिमं पुरुषं यक्ष्मादेवेषितादधि। यासां द्यौष्पिता पृथिवी माता समुद्रो मूलं वीरुधां बभूव ॥ २ ॥

2. *Trāyantāmimaṁ puruṣaṁ yakṣmāddeveṣitādadhi. Yāsāṁ dyauṣpitā pṛthivī mātā samudro mūlaṁ vīrudhāṁ babhūva.*

May these herbs save this man, this patient, this humanity, from debilitating and consumptive diseases caused by the course of nature. The father of these herbs is the sun in heaven, their mother is the earth, and the seed and root of these herbs is the ocean-like space and recuperative natural energy therein.

आपो अग्रं दिव्या ओषधयः।
तास्ते यक्ष्ममेनस्यꣳमङ्गादङ्गादनीनशन् ॥ ३ ॥

3. *Āpo agraṁ divyā oṣadhayaḥ. Tāste yakṣmamenasya maṁgādaṁgādanīnaśan.*

Apah, waters and fluent energies of natural recuperation, are the first and best, and then there are the divine herbs which, from every part of your body, remove the consumptive disease caused by violation of the discipline of nature.

प्रस्तृणती स्तम्बिनीरेकं शुङ्गाः प्रतन्वतीरोषधीरा वदामि।
अंशुमतीः काण्डिनीर्या विशाखा ह्वयामि ते वीरुधो वैश्वदेवीरुग्राः पुरुषजीवनीः ॥ ४ ॥

4. *Prastṛṇatī stambinīreka śuṅgāḥ pratanvatīroṣa-dhīrā vadāmi. Aṁśumatīḥ kāṇḍinīryā viśākhā hvayāmi te vīrudho vaiśvadevīrugrāḥ puruṣa-jīvanīḥ.*

Prastrnati of thick leaves and growth, Stambini of thick clusters, Ekashunga of single leafy growth, Pratanvati of luxuriant spread out growth, these herbs I take up and value. For you, I also invoke and take up Anshumati of many filaments, Kandini of reed-like growth, Vishakha of many extensive branches. All of them are of universal efficacy, powerful and life-giving for humanity.

यद्वः सहः सहमाना वीर्यं॑ यच्च॑ वो॒ बल॑म्। तेने॒ममस्मा-द्यक्ष्मा॒त्पुरु॑षं मुञ्चतौषधी॒रथो॑ कृणोमि भेष॒जम्॥ 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.

जी॒व॒लां न॑घारि॒षां जी॒व॒न्तीमोष॑धीम॒हम्। अ॒रु॒न्ध॒तीमु॒न्नय॑न्तीं पु॒ष्पां मधु॑मतीमि॒ह हु॑वे॒ऽ स्मा अ॑रि॒ष्टता॑तये॥ ६॥

6. *Jīvalāṁ naghāriṣāṁ jīvantīmoṣadhīmaham. Arundhatīmunnayantīṁ puṣpāṁ madhumatīmiha huve'smā ariṣṭatātaye.*

Here for the recovery and freedom of this patient from disease, I invoke and administer the living, animating, life giving, elevating, blooming Jivantu herb

of honeyed efficacy which will never harm him, never obstruct him, but will ever energise him to go forward.

इहा यन्तु प्रचेतसो मेदिनीर्वचसो मम।
यथेमं पारयामसि पुरुषं दुरितादधि ॥ ७ ॥

7. *Ihā yantu pracetaso medinīrvacaso mama.*
Yathemaṁ pārayāmasi puruṣaṁ duritādadhi.

By my word of knowledge and prescription let vigorous sanatives come here so that we may take this patient, through treatment, beyond the crisis.

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 उदकात्मान ओषधयः।
व्यृषन्तु दुरितं तीक्ष्णशृङ्ग्यृषिः ॥ ९ ॥

9. *Avakolbā udakātmāna oṣadhayaḥ.*
Vyṛṣantu duritaṁ tīkṣṇaśṛṅgyaḥ.

Coated with Avaka plant juice against infection, grown in waters, sharp in catalytic action, let these medications fight out the evil of disease.

उन्मुञ्चन्तीर्विवरुणा उग्रा या विषदूषणीः। अथो बलास-
नाशनीः कृत्यादूषणीश्च यास्ता इहा यन्त्वोषधीः ॥ १० ॥

10. *Unmuñcantīrvivaruṇā ugrā yā viṣadūṣaṇīḥ. Atho balāsanāśanīḥ kṛtyādūṣaṇīśca yāstā ihā yantvoṣadhīḥ.*

Let those herbs and medicines be brought here which free the patient from blood infections caused by violations of nature's discipline, and, sharp in action, eliminate toxins and poisons, destroy phlegm and root out the bacteria of consumption.

अपक्रीताः सहीयसीर्वीरुधो या अभिष्टुताः।
त्रायन्तामस्मिन्ग्रामे गामश्वं पुरुषं पशुम्॥ ११॥

11. *Apakrītāḥ sahīyasīrvīrudho yā abhiṣṭutāḥ. Trāyantāmasmingrāme gāmaśvaṁ puruṣaṁ paśum.*

Let herbs and plants, purchased, raised in power and reinforced, properly assessed, adjudged and defined, protect the people, cows and other animals in the village.

मधुमन्मूलं मधुमदग्रमासां मधुमन्मध्यं वीरुधां बभूव।
मधुमत्पर्णं मधुमत्पुष्पमासां मधोः संभक्ता अमृतस्य भक्षो
घृतमन्नं दुह्रतां गोपुरोगवम्॥ १२॥

12. *Madhumanmūlaṁ madhumadagramāsāṁ madhumanmadhyaṁ vīrudhāṁ babhūva. Madhumatparṇaṁ madhumatpuṣpamāsāṁ madhoḥ saṁbhaktā amṛtasya bhakṣo ghṛtamannaṁ duhratāṁ gopurogavam.*

Honey sweet is the root of these herbs and plants, honeyed their germination, honeyed their middle part, honeyed their leaf, honeyed the flower. Soaked in honey, nectar their food and nectar they as food, may they give us nutriments for life, cow's milk first and

supreme, ghrta and food.

याव॑तीः कियतीश्चे॒माः पृ॑थि॒व्यामध्योष॑धीः ता मा॑ सहस्रप॒र्ण्यो॑ मृ॒त्योर्मु॑ञ्च॒न्त्वंह॑सः ॥ १३ ॥

13. *Yāvatīḥ kiyatīścemāḥ pṛthivyāmadhyoṣadhīḥ tā mā sahasraparṇyo mṛtyormuñcantvaṁhasaḥ.*

As many as they may be, as many as they are on earth, may these herbs and plants, thousand-leaved and flowered, free us from sin and evil and the pain of death.

वैया॑घ्रो म॒णिर्वी॒रुधां॒ त्राय॑माणोऽ भिश॒स्तिपाः ।
अमी॑वा॒ः सर्वा॒ रक्षां॑स्यप॒ ह॒न्त्वधि॑ दू॒रम॒स्मत् ॥ १४ ॥

14. *Vaiyāghro maṇirvīrudhāṁ trāyamāṇo'bhiśastipāḥ. Amīvāḥ sarvā rakṣāṁsyapa hantvadhi dūramasmat.*

Of tiger-force is the value and efficacy of herbs and plants, they save us from ill-health, sufferance and ignominy. May these ward off, throw far out from us, all diseases and destructive negativities.

सिं॒हस्येव॑ स्त॒नथो॒ः सं वि॑जन्ते॒ऽ ग्रेरि॑व विजन्त॒ आभृ॑ताभ्यः ।
गवां॒ यक्ष्म॒ः पुरु॑षाणां वी॒रुद्भि॒रति॑नुत्तो॒ ना॒व्या॑ ए॒तु स्रो॒त्याः ॥ १५ ॥

15. *Siṁhasyeva stanathoḥ saṁ vijante'gneriva vijanta ābhṛtābhyaḥ. Gavāṁ yakṣmaḥ puruṣāṇāṁ vīrudbhiratinutto nāvyā etu srotyāḥ.*

As deer from the lion's roar and cold from the heat of fire, so do ailments run off from the force of herbs and medications when they are brought for the sick and suffering. Let the consumptive and cancerous

diseases of cows and people go away by herbal medications beyond the navigable streams around.

मुमुचानाः ओषधयोऽग्नेर्वैश्वानरादधि।
भूमिं सन्तन्वतीरितः यासां राजा वनस्पतिः॥ १६॥

16. *Mumucānā oṣadhayo' gnervaiśvānarādadhi.*
Bhūmiṁ santanvatīrita yāsāṁ rājā vanaspatiḥ.

May herbs and plants, saviours of life and protectors from disease, receiving their life energy from cosmic light and warmth, giver of living vitality for humanity, grow and spread out all over the earth. Chief of them is Soma, supreme, and their ruler is Vanaspati, the Sun, light of life.

या रोहन्त्याङ्गिरसीः पर्वतेषु समेषु च।
ता नः पयस्वतीः शिवा ओषधीः सन्तु शं हृदे॥ १७॥

17. *Yā rohantyāṅgirasīḥ parvateṣu sameṣu ca.*
Tā naḥ payasvatīḥ śivā oṣadhīḥ santu śaṁ hṛde.

Herbs and plants which inspire us with pranic energy for the spirit throughout the body system grow on mountains as well as over the plains. May they, full of the milky food of life, be good and energising for the health and peace of our mind and heart.

याश्चाहं वेद वीरुधो याश्च पश्यामि चक्षुषा।
अज्ञाता जानीमश्च या यासु विद्म च संभृतम्॥ १८॥

18. *Yāścāhaṁ veda vīrudho yāśca paśyāmi cakṣuṣā.*
Ajñātā jānīmaśca yā yāsu vidma ca saṁbhṛtam.

All those herbs and plants which I know, which I see with my eyes, all those which we know and those

which are yet unknown: in all of them, we know, the food of life is full, collected and concentrated from nature.

सर्वौः समग्रा ओषधीर्बोधन्तु वचसो मम।
यथेमं पारयामसि पुरुषं दुरितादधि ॥ १९ ॥

19. *Sarvāḥ samagrā oṣadhīrbodhantu vacaso mama.*
Yathemaṁ pārayāmasi puruṣaṁ duritādadhi.

May all these herbs and medications together, without exception or exclusion or negation, know and act according to my word of healing so that we may take this patient across and out of the crisis of his life-threatening disease.

अश्वत्थो दर्भो वीरुधां सोमो राजामृतं हविः।
व्रीहिर्यवश्च भेषजौ दिवस्पुत्रावमर्त्यौ ॥ २० ॥

20. *Aśvattho darbho vīrudhāṁ somo rājāmṛtaṁ haviḥ. Vrīhiryavaśca bheṣajau divasputrāva-martyau.*

Ashvattha, the peepal, Darbha, the durva grass, Soma, the chief of herbs and plants, the nectar of pure water, and pure food which is like the pure offering for the holy fire, natural rice and barley, both sanative gifts of heavenly light which save life from the pain of death and hunger, all these are the food of life.

उज्जिहीध्वे स्तनयत्यभिक्रन्दत्योषधीः।
यदा वः पृश्निमातरः पर्जन्यो रेतसावति ॥ २१ ॥

21. *Ujjihīdhve stanayatyabhikrandatyoṣadhīḥ.*
Yadā vaḥ pṛśnimātaraḥ parjanyo retasāvati.

O herbs and plants, colourful children of mother earth, when the cloud thunders and roars and showers you with living vitality, you spring to new life and grow.

तस्या॒मृत॑स्ये॒मं बल॒ं पुरु॑षं पाययामसि।
अथो॑ कृणोमि भेष॒जं यथास॑च्छ॒तहा॑यनः॥ २२॥

22. *Tasyāmṛtasyemaṁ balaṁ puruṣaṁ pāyayā-masi.*
Atho kṛṇomi bheṣajaṁ yathāsaccha-tahāyanaḥ.

We give to this man, this patient, the immortal drink of the nectar power of showers and herbs, and that's how I do the curative treatment so that he may live the full hundred years of his life.

व॒रा॒हो वे॑द वी॒रुधं नकु॒लो वे॑द भेष॒जीम्।
स॒र्पा ग॑न्ध॒र्वा या वि॒दुस्ता अ॒स्मा अव॑से हुवे॥ २३॥

23. *Varāho veda vīrudhaṁ nakulo veda bheṣajīm.*
Sarpā gandharvā yā vidustā asmā avase huve.

The wild boar knows the herb, the mongoose knows the medicinal herb for itself. Of these, what the snakes and other wild creatures of the earth, know, I invoke and administer for the cure of this patient.

याः सु॑प॒र्णा आ॑ङ्गिर॒सीर्दि॒व्या या र॒घटो॑ वि॒दुः।
वयांसि हं॒सा या वि॒दुर्याश्च॒ सर्वे॑ पत॒त्रिण॑ः ।
मृगा या वि॒दुरोष॑धी॒स्ता अ॒स्मा अव॑से हुवे॥ २४॥

24. *Yāḥ suparṇā āṅgirasīrdivyā yā raghaṭo viduḥ.*
Vayāṁsi haṁsā yā viduryāśca sarve patattriṇaḥ.
Mṛgā yā viduroṣadhīstā asmā avase huve.

The life-giving herbs which the eagle knows and recognises, the divine herbs which the sparrows know

and recognise, those that the swans, other such and all birds know and recognise, and those which the deer know and recognise, all those herbs I take up and administer for the cure of this patient.

यावतीनामोषधीनां गावः प्राश्नन्त्यघ्न्या यावतीनामजावयः।
तावतीस्तुभ्यमोषधीः शर्म यच्छन्त्वाभृताः॥ २५॥

25. *Yāvatīnāmoṣadhīnāṁ gāvaḥ prāśnantyaghnyā yāvatīnāmajāvayaḥ. Tāvatīstubhyamoṣadhīḥ śarma yacchantvābhṛtāḥ.*

As many herbs as inviolable cows eat, as many as sheep and goats eat, those many herbs, selected and collected for you, O man, may give you good health, peace and comfort at heart.

यावतीषु मनुष्या ∫ भेषजं भिषजो विदुः।
तावतीर्विश्वभेषजीरा भरामि त्वामभि॥ २६॥

26. *Yāvatīṣu manuṣyā bheṣajaṁ bhiṣajo viduḥ. Tāvatīrviśvabheṣajīrā bharāmi tvāmabhi.*

O man, O patient, as many herbs as people in general know, the medicinal herbs which physicians know, all those medicinal herbs of the world I collect and bring for you.

पुष्पवतीः प्रसूमतीः फलिनीरफला उत।
संमातरइव दुह्रामस्मा अरिष्टतातये॥ २७॥

27. *Puṣpavatīḥ prasūmatīḥ phalinīraphalā uta. Saṁmātara-iva durhāmasmā ariṣṭatātaye.*

May all herbs, plants and trees with flowers, buds and tender leaves, fruits and without fruit, together like mothers for the child give the milk of life for the

health and well being of this man.

उत्त्वाहार्षं पञ्चशलादथो दशशलादुत। अथो यमस्य पड्बीशाद्विश्वस्माद्देवकिल्बिषात्॥ २८॥

28. *Uttvāhārṣaṁ pañcaśalādatho daśaśalāduta. Atho yamasya paḍbīśādviśvasmāddevakilbiṣat.*

I have redeemed you from the onslaughts of the five, i.e., from disturbance of the balance of five elements in the body system. I have delivered you from the onslaughts of ten, i.e., from disturbance of ten senses and ten pranas in the system. I have saved you from the fetters of Yama, i.e., the pain of death. I have strengthened your body and mind so as not to commit violations of the discipline of nature by habit and action in behaviour.

Kanda 8/Sukta 8 (Enemies' Rout)

Indra and others Devata, Bhrgvangira Rshi

इन्द्रो मन्थतु मन्थिता शक्रः शूरः पुरन्दरः।
यथा हनाम सेना अमित्राणां सहस्रशः॥ १॥

1. *Indro manthatu manthitā śakraḥ śūraḥ purandaraḥ. Yathā hanāma senā amitrāṇāṁ sahasraśaḥ.*

May Indra, shaker and breaker of the strongholds of enemies, heroic brave performer of noble deeds, shake up the plans and designs of adversaries so that we may fight out and destroy the forces of negativities a thousand ways.

पूतिरज्जुरुपध्मानी पूतिं सेनां कृणोत्वमूम्।
धूममग्निं परादृश्यामित्रा हृत्स्वा दधतां भयम्॥ २॥

2. *Pūtirajjurupadhmānī pūtiṁ senāṁ kṛṇotvamūm. Dhūmamagniṁ parādṛśyāmitrā hṛtsvā dadhatāṁ bhayam.*

Let the successive boom of fire burning in acrid flames of pungeant fumes strike that enemy force with terror, so that when the adversaries see the fire and smoke from far they are struck at heart with fear and swoon in the terror.

अमूनश्वत्थ निः शृणीहि खादामून्खदिराजिरम्।
ताजद्भङ्गइव भज्यन्तां हन्त्वेनान्वधको वधैः ॥ ३ ॥

3. *Amūnaśvattha niḥ śṛṇīhi khādāmūnkhadirājiram. Tājadbhaṅga-iva bhajyantāṁ hantvenānvadhako vadhaiḥ.*

Ashvattha, O warrior on the fastest move, break those enemies to pieces. O destroyer, destroy them without a moment's delay, tear them into bits like shreds of hemp. Let the killer troops destroy them with fatal strikes.

परुषानमून्परुषाह्वः कृणोतु हन्त्वेनान्वधको वधैः।
क्षिप्रं शरइव भज्यन्तां बृहज्जालेन सन्दिताः ॥ ४ ॥

4. *Paruṣānamūnparuṣahvaḥ kṛṇotu hantvenānvadhako vadhaiḥ. Kṣipraṁ śara-iva bhajyantāṁ bṛhajjalena sanditāḥ.*

Let the tough commander order his tough and determined troops to take hold of the enemies. Let the killer force with fatal weapons destroy those who do not surrender. Let the force of those surrounded and caught up be broken like reeds at once.

अन्तरिक्षं जालमासीज्जालदण्डा दिशो महीः।
तेनाभिधाय दस्यूनां शक्रः सेनामपावपत्॥ ५॥

5. *Antarikṣaṁ jālamāsījāladaṇḍā diśo mahīḥ. Tenābhidhāya dasyūnāṁ śakraḥ senāmapāvapat.*

The sky is the limit for the tactical net against the enemy, the vast quarters of space, the sustainers of the net. Having caught up the enemies by that net let mighty Indra, ruler and commander of high action, destroy the force of the destroyers.

बृहद्धि जालं बृहतः शक्रस्य वाजिनीवतः। तेन शत्रूनभि सर्वान्न्यु ⌡ब्ज यथा न मुच्यातै कतमश्चनैषाम्॥ ६॥

6. *Bṛhaddhi jālaṁ bṛhataḥ śakrasya vājinīvataḥ. Tena śatrūnabhi sarvānnyu bja yathā na mucyātai katamaścanaiṣām.*

Vast indeed is the tactical net of great Indra, mighty of action and tempestuous of speed. By that net, O Indra, pounce upon all the enemies so that none of the enemies may escape the arrest and punishment.

बृहत्ते जालं बृहत इन्द्र शूर सहस्रार्घस्य शतवीर्यस्य। तेन शतं सहस्रमयुतं न्य ⌡र्बुदं जघान शक्रो दस्यूनामभिधाय सेनया॥ ७॥

7. *Bṛhatte jālaṁ bṛhata indra śūra sahasrārghasya śatavīryasya. Tena śataṁ sahasramayutaṁ nyarbudaṁ jaghāna śakro dasyūnāmabhidhāya senayā.*

Heroic Indra of vast presence and hundredfold powers, worshipped by countless admirers, boundless

is your tactical net of reach, power and punishment.

Having caught the destructive elements by that net, the hero of mighty deeds destroys a hundred, thousand, ten thousand, a hundred million of the destroyers with his force.

अयं लोको जालमासीच्छक्रस्य महतो महान्।
तेनाहमिन्द्रजालेनामूंस्तमसाभि दधामि सर्वान्॥ ८॥

8. *Ayaṁ loko jālamāsīcchakrasya mahato mahān.*
Tenāhamindrajālenāmūṁstamasābhi dadhāmi sarvān.

This great world is the power net of mighty Indra, greater than the great.

By that Indra-net of boundless reach, I hold all those enemies with the dark cover of vision, mind and senses.

सेदिरुग्रा व्यृद्धिरार्तिश्चानपवाचना।
श्रमस्तन्द्रीश्च मोहश्च तैरमूनभि दधामि सर्वान्॥ ९॥

9. *Sedirugrā vyṛddhirārtiścānapavācanā. Shramastandrīśca mohaśca tairamūnabhi dadhāmi sarvān.*

Terrible disaster, despicable failure and poverty, unbearable sufferance, awful labour, lassitude, confusion: with these I hold all the adverse negative forces.

मृत्यवेऽमून्प्र यच्छामि मृत्युपाशैरमी सिताः।
मृत्योर्ये अघला दूतास्तेभ्य एनान्प्रति नयामि बद्ध्वा॥ १०॥

10. *Mṛtyave'mūnpra yacchāmi mṛtyupāśairamī sitāḥ. Mṛtyorye aghalā dūtāstebhya enānprati nayāmi baddhvā.*

All those negationists and negative doers I assign to death, those that are caught up in the deadly snare. Bound as they are, I take them on to the agents of death who kill by the cause of sin and evil.

नयतामून्मृत्युदूता यमदूता अपोम्भत।
परःसहस्रा हन्यन्तां तृणेढ्वेनान्मत्यं ∫ भवस्य॥ ११॥

11. *Nayatāmūnmṛtyudūtā yamadūtā apombhata. Paraḥ sahasrā hanyantāṁ tṛṇeḍhvenānmatyaṁ bhavasya.*

O agents of death, agents of the laws of dispensation, bind them up, hold and take them on to judgement, let thousands be killed, let the laws of natural justice crush them.

साध्या एकं जालदण्डमुद्यत्य यन्त्योजसा।
रुद्रा एकं वसव एकमादित्यैरेक उद्यतः॥ १२॥

12. *Sādhyā ekaṁ jāladaṇḍamudyatya yantyojasā. Rudrā ekaṁ vasava ekamādityaireka udyataḥ.*

Sadhyas, men of exceptional order of merit, uphold one column of the power and justice of Indra's system of governance and move on with their lustre and brilliance as part of the system. Rudras, scholars and sages of the middle order, uphold another column, Vasus, sages and scholars of the average order, uphold yet another column, and Adityas, sages and scholars of the highest order uphold the fourth column and move

on with the system.

विश्वे॑ दे॒वा उ॒परि॑ष्टादु॒ब्जन्तो॑ य॒न्त्वोज॑सा।
मध्ये॑न॒ घ्नन्तो॑ यन्तु सेना॒मङ्गि॑रसो म॒हीम्॥ १३॥

13. *Viśve devā upariṣṭādubjanto yantvojasā. Madhyena ghnanto yantu senāmaṅgiraso mahīm.*

Vishvedevas, all nobilities of the nation who love freedom and justice should go on subduing lawless forces with their light of wisdom and irresistible expertise from above. Angiras, men of vibrant fiery force and power should fight at the middle level, destroying powerful forces of negativity and enmity.

वन॒स्पती॑न्वानस्प॒त्यानोष॑धीरु॒त वी॒रुधः॑ ।
द्वि॒पाच्च॑तु॒ष्पादि॒ष्णामि॒ यथा॒ सेना॑म॒मूं ह॑नन्॥ १४॥

14. *Vanaspatīnvānaspatyānoṣadhīruta vīrudhaḥ. Dvipāccatuṣpādiṣṇāmi yathā senāmamūṁ hanan.*

I love and develop herbs, plants, trees and their products, fruits and vegetables, all bipeds and all quadrupeds so that I may win over or destroy the enemy forces.

ग॒न्ध॒र्वाप्स॒रस॑: स॒र्पान्दे॒वान्पु॑ण्यज॒नान्पि॒तॄन्।
दृ॒ष्टान॒दृष्टा॑निष्णामि॒ यथा॒ सेना॑म॒मूं ह॑नन्॥ १५॥

15. *Gandharvāpsarasaḥ sarpāndevānpuṇyajanānpitṝn. Dṛṣṭānadṛṣṭāniṣṇāmi yathā senāmamūṁ hanan.*

I love, develop and employ all those that serve and sustain the fertility of the earth, all streams and rivers, all that creep and move, divine generosities of nature and humanity, all charitable people and seniors,

in short all that is seen and unseen assets and powers of the nation, so that I may destroy the negative and destructive forces.

इ॒म उ॒प्ता मृ॑त्युपा॒शा याना॒क्रम्य॒ न मु॒च्यसे॑।
अ॒मुष्या॑ हन्तु॒ सेना॑या इ॒दं कू॒टं सह॑स्र॒शः॥ १६॥

16. *Imam uptā mṛtyupāśā yānākramya na mucyase.*
Amuṣyā hantu senāyā idaṁ kūṭaṁ sahasraśaḥ.

The seeds and snares of death are sown and scattered a thousand ways which, if you step on and that way try to cross over, you would never be free. Man should launch the attack on the centrehold of the force of death the same way as they are scattered and be free.

घ॒र्मः स॑मि॒द्धो अ॒ग्निना॒यं होम॑ः सह॒स्र॒हः।
भव॑श्च॒ पृश्नि॑बाहुश्च॒ शर्व॒ सेना॑म॒मूं ह॑तम्॥ १७॥

17. *Gharmaḥ samiddho agninā yaṁ homaḥ sahasra-haḥ. Bhavaśca pṛśnibāhuśca śarva senāmamūṁ hatam.*

Gharma, passionate soul in the process of self-sacrifice in search of immortality, lighted up with the fire of divine love, is ripe for the offer with thousandfold power to win over death. O Bhava, love of life now fulfilled, and O Sharva, conqueror of death through life, both together holding the earth of colourful beauty on the palm, strike at the centrehold of death and destroy its thousandfold forces.

मृ॒त्योरा॒ष॒मा प॑द्यन्ता॒ं क्षुधं॑ से॒दिं व॒धं भ॒यम्।
इन्द्र॑श्चाक्षुजा॒लाभ्या॒ं शर्व॒ सेना॑म॒मूं ह॑तम्॥ १८॥

18. *Mṛtyorāṣamā padyantāṁ kṣudhaṁ sediṁ vadhaṁ bhayam. Indraścākṣujālābhyāṁ śarva senāmamūṁ hatam.*

Let the forces of death themselves suffer hunger, debility, fear and death. Thus let the weapons of death return unto the heat of death. O soul, Indra, O Sharva, conqueror of death, with attack on the centrehold and thence control over the snares, destroy the force of death. (Thus let death itself die).

परा॑जिता॒ः प्र त्र॑सतामित्रा नु॒त्ता धा॑वत॒ ब्रह्म॑णा।
बृ॒ह॒स्पति॑प्रणुत्ता॒नां॒ मामीषां मो॒चि॒ कश्च॒न॥ १९॥

19. *Parājitāḥ pra trasatāmitrā nuttā dhāvata brahmaṇā. Bṛhaspatipraṇuttānāṁ māmīṣāṁ moci kaścana.*

O deadly enemy forces, fly back defeated, repulsed and terror struck by divinity. O Indra, O Sharva, let none of them, overthrown by Brhaspati, the soul of vision and wisdom, go free.

अव॑ पद्यन्तामेषा॒मायु॑धा॒नि॒ मा श॑कन्प्रति॒धामि॑षुम्।
अथै॑षां॒ ब॒हु॒ बि॒भ्य॑ता॒मि॑षवो घ्नन्तु॒ मर्म॑णि॥ २०॥

20. *Ava padyantāmeṣāmāyudhāni mā śakanpratidhāmiṣum. Athaiṣāṁ bahu bibhyatāmiṣavo ghnantu marmaṇi.*

Let their weapons fall down. Let them not be able to rearm themselves. Let the arrows, in that state of terror, fix them in the vitals of their body.

सं क्रो॑शतामेना॒न्द्यावा॑पृथि॒वी सम॒न्तरि॑क्षं॒ स॒ह दे॒वता॑भिः।
मा ज्ञा॒तारं॒ मा प्र॑ति॒ष्ठां वि॑दन्त मि॒थो वि॑घ्ना॒ना उप॑ यन्तु मृ॒त्युम्॥ २१॥

21. *Saṁ krośatāmenāndyāvāpṛthivī samantarikṣaṁ saha devatābhiḥ. Mā jñātāraṁ mā pratiṣṭhāṁ vidanta mitho vighnānā upa yantu mṛtyum.*

Let heaven and earth together lament over their death. Let the sky with natural forces lament over their fall. Let them never regain knowledgeable friends, no power, no prestige again. Instead, let them, fighting within themselves, condemn themselves to death.

दिशश्चतस्त्रोऽश्वतर्यो ऽ देवरथस्य पुरोडाशाः शफा अन्तरिक्षमुद्धिः। द्यावापृथिवी पक्षसी ऋतवोऽभीशवोऽन्तर्देशाः किंकरा वाक्परिरथ्यम्॥ २२॥

22. *Diśaścatasro'śvataryo devarathasya puroḍāśāḥ śaphā antarikṣamuddhiḥ. Dyāvāpṛthivī pakṣasī ṛtavo'bhīśavo'ntardeśāḥ kiṁkarā vākparirathyam.*

(This universe is the chariot of Indra, Lord Supreme.) The directions of space are the four horses of the chariot. Their balanced speed of motion transforms the natural materials into food for the yajna of evolution, the result being the spirit, enthusiasm, action and excellence of humanity, the space marks the height of the chariot, heaven and earth are the sides, the seasons are the reins, interdirections are the guards, and Vak, Word of the Veda, is the bond of the wheels of motion. (Chariot in terms of space.)

संवत्सरो रथः परिवत्सरो रथोपस्थो विराड्षाग्नी रथमुखम्। इन्द्रः सव्यष्ठाश्चन्द्रमाः सारथिः॥ २३॥

23. *Saṁvatsaro rathaḥ parivatsaro rathopastho virāḍīṣāgnī rathamukham. Indraḥ savyaṣṭhāścandramāḥ sārathiḥ.*

(This universe is the chariot of Indra in terms of time.) The year is the chariot in motion. Parivatsara, the year that is complete is the rear of the chariot. Cosmic Time, Virat, is the ruler. The fire of life is the front and motive force of time and sustainer of life in the chariot. Indra, the sun, sits left, and the moon is the driver, sits on the right.

इतो जयेतो वि जय सं जय जय स्वाहा। इमे जयन्तु परामी जयन्ता। स्वाहैभ्यो दुराहामीभ्यः। नीललोहितेनामूनभ्यवतनोमि॥ २४॥

24. *Ito jayeto vi jaya saṁ jaya jaya svāhā. Ime jayantu parāmī jayantā. Svāhaibhyo durāhāmībhyaḥ. Nīlalohitenāmūnabhyavatanomi.*

Hence victory. Hence complete victory. Hence all time victory. Honour and all praise for victory. (Ride this chariot and win.) Those that ride the chariot would win. Those that don't, won't. Hail and honour to these! Shame for them who lose. Having beaten the enemies black and blue, I squeeze them to naught and relinquish the bow.

Kanda 8/Sukta 9 (Virat Brahma)

Prajapati, Virat Devata, Atharva Rshi

कुतस्तौ जातौ कतमः सो अर्धः कस्माल्लोकात्कतमस्याः पृथिव्याः। वत्सौ विराजः सलिलादुदैतां तौ त्वा पृच्छामि कतरेण दुग्धा॥ १॥

1. *Kutastau jātau katamaḥ so ardhaḥ kasmāllokātkatamasyāḥ pṛthivyāḥ. Vatsau virājaḥ salilādudaitāṁ tau tvā pṛcchāmi katareṇa dugdhā.*

Whence do those two arise: Purusha and Prakrti, man and woman, Prana and Rayi, Agni and Soma, Sun and Moon? From which world of mystery? From which highest universe of what existence? And what was that Supreme Superabundant, Eternal, Infinite Source? The two evolutes, Rtam and Satyam, that arose from that ocean of mystery, of those I ask you, O Master, I ask by whom was the Eternal Mother Cow (Prakrti) milked so that the two emerged?

यो अक्रन्दयत्सलिलं महित्वा योनिं कृत्वा त्रिभुजं शयानः ।
वत्सः कामदुघो विराजः स गुहा चक्रे तन्वः परा चैः ॥ २ ॥

2. *Yo akrandayatsalilaṁ mahitvā yoniṁ kṛtvā tribhujaṁ śayānaḥ. Vatsaḥ kāmadugho virājaḥ sa guhā cakre tanvaḥ parācaiḥ.*

The One that rested in his own Infinity in the absolute state, with his own power, called up and stirred the ocean of Prakrti to activity, converting it to three-dimensional universal Motherhood state of Sattva, Rajas and Tamas, i.e., thought, energy and matter, himself pervading it. That same self evolute of the potential Absolute, objective correlative of creative desire, that mysterious One, creates universal forms in thought and materialises them through Prakrti.

यानि त्रीणि बृहन्ति येषां चतुर्थं वियुनक्ति वाचम् ।
ब्रह्मैनद्विद्यात्तपसा विपश्चिद्यस्मिन्नेकं युज्यते यस्मिन्नेकम् ॥ ३ ॥

3. *Yāni trīṇi bṛhanti yeṣāṁ caturthaṁ viyunakti vācam. Brahmainadvidyāttapasā vipaścidyasminnekaṁ yujyate yasminnekam.*

The three, Sattva, Rajas and Tamas, expand. Of them, the fourth, the Immanent Supreme Divine Self, articulates and objectifies as the Vedic speech of universality. Only the sage, highly intellectual and enlightened, would realise It, the Divine Presence, with the austere discipline of Tapas. Into that One Divine Presence, the one, human soul, is joined in yoga, into that One, the one soul experiences the communion in samadhi and in the state of absolute freedom and bliss.

बृ॒ह॒तः परि॒ सामा॑नि ष॒ष्ठात्पञ्चा॒धि निर्मि॑ता।
बृ॒ह॒द्बृ॒ह॒त्या निर्मि॑तं॒ कुतोऽधि॑ बृह॒ती 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?

बृ॒ह॒ती परि॒ मात्रा॑या मा॒तुर्मात्राधि॒ निर्मि॑ता।
मा॒या ह॑ जज्ञे मा॒यायां॑ मा॒याया॒ मात॑ली॒ परि॑॥ ५॥

5. *Bṛhatī pari mātrāyā māturmātrādhi nirmitā.*
Māyā ha jajñe māyāyā māyāyā mātalī pari.

Brhati, the great Mahat, is born of the great measure of Mother Prakrti. Thus maya, the changing world, is born of Maya, Prakrti, which is the Lord Omnipotent's own potential, Shakti. (In other words, the changing world is the mutable version of the Lords constant Prakrti potential). Matali, the mind, too is born

of Maya and acts as the driver of the body chariot of the human soul. (See Kathopanishad, 1, 3, 3-4).

वैश्वा॒ नर॑स्य॒ प्रति॒मोपरि॒ द्यौर्याव॒द्रोद॑सी विबबा॒धे अ॒ग्निः। तत॑ः ष॒ष्ठादामुतो॑ यन्ति॒ स्तोमा॒ उदि॒तो य॑न्त्य॒भि ष॒ष्ठमह्न॑ः ॥ ६ ॥

6. *Vaiśvānarasya pratimopari dyauryāvadrodasī vibabādhe agniḥ. Tataḥ ṣaṣṭhādāmuto yanti stomā udito yantyabhi ṣaṣṭhamahnaḥ.*

The Heaven above is a Pratima, existential symbol, of Vaishvanara, cosmic Spirit that watches and loves the world of humanity while Agni, terrestrial fire presence of Divinity, pervades the earth and separates and holds both earth and sky (in the form of Vayu). From that level of light and truth, the sixth above the terrestrial, come all hymns of Divinity and, at the end of the cosmic day, go back to the same sixth from here.

षट् त्वा॑ पृच्छाम॒ ऋष॑यः कश्यपे॒मे त्वं हि यु॒क्तं यु॑युक्षे॒ योग्यं॑ च। वि॒राज॑माहु॒र्ब्रह्म॑णः पि॒तरं॒ तां नो॒ वि धे॑हि यति॒धा सखि॑भ्यः ॥ ७ ॥

7. *Ṣaṭ tvā pṛcchāma ṛṣayaḥ kaśyapeme tvaṁ hi yuktaṁ yuyukṣe yogyaṁ ca. Virājamāhurbrahmaṇaḥ pitaraṁ tāṁ no vi dhehi yatidhā sakhibhyaḥ.*

O Kashyapa, sage of divine light and vision, we six sages and seers and seekers, ask you, because you are the versatile that join what is meditated upon and what is worthy of being meditated upon: They say that the Virat, Hiranyagarbha, the Golden Egg of the cosmos, is the progenitor, i.e., the reflector, of the Spirit Divine. Pray speak to us, friends and admirers, of that Virat and all its dimensions.

(In the language of Yoga, the six sages can be described as five senses and the mind, that is, manas. Kashyapa, then, would be Buddhi or Chitta which, in meditation at the Vitarka and Vichara levels, reflects all objects of meditation, gross or subtle. Refer to Patanjali's Yoga-sutras I, 17, 42-45, and IV, 23.)

यां प्रच्युतामनु यज्ञाः प्रच्यवन्त उपतिष्ठन्त उपतिष्ठमानाम्। यस्या व्रते प्रसवे यक्षमेजति सा विराड्ऋषयः परमे व्योमन्॥ ८॥

8. *Yāṁ pracyutāmanu yajñāḥ pracyavanta upatiṣṭhanta upatiṣṭhamānām. Yasyā vrate prasave yakṣamejati sā virāḍṛṣayaḥ parame vyo man.*

Virat is the refulgent blue-print of cosmic existence in the highest heaven of Divinity. O seers, on the initiation of the creative impulse, it comes into motion, and with that motion all activities of cosmic yajna come into motion. When that initiation and motion stops, everything stops. In the generation and law of Virat, the lord all pervasive 'moves' with the motion. That Virat is in the ultimate heaven, the consciousness of Divinity. (To understand the 'motion' of Divinity, refer to Yajurveda 40, 4: 'It moves and yet It it does not move'. Refer to science also: If sometheing moves at a velocity faster than the velocity of light it becomes omnipresent. And the omnipresent does not move, becuase there is no further space for it to move.)

अप्राणैति प्राणेन प्राणतीनां विराट् स्वराजमभ्येति पश्चात्। विश्वं मृशन्तीमभिरूपां विराजं पश्यन्ति त्वे न त्वे पश्यन्त्येनाम्॥ ९॥

9. *Aprāṇaiti prāṇena prāṇatīnāṁ virāṭ svarājamabhye'ti paścāt. Viśvaṁ mṛśantīmabhirūpāṁ virājaṁ paśyanti tve na tve paśyantyenām.*

Itself unbreathing, it moves with the motion of the breath of the breathing ones, and then, and thus, Virat radiates unto its own refulgence. Vesting the whole world in correspondence with their form, function and motion, Virat is all pervasive and self-existent. Some, men of vision, see it, others don't.

को विराजो मिथुनत्वं प्र वेद क ऋतून्क उ कल्पमस्याः। क्रमान्को अस्याः कतिधा विदुगधान्को अस्या धामं कतिधा व्युष्टीः॥ १०॥

10. *Ko virājo mithunatvaṁ pra veda ka ṛtūnka u kalpamasyāḥ. Kramānko asyāḥ katidhā vidugdhānko asyā dhāma katidhā vyuṣṭīḥ.*

Who knows the pervasive interfusion of Virat with things in existence? Who knows its passage with time and seasons? Who knows its power and possibilities? Who knows the infinite variety of its creative forms? Who knows the domain of its power and splendour? Who knows the infinite spectrum of its self-refulgence?

इयमेव सा या प्रथमा व्यौच्छदास्वितरासु चरति प्रविष्टा। महान्तो अस्यां महिमानो अन्तर्वधूर्जिगाय नवगज्जनित्री॥ ११॥

11. *Iyameva sā yā prathamā vyaucchādāsvitarāsu carati praviṣṭā. Mahānto asyāṁ mahimāno antarvadhūrjigāya navagajjanitrī.*

This Virat is that divine consortive power and presence which first arises as the dawn of creation and, pervading everything far and near, vibrates in them all. Greatest of the great abide within it and, like a new bride, ever fresh and new, it captivates and, as mother, wins over all that is.

छन्दः॑पक्षे उ॒षसा॒ पेपि॑शाने समा॒नं योनि॒मनु॒ सं च॑रेते।
सूर्य॑पत्नी॒ सं च॑रतः प्रजान॒ती के॒तुम॒ती अ॒जरे॒ भूरि॑रेतसा॥ १२॥

12. *Chandaḥ pakṣe uṣasā pepiśāne samānaṁ yonimanu saṁ carete. Sūryapatnī saṁ caratah prajānatī ketumatī ajare bhūriretasā.*

Day and Night, free and beautiful of form, consorts of the sun, shining with golden light of the morning and evening dawn, alternate and go round their common centre and origin. Unaging, abundant powerful, with their distinctive flag, they go together in their orbit without missing their mark.

ऋ॒तस्य॒ पन्था॒मनु॑ ति॒स्र आगु॒स्त्रयो॑ घ॒र्मा अनु॒ रेत॒ आगु॑ः।
प्र॒जामेका॒ जिन्व॒त्यूर्ज॒मेका॑ रा॒ष्ट्रमेका॑ रक्षति देवयू॒नाम्॥ १३॥

13. *Ṛtasya panthāmanu tisra āgustrayo gharmā anu reta āguḥ. Prajāmekā jinvatyūrjamekā rāṣṭra-mekā rakṣati devayūnām.*

Three aspects of Nature, which is divine Shakti, proceed and follow their course of action in pursuance of the laws of Rtam, eternal Law of Divinity. Three creative vitalities proceed and follow their course of action in pursuance of the creative desire of Divinity. One animates, impels and promotes the children of nature with self-fulfilment. Another creates and sustains

the dynamics of existence for life with energy. And yet another watches, preserves, promotes and rules the social order of people dedicated to Divinity by the divine law.

(This mantra is highly symbolic, it is like a scientific formula which can be interpreted in accordance with the reader's own awareness of Nature. Three aspects of Nature are: Sattva, thought transparence and sense of discrimination; Rajas, energy, motion, velocity; Tamas, matter, inertia, stability. Three Gharmas or creative vitalities are light of the heavenly regions, electric energy of the middle regions, and fire energy of the earthly regions. They can be termed as Ida, sarasvati and Mahi (Rg. 1, 13, 9), or as Tisro Vachah (Rg. 9, 97, 34). Another version is: Mantra Shakti, Tantra Shakti, and Yantra Shakti, or the Law, the Dynamics, and the Structures. Of the three regions: Earth gives us food and sustenance, sky gives us rain, and the Heavens give us light. All the three sustain life, each in its own way, with its own power.)

अग्नीषोमावदधुर्या तुरीयासीद्यज्ञस्य पक्षावृषयः कल्पयन्तः।
गायत्रीं त्रिष्टुभं जगतीमनुष्टुभं बृहदर्कीं यजमानाय स्व ऽराभरन्तीम्॥ १४॥

14. *Agnīṣomāvadadhuryā turīyāsīdyajñasya pakṣāvṛṣayaḥ kalpayantaḥ. Gāyatrīṁ triṣṭubhaṁ jagatīmanuṣṭubhaṁ bṛhadarkīṁ yajamānāya svarābharantīm.*

The sages conceive and enact the yajna and thereby support the cosmic yajna. Two are the complementary parts of yajna: Agni, the fire, and Soma,

the havi, the food of fire. Further, the Rshis worship the Turiya, transcendent state of cosmic yajna beyond the world of Prakrti, which abides with the Divine Spirit. They also receive, recite and worship the mantric versions of the divine Word, Gayatri, Trishtubh, Jagati, Anushtubh, and Vrhadarki, universal worshipful form of the Word, all bearing the message of bliss for the yajamana.

पञ्च व्यु ष्टीरनु पञ्च दोहा गां पञ्चनाम्नीमृतवोऽ नु पञ्च। पञ्च दिशः पञ्चदशेन क्लृप्तास्ता एकमूर्ध्नीरभि लोकमेकम्॥ १५॥

15. *Pañca vyuṣṭīranu pañca dohā gāṁ pañca-nāmnīmṛtavo'nu pañca. Pañca diśaḥ pañca-daśena klṛptāstā ekamūrdhnīrabhi lokamekam.*

In accordance with the laws and states of Prakrti's five stage evolution, as in accordance with the states of the earth in relation to its own movement on its own axis and around the sun, five are the lights of the dawn, five the showers of natural gifts, and five are the seasons, five the directions set in order with the fifteen facultied human being, all centred on one Divinity and mutually balanced as one macrocosmic as well as one microcosmic personality.

षड् जाता भूता प्रथमजर्तस्य षडु सामानि षडहं वहन्ति। षड्योगं सीरमनु सामसाम षडाहुर्द्यावापृथिवीः षडुर्वीः॥ १६॥

16. *Ṣaḍ jātā bhūtā prathamajartasya ṣaḍu sāmāni ṣaḍahaṁ vahanti. Ṣaḍyogaṁ sīramanu sāmasāma ṣaḍāhurdyāvāpṛthivīḥ ṣaḍurvīḥ.*

Six are the stages of evolution born of the law

of Rtam from Prakrti: Prakrti, Mahat, Ahankara, subtle elements and mind and senses, gross elements, and Purusha. These six stages of cosmic evolution are the six-day yajna of creation. Six are the Samans: Brhat, Rathantara, Yajna-yajniya, Vamadevya, Vairupa, and Vairaja which carry the six-day yajna session. Six human faculties of perception and mind and six Samans correspond in life. And it is said there are six wide spaces and six heaven-and-earth complexes: Bhu, Bhuva, Sva, Maha, Jana, Tapa upto satyam.

षडा॑हुः शी॒तान्षडु॒ मा॒स उ॒ष्णानृ॒तुं नो॑ ब्रूत यत॒मोऽ ति॑रिक्त। स॒प्त सु॑प॒र्णाः क॒वयो॒ नि षे॑दुः स॒प्त च्छन्दा॑ꣳस्यनु॒ सप्त दी॒क्षाः॥ १७॥

17. *Ṣaḍāhuḥ śītānṣaḍu māsa uṣṇānṛtuṁ no brūta yatamo'tiriktaḥ. Sapta suparṇāḥ kavayo ni ṣeduḥ sapta cchandāṁsyanu sapta dīkṣāḥ.*

Six are cold months, six are hot months, so say the wise. Say which season is left out. Seven are the rays of light which radiate and abide in space. Seven are the poetic forms in which Vedic knowledge is stated: Gayatri, Ushnik, Anushtup, Brhati, Pankti, Trishtup, Jagati. And seven are the karmic commitments for the performance of yajna.

स॒प्त होमा॑ः स॒मिधो॑ ह स॒प्त मधू॑नि स॒प्तर्तवो॑ ह स॒प्त। स॒प्ताज्या॑नि॒ परि॑ भूतमा॑य॒न्ताः स॑प्तगृ॒ध्रा इति॑ शुश्रुमा व॒यम्॥ १८॥

18. *Sapta homāḥ samidho ha sapta madhūni sap-tartavo ha sapta. Saptājyāni pari bhūtamāyantāḥ saptagṛdhrā iti śuśrumā vayam.*

Seven are the homas, fire yajnas: Agnihotra, Darsha, Paurnamasa, Vaishvadeva, Varunapraghasa, Sakamedha, Shunasiriya. Seven are the fuel sticks, i.e., seven flames (Mundakopanishad 1, 4, and Yajurveda 31, 15). Seven are the honey sweets (Atharva, 9, 1, 22). Seven are the seasons (Sharad, Shishira, Hemanta, Vasanta, Grishma, Varsha and seventh is the intercalary, thirteenth, month of the lunar calendar (Atharva 13, 3, 8). Seven are the Ajya materials of life as a yajna, i.e., delicious gifts of heaven and earth for the joy of life (Shatapatha 2, 4, 3, 10) such as the lustre of life, thunderous strength, the beauty and flavour of living, desire for love and fulfilment, truth, freshness and life itself as yajna, which are everybody's gift and privilege. And these privileges clamour for righteous fulfilment, thus say the wise as we have heard.

सप्त च्छन्दांसि चतुरुत्तराण्यन्यो अन्यस्मिन्नध्यार्पितानि। कथं स्तोमाः प्रति तिष्ठन्ति तेषु तानि स्तोमेषु कथमार्पितानि॥ १९॥

19. *Sapta cchandāṁsi caturuttarāṇyanyo anyasminnadhyārpitāni. Kathaṁ stomāḥ prati tiṣṭhanti teṣu tāni stomeṣu kathamārpitāni.*

Seven are the chhandas, poetic compositions, of Veda mantras, successively increasing by four syllables each. Every previous chhanda is subsumed in the number of the syllables of the next higher one. How do the songs of celebration interfuse with the mantra structures? How are the chhandas interfused with the music of the celebrative songs? (In Yajurveda 14, 23 various stomas are mentioned as Trivrt, Panchadasha, Saptadasha, Ekavinsha, etc.)

कथं गायत्री त्रिवृतं व्या ऽप कथं त्रिष्टुप्पञ्चदशेन कल्पते।
त्रयस्त्रिंशेन जगती कथमनुष्टुप्कथमेकविंशः॥ २०॥

20. *Katham gāyatrī trivṛtam vyāpa katham triṣṭuppañcadaśena kalpate. Trayastriṁśena jagatī kathamanuṣṭupkathamekaviṁśaḥ.*

How is Gayatri integrated with Trivrt? How is Trishtup integrated with Panchadasha? How is Jagati integrated with Trayastrinsha? How Anushtup? How Ekavinsha?

अष्ट जाता भूता प्रथमजर्तस्याष्टेन्द्रर्त्विजो दैव्या ये।
अष्टयोनिरदितिरष्टपुत्राष्टमीं रात्रिमभि हव्यमेति॥ २१॥

21. *Aṣṭa jātā bhūtā prathamajartasyāṣṭendrartvijo daivyā ye. Aṣṭayoniraditiraṣṭaputrāṣṭamīm rātrimabhi havyameti.*

Eight are the material variations of Prakrti, material cause of the universe. They are the first born of Prakrti from her dynamic state according to the laws of Rtam, and they are the divine conductors of the yajna of creation (with the individual soul at the micro level and with Ishvara at the macro level). And Prakrti, imperishable mother of eightfold creativity and eight evolutionary forms, having run its creative course, recedes into its primal state of potentiality whence it can be invoked again for the next cycle of creative evolution.

O Jiva, Indra, this is your story too.

इत्थं श्रेयो मन्यमानेदमागमं युष्माकं सख्ये अहमस्मि शेवा।
समानजन्मा क्रतुरस्ति वः शिवः स वः सर्वाः सं चरति प्रजानन्॥ २२॥

22. *Itthaṁ śreyo manyamānedamāgamaṁ yuṣmākaṁ sakhye ahamasmi śevā. Samānajanmā kraturasti vaḥ śivaḥ sa vaḥ sarvāḥ saṁ carati prajānan.*

O children of divinity, thus feeling and enjoying the grandeur of being, I have come to this cosmic form of existence for love and friendship with you as mother, and as such I am all peace and bliss. May this yajna of evolution risen into existence as you and the lord manifested be good, kind and blissful to you. The Lord knows all your hopes and ambitions and He is ever with you in all matters of life and existence.

अ॒ष्टेन्द्र॑स्य॒ षड्य॒मस्य॒ ऋषी॑णां स॒प्त सं॑प्त॒धा।
अ॒पो म॑नु॒ष्या॒३॑नोष॑धीस्ताँ उ॒ पञ्चानु॑ सेचिरे॥ २३॥

23. *Aṣṭendrasya ṣaḍyamasya ṛṣīṇāṁ sapta saptadhā. Apo manuṣyānoṣadhīstāṅ̍ u pañcānu secire.*

Eightfold physical complex of nature in the human version, six seasons of the year in relation to earth and the sun, sevenfold mind-sense complex of human intelligence, all waters and dynamics of nature and the herbal complex, all these as the five pranas sustain and maintain humanity.

केव॒लीन्द्रा॑य दुदुहे हि गृ॒ष्टिर्वशं॑ पी॒यूषं॑ प्रथ॒मं दुहा॑ना।
अथा॑तर्पयच्चतु॒रश्च॑तु॒र्धा दे॒वान्म॑नु॒ष्या॒३॑ँ असु॑रानु॒त ऋषी॑न्॥ २४॥

24. *Kevalīndrāya duduhe hi gṛṣṭirvaśaṁ pīyūṣaṁ prathamaṁ duhānā. Athātarpayaccaturaścaturdhā devānmanuṣyāṅ̍' asurānuta ṛṣīn.*

Only the ever youthful Nature as Mother Cow, prime source of life and sustenance, yields the delicious

milk of life for the human soul for the fourfold fulfilment of Dharma, Artha, Kama and Moksha for all the four types of people: divine, creative, average and even negative personalities.

को नु गौः क एकऋषिः किमु धाम का आशिषः।
यक्षं पृथिव्यामेकवृदेकर्तुः कतमो नु सः ॥ २५ ॥

25. *Ko nu gauḥ ka ekaṛṣiḥ kimu dhāma kā āśiṣaḥ.*
Yakṣaṁ pṛthivyāmekavṛdekartuḥ katamo nu saḥ.

Who is the Mother Cow? Who is the One and only visionary creator of the poetic universe? What is the ultimate haven and light supreme? What is the One of all the blessings? Who, of what sort, is that One adorable Divinity on earth beyond the change of seasons?

एको गौरेक एकऋषिरेकं धामैकधाशिषः।
यक्षं पृथिव्यामेकवृदेकर्तुर्नाति रिच्यते ॥ २६ ॥

26. *Eko gaureka ekaṛṣirekaṁ dhāmaikadhāśiṣaḥ.*
Yakṣaṁ pṛthivyāmekavṛdekarturnāti ricyate.

One and only one Supreme is the Mother Cow, sole generator, One visionary creator, the One self-refulgent haven and home, One blessing that comprehends all, the One adorable on earth, constant beyond all change of seasons whom none can reach, none comprehend, none exceed and none transcend. Brahma Supreme.

Kanda 8/Sukta 10 (Virat)

Virat Devata, Atharvacharya Rshi

This Virat Sukta is third on the Virat-Brahma

theme, in continuation of 5, 1 and 8, 9. It has six thematic variations which have to be interpreted not as different but as complementary and developmental.

Paryaya 1

विराड्वा इदमग्र आसीत्तस्या जाताया: ।
सर्वमबिभेदियमेवेदं भविष्यतीति ॥ १ ॥

1. *Virāḍvā idamagra āsīttasyā jātāyāḥ.*
Sarvamabibhediyamevedaṁ bhaviṣyatīti.

Virat, the state of nature, was there before this state of organised order. When Virat arose (as a state without organised order) everyone grew conscious and feared: This state will continue as it is. (That state of natural freedom might deteriorate into disorder, this could be the fear.)

सोदक्रामत्सा गार्हपत्ये न्य क्रामत् ॥ २ ॥

2. *Sodakrāmatsā gārhapatye nya krāmat.*

That evolved, ascended, and settled in the Garhapatya Agni, sacred fire of the home, i.e., in the institution of marriage, home and sanctity of the family.

गृहमेधी गृहपतिर्भवति य एवं वेद ॥ ३ ॥

3. *Gṛhamedhī gṛhapatirbhavati ya evaṁ veda.*

One who knows this becomes a performer of the home yajna and master of the family home as a sacred institution.

(The family is an organismic unit and the basic prerequisite of a happy society.)

सोदक्रामत्साहवनीये न्य क्रामत् ॥ ४ ॥

4. *Sodakrāmatsāhavanīye nya krāmat.*

Virat ascended and evolved and settled in the Ahavaniya Agni, sacred fire of the home with social obligations and dedication to the community as a sacred institution.

यन्त्यस्य देवा देवहूतिं प्रियो देवानां भवति य एवं वेद ॥ ५ ॥

5. *Yantyasya devā devahūtiṁ priyo devānāṁ bhavati ya evaṁ veda.*

The one that knows this of the social evolution of life evolves and becomes favoured of the divinities of nature and humanity. The divinities respond to his yajnic call and join him in his yajnic celebration of the happy home.

सोदक्रामत्सा दक्षिणाग्नौ न्य क्रामत् ॥ ६ ॥

6. *Sodakrāmatsā dakṣiṇāgnau nya krāmat.*

She, Virat Spirit of divinity, evolved further, took another step and settled in Dakshinagni, the sacred fire of social expansion and cohesion.

यज्ञर्तौ दक्षिणीयो वासतेयो भवति य एवं वेद ॥ ७ ॥

7. *Yajñarto dakṣiṇīyo vāsateyo bhavati ya evaṁ veda.*

The one that knows the importance of Dakshinagni becomes a leader in the art of yajnic organisation of society, respectable, and a provider of shelter and protection for the community at the local level.

सोदक्रामत्सा सभायां न्य क्रामत् ॥ ८ ॥

8. *Sodakrāmatsā sabhāyāṁ nya krāmat.*

Virat proceeded further and higher and settled in the Sabha, i.e., the Assembly at the organisational level. (See Atharva-veda 7, 13, 1)

यन्त्यस्य सभां सभ्यो भवति य एवं वेद ॥ ९ ॥

9. *Yantyasya sabhāṁ sabhyo bhavati ya evaṁ veda.*

The one that knows this with the importance of the Sabha becomes worthy of the membership of the Sabha (with his dedication to the Ahavaniya and Dakshinagni and to the Sabha) and people worthy of the Sabha follow him and come and join the Sabha under his leadership. (Refer to Atharva-veda 7, 13, 1)

सोदक्रामत्सा समितौ न्य क्रामत् ॥ १० ॥

10. *Sodakrāmatsā samitau nya krāmat.*

Virat proceeded further and higher and settled in the Samiti, Senate higher than the Sabha level.

यन्त्यस्य समितिं सामित्यो भवति य एवं वेद ॥ ११ ॥

11. *Yantyasya samitiṁ sāmityo bhavati ya evaṁ veda.*

Whoever knows thus the importance of Samiti (at the inter-organisational level) becomes worthy of the membership and leadership of the Samiti and people worthy of Samiti come and join the Samiti under his leadership. (see Yajurveda 12, 80)

सोदक्रामत्सामन्त्रणे न्य क्रामत् ॥ १२ ॥

12. *Sodakrāmatsāmantraṇe nya krāmat.*

Virat proceeded further and higher than Samiti and settled in the Samantrana, Ministry organisation of the Samitis (See Atharva-veda 3, 5, 7 and Yajurveda 8, 37)

यन्त्यस्यामन्त्रंणमामन्त्रणीयो भवति य एवं वेद ॥ १३ ॥

13. *Yantyasyāmantraṇamāmantraṇīyo bhavati ya evaṁ veda.*

Who knows this importance of the Sabha, Samiti and Amantrana in the ascending order rises to be a member and, further, President of the Amantrana, and ruler, and people worthy of Amantrana come and join the Amantrana under his leadership.

(This Sukta thus describes the social organisation in an ascending order from the family and home to community, assembly, i.e., Sabha, Samiti, i.e., Senate, and the Amantrana, Supreme organisation, of the nation and of the world.)

Paryaya 2

Virat Devata, Atharvacharya Rshi

सोदक्रामत्सान्तरिक्षे चतुर्धा विक्रान्तातिष्ठत् ॥ १ ॥

1. *Sodakrāmatsāntarikṣe caturdhā vikrāntātiṣṭhat.*

Virat evolved further, rose into the sky, strode around in the four quarters and settled there in all its power.

तां देवमनुष्या ऽअब्रुवन्नियमेव तद्वेद यदुभय उपजीवेमेमामुप ह्वयामहा इति ॥ २ ॥

2. *Tāṁ devamanuṣyā abruvanniyameva tadveda yadubhaya upajīvememāmupa hvayāmahā iti.*

Devas and humans said of her: This is the same that knows and bears all that by which both of us, Devas and humans, would live and be sustained. Let us call upon her.

तामुपाह्वयन्त ॥ ३ ॥

3. *Tāmupāhvayanta.*

They called upon her to come.

ऊर्ज एहि स्वध एहि सुनृत एहीरावत्येहीति ॥ ४ ॥

4. *Ūrja ehi svadha ehi sunṛta ehīrāvatyehīti.*

O Spirit of food, energy and pranic vitality, come. Come Svadha, spirit of wealth and independence. Come Sunrta, spirit and voice of Truth. Come Iravati, bearer of food and water.

तस्या इन्द्रो वत्स आसीद्गायत्र्य ऽभिधान्यभ्रमूधः ॥ ५ ॥

5. *Tasyā indro vatsa āsīdgāyatrya bhidhānya-bhramūdhaḥ.*

Indra, electric energy of the middle region was the dear child of Virat, the Universal Cow, Gayatri was the rope that keeps the cow still and stable for milking, and the cloud was the udder wherefrom the milk for food, energy and self-sustenance with truth is received.

बृहच्च रथन्तरं च द्वौ स्तनावास्तां यज्ञायज्ञियं च वामदेव्यं च द्वौ ॥ ६ ॥

6. *Bṛhacca rahantaraṁ ca dvau stanāvāstāṁ yajñāyajñiyaṁ ca vāmadevyaṁ ca dvau.*

Brhat and Rathantara Samans were two udders of the Virat, Universal Cow. Yajnayajniya and

Vamadevya Samans were the other two.

(Brhat and Rathantara have also been interpreted as the wide space and the beautiful world. Yajnayajniya and Vamadevya have been explained as Vedic knowledge and the world of five elements.)

ओषधीरे॒व रथ॑न्त॒रेण॑ दे॒वा अ॑दुह्र॒न्व्यचो॑ बृ॒हता॑ ॥ ७ ॥

7. *Oṣadhīreva rathantareṇa devā aduhranvyaco bṛhatā.*

Devas received Oshadhis, herbs and trees by Rathantara Sama from the beautiful world, and boundless expansion by Brhat from boundless space.

अ॒पो वा॑मदे॒व्येन॑ य॒ज्ञं य॑ज्ञाय॒ज्ञिये॑न ॥ ८ ॥

8. *Apo vāmadevyena yajñaṁ yajñāyajñiyena.*

They received waters of life by Vamadevya from the beautiful world of five elements revealed by Divinity, and they received the science of yajna by Yajnayajniya from the Vedic knowledge.

ओषधीरे॒वास्मै॑ रथन्त॒रं दु॑हे॒ व्यचो॑ बृ॒हत् ॥ ९ ॥

9. *Oṣadhīrevāsmai rathantaraṁ duhe vyaco bṛhat.*

For one that knows this science, Rathantara brings the wealth of Oshadhis and Brhat brings expansion and progress in abundance.

अ॒पो वा॑मदे॒व्यं य॒ज्ञं य॑ज्ञाय॒ज्ञिय॑ं य एव॑ं वेद ॥ १० ॥

10. *Apo vāmadevyaṁ yajñaṁ yajñāyajñiyaṁ ya evaṁ veda.*

For one that knows this science, Vamadevya

brings the waters of life, and Yajnayajniya brings the gifts of yajna in abundance.

Paryaya 3

Virat Devata, Atharvacharya Rshi

सोदक्रामत्सा वनस्पतीनागच्छत्तां वनस्पतयोऽघ्नत सा संवत्सरे समभवत् ॥ १ ॥

1. *Sodakrāmatsā vanaspatīnāgacchattāṁ vanaspatayo'ghnata sā saṁvatsare samabhavat.*

Virat evolved further and ascended. It came into herbs and trees. The herbs and trees received it. It manifested in growth through the year.

तस्माद्वनस्पतीनां संवत्सरे वृक्णमपि रोहति वृश्चतेऽस्याप्रियो भ्रातृव्यो य एवं वेद ॥ २ ॥

2. *Tasmādvanaspatīnāṁ saṁvatsare vṛkṇamapi rohati vṛścate'syāpriyo bhrātṛvyo ya evaṁ veda.*

For that reason, that of the herbs which is pruned or cut regrows in the year with new life. One who knows this process of nature grows and progresses in time afresh and his lovelessness and jealous rivalries are pruned off.

सोदक्रामत्सा पितॄनागच्छत्तां पितरोऽघ्नत सा मासि समभवत् ॥ ३ ॥

3. *Sodakrāmatsā pitṝnāgacchattaṁ pitaro'ghnata sā māsi samabhavat.*

Virat proceeded on and came to the Pitaras, parents and seniors. Parents and seniors received and welcomed it. It joined and manifested in the month.

तस्मात्पितृभ्यो मास्युपमास्यं ददति प्र पितृयाणं पन्थां जानाति य एवं वेद ॥ ४ ॥

4. *Tasmātpitṛbhyo māsyupamāsyaṁ dadati pra pitṛyāṇaṁ panthāṁ jānāti ya evaṁ veda.*

For that reason, homage is offered monthly and fortnightly to the Pitaras. One who knows this knows the path of Pitaras.

सोदक्रामत्सा देवानागच्छत्तां देवा अघ्नत सार्धमासे समभवत् ॥ ५ ॥

5. *Sodakrāmatsā devānāgacchattāṁ devā aghnata sārdhamāse samabhavat.*

Virat proceeded on and came to the Devas. Devas received and welcomed it. It joined and manifested in the half month.

तस्माद्देवेभ्योऽर्धमासे वषट्कुर्वन्ति प्र देवयानं पन्थां जानाति य एवं वेद ॥ ६ ॥

6. *Tasmāddevebhyo'rdhamāse vaṣaṭkurvanti pra devayānaṁ panthāṁ jānāti ya evaṁ veda.*

That is why people offer half monthly homage to the Devas. One who knows this knows the Devayana path.

सोदक्रामत्सा मनुष्या ३नागच्छत्तां मनुष्या ऽअघ्नत सा सद्यः समभवत् ॥ ७ ॥

7. *Sodakrāmatsā manuṣyā' nāgacchattāṁ mauṣyā agnata sā sadyaḥ samabhavat.*

Virat proceeded on and came to humans. The

humans received and welcomed it. It joined time and manifested every day.

तस्मान्मनुष्ये ∫भ्य उभयद्युरुप हरन्त्युपास्य गृहे हरन्ति य एवं वेद ॥ ८ ॥

8. *Tasmānmanuṣyebhya ubhayadyurupa haranty upāsya gṛhe haranti ya evaṁ veda.*

For that reason they bring homage of food for men and women every day. One who knows this, to him nature's laws bring food and energy every day.

Paryaya 4

Virat Devata, Atharvacharya Rshi

सोदक्रामत्सासुरानागच्छत्तामसुरा उपाह्वयन्त माय एहीति ॥ १ ॥

1. *Sodakrāmatsāsurānāgacchattāmasurā upāhvayanta māya ehīti.*

Virat proceeded on and went to the Asuras, natural men, lovers of pleasure and excitement. The Asuras called upon her at the closest: O Maya, wondrous power, pray come.

तस्या विरोचनः प्राह्रादिर्वत्स आसीदयस्पात्रं पात्रम् ॥ २ ॥

2. *Tasyā virocanaḥ prāhrādirvatsa āsīdayaspātraṁ pātram.*

Virochana, gallant lover of beauty, son of Prahlad, lover of pleasure, was then her vats, darling child. The vessel to receive the milk of life was made of iron.

तां द्विमू॑र्धात्व्यो ऽ धो॒क्तां मा॒यामे॒वाधो॑क् ॥ ३ ॥

3. *Tāṁ dvimūrdhārtvyo'dhoktāṁ māyāmevādhok.*

Virochana, of double head, one to think and the other to will, milked the Virat as mother cow and received only maya, gift of nature, mere pleasure and illusion.

तां मा॒यामसु॑रा॒ उप॑ जीवन्त्युपजीव॒नीयो॑ भवति॒ य ए॒वं वेद॑ ॥ ४ ॥

4. *Tāṁ māyāmasurā upa jīvantyupajīvanīyo bhavati ya evaṁ veda.*

The Asuras live by Maya, nature, on transitory pleasures of the senses. One who knows this becomes a life supporter for others.

The story of Virochana, leader of Asuras, and Indra, leader of the Devas is given in Chhandogya Upanishad 8, 7-12. Indra and Virochana both go to Prajapati for the knowledge of Atman. Virochana feels satisfied with the message that the body is the soul. Indra does not feel satisfied with this message: He continues his enquiry and gets the answer that Atma is beyond the body, pure, unsullied, free (8, 12, 3).

सोद॑क्रामत्सा पि॒तॄनाग॑च्छत्तां पि॒तर॒ उपा॑ह्वयन्त॒ स्वध॒ एहीति॑ ॥ ५ ॥

5. *Sodakrāmatsā pitṝnāgacchattāṁ pitara upāhvayanta svadha ehīti.*

Virat proceeded onward and reached the Pitrs, the senior parental protectors. The Pitrs called upon her: O Svadha, self-assertive freedom, come.

तस्या॑ य॒मो राजा॑ व॒त्स आसी॑द्रजतपा॒त्रं पात्र॑म् ॥ ६ ॥

6. *Tasyā yamo rājā vatsa āsīdrajatapātraṁ pātram.*

Of her, Yama, the law giver and ruler, was the darling calf-like child, deserving of the milk of the mother cow, and silvery was the vessel in which to receive the milk.

तामन्त॑को मार्त्य॒वोऽ धो॒क्तां स्व॒धाम॒वाधो॑क् ॥ ७ ॥

7. *Tāmantako mārtyavo' dhoktāṁ svadhāmevādhok.*

The man that knows the beginning and the end, life and death, milked her in the silver vessel and received self-power, freedom and independent self-sustenance.

तां स्व॒धां पि॒तर॒ उप॑ जीवन्त्युपजीव॒नीयो॑ भवति॒ य एव॑ं वेद॑ ॥ ८ ॥

8. *Tāṁ svadhāṁ pitara upa jīvantyupajīvanīyo bhavati ya evaṁ veda.*

The Pitaras live by self-dependence and freedom. One that knows life thus becomes a support for himself and others.

सोद॑क्रामत्सा म॑नु॒ष्या॒३॒॑ नाग॑च्छत्तां म॑नु॒ष्या॒३॒॑ उपा॑ह्वय॒न्ते-रा॑व॒त्येहीति॑ ॥ ९ ॥

9. *Sodakrāmatsā manuṣyā' nāgacchattāṁ manuṣyā' upāhvayanterāvatyehīti.*

She, Virat, arose and proceeded to humans. They called upon her at the closest: come, harbinger of food, water and energy.

तस्या॒ मनु॑र्वैवस्व॒तो व॒त्स आसी॑त्पृथि॒वी पात्र॑म्॥ १०॥

10. *Tasyā manurvaivasvato vatsa āsītpṛthivī pātram.*

Manu, the man of thought and imagination, child of self-refulgent sun, became her calf-like child, and earth was the vessel in which he was to receive the mother's milk for sustenance of life.

तां पृथी॑ वै॒न्यो ऽधो॒क्तां कृ॒षिं च॑ स॒स्यं चा॑धोक्॥ ११॥

11. *Tāṁ pṛthī vainyo' dhoktāṁ kṛṣiṁ ca sasyaṁ cādhok.*

Prthi, the man seeker of advancement who was friend and disciple of Vena, the sage of knowledge and wisdom, milked her into the earth and thereby received the knowledge of farming and the gift of grain for food.

ते कृ॒षिं च॑ स॒स्यं च॑ मनु॒ष्या॒३॑ उप॑ जीवन्ति कृ॒ष्टरा॑धिरुप-जीव॒नीयो॑ भवति॒ य एव॑ वेद॑॥ १२॥

12. *Te kṛṣiṁ ca sasyaṁ ca manuṣyā' upa jīvanti kṛṣṭarādhirupajīvanīyo bhavati ya evaṁ veda.*

They live by agriculture and grain for food, all humans live thus. Whoever knows this becomes a successful prosperous farmer and a support for life for others.

सोद॑क्राम॒त्सा स॑प्तऋ॒षीनाग॑च्छ॒त्तां स॑प्तऋ॒षय॒ उपा॑ह्वयन्त॒ ब्रह्म॑ण्व॒त्येहीति॑॥ १३॥

13. *Sodakrāmatsā saptaṛṣīnāgacchattāṁ saptaṛṣaya upāhvayanta brahmaṇvatyehīti.*

She, Virat, proceeded, came to the seven sages. the seven addressed her at the closest: Come, harbinger

of Brahman, knowledge and wisdom of Divinity, the very vision of the Supreme Soul.

तस्या॒ः सोमो॒ राजा॑ व॒त्स आसी॒च्छन्द॒ः पात्र॑म्॥ १४॥

14. *Tasyāḥ somo rājā vatsa āsīcchandaḥ pātram.*

Of her, Soma Raja, the man self-ruler at perfect peace of mind and clairvoyance of soul, became the calf, recipient child of the mother divine. His vessel to receive the vision was the chhanda, the Vedic verse.

तां बृ॒हस्पति॑राङ्गि॒र॒सो ऽ धो॒क्तां ब्रह्म॑ च॒ तप॑श्चाधोक्॥ १५॥

15. *Tāṁ bṛhaspatirāṅgiraso' dhoktāṁ brahma ca tapaścādhok.*

Her, Brhaspati, master of the infinite expansive Word, disciple of Angiras, sage of the very spirit and breath of life, milked, and received the knowledge, experience and vision of Brahma, the Supreme.

तद् ब्रह्म॑ च॒ तप॑श्च सप्तऋ॒षय॒ उप॑ जीवन्ति।
ब्रह्मवर्च॑स्यु॒ ऽपजीव॒नीयो॑ भवति॒ य ए॒वं वेद॑॥ १६॥

16. *Tad brahma ca tapaśca saptaṛṣaya upa jīvanti. Brahmavarcasyupajīvanīyo bhavati ya evaṁ veda.*

The seven sages live and live by Brahma and austere discipline of Tapas. The one that knows and attains to this becomes blest with the light and lustre of Brahma-vision and becomes a life support for the seekers.

Paryaya 5

Virat Devata, Atharvacharya Rshi

सोदक्रामत्सा देवानागच्छत्तां देवा उपाह्वयन्तोर्ज एहीति ॥ १ ॥

1. *Sodakrāmatsā devānāgacchattāṁ devā upāhvayantorja ehīti.*

She, Virat, arose and reached Devas, the divinities. The divinities addressed her thus at the closest: O cosmic energy, come and bless us.

तस्या इन्द्रो वत्स आसीच्चमसः पात्रम् ॥ २ ॥

2. *Tasyā indro vatsa āsīccamasaḥ pātram.*

Of her, Indra, electric energy of the middle region, was the recipient child, and chamas, the cloud, was the bowl.

तां देवः सविताधोक्तामूर्जामेवाधोक् ॥ ३ ॥

3. *Tāṁ devaḥ savitādhoktāmūrjāmevādhok.*

Her, Savita, the self-refulgent sun, milked and received the energy for life.

तामूर्जां देवा उप जीवन्त्युपजीवनीयो भवति य एवं वेद ॥ ४ ॥

4. *Tāmūrjāṁ devā upa jīvantyupajīvanīyo bhavati ya evaṁ veda.*

Devas, all cosmic divinities of nature, and of humanity too, live by that cosmic energy. One who knows thus and bears energy becomes a life support for all others.

सोदक्रामत्सा गन्धर्वाप्सरस आगच्छत्तां गन्धर्वाप्सरस उपाह्वयन्त पुण्यगन्ध एहीति ॥ ५ ॥

5. *Sodakrāmatsā gandharvāpsarasa āgacchattāṁ gandharvāpsarasa upāhvayanta puṇyagandha ehīti.*

She, Virat, arose and proceeded to the Gandharvas and Apsaras. Gandharvas and Apsaras, all radiant rays, showers of rain, streams of water and currents of wind, sustainers of earth and others such addressed her at the closest: O fragrance of divinity, come and bless us.

तस्या॑श्चित्र॒रथः॑ सौर्यवर्च॒सो व॒त्स आसी॑त्पुष्क॒रप॒र्णं पात्र॑म्॥ ६॥

6. *Tasyāścitrarathaḥ sauryavarcaso vatsa āsītpuṣkaraparṇaṁ pātram.*

Of Virat, Chitra-ratha, wondrous light of various radiation bearing the glory of the sun, was the baby calf and the flower and the leaf the bowl.

तां वसु॑रुचिः सौर्यवर्च॒सो ऽधो॒क्तां पुण्य॑मे॒व ग॒न्धम॑धोक्॥ ७॥

7. *Tāṁ vasuruciḥ sauryavarcaso' dhoktāṁ puṇyameva gandhamadhok.*

Her, the lover of life and the abodes of life blest with the sun's glory, milked and received the fragrance of divinity.

तं पुण्यं ग॒न्धं ग॑न्धर्वाप्स॒रस॒ उप॑ जीवन्ति॒ पुण्य॑गन्धिरुपजीव॒नीयो॑ भवति॒ य ए॒वं वेद॑॥ ८॥

8. *Taṁ puṇyaṁ gandhaṁ gandharvāpsarasa upa jīvanti puṇyagandhirupajīvanīyo bhavati ya evaṁ veda.*

The Gandharvas, sustainers of the earth and the divine voice, and the streaming flows of life on earth and in space, live by that divine fragrance. One who knows this and knows thus becomes a living support for all.

सोदक्रामत्सेतरजनानागच्छत्तामितरजना उपाह्वयन्त तिरोध एहीति ॥ ९ ॥

9. *Sodakrāmatsetarajanānāgacchattāmitarajanā upāhvayanta tirodha ehīti.*

She, Virat, arose and proceeded to other people, unknown, obscure, unclassed, and some even exceptional. These others addressed her: Come, power and presence obscure and unknown, and bless us.

तस्याः कुबेरो वैश्रवणो वत्स आसीदामपात्रं पात्रम् ॥ १० ॥

10. *Tasyāḥ kubero vaiśravaṇo vatsa āsīdāmapātraṁ pātram.*

Of her, Kubera, the man of special knowledge interested in listening, was the darling child, and the man uninitiated was at the receiving end.

तां रजतनाभिः काबेरको ऽधोक्तां तिरोधामेवाधोक् ॥ ११ ॥

11. *Tāṁ rajatanābhiḥ kāberako' dhoktāṁ tirodhāmevādhok.*

Her, Kaberaka, keen seeker of knowledge and organiser of knowledge in systemic form, milked as the mother cow, thus he explored the hidden and unknown.

तां तिरोधामितरजना उप जीवन्ति तिरो धत्ते सर्वं पाप्मानमुपजीवनीयो भवति य एवं वेद ॥ १२ ॥

12. *Tāṁ tirodhāmitarajanā upa jīvanti tiro dhatte sarvaṁpāpmānamupajīvanīyo bhavati ya evaṁ veda.*

Others, the exceptionals, the obscure, live by the unknown and for the unknown. Such persons leave aside and reject whatever is sin and evil. One who knows this becomes a life support for others.

सोदक्रामत्सा सर्पानागच्छत्तां सर्पा उपाह्वयन्त विषवत्येहीति ॥ १३ ॥

13. *Sodakrāmatsā sarpānāgacchattāṁ sarpā upāhvayanta viṣavatyehīti.*

She, Virat, arose and proceeded to the serpents. The serpents addressed her and prayed: O bearer of poison, come and give us the poison.

तस्यास्तक्षको वैशालेयो वत्स आसीदलाबुपात्रं पात्रम् ॥ १४ ॥

14. *Tasyāstakṣako vaiśāleyo vatsa āsīdalābupātraṁ pātram.*

Of her, the eminent specialist of subtle knowledge was the darling child, and bottle gourd the receiving bowl as well as the saviour.

तां धृतराष्ट्र ऐरावतो ऽधोक्तां विषमेवाधोक् ॥ १५ ॥

15. *Tāṁ dhṛtarāṣṭra airāvato' dhoktāṁ viṣamevādhok.*

Her, the ruler and protector of the human nation and specialist of the earth and earth products milked to distil the poison, and isolated the poison and discovered the antidote.

तद्विषं सर्पा उप जीवन्त्युपजीवनीयो भवति य एवं वेद ॥ १६ ॥

16. *Tadviṣaṁ sarpā upa jīvantyupajīvanīyo bhavati ya evaṁ veda.*

That poison the serpents live and live by. One who knows this becomes a friend of life and a supporter of others for life.

Paryaya 6

Virat Devata, Atharvacharya Rshi

तद्यस्मा एवं 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 bhrātṛvyamanuviṣicyate ya evaṁ veda.*

Whoever thus knows this, for him, his negative rivalry, hate and enmity, even poison itself, is destroyed and eliminated.

Note: This hymn is a conceptual projection of humanity in all its variety of character, class and organisation from the Utopian state of Viraja, brilliant innocence in the state of nature, upto the world organisation, with full appropriate powers of governance from the local level upto the world state: The ogranisation in ascending order being the family, the community, Sabha, Samiti and Amantrana: in modern version, the Panchayat, Parishad, Assembly, Parliament, Senate and the U.N. (Section 1). All these levels of organisation are sacred reflections of the cosmic power of Divinity (Virat).

The universe in Vedic thought is Purusha (Atharva, 19, 6, 4), a living, breathing, self-organising, sovereign system with autonomous constituents at different levels in ascending order from the individual microcosmic level (Ekarat Purusha), through the social organisation (Samrat Purusha), upto the macrocosmic level of the universe (Virat Purusha).

Every one from the individual to the universe is a reflection of the Divine Virat, Cosmic Spirit, whatever the character or class of the person. The differences are consequences of the choice and performance of the individuals. In the sukta, the classes are Devas, average humans, Pitaras, Asuras, Rshis, Gandharvas, Apsaras,

and Sarpas. All of them, even herbs and trees, reflect the presence of Divine Virat. Similarly Virat reflects in the sanctity of the social organisations from the top world organsiation to the bottom and basic unit, the family and the individual.

Virat is the cosmic mother. She grants whatever her children desire and choose to have. Ordinarily, Devas as well as humans need and desire food and energy, they have it. Asuras want natural power and pleasure, they have it. Pitaras want svadha, they get it. Humans want food and farming, they have it. Rshis want divine knowledge, they have the vision. Gandharvas and Apsaras opt for sweets of fragrance, they have it. Others want the secret and unknown, they have it. Serpents want poison, they get it.

But we must reject posion because poison destroys, and it destroys, ultimately, the purveyors of poison too.

॥ इति अष्टमं काण्डम् ॥

KANDA 9

Kanda 9/Sukta 1 (Madhu Vidya)

Madhu and Ashvinau Devate, Atharva Rshi

This Sukta is the song of Madhu-kasha, 'honeyed goad', that passion and discipline of life and living which is an integration of love and law, passion and patience, urge and awareness, in short, a balance of Shreya and Preya, the true, the good and the beautiful for self-perfection under the divine dispensation.

Madhu is honey sweet, kasha is the goad, the electric charge that breaks the cloud to shower in full force, also the divine voice of Veda, and Mother Nature's invitation to live fully unto perfection.

दिवस्पृथिव्या अन्तरिक्षात्समुद्रादग्नेर्वातान्मधुकशा हि जज्ञे।
तां चायित्वामृतं वसानां हृद्भिः प्रजाः प्रति नन्दन्ति सर्वीः॥ १॥

1. *Divaspṛthivyā antarikṣātsamudrādagnervā-tānmadhukaśā hi jajñe. Tāṁ cāyitvāmṛtaṁ vasānāṁ hṛddhiḥ prajāḥ prati nandanti sarvāḥ.*

From heaven and earth, from skies and the sea, from fire and wind, arises the Mother's Message, the urge to live and be, sweet and sour both. Having seen her, wrapped in immortal nectar, all her children are struck with love and awe, they feel inspired and rejoice at heart in spontaneous response.

महत्पयो विश्वरूपमस्याः समुद्रस्य त्वोत रेत आहुः।
यत ऐति मधुकशा रराणा तत्प्राणस्तदमृतं निविष्टम्॥ 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। अग्नेर्वातान्मधुकृशा हि जज्ञे मरुतामुग्रा नप्तिः॥ ३॥

3. *Paśyantyasyāścaritaṁ pṛthivyāṁ pṛthaṅ-naro bahudhā mīmāṁsamānāḥ. Agnervātānmadhu-kaśā hi jajñe marutāmugrā naptiḥ.*

People of serious thought and imagination severally watch and experience in various ways the power and presence of this Madhukasha in action on earth. They see that, unmistakably from both fire and wind, Madhukasha arises spontaneously, the lustrous child, in truth, of cosmic energy in storm and wind.

मातादित्यानां दुहिता वसूनां प्राणः प्रजानाममृतस्य नाभिः। हिरण्यवर्णा मधुकृशा घृताची महान्भर्गश्चरति मर्त्येषु॥ ४॥

4. *Mātādityānāṁ duhitā vasūnāṁ prāṇaḥ prajā-nāmamṛtasya nābhiḥ. Hiraṇyavarṇā madhukaśā ghṛtācī mahānbhargaścarati martyeṣu.*

Mother of the light of stars, daughter and harbinger of the planetary supports of life, life breath of the children of earth and the centre source of the

nectar of immortality, Madhukasha sojourns among mortals, wrapped in gold, replete with honey and showers of ghrta, lustrous light and grandeur of divinity itself.

मधो॒ः कशा॑मजनयन्त दे॒वास्तस्या॒ गर्भो॑ अभवद् विश्व-रू॑पः । तं जा॒तं तरु॑णं पिपर्ति मा॒ता स जा॒तो विश्वा॒ भुव॑ना॒ वि च॑ष्टे ॥ ५ ॥

5. *Madhoḥ kaśāmajanayanta devāstasyā garbho abhavad viśvarūpaḥ. Taṁ jātaṁ taruṇaṁ piparti mātā sa jāto viśvā bhuvanā vi caṣṭe.*

The invitation to live a honeyed life of beauty and order, the Mother's Message, Devas created: Lord Omniscient and the divine powers in manifestation articulated the Vedic Word, holy sages received it within and spoke it out: The seed of it all was in the Golden Womb of Divinity, universal of form and variety of Nature in inception. The divine Mother Spirit of Divinity brings up that seed, newly conceived, to maturity of form and variety, and when it is born in fresh and full force, it manifests and proclaims all its realms of the universe come into existence.

(That is the articulation, that is the reception, that is the Word of the Mother Divine.)

कस्तं प्र वे॑द॒ क उ॒ तं चि॑केत॒ यो अ॑स्या॒ हृ॒दः क॒लशः॑ सोम॒धानो॒ अक्षि॑तः । ब्र॒ह्मा सु॑मे॒धाः सो अ॑स्मिन्मदेत ॥ ६ ॥

6. *Kastaṁ pra veda ka u taṁ ciketa yo asyā hṛdaḥ kalaśaḥ somadhāno akṣitaḥ. Brahmā sumedhāḥ so asminmadeta.*

Who would know, who understand, the treasure

trove of her immortal soma of the heart, immortal, unviolated, infinite? Brahma, the wise visionary dedicated to the Word, he would rejoice in this inexhaustible fount of Divinity.

स तौ प्र वेद स उ तौ चिकेत यावस्याः स्तनौ सहस्रधारावक्षितौ। ऊर्जं दुहाते अनपस्फुरन्तौ ॥ ७ ॥

7. *Sa tau pra veda sa u tau ciketa yāvasyāḥ stanau sahasradhārāvakṣitau. Ūrjaṁ duhāte anapasphurantau.*

He, Brahma, would know, perceive and apprehend the two inexhaustible founts of a thousand streams which flow uninterrupted and shower the inexhaustible energy and ecstasy of life for the one that can see.

हिङ्करिक्रती बृहती वयोधा उच्चैर्घोषाभ्येति या व्रतम्।
त्रीन्धर्मानभि वावशाना मिमाति मायुं पयते पयोभिः ॥ ८ ॥

8. *Hiṅkarikratī bṛhatī vayodhā uccairghoṣābhyeti yā vratam. Trīngharmānabhi vāvaśānā mimāti māyuṁ payate payobhiḥ.*

Continuously sounding again and again, mighty expansive bearer of food and health by showers of rain, thundering aloud, electric energy goes on to its job of breaking the clouds of rain ; heating, energising and illuminating three orders of energy of earth, sky and the solar region, thus does lightning roar with thunder and moves on with clouds laden with vapours.

यामापीनामुपसीदन्त्यापः शाक्वरा वृषभा ये स्वराजः।
ते वर्षन्ति ते वर्षयन्ति तद्विदे काममूर्जमापः ॥ ९ ॥

9. *Yāmāpīnāmupasīdantyāpaḥ śākvarā vṛṣabhā ye svarājaḥ. Te varṣanti te varṣayanti tadvide kāmamūrjamāpaḥ.*

Closely abiding by the widely moving energy of thunder, mighty generous and shining clouds laden with water rain down in showers. They bring down showers of rain and, thereby, desired food and energy for the man who knows the science of rain.

स्त॒न॒यि॒त्नुस्ते॒ वाक्प्र॑जापते॒ वृषा॒ शुष्मं॑ क्षिपसि॒ भूम्या॒मधि॑।
अ॒ग्नेर्वाता॑न्मधुक॒शा हि ज॒ज्ञे म॒रुता॑मु॒ग्रा न॒प्तिः॥ १०॥

10. *Stanayitnuste vākprajāpate vṛṣā śuṣmaṁ kṣipasi bhūmyāmadhi. Agnervātānmadhukaśā hi jajñe marutāmugrā naptiḥ.*

O Prajapati, father and sustainer of living beings, the thunder and cloud is your language of power and generosity by which, generous lord, you send showers of strength and vitality on the earth. That thunder and lightning is the madhukasha of divinity with its gifts of food, energy and vitality, which arises spontaneously from fire and wind, lustrous child, in truth, of cosmic energy in fire and wind roaring with thunder.

यथा॒ सोम॑ः प्रातःसव॒ने अ॒श्विनो॒र्भव॑ति प्रि॒यः।
ए॒वा मे॑ अश्विना॒ वर्च॑ आ॒त्मनि॑ ध्रियताम्॥ ११॥

11. *Yathā somaḥ prātaḥsavane aśvinorbhavati priyaḥ. Eva me aśvinā varca ātmani dhriyatām.*

Just as soma is dear to the Ashvins in the morning session of yajna, so may the Ashvins, complementary currents of divine energy and the complementary powers of humanity such as father and

mother, bring me physical, moral and spiritual lustre and bless me in the soul.

यथा॒ सोमो॑ द्वि॒तीये॒ सव॑न इन्द्रा॒ग्न्योर्भव॑ति प्रि॒यः ।
ए॒वा म॑ इन्द्राग्नी॒ वर्च॑ आ॒त्मनि॑ ध्रियताम् ॥ १२ ॥

12. *Yathā somo dvitīye savana indrāgnyorbhavati priyaḥ. Evā ma indrāgnī varca ātmani dhriyatām.*

Just as soma is dear to Indra and Agni in the second yajnic session of the day, so may Indra and Agni bless me with physical, moral, intellectual and spiritual lustre in the soul.

यथा॒ सोम॑स्तृ॒तीये॒ सव॑न ऋभू॒णां भव॑ति प्रि॒यः ।
ए॒वा म॑ ऋभवो॒ वर्च॑ आ॒त्मनि॑ ध्रियताम् ॥ १३ ॥

13. *Yathā somastṛtīye savana ṛbhūṇāṁ bhavati priyaḥ. Evā ma ṛbhavo varca ātmani dhriyatām.*

Just as Soma is dear to the Rbhus in the third yajnic session of the day, so may the Rbhus bless me with physical, moral, scientific and spiritual lustre in the soul.

(Three mantras 11-13 refer to not only the science of yajna but also the process of education. Soma is the student (Atharva 2, 13, 2 and 5) and Ashvins, Indra, Agni and the Rbhus are teachers of basic subjects and specialists of heat and electric energy and the technology of science and engineering. Refence may be made to Professor Vishvanath's commentary on these mantras and Sayana's comments on the Rbhus quoted therein.)

मधु॑ जनिषीय॒ मधु॑ वंशिषीय।
पय॑स्वानग्र॒ आग॑म॒ं तं मा॒ सं सृ॑ज॒ वर्च॑सा॥ १४॥

14. *Madhu janiṣīya madhu vaṁśiṣīya.*
Payasvānagna āgamaṁ taṁ mā saṁ sṛja varcasā.

Let me create honey in life. Let me pray for and achieve the honey sweets of life. Hey Agni, yajnic fire of discipline, brilliant teacher, I have come with milk in homage. Pray bless me with the light and lustre of spirit, character and knowledge.

सं मा॑ग्ने॒ वर्च॑सा सृज॒ सं प्र॒जया॒ समायु॑षा।
वि॒द्युर्मे॑ अ॒स्य दे॒वा इन्द्रो॑ विद्यात्स॒ह ऋषि॑भिः॥ १५॥

15. *Saṁ māgne varcasā sṛja saṁ prajayā samāyuṣā.*
Vidyurme asya devā indro vidyātsaha ṛṣibhiḥ.

Hey Agni, lord of light, brilliant teacher, pray bless me with the light and lustre of life and knowledge. Bless me with progeny, good health and long age. Let the Devas, brilliancies of nature and humanity, know and acknowledge me. Let Indra, lord of power, know and acknowledge me with all the sages and seers.

यथा॒ मधु॑ मधु॒कृत॑ः सं॒भर॑न्ति॒ मधा॒वधि॑।
ए॒वा मे॑ अश्विना॒ वर्च॑ आ॒त्मनि॑ ध्रियताम्॥ १६॥

16. *Yathā madhu madhukṛtaḥ saṁbharanti madhāvadhi. Evā me aśvinā varca ātmani dhriyatām.*

Just as honey bees collect, carry and store honey in the honey comb, so may the Ashvins, harbingers of nature's and human gifts bless me with sweetness and light in the soul.

यथा॒ मक्षा॑ इ॒दं मधु॑ न्य॒ञ्जन्ति॒ मधा॒वधि॑।
ए॒वा मे॑ अश्विना॒ वर्च॒स्तेजो॒ बल॒मोज॑श्च धि॒यताम्॥ १७॥

17. *Yathā makṣā idaṁ madhu nyañjanti madhāvadhi.*
Evā me aśvinā varcastejo balamojaśca dhriyatām.

Just as honey bees collect honey and add it to their store of honey in the honey comb, so may the Ashvins bless me with more and more light and lustre, brilliance of life and intellect, strength of body and mind, and splendour of personality.

यद्गि॒रिषु॒ पर्व॑तेषु॒ गोष्वश्वे॑षु॒ यन्मधु॑।
सु॒रायां॑ सि॒च्यमा॑नायां॒ यत्तत्र॒ मधु॒ तन्मयि॑॥ १८॥

18. *Yadgiriṣu parvateṣu goṣvaśveṣu yanmadhu.*
Surāyāṁ sicyamānāyāṁ yattatra madhu tanmayi.

The honey sweets of life and vigour that there be in mountains and clouds, in cows and horses, and the power and inspiration that there be in the purest drink of divinities distilled and showered on earth, let that honey sweet of vigour and spirit be in me.

अश्वि॑ना सार॒घेण॑ मा॒ मधु॑नाङ्क्तं शुभस्पती।
यथा॒ वर्च॑स्वतीं॒ वाच॑मा॒वदा॑नि॒ जना॒ँ अनु॑॥ १९॥

19. *Aśviā sāragheṇa mā madhunāṅktaṁ śubhaspatī.*
Yāthā varcasvatīṁ vācamāvadāni janāṅ anu.

Let the Ashvins, complementary harbingers of auspicious good fortune consecrate me with the sweets of honey bees so that I may speak to people in a language full of sweetness, light and the power of love.

स्त॒नयि॒त्नुस्ते॒ वाक्प्र॑जापते॒ वृषा॒ शुष्मं॑ क्षिपसि॒ भूम्यां॑ दि॒वि।
तां प॒शव॒ उप॑ जीवन्ति॒ सर्वे॒ तेनो॒ सेष॒मूर्ज॑ पिपर्ति॥ २०॥

20. *Stanayitnuste vākprajāpate vṛṣā śuṣmaṁ kṣipasi bhūmyāṁ divi. Tāṁ paśava upa jīvanti sarve teno seṣamūrjaṁ piparti.*

O Prajapati, lord sustainer of living beings, your voice is thunder, lightning and the cloud showers. Mighty generous as you are, with that voice you radiate light in heaven and shower food, power and glory of life on earth. All living beings live by that light and shower, and, by that very light, power and vigour of the voice, nature fills and replenishes food, energy and vitality for them on earth.

पृथि॒वी द॒ण्डो ३॒न्तरि॑क्षं॒ गर्भो॑ द्यौः कशा॑ वि॒द्युत्प्र॑काशो हि॑र॒ण्ययो॑ बि॒न्दुः॥ २१॥

21. *Pṛthivī daṇḍo'ntarikṣaṁ garbho dyauḥ kaśā vidyutprakaśo hiraṇyayo binduḥ.*

The earth is your sceptre, middle space your treasure, the heaven your light of Voice, thunder your lash, and the golden sun your mark of divinity.

यो वै कशा॑याः स॒प्त मधू॑नि॒ वेद॒ मधु॑मान्भवति। ब्रा॒ह्म॒णश्च॒ राजा॑ च धे॒नुश्चा॑न॒ड्वांश्च॑ व्री॒हिश्च॒ यव॑श्च॒ मधु॑ स॒प्त॒मम्॥ २२॥

22. *Yo vai kaśāyāḥ sapta madhūni veda madhumānbhavati. Brāhmaṇaśca rājā ca dhenuścānaḍvāṁśca vrīhiśca yavaśca madhu saptamam.*

Whoever knows the seven honey sweets of kasha is blest with honey sweets in life which are :

Brahmana, ruler, cow, bull, rice, barley, and the seventh is honey itself.

मधुमान्भवति मधुमदस्याहार्यं भवति।
मधुमतो लोकाञ्जयति य एवं वेद॥ २३॥

23. *Madhumānbhavati madhumadasyāhāryaṁ bhavati. Madhumato lokāñjayati ya evaṁ veda.*

Whoever knows the seven honey sweets of life becomes master of honey. Whatever he gets becomes honey sweet. Such a man of honey, who knows the secret of honey, wins over all regions and stages of life.

यद्वीध्रे स्तनयति प्रजापतिरेव तत्प्रजाभ्यः प्रादुर्भवति।
तस्मात्प्राचीनोपवीतस्तिष्ठेत् प्रजापतेऽनु मा बुध्यस्वेति।
अन्वेनं प्रजा अनु प्रजापतिर्बुध्यते य एवं वेद॥ २४॥

24. *Yadvīdhre stanayati prajāpatireva tatprajābhyaḥ prādurbhavati. Tasmātprācīnopavītastiṣṭhe prajāpate' nu mā budhyasveti. Anvenaṁ prajā anu prajāpatirbudhyate ya evaṁ veda.*

Whatever thunders in the sky is Prajapati himself manifested for his children. For this very reason, I, initiated in the love of eternal divinity, abide in the will of Prajapati and pray: O Prajapati, remember me, pray forsake me not. People become favourable to him whoever knows this, he abides with Prajapati and Prajapati never forsakes him.

Kanda 9/Sukta 2 (Kama: Love and Determination)

Kama Devata, Atharva Rshi

सपत्नहनमृषभं घृतेन कामं शिक्षामि हविषाज्येन।
नीचैः सपत्नान्मम पादय त्वमभिष्टुतो महता वीर्येण॥ १॥

1. *Sapatnahanamṛṣabhaṁ ghṛtena kāmaṁ śikṣāmi haviṣājyena. Nīcaiḥ sapatnānmama pādaya tvamabhiṣṭuto mahatā vīryeṇa.*

With offers of ghrta and fragrant materials into the sacred fire, I study, try to know and practice Kama, love and desire, will and determination, and the greatest object of love, great and noble Divinity, destroyer of enemies. O Kama, throw down my enemies. Praised and celebrated thus, pray throw them down with your mighty vigour and power.

यन्मे॒ मन॑सो॒ न प्रि॒यं न चक्षु॑षो॒ यन्मे॒ बभ॑स्ति॒ नाभि॒नन्द॑ति।
तद् दु॒ःष्वप्न्यं॒ प्रति॑ मुञ्चामि स॒पत्ने॒ कामं॑ स्तु॒त्वोद॒हं भि॑देयम्॥ २॥

2. *Yanme manaso na priyaṁ na cakṣuṣo yanme babhasti nābhinandati. Tad duḥṣvapnyaṁ prati muñcāmi sapatne kāmaṁ stutvodahaṁ bhideyam.*

What is not pleasing to my mind, whatever does not please my eye, what gives no joy to me, what repulses me, that melancholy dream I reject and jettison for my life's adversary and, having prayed to the good of my soul, I write it off as nothing.

दु॒ःष्वप्न्यं काम दुरि॒तं च॑ कामाप्र॒जस्ता॑मस्व॒गता॒मव॑र्तिम्।
उ॒ग्र ईशा॑न॒ः प्रति॑ मुञ्च॒ तस्मि॒न्यो अ॒स्मभ्य॑मंहू॒र॒णा चिकि॑त्सात्॥ ३॥

3. *Duḥṣvapnyaṁ kāma duritaṁ ca kāmāprajastā-masvagatāmavartim. Ugra īśānaḥ prati muñca tasminyo asmabhyamaṁhūraṇā cikitsāt.*

O Kama, love and faith of my heart and soul, you are the formidable ruler of our will, desire and

determination, pray put off the evil dreams, evil thoughts and ambitions, childlessness, homelessness, want and distress from us, and let them go back and find a place with that source and power which thinks and plans evil against us.

नुदस्व॑ काम॒ प्र ण॒ुदस्व क॒ामाव॑र्तिं यन्तु मम॒ ये स॒पत्ना॑ः ।
तेषां नु॒त्ताना॑मध॒मा तमां॒स्यग्ने॒ वास्तू॑नि॒ निर्द॑ह॒ त्वम् ॥ ४ ॥

4. *Nudasva kāma pra ṇudasva kāmāvartiṁ yantu mama ye sapatnāḥ. Teṣāṁ nuttānāmadhamā tamāṁsyagne vāstūni nirdaha tvam.*

O Kama, love and desire of the heart, O faith and determination, put off want and distress, drive off depression far out. Let all misfortune revert to my enemies and adversaries and fall upon our negativities themselves. O Agni, leading light and fire of love and life, burn out the deepest darknesses and the very stronghold of those distresses when they are thrown out.

सा ते॑ काम दुहि॒ता धे॒नुरु॑च्यते॒ यामा॒हुर्वाचं क॒वयो॑ वि॒राज॑म् ।
तया॑ स॒पत्ना॒न्परि॑ वृङ्ग्धि॒ ये मम॒ पर्ये॑नान्प्रा॒णः प॒शवो॒ जीव॑नं वृणक्तु ॥ ५ ॥

5. *Sā te kāma duhitā dhenurucyate yāmāhurvācaṁ kavayo virājam. Tayā saptnānpari vṛṅgdhi ye mama paryenānprāṇaḥ paśavo jīvanaṁ vṛṇaktu.*

O Kama, lord of my love, life and faith, that Word of eternal knowledge, the Veda, which the poets say is the lazer beam of original light and vision of life, is your darling daughter, and it is the holy cow which is the perennial giver of the very life and immaculate spirit of Being. With that light, pray, uproot all our adverse

rivals that split our integrity. Drive them off so that my pranic energy, senses and mind, and the very life of me be free from the very root of existence (adversaries, adversities, negativities).

काम॒स्येन्द्र॑स्य॒ वरु॑णस्य॒ राज्ञो॒ विष्णो॒र्बले॑न सवि॒तुः स॒वेन॑।
अ॒ग्नेर्हो॑त्रेण॒ प्र णु॑दे स॒पत्ना॑ञ्छम्बी॒व॒ नाव॑मु॒द॒केषु॒ धीरः॑ ॥ ६ ॥

6. *Kāmasyendrasya varuṇasya rājño viṣṇorbalena savituḥ savena. Agnerhotreṇa pra ṇude sapatnāñchambīva nāvamudakeṣu dhīraḥ.*

With the mighty force of Kama, love of life, love and moral determination, with the power of Indra, lord omnipotent, Varuna, lord of judgement and choice, Raja, ruler of life in existence, Vishnu, Spirit omnipresent, with the inspiration and vitality of Savita, lord giver of life, and with the flames and fragrance of Agni, yajnic fire, I throw out the adversaries of my mind and soul just as a steady helmsman beats off the waves of the sea and rows the boat to the shore.

अध्य॑क्षो वा॒जी मम॒ काम॑ उ॒ग्रः कृ॒णोतु॒ मह्य॑मसप॒त्नमे॒व।
विश्वे॑ दे॒वा मम॑ ना॒थं भ॑वन्तु॒ सर्वे॑ दे॒वा ह॒वमा य॑न्तु म इ॒मम्॥ ७ ॥

7. *Adhyakṣo vājī mama kāma ugraḥ kṛṇotu mahyamasapatnameva. Viśve devā mama nāthaṁ bhavantu sarve devā havamā yantu ma imam.*

May Kama, lord of my love and faith, mighty refulgent, all-watching, all-reaching presiding power of life, make my life free from negative elements of a split personality and conflictive society. May all divinities of nature be my guardian masters and all divinities and

nobilities of the environment listen to this my call and join the united yajna of one humanity.

इदमाज्यं घृतवज्जुषाणाः कामज्येष्ठा इह मादयध्वम्।
कृण्वन्तो मह्यमसपत्नमेव ॥ ८ ॥

8. *Idamājyaṁ ghṛtavajjuṣāṇāḥ kāmajyeṣṭhā iha mādayadhvam. Kṛṇvanto mahyamasapatnameva.*

O lovers of highest Kama, Supreme Lord of love, participating in this joint enterprising yajna here, sprinkled with ghrta emanating fragrance, share and rejoice, and create for me an atmosphere of love free from rivalry, hate and enmity.

इन्द्राग्नी काम सरथं हि भूत्वा नीचैः सपत्नान्मम पादयाथः।
तेषां पन्नानामधमा तमांस्यग्ने वास्तून्यनुनिर्दहं त्वम् ॥ ९ ॥

9. *Indrāgnī kāma sarathaṁ hi bhūtvā nīcaiḥ sapatnānmama pādayāthaḥ. Teṣāṁ pannānāmadhamā tamāṁsyagne vāstūnyanunirdaha tvam.*

O Indragni, omnipotent force of divinity and leading light of life, together as riding the celestial chariot, pray throw down all adverse and negative forces which pull me off from divine centrality. O Agni, O Kama, fiery love and knowledge of life, burn off all meanness, darkness, and the very seat and source of hate, enmity and adversity of life already fallen down by the pressure and power of Indragni.

जहि त्वं काम मम ये सपत्ना अन्धा तमांस्यव पादयैनान्।
निरिन्द्रिया अरसाः सन्तु सर्वे मा ते जीविषुः कतमच्चनाहः ॥ १० ॥

10. *Jahi tvaṁ kāma mama ye sapatnā andhā tamāṁsyava pādayainān. Nirindriyā arasāḥ santu sarve mā te jīviṣuḥ katamaccanāhaḥ.*

O Kama, love divine, destroy all those forces that are my adversaries and enemies, throw them to the bottomless deep of darkness. Let them all be reduced to total inertness and disvitality. Let them have no life even for a day.

अव॑धीत्काम्रो मम॒ ये स॒पत्ना॑ उ॒रुं लो॒कम॑कर॒न्मह्यमेध॒तुम्।
मह्यं॑ नमन्तां प्र॒दिश॒श्चत॑स्रो॒ मह्यं॑ षड्वी॒र्धृ॒तमा व॑हन्तु॥ ११॥

11. *Avadhītkāmo mama ye sapatnā uruṁ lokamakaranmahyamedhatum. Mahyaṁ namantāṁ pradiśaścatasro mahyaṁ ṣaḍurvīrghṛtamā vahantu.*

Kama, Love divine, has destroyed all those negative forces and desires which could be my rivals and enemies and thus has made the entire world free from obstacles for my growth without bounds and inhibitions. Now may all the four directions of the earth provide for me the means and materials of growth. Let all the six dimensional worlds bring me the ghrta for personal and social growth.

ते ऽ॒ध॒राञ्च॒: प्र प्ल॑वन्तां छि॒न्ना नौरि॑व॒ बन्ध॑नात्।
न सा॑यकप्रणु॒त्ता॒नां॒ पुन॑रस्ति नि॒वर्त॑नम्॥ १२॥

12. *Te' dharāñcaḥ pra plavantāṁ chinnā nauriva bandhanāt. Na sāyakapraṇuttānāṁ punarasti nivartanam.*

Broken off from their stronghold, let them run adrift and flow down like a boat cut off from the moorings. Shot off by the arrow from the bow, there is

no return for the negativities.

अग्निर्यव इन्द्रो यवः सोमो यवः।
यवयावानो देवा यावयन्त्वेनम्॥ १३॥

13. *Agniryava indro yavaḥ somo yavaḥ.*
Yavayāvāno devā yāvayantvenam.

Agni, leading light of knowledge, is a cleanser of the soul from rivals. Indra, strong determination blest by omnipotent Indra, is the destroyer of pollutions. Soma, peace and lustrous vitality of the spirit, is a protector of the soul from debilitation. Let the divine powers of the Spirit, which repel as well as protect, throw away this hate, enmity and rivalry.

असर्ववीरश्चरतु प्रणुत्तो द्वेष्यो मित्राणां परिवर्ग्यः स्वानाम्।
उत पृथिव्यामव स्यन्ति विद्युत उग्रो वो देवः प्र मृणत्सपत्नान्॥ १४॥

14. *Asarvavīraścaratu praṇutto dveṣyo mitrāṇāṁ parivargyaḥ svānām. Uta pṛthivyāmava syanti vidyuta ugro vo devaḥ pra mṛṇatsaptnān.*

O people, let the rival force of negativities and impieties wander around, void of all powerful allies, cast away, hated, friends and powers all lost and deserted, sure of nothing. And just as flashes of lightning fall on the earth and crush, so may the divine illustrious lord ruler of life crush your rivals, adversaries and enemies to naught.

च्युता चेयं बृहत्यच्युता च विद्युद्बिभर्ति स्तनयित्नूंश्च सर्वान्।
उद्यन्नादित्यो द्रविणेन तेजसा नीचैः सपत्नान्नुदतां मे सहस्वान्॥ १५॥

15. *Cyutā ceyaṁ bṛhatyacyutā ca vidyudbibharti stanayitnūṁśca sarvān. Udyannādityo draviṇena tejasā nīcaiḥ sapatnā-nnudatāṁ me sahasvān.*

This infinite cosmic energy, constant as well as dynamic, holds and sustains all things existent including thunder and clouds (making, breaking, evolving). So may Aditya, self-refulgent lord of cosmic energy, manifesting in action, commanding omnipotence, with his power and lustre, throw down our negative adversaries and enemies (and thus sustain us).

यत्ते॑ काम॒ शर्म॑ त्रि॒वरू॑थमु॒द्भु ब्रह्म॒ वर्म॒ वित॑तमनति-व्या॒ध्यं ⌡कृ॒तम्। तेन॑ स॒पत्ना॒न्परि॑ वृङ्ग्धि ये मम॒ पर्ये॑ना-न्प्रा॒णः प॒शवो॒ जीव॑नं वृणक्तु ॥ १६ ॥

16. *Yatte kāma śarma trivarūthamudbhu brahma varma vitatamanativyādhyaṁ kṛtam. Tena sapatnānpari vṛṅgdhi ye mama paryenānprāṇaḥ paśvo jīvnaṁ vṛṇaktu.*

O Kama, lord of love and creative desire, self sufficient of infinite power and presence, by the triple armour of peace and protection, boundless, infinite and inviolable, which you have created for the protection and promotion of spiritual, mental and material aspects of life, I pray, uproot our negative rivals and enemies so that my pranic energies, mind and senses, and my very life may get rid of these destructive elements of existence. Bless us with that knowledge divine.

येन॑ दे॒वा असु॑रा॒न्प्राणु॑दन्त॒ येनेन्द्रो॒ दस्यू॑नध॒मं तमो॑ नि॒नाय॑। तेन॒ त्वं का॑म॒ मम॒ ये स॒पत्ना॒स्तान॒स्माल्लो॒कात्प्र णु॑दस्व दू॒रम्॥ १७ ॥

17. *Yena devā asurānprāṇudanta yenendro dasyūnadhamaṁ tamo ninaya. Tena tvaṁ kāma mama ye sapatnāstānasmāllokātpra ṇudasva dūram.*

By the force and armour by which the Devas, divinities of nature and nobilities of humanity, ward off and throw away the destructive elements of life, by which Indra, the ruling power, throws the saboteurs and other lawless forces into deepest darkness, by that love, knowledge and power of action throw out far from this world whatever adverse elements there may be against us, O power of love and determination.

यथा॑ दे॒वा असु॑रा॒न्प्राणु॑दन्त॒ यथेन्द्रो॒ दस्यू॑नध॒मं तमो॑ बबा॒धे।
तथा॒ त्वं का॑म॒ मम॒ ये स॒पत्ना॒स्तान॒स्माल्लो॒कात्प्र णु॑दस्व दू॒रम्॥ १८॥

18. *Yathā devā asurānprāṇudanta yathendro dasyūnadhamaṁ tamo babādhe. Tathā tvaṁ kāma mama ye sapatnāstānasmāllokātpra ṇudasva dūram.*

O lord of love, knowledge and determined action, the way the Devas ward off and throw out the destructive elements of life, the way by which Indra, the ruling power, throws the savoteurs and other lawless elements bound in deep dungeons of darkness, by that very power, policy and modality, throw out and down far from this world whatever negative elements there may be against us.

कामो॑ जज्ञे प्रथ॒मो नैनं दे॒वा आ॑पुः पि॒तरो॒ न मर्त्याः।
तत॒स्त्वमसि॒ ज्याया॑न्वि॒श्वहा॑ म॒हांस्तस्मै॑ ते काम॒ नम॒ इत्कृ॑णोमि॥ १९॥

19. *Kāmo jajñe prathamo nainaṁ devā āpuḥ pitaro na martyāḥ. Tatastvamasi jyāyānviśvahā mahāṁstasmai te kāma nama itkṛṇomi.*

The Eternal Spirit of divine love and creative desire, highest love and faith of the world of existence, was the first to manifest. No Devas, divinities of nature such as sun and moon, nor the noblest of humanity, nor the highest minds, sense and intellect, nor Pitaras, sustainers of life, nor all the mortals in existence have been able to comprehend It. For that reason, O Spirit Divine, all-comprehending, you are greater and higher than all the created forms, all times, all ways, the greatest indeed. Hence O lord of love and desire, loved and worshipped of all, I offer you salutations in homage.

यावंती द्यावांपृथिवी वंरिम्णा यावदापंः सिष्यदुर्यावंदग्निः। ततस्त्वमंसि ज्यायांन्विश्वहा मंहांस्तस्मै ते कामं नमं इत्कृणोमि॥ २०॥

20. *Yāvatī dyāvāpṛthivī varimṇā yāvadāpaḥ siṣyaduryāvadagniḥ. Tatastvamasi jyāyānviśvahā mahāṁstasmai te kāma nama itkṛṇomi.*

Howsoever far and wide heaven and earth with their expanse exist, as far as waters of the earth, sky and space roll and flow, as far as light and fire glow and radiate, you are greater and higher than all that, all times all ways, the greatest indeed. Hence O lord of love and creative desire, loved and worshipped of all, I offer you salutations in homage.

यावंतीर्दिशः प्रदिशो विषूंचीर्यावंतीराशा अभिचक्षंणा दिवः। ततस्त्वमंसि ज्यायांन्विश्वहा मंहांस्तस्मै ते कामं नमं इत्कृणोमि॥ २१॥

21. *Yāvatīrdiśaḥ pradiśo viṣūcīryāvatīrāśā abhicakṣaṇā divaḥ. Tatastvamasi jyāyānviśvahā mahāṁstasmai te kāma nama itkṛṇomi.*

As far as the vast directions and interdirections of the world extend, as far as the expansive bounds of space extend and observe the bounds of Heaven, thence you are greater and higher than all that, all times, all ways, the greatest indeed. Hence O Kama, lord of love and creative desire, loved and worshipped of all, I offer you obeisance in homage.

यावतीर्भृङ्गा जत्वः कुरूरवो यावतीर्वघा वृक्षसर्प्यो बभूवुः। ततस्त्वमसि ज्यायान्विश्वहा महांस्तस्मै ते काम नम इत्कृणोमि॥ २२॥

22. *Yāvatīrbhṛṅgā jatvaḥ kurūravo yāvatīrvaghā vṛkṣasarpyo babhūvaḥ. Tatastvamasi jyāyānviśvahā mahāṁstasmai te kāma nama itkṛṇomi.*

As far as the fire-flies of the heavens abound, as far as bats and birds of the earth and sky fly and soar, as far as the serpents of the trees grow and multiply, you are greater and higher than all of them and their growth, all time all ways, the greatest indeed. Hence O Kama, lord of love and creative desire, loved and worshipped of all, I offer you salutations in homage.

(In this verse, words which ordinarily denote birds and insects do not really do justice to the technique of comparison as adopted in other mantras from 19 to 24. Therefore the suggestion offered by Professor Vishwamatha Vidyalankara that these words probably mean things of astronomical dimensions seems plausible. Let us look at the signs of the zodiac such as

scorpio, capricorn, pisces, aries, taurus, etc. There is one constellation called Musca, which could be 'makshika' in sanskrit, meaning 'a fly', originally Musca australis, the southern fly beyond the solar system. Similarly Vrksha-sarpyah could be Phalguni Nakshatra, which in astronomical illustrations is shown as a tree. Reference may be made to his note on this mantra in his translation published by Ramlal Kapur Trust, Bahalgarh, Sonipat Dist., Haryana, India.

ज्यायान्निमिषतो ऽसि तिष्ठतो ज्यायान्त्समुद्रादसि काम मन्यो। ततस्त्वमसि ज्यायान्विश्वहा महांस्तस्मै ते काम नम इत्कृणोमि ॥ २३ ॥

23. *Jyāyānnimiṣato'si tiṣṭhato jyāyāntsamudrādasi kāma manyo. Tatastvamasi jyāyānviśvahā mahāṁstasmai te kāma nama itkṛṇomi.*

O Kama, O Manyu, lord of love, desire and passion for creation, passionately loved and adored by all, you are greater than those that wink like the stars at night and greater than those that stand still. You are greater than the sea and space. Therefore you are greater and higher than all of them all times all ways. Hence O lord of love and passion for creation, I offer you salutations in homage.

न वै वातश्चन काममाप्नोति नाग्निः सूर्यो नोत चन्द्रमाः। ततस्त्वमसि ज्यायान्विश्वहा महांस्तस्मै ते काम नम इत्कृणोमि ॥ २४ ॥

24. *Na vai vātaścana kāmamāpnoti nāgniḥ sūryo nota candramāḥ. Tatastvamasi jyāyānviśvahā mahāṁstasmai te kāma nama itkṛṇomi.*

Neither wind nor fire, nor sun nor moon, reaches, much less comprehends, Kama, cosmic Spirit of love, passion and creativity. O Kama, therefore you are greater than all others all time all ways. Therefore, O Great One, I offer you homage and worship with salutations in obeisance.

यास्ते शिवास्तन्व ऽः काम भद्रा याभिः सत्यं भवति यद् वृणीषे। ताभिष्ट्वमस्माँ अभिसंविशस्वान्यत्र पापीरप वेशया धियः ॥ २५ ॥

25. *Yāste śivāstanvaḥ kāma bhadrā yābhiḥ satyaṁ bhavati yad vṛṇīṣe. Tābhiṣṭvamasmāँ abhisaṁviśasvānyatra pāpīrapa veśayā dhiyaḥ.*

O Kama, lord of love and creation, loved and adored by all, gracious and blessed are the creative forms of your divine manifestation by which all that you choose to create becomes real and true. With those very graces, O lord, let your presence seep in and inspire our mind and character in the spirit. Let all sinful thoughts and intentions move far away, somewhere else.

Kanda 9/Sukta 3 (The Good House)

Shala Devata, Bhrgvangira Rshi

उपमितां प्रतिमितामथो परिमितामुत ।
शालाया विश्ववाराया नद्धानि वि चृतामसि ॥ १ ॥

1. *Upamitāṁ pratimitāmatho parimitāmuta. Shālāyā viśvavārāyā naddhāni vi cṛtāmasi.*

We build the house well designed, well proportioned and well measured to the last point of finish. Of the spacious, well ventilated house open on

all sides, we bind, strengthen and firm up the joints, connections and interconnections to the last details of specifications.

यत्ते॑ न॒द्धं वि॑श्ववारे॒ पाशो॑ ग्र॒न्थिश्च॒ यः कृ॒तः ।
बृ॒ह॒स्पति॑रिवा॒हं ब॒लं वा॒चा वि स्र॑ंसयामि॒ तत् ॥ २ ॥

2. *Yatte naddhaṁ viśvavāre pāśo granthiśca yaḥ kṛtaḥ.*
Bṛhaspatirivāhaṁ balaṁ vācā vi sraṁsayāmi tat.

The joint, bond, connection, fixture, whatever it is of the whole structure of the home, open and all round ventilated, I secure firmly to full strength and balance with detailed instructions of specifications in clear unambiguous words and I do it as a master of the science of architecture.

आ य॑याम॒ सं ब॑बर्ह ग्र॒न्थींश्च॑कार ते दृ॒ढान् ।
परू॑षि वि॒द्वाञ्छ॒स्ते॒वेन्द्रे॑ण॒ वि चृ॑तामसि ॥ ३ ॥

3. *Ā yayāma saṁ babarha granthīṁścakāra te dṛḍhān.*
Parūṁṣi vidvāñchastevendreṇa vi cṛtāmasi.

Whatever the builder has expanded, covered and reinforced, he has securely tied the joints with strong bonds to optimum strength. We join and secure all wings of the house curing them with wind and water on the advice of the expert architect just as a sculptor carves and juxtaposes the parts of a statue with the whole figure and design of his imagination.

व॒ंशानां॒ ते॒ नह॑नानां॒ प्राणा॒हस्य॒ तृण॑स्य च ।
प॒क्षाणां॑ विश्ववारे ते न॒द्धानि॒ वि चृ॑तामसि ॥ ४ ॥

4. *Vaṁśānāṁ te nahanānāṁ prāṇāhasya tṛṇasya ca.*
Pakṣāṇāṁ viśvavāre te naddhāni vi cṛtāmasi.

Of the open and all purpose home, the bonds of beams and pillars, joints, traps, weather insulation with straw, indeed the details of all sides of the house, we secure, test and confirm to the full.

सन्दंशानां पलदानां परिष्वञ्जल्यस्य च।
इदं मानस्य पत्न्या नद्धानि वि चृतामसि॥ ५॥

5. *Sandaṁśānāṁ paladānāṁ pariṣvañjalyasya ca.*
Idaṁ mānasya patnyā naddhāni vi cṛtāmasi.

Of the house of protection and honour of the family, we firm up the bonds of clamps and connections, weather materials of roofing and wainscoting, and the total bonding of walls, corners and the roof for total balancing of the building.

यानि तेऽन्तः शिक्या न्याबेधूरण्या य कम्। प्र ते तानि
चृतामसि शिवा मानस्य पत्नी न उद्धिता तन्वे भव॥ ६॥

6. *Yāni te'ntaḥ śikyā nyābedhūraṇyā ya kam. Pra*
te tāni cṛtāmasi śivā mānasya patnī na uddhitā
tanve bhava.

Those chandeliers, swings and hammocks which have been suspended in the house from the ceiling for beauty, pleasure and comfort, we firmly fix. May the beautiful home of honour and protection, raised high, be auspicious for the health of our body and mind.

हविर्धानमग्निशालं पत्नीनां सदनं सदः।
सदो देवानामसि देवि शाले॥ ७॥

7. *Havirdhānamagniśālaṁ patnīnāṁ sadanaṁ sadaḥ.*
Sado devānāmasi devi śāle.

In this beautiful auspicious home, there is a store

for provisions of sacred materials for yajna and the kitchen. There is a vedi for homa and a kitchen with fire place for cooking. There is a women's retreat to meet and socialise. There is a hall of meeting for enlightened people. And thus the home is a bright, beautiful, auspicious place for good and happy people.

अक्षु॑मोप॒शं वित॑तं सहस्रा॒क्षं वि॑षू॒वति॑।
अव॑नद्धम॒भिहि॑तं॒ ब्रह्म॑णा॒ वि चृ॑तामसि ॥ ८ ॥

8. *Akṣumopaśaṁ vitataṁ sahasrākṣaṁ viṣūvati.*
Vanaddhamabhihitaṁ brahmaṇā vi cṛtāmasi.

Spacious, centrally situated on a large plot of land, imposing in view against a skyey background and studded with innumerable sky lights and beauties, designed, built and certified by a Vedic architect, we complete the beautiful home with a wreath of flowers at the door on the Entrance ceremony.

यस्त्वा॑ शाले प्रतिगृ॒ह्णाति॒ येन॒ चासि॑ मि॒ता त्वम्।
उ॒भौ मा॑नस्य पत्नि॒ तौ जीव॑तां ज॒रद॑ष्टी ॥ ९ ॥

9. *Yastvā śāle pratigṛhṇāti yena cāsi mitā tvam.*
Ubhau mānasya patni tau jīvatāṁ jaradaṣṭī.

Home, sweet home, whosoever takes you over and lives here, whosoever has designed, built and completed you to measure and specifications, may both of them, O protector of honour, inspiring a happy life in balanced measure, live a long life to the full and total self-fulfilment.

अ॒मुत्रै॒नमा ग॑च्छताद् दृ॒ढा न॒द्धा परि॑ष्कृता ।
यस्या॑स्ते विचृ॒तामु॒स्यङ्ङ॑ङ्गं॒ पर॑ुष्परुः ॥ १० ॥

10. *Amutrainamā gacchatād dṛḍhā naddhā pariṣkṛtā.*
Yasyāste vicṛtāmasyaṅgamaṅgaṁ paruṣparuḥ.

Strongly built, tightly secured, beautifully finished and decorated, O house, be taken over by this master resident there where we have completed you part by part at every stage in detail.

यस्त्वा॑ शाले निमि॒माय॑ संज॒भार॒ वन॒स्पती॑न्।
प्र॒जायै॑ चक्रे त्वा शाले परमे॒ष्ठी प्र॒जाप॑तिः॥ ११॥

11. *Yastvā śāle nimimāya saṁjabhāra vanaspatīn.*
Prajāyai cakre tvā śāle parameṣṭhī prajāpatiḥ.

Sweet home, who measured you, who designed you, who built you, who brought over the building materials, he made you for the people. It is the lord on high, Prajapati, guardian of his children, who did it for his children. (The builder is an instrument of Prajapati).

नम॒स्तस्मै॒ नमो॑ दा॒त्रे शाला॑पतये च कृण्मः।
नमो॒ऽ ग्नये॑ प्र॒चर॑ते॒ पुरु॑षाय च ते॒ नमः॥ १२॥

12. *Namastasmai namo dātre śālāpataye ca kṛṇmaḥ.*
Namo'gnaye pracarate puruṣāya ca te namaḥ.

Sweet home, homage and salutations to him who made you, to him who gave whatever was needed, and we do homage to the master of the home. Honour and homage to Agni, holy light and sacred fire of the house. Honour and salutations to every person that did the service and who would do the service and hospitality to the visitors. And honour, love and salutations to you.

गोभ्यो॒ अश्वे॑भ्यो॒ नमो॒ यच्छाला॑यां वि॒जाय॑ते।
विजा॑वति॒ प्रजा॑वति॒ वि ते॒ पाशां॑श्चृतामसि॥ १३॥

13. *Gobhyo aśvebhyo namo yacchālāyāṁ vijāyate. Vijāvati prajāvati vi te pāśāṁścṛtāmasi.*

Let there be food and plenty with love for cows, for horses, and for whosoever is born in the house. O creative home and family, O mistress of your children, we thus define all aspects of the life to be lived in the home.

अग्निमन्तश्छादयसि पुरुषान्पशुभिः सह।
विजावति प्रजावति वि ते पाशांश्चृतामसि॥ १४॥

14. *Agnimantaśchādayasi puruṣānpaśubhiḥ saha. Vijāvati prajāvati vi te pāśāṁścṛtāmasi.*

Sweet home, you cover, shelter and maintain the homely fire and the sacred yajna, and the people along with the animals. O creative home and family, O mistress of your children, we thus define the life to be lived in here.

अन्तरा द्यां च पृथिवीं च यद् व्यचस्तेन शालां प्रति गृह्णामि त इमाम्। यदन्तरिक्षं रजसो विमानं तत्कृण्वेऽहमुदरं शेवधिभ्यः। तेन शालां प्रति गृह्णामि तस्मै॥ १५॥

15. *Antarā dyāṁ ca pṛthivīṁ ca yad vyacastena śālāṁ prati gṛhṇāmi ta imām. Yadantarikṣaṁ rajaso vimānaṁ tatkṛṇve'hamudaraṁ śevadhibhyaḥ. Tena śālāṁ prati gṛhṇāmi tasmai.*

O man, O family, O lady of the house, in heaven, on earth, and in between them the vastness and liberality that there is, with that in view, I take on this house for you. Whatever space and area of the home, well measured there is, that I would convert into a treasure-hold of the best of life's wealth, and peace and joy of

the inmates. With this hope, promise and resolution, I take over and enter this house.

ऊर्ज॑स्वती॒ पय॑स्वती पृथि॒व्यां नि॒मि॑ता मि॒ता।
वि॒श्वा॒न्नं बि॒भ्र॑ती शाले॒ मा हिं॑सीः प्रतिगृ॒ह्णतः॑॥ १६॥

16. *Ūrjasvatī payasvatī pṛthivyāṁ nimitā mitā. Viśvānnaṁ bibhratī śāle mā hiṁsīḥ pratigṛhṇataḥ.*

Bubbling with energy and enthusiasm of the inmates, overflowing with water, milk and nutriments, measured, built and secured on firm foundations on earth, bearing abundance of food of universal quality, O sweet home, pray never hurt the household and the master.

तृणै॒रावृ॑ता पल॒दान्वसा॑ना॒ रात्री॑व॒ शाला॒ जग॑तो नि॒वेश॑नी।
मि॒ता पृ॑थि॒व्यां ति॑ष्ठसि ह॒स्तिनी॑व प॒द्वती॑॥ १७॥

17. *Tṛṇairāvṛtā paladānvasānā rātrīva śālā jagato niveśanī. Mitā pṛthivyāṁ tiṣṭhasi hastinīva padvatī.*

Covered with grass against heat, wainscoted with thatch for insulation, nestling all immates of the house as soothing night is for the living world, you stay strong and gracious like a splendid elephant, secured as you are on earth.

इट॑स्य ते॒ वि चृ॑ता॒म्यपि॑नद्धमपोर्णु॒वन्।
वरु॑णेन॒ सम्यु॑ब्जितां मि॒त्रः प्रा॒तर्व्यु ⌡ब्जतु॥ १८॥

18. *Iṭasya te vi cṛtāmyapinaddhamaporṇuvan. Varuṇena samubjitāṁ mitraḥ prātarvyubjatu.*

Opening the main gate of the house earlier

closed and secured for the night, I fix it for the day. May the sun uncover and illuminate the home covered in darkness at night.

ब्रह्मणा शालां निमितां कविभिर्निमितां मिताम्।
इन्द्राग्नी रक्षतां शालाममृतौ सोम्यं सदः ॥ १९ ॥

19. *Brahmaṇā śālāṁ nimitāṁ kavibhirnimitāṁ mitām. Indrāgnī rakṣatāṁ śālāmamṛtau somyaṁ sadaḥ.*

Founded by the Brahma, presiding priest of house-building yajna, measured and designed by the Vedic architect and constructed by intelligent and imaginative builders of poetic taste to the last specification of accuracy, may Indra and Agni, sun and air and the yajnic fire and fragrance protect the home, seat of Soma joy, peace and prosperity.

कुलायेऽधि कुलायं कोशे कोशः समुब्जितः।
तत्र मर्तो वि जायते यस्मादविश्वं प्रजायते ॥ २० ॥

20. *Kulāye'dhi kulāyaṁ kośe kośaḥ samubjitaḥ. Tatra marto vi jāyate yasmādviśvaṁ prajāyate.*

As one storey of the house is added to another, as one layer of integument is laid upon another, as one treasure is added upon another, thus things grow on in a simple progressive order line to maturity and progress higher and higher, so in that very process of evolution mortal man emerges and from that very process the entire world evolves from one generation to another.

या द्विपक्षा चतुष्पक्षा षट्पक्षा या निमीयते। अष्टापक्षां दशपक्षां शालां मानस्य पत्नीमग्निर्गर्भमिवा शये ॥ २१ ॥

21. *Yā dvipakṣā catuṣpakṣā ṣaṭpakṣā yā nimīyate.*
Aṣṭāpakṣāṁ daśapakṣāṁ śālāṁ mānasya
patnīmagnirgarbha-ivā śaye.

Nested like a holy child in the mother's womb, I live in the house which is designed and built with two wings, four wings, six wings, eight wings, and ten wings, and which protects my honour and prestige in society. And there I live like the vital heat of life in the body. (This means that the family home is not an expendable something, it is integrated with the life of the family and every one member of the family).

प्रतीचीं॑ त्वा प्रती॒चीन॒ः शाले॒ प्रैम्यहिं॑सतीम्।
अ॒ग्निर्ह्य॑१॒न्तरापश्च॒र्तस्य॑ प्रथ॒मा द्वाः ॥ २२ ॥

22. *Pratīcīṁtvā pratīcīnaḥ śāle praimyahiṁsatīm.*
Agnirhyantarāpaścartasya prathamā dvāḥ.

Home, sweet home of honour and prestige, protective and not violative in any way, facing you I come and enter straight through the front door. Fire and water therein are the first door to the yajna of truth and rectitude.

इ॒मा आप॒ः प्र भ॑राम्यय॒क्ष्मा य॑क्ष्म॒नाश॑नीः।
गृ॒हानु॒प॒ प्र सी॑दाम्य॒मृते॑न स॒हाग्निना॑ ॥ २३ ॥

23. *Imā āpaḥ pra bharāmyayakṣmā yakṣmanāśanīḥ.*
Gṛhānupa pra sīdāmyamṛtena sahāgninā.

I bear and bring these waters, free from ailments of consumption, the water indeed are destroyers of consumptive diseases. Thus do I sit and live in different quarters of the home with imperishable fire, home fire and the holy fire of yajna.

मा नः पाशं प्रति मुचो गुरुर्भारो लघुर्भव।
वधूमिव त्वा शाले यत्रकामं भरामसि॥ २४॥

24. *Mā naḥ pāśaṁ prati muco gururbhāro laghurbhava.*
Vadhūmiva tvā śāle yathrakāmaṁ bharāmasi.

Home, sweet home, let not the bond go loose for our sake. Let the burden, even if it be heavy, be light to bear and live with. We bear and build the home wherever we love to be, and love the home as a darling new bride.

प्राच्या दिशः शालाया नमो महिम्ने स्वाहा देवेभ्यः स्वाह्ये ∫भ्यः॥ २५॥

25. *Prācyā diśaḥ śālāyā namo mahimne svāhā devebhyaḥ svāhyebhyaḥ.*

Homage and oblation to the beauty and grandeur of the east direction of the home. Homage to the divinities of nature and brillianties of humanity. To all these divinities and nobilities, honour, adoration and oblation in truth of word and faith.

दक्षिणाया दिशः शालाया नमो महिम्ने स्वाहा देवेभ्यः स्वाह्ये ∫भ्यः॥ २६॥

26. *Dakṣiṇāyā diśaḥ śālāyā namo mahimne svāhā devebhyaḥ svāhyebhyaḥ.*

Honour and homage to the grandeur of the south direction of the home, and to all these divinities and nobilities in truth of word and faith.

प्रतीच्या दिशः शालाया नमो महिम्ने स्वाहा देवेभ्यः स्वाह्ये ∫भ्यः॥ २७॥

27. *Pratīcyā diśaḥ śālāyā namo mahimne svāhā devebhyaḥ svāhyebhyaḥ.*

Honour and homage to the west direction's beauty and grandeur of the home and to all these divinities and nobilities in truth of word and deed.

उदी॑च्या दि॒शः शाला॑या॒ नमो॑ महि॒म्ने स्वाहा॑ दे॒वेभ्यः॑ स्वा॒ह्ये ऽभ्यः॑ ॥ २८ ॥

28. *Udīcyā diśaḥ śālāyā namo mahimne svāhā devebhyaḥ svāhyebhyaḥ.*

Honour and homage to the importance and grandeur of the north direction of the home and to these divinities and nobilities in truth of word and deed.

ध्रु॒वाया॑ दि॒शः शाला॑या॒ नमो॑ महि॒म्ने स्वाहा॑ दे॒वेभ्यः॑ स्वा॒ह्ये ऽभ्यः॑ ॥ २९ ॥

29. *Dhruvāyā diśaḥ śālāyā namo mahimne svāhā devebhyaḥ svāhyebhyaḥ.*

Honour and homage to the grandeur of the home from the direction below and to the divinities and these nobilities in truth of word and deed.

ऊ॒र्ध्वाया॑ दि॒शः शाला॑या॒ नमो॑ महि॒म्ने स्वाहा॑ दे॒वेभ्यः॑ स्वा॒ह्ये ऽभ्यः॑ ॥ ३० ॥

30. *Ūrdhvāyā diśaḥ śālāyā namo mahimne svāhā devebhyaḥ svāhyebhyaḥ.*

Honour and homage to the grandeur of the direction above of the home and to the divinities and these nobilities in truth of word and deed.

दि॒शोदि॑श॒: शाला॑या॒ नमो॑ महि॒म्ने स्वाहा॑ दे॒वेभ्य॑: स्वा॒ह्ये ऽभ्यः ॥ ३१ ॥

31. *Diśodiśaḥ śālāyā namo mahimne svāhā devebhyaḥ svāhyebhyaḥ.*

Honour and homage to the grandeur of the home from all directions and to the divinities and these nobilities in truth of word and deed.

(This sukta describes the architectural, aesthetic, social and living qualities of the home. Well designed, strongly structured, aesthetically beautiful, socially open, the house in not so much property as a part of the family, loved as a new bride. The most important word is 'Vishva-vara', open to nature on all sides to take in light and fresh air, and closed to none in social discourse and relationship.)

Kanda 9/Sukta 4 (Rshabha, the 'Bull')

Rshabha Devata, Brahma Rshi

The subject of this hymn is 'Rshabha' which ordinarily means 'the bull'. But, derived from the root 'Rsh', to flow, to move, to reach, to attain', it means the strongest, best or most excellent of any kind or race as in the compound 'Purusharshabha'. Used by itself, it can mean: 'the bull' among animals, 'highest endeavour' among human activities, 'the scholar, ruler' among humans, 'the sun' among stars, 'the herb' in medicine, and the 'vital seed' in human fluids.

In this sukta 'Rshabha' means 'the bull' as well as the 'highest Lord Generator of the cosmic flow of existence'. The meaning is to be interpreted in the

context of the whole mantra.

सा॒हस्रस्त्वेष ऋ॑षभः पय॑स्वा॒न्विश्वा॑ रू॒पाणि॑ व॒क्षणा॑सु बिभ्र॑त्। भ॒द्रं दा॒त्रे यज॑मानाय॒ शिक्ष॑न्बार्हस्प॒त्य उ॒स्रिय॒स्तन्तु॒मातान्॥ १॥

1. *Sāhasrastveṣa ṛṣabhaḥ payasvānviśvā rūpāṇi vakṣaṇāsu bibhrat. Bhadraṁ dātre yajamānāya śikṣanbārhaspatya usriyastantumātān.*

Lord of a thousand lights and powers, Rshabha, ultimate source of nutriments and energy, bearing and vesting all forms of the world in the streams of existence, blessing the generous yajamana of life's yajna with wealth and well-being, creator and ordainer of the mighty sun and galaxies and radiations and explosions of lights and energies, the creative Supreme Brahma has spun and spread out the vast web of existence.

अ॒पां यो अग्रे॑ प्रति॒मा ब॒भूव॑ प्र॒भूः सर्व॑स्मै पृथि॒वीव॑ दे॒वी। पि॒ता व॒त्सानां॑ पति॑र॒घ्न्यानां॑ साहस्रे पोषे॒ अपि॑ नः कृणोतु॥ २॥

2. *Apāṁ yo agre pratimā babhūva prabhūḥ sarvasmai pṛthivīva devī. Pitā vatsānāṁ patiraghnyānāṁ sāhasre poṣe api naḥ kṛṇotu.*

The one that became the first and original manifestive cause of the flow of existence in the beginning, that became the master creator and sustainer, like the divine mother earth, of all creatures, master generator of the inviolable mother forces of nature and father of the evolving forms of creation, the same lord, we pray, may advance us into a thousand lines of growth and further progress.

पुमाꣳनन्तर्वान्त्स्थविरः पयस्वान्वसोः कबन्धमृषभो बिभर्ति।
तमिन्द्राय पथिभिर्देवयानैर्हुतमग्निर्वहतु जातवेदाः ॥ ३ ॥

3. *Pumānantarvāntsthaviraḥ payasvānvasoḥ kabandhamṛṣabho bibharti. Tamindrāya pathibhirdevayānairhutamagnirvahatu jātavedāḥ.*

Rshabha, cosmic Purusha, all pervasive womb of existence, eternal constant, treasure-hold of the milk of life, bears nourishment for sustenance of the world just as he fills up the cloud with vapour. May Jataveda Agni, light of knowledge, gift of omniscience, bear and bring the vision of that divine presence for the human soul by divine paths of meditative realisation for the human soul.

पिता वत्सानां पतिरघ्न्यानामथो पिता महतां गर्गराणाम्।
वत्सो जरायु प्रतिधुक्पीयूष आमिक्षा घृतं तद्वस्य रेतः ॥ ४ ॥

4. *Pitā vatsānāṁ patiraghnyānāmatho pitā mahatāṁ gargarāṇam. Vatso jarāyu pratidhukpīyūṣa āmikṣā ghṛtaṁ tadvasya retaḥ.*

Rshabha is father of the children of his creation, protector of all inviolables such as elements of nature and rays of the sun, words of the Divine Voice and earthly cows, creator of mighty rolling seas, stormy rivers and awful whirlpools. All pervasive, protector of the cosmic embryo, readily reachable to everybody, he is the nectar joy of experience denied to none. All sustenance of life from spiritual to physical nourishment such as milk, curd and butter is the gift of his natural vitality.

देवानां भाग उपनाह एषो ३ऽपां रस ओषधीनां घृतस्य।
सोमस्य भक्षमवृणीत शक्रो बृहन्नद्रिरभवद्यच्छरीरम् ॥ ५ ॥

5. *Devānāṁ bhāga upanāha eṣo'pāṁ rasa oṣadhīnāṁ ghṛtasya. Somasya bhakṣamavṛṇīta śakro bṛhannadrirabhavadyaccharīram.*

Darling love and worship of the divines, it is the soothing balm of the human hearts in affliction. It is the very life and sweetness of waters, herbs and ghrta. Mighty powerful, it creates and gives us the taste and exhilaration of soma, and, infinite as it is, the cloud could be the one instance of its manifestive presence and generosity.

सोमेन पूर्णं कलशं बिभर्षि त्वष्टा रूपाणां जनिता पशूनाम्।
शिवास्ते सन्तु प्रजन्व इह या इमा न्यस्मभ्यं स्वधिते यच्छ या अमूः ॥ ६ ॥

6. *Somena pūrṇaṁ kalaśaṁ bibharṣi tvaṣṭā rūpāṇāṁ janitā paśūnām. Shivāste santu prajanva iha yā imā nyasma-bhyaṁ svadhite yaccha yā amūḥ.*

O generous omnipresence, you bear the treasure trove of soma full to the brim. Creator of all living beings, maker of beautiful forms of life, we pray, O self-existent, self-sustaining lord, may all your creative powers that are manifested here be good and auspicious for us, and those that are there beyond our ken, pray give us for further progress.

आज्यं बिभर्ति घृतमस्य रेतः साहस्रः पोषस्तमु यज्ञमाहुः।
इन्द्रस्य रूपमृषभो वसानः सो अस्मान्देवाः शिव ऐतु दत्तः ॥ ७ ॥

7. *Ājyaṁ bibharti ghṛtamasya retaḥ sāhasraḥ poṣastamu yajñamāhuḥ. Indrasya rūpamṛṣabho vasānaḥ so asmāndevāḥ śiva aitu dattaḥ.*

Rshabha is the infinite power of creation and natural evolution. They call it the Yajna, i.e., the performer as well as the performance of creative evolution. All Ajya, holy materials, energies, lights and laws, beauty and sweetness, all ghrta and fragrant essences, waters and vitalities, are held and deployed by its natural creative and generative power. O Devas, divines and brilliancies, let us pray: May Rshabha, bearing the power and function of Indra, Omnipotence, self-pleased, self-revealed, be kind and gracious to us.

इन्द्रस्यौजो॒ वरु॑णस्य बा॒हू अ॒श्विनो॒रंसौ॑ म॒रुता॑मि॒यं कु॒कुत्।
बृ॒ह॒स्पति॑ं संभृ॑तमे॒तमा॑हु॒र्ये धीरा॑सः क॒वयो॒ ये म॑नी॒-
षिण॑ः ॥ ८ ॥

8. *Indrasyaujo varuṇasya bāhū aśvinoraṁsau marutāmiyaṁ kakut. Bṛhaspatiṁ saṁbhṛtametamāhurye dhīrāsaḥ kavayo ye manīṣiṇaḥ.*

Those who are thinkers, poets of imaginative vision, men of stable mind and constant faith say: Rshabha is the omnipotence of Indra, the arms of Varuna, all-embracing space, the shoulders of Ashvins, dynamics of the existential circuit, and the force on top of Maruts, cosmic winds and storms of energy explosions. It is Brhaspati, infinite lord of expansive universe, that integrates materials of unimaginable variety and holds them together as one single living evolving reality of divine nature.

दैवी॒र्विश॒ः पय॑स्वा॒ना त॑नोषि॒ त्वामिन्द्रं॒ त्वां सर॑स्वन्तमाहुः।
स॒हस्रं॒ स एक॑मुखा ददाति॒ यो ब्रा॑ह्म॒ण ऋ॑ष॒भमा॑जु॒होति॑ ॥ ९ ॥

10. *Daivīrviśaḥ payasvānā tanoṣi tvāmindraṁ tvāṁ sarasvantamāhuḥ. Sahasraṁ sa ekamukhā dadāti yo brāhmaṇa ṛṣabhamājuhoti.*

O Rshabha, wielding universal nutriments and vitalities for growth, you create and promote the people of noble and divine nature. The wise call you Indra, the omnipotent, and adore you as the omniscient. The Brahmana who invokes and worships Rshabha in and through the Vedic voice of Brahma gives a thousand gifts of knowledge and piety through the single voice of the Veda.

बृहस्पतिः सविता ते वयो दधौ त्वष्टुर्वायोः पर्यात्मा त आभृतः। अन्तरिक्षे मनसा त्वा जुहोमि बर्हिष्टे द्यावापृथिवी उभे स्ताम्॥ १०॥

10. *Bṛhaspatiḥ savitā te vayo dadhau tvaṣṭurvāyoḥ paryātmā ta ābhṛtaḥ. Antarikṣe manasā tvā juhomi barhiṣṭe dyāvāpṛthivī ubhe stām.*

O Rshabha, Brhaspati, Savita, unbounded giver and inspirer of life, bears the life and vitality that is but yours. Tvashta's forms and Vayu's winds are but the very spirit that's yours, received and borne. O Rshabha, by mind and thought I invoke you in the cave of the heart, and as both heaven and earth are your seats of presence, so may clairvoyant vision and material existence of my life be your seats to manifest and bless me.

य इन्द्रइव देवेषु गोष्वेति विवावदत्।
तस्य ऋषभस्याङ्गानि ब्रह्मा सं स्तौतु भद्रया॥ ११॥

11. *Ya indra-iva deveṣu goṣveti vivāvadat. Tasya ṛṣabhasyāṅgāni brahmā saṁ stautu bhadrayā.*

As Rshabha that shines in suns and stars and pervades vibrant in planets proclaiming its power and

personality loud and bold like Indra among the divinities, so may Brahma, scholar of the Vedas, celebrate with holy words and describe the variety of its manifestations in various parts and forms of existence.

Note: From mantra 12 to 17, there is Brahma's metaphoric description of Rshabha, the Cosmic Purusha, Vishvarupa as it is called in mantra 22. To understand this description literally as celebration of the animal 'bull' would do no justice to the Purusha. If 'Rshabha' were to mean 'the bull' literally, then the human prayer in Rgveda 10, 166, 1: Make me the Rshabha among equals would be meaningless.

To understand this description properly, we should remember that Veda is the knowledge of nature, humanity and Divinity. The three exist together in an organismic union of relationship, nature being the Shakti of Divinity and the mother of humanity (Shvetashvatara Upanishad, 1, 7). So the Veda often describes the humanity of Divinity and the divinity of humanity. For example, in Atharva-Veda 10, 2, 31, the human body is described as 'the invincible city of gods', and Divinity is described as 'thousand headed and thousand eyed Purusha' (Rgveda 10, 90, 1) 'thousand handed' (Atharva Veda 19, 6, 1), and even as 'thousand-horned Vrshabha' in Atharva-veda (4, 5, 1) and Rgveda (7, 55, 7).

The metaphoric, therefore, should not be confused with the literal meaning. And if one insists on the anthropomorphic interpretation of Divinity, as some scholars have done, let us further remember that in the 'literal style' even language has been described as four horned and three-footed (Rgveda 4, 58, 3), which

description makes no sense unless we interpret the metaphor.

पार्श्वे आस्तामनुमत्या भगस्यास्तामनूवृजौ ।
अष्ठीवन्तावब्रवीन्मित्रो ममैतौ केवलाविति ॥ १२ ॥

12. *Pārśve āstāmanumatyā bhagasyāstāmanūvṛjau.*
Aṣṭhīvantāvabravīnmitro mamaitau kevalāviti.

Says Brahma, the visionary of mantra 11: The sides of Rshabha are of Anumati, that is, knowledge in consonance with reality and rationality. The sides are of Bhaga, i.e., light and splendour of existence. And then says Mitra, the power that sustains heaven and earth together : The knees are mine, no one else's, only mine, these.

भसदासीदादित्यानां श्रोणी आस्तां बृहस्पतेः ।
पुच्छं वातस्य देवस्य तेन धूनोत्योषधीः ॥ १३ ॥

13. *Bhasadāsīdādityānāṁ śroṇī āstāṁ bṛhaspateḥ.*
Pucchaṁ vātasya devasya tena dhūnotyoṣadhīḥ.

The posteriors are of the Adityas, solar children of nature, the loins are of Brhaspati, lord of Nature, the tail is of the divine blowing wind with which Rshabha gives the life breath to the herbs and trees.

गुदा आसन्त्सिनीवाल्याः सूर्यायास्त्वचमब्रुवन् ।
उत्थातुरब्रुवन्पद ऋषभं यदकल्पयन् ॥ १४ ॥

14. *Gudā āsantsinīvālyāḥ sūryāyāstvacamabruvan.*
Utthāturabruvanpada ṛṣabhaṁ yadakalpayan.

The intestines are of the spirit and energy of food. And the visionary says : The skin is of the cover of light, Surya, the child of sun. And those that meditated

on the Rshabha visualised and said: the feet themselves declare they are of the burden-bearer of the world.

क्रोड आसीज्जामिशंसस्य सोमस्य कलशो धृतः।
देवाः संगत्य यत्सर्वं ऋषभं व्यकल्पयन् ॥ १५ ॥

15. *Kroḍa āsījjāmiśaṁsasya somasya kalaśo dhṛtaḥ Devāḥ saṁgatya yatsarva ṛṣabhaṁ vyakalpayan.*

The bosom is of the one that loves and appreciates his people. The treasure-hold of life's pleasure reserved and preserved is of Soma, peace and joy. Thus proclaimed the divine sages come together who meditated on the Rshabha in fullness, though part by part. (Refer also to Shvetashvatara Upanishad, 1, 3).

ते कुष्ठिकाः सरमायै कूर्मेभ्यो अदधुः शफान्।
ऊबध्यमस्य कीटेभ्यः श्ववर्तेभ्यो अधारयन्॥ १६ ॥

16. *Te kuṣṭhikāḥ saramāyai kūrmebhyo adadhuḥ śaphān. Ūbadhyamasya kīṭebhyaḥ śvavartebhyo adhārayan.*

They saw the vestigial growths were assigned to the days, the hoofs to the tortoises, the wastes to the worms and scavengers.

शृङ्गाभ्यां रक्ष ऋषत्यवर्तिं हन्ति चक्षुषा।
शृणोति भद्रं कर्णाभ्यां गवां यः पतिरघ्न्यः॥ १७॥

17. *Śṛṅgābhyāṁ rakṣa ṛṣatyavartiṁ hanti cakṣuṣā. Śṛṇoti bhadraṁ karṇābhyāṁ gavāṁ yaḥ patiraghnyaḥ.*

They visualised that the Rshaba destroys evil with its horns, i.e., the blaze of its lustre and splendour,

and it destroys want and distress by its benign eye. The master, protector and sustainer of the stars, planets and the words of eternal wisdom hears the good things we say and present in prayer.

श॒त॒याज॑ं स य॑जते॒ नैनं॑ दुन्वन्त्य॒ग्नय॑यः ।
जिन्व॑न्ति॒ विश्वे॒ तं दे॒वा यो ब्रा॑ह्म॒ण ऋ॑ष॒भमा॑जु॒होति॑ ॥ १८ ॥

18. *Śatayājaṁ sa yajate nainaṁ dunvantyagnyaḥ. Jinvanti viśve taṁ devā yo bhrāhmaṇa ṛṣabhamājuhoti.*

A hundred yajnas does he perform, no fires of the world ever afflict him, all divinities of the world inspire and bless him and bless that sage who invokes and worships Rshabha in words of the Veda and realises the Divine in the world of his creation.

ब्रा॒ह्म॒णेभ्य॑ ऋ॒ष॒भं द॒त्त्वा वरी॑यः कृणु॒ते मन॑ः ।
पु॒ष्टिं सो अ॒घ्न्या॒नां॑ स्वे गो॒ष्ठे ऽव॑ पश्यते ॥ १९ ॥

19. *Brāhmaṣebhya ṛṣabhaṁ dattvā varīyaḥ kṛṇute manaḥ. Puṣṭiṁ so aghnyānāṁ sve goṣṭhe'va paśyate.*

That sage who imparts the knowledge of Rshabha to the seekers of Divinity raises his mind and imagination to higher freedom and culture and in his own personality realises the higher quality of his inviolable vision and perceptions.

गाव॑ः सन्तु प्र॒जाः स॒न्त्वथो॑ अस्तु तनू॒ब॒लम् ।
तत्सर्व॒मनु॑ मन्यन्तां दे॒वा ऋ॑षभदा॒यिने॑ ॥ २० ॥

20. *Gāvaḥ santu prajāḥ santvatho astu tanūbalam. Tatsarvamanu manyantāṁ devā ṛṣabhadāyine.*

Let there be plenty of lands, cows and higher culture of mind and senses with knowledge, and let there be noble progeny and friends, and the strength of body, mind and soul for the giver of divine knowledge of the Rshabha, and may all Devas bless him with all that which he desires for self-fulfilment.

अयं पिपान इन्द्र इद्रयिं दधातु चेतनीम्। अयं धेनुं सुदुघां नित्यवत्सां वशं दुहां विपश्चितं परो दिवः ॥ २१ ॥

21. *Ayaṁ pipāna indra idrayiṁ dadhātu cetanīm. Ayaṁ dhenum sudughāṁ nityavatsāṁ vaśaṁ duhāṁ vipaścitaṁ paro divaḥ.*

Let this mighty exuberant Rshabha, omnipotent Indra, bear and bring us honour and wealth of life, and awareness of Divinity. Let it bring us the fertile cow, the holy Word of knowledge abundant in love and nourishment, the ever obliging bliss at our will, the vision and wisdom of Divinity beyond the light of heaven.

पिशङ्गरूपो नभसो वयोधा ऐन्द्रः शुष्मो विश्वरूपो न आगन्। आयुरस्मभ्यं दधत्प्रजां च रायश्च पोषैरभि नः सचताम् ॥ २२ ॥

22. *Piśaṅgarūpo nabhaśo vayodhā aindraḥ śuṣmo viśvarūpo na āgan. Āyurasmabhyaṁ dadhat-prajāṁ ca rāyaśca poṣairabhi naḥ sacatām.*

Mighty Indra of golden glory and universal form all-manifest has come to us, bearing gifts of life and sustained progress from the clouds and oceans of space. May the Lord bearing health and long age, progeny and friends, honour and wealth be with us and bless us with

abundant energy and advancement for the happy life.

उपेहोपपर्चनास्मिन्गोष्ठ उप पृञ्च नः ।
उप ऋषभस्य यद्रेत उपेन्द्र तव वीर्यꣳ ॥ २३ ॥

23. *Upehopaparcanāsmingoṣṭha upa pṛñca naḥ. Upa ṛṣabhasya yadreta upendra tava vīryam.*

O Lord of abundance at the closest in presence, in this earthly home of our life and spirit, in the midst of this manly madness of noise, pray be close to us in direct awareness. Be close to us with the divine vitality of your generative creativity. Be close to us with the strength and valour of divine omnipotence.

एतं वो युवानं प्रति दध्मो अत्र तेन क्रीडन्तीश्चरत वशाँ अनु । मा नो हासिष्ट जनुषा सुभागा रायश्च पोषैरभि नः सचध्वम् ॥ २४ ॥

24. *Etaṁ vo yuvānaṁ prati dadhmo atra tena krīḍantīścarata vaśāň anu. Mā no hāsiṣṭa januṣā subhāgā rāyaśca poṣairabhi naḥ sacadhvam.*

O children of the earth, people of the human nation, thus do we present before you the power and presence of this divine youthful Rshabha, all abundant lord of life. Joyously play, and enjoy life in the presence of this lord to your complete self-fulfilment. And never by nature in the essence forsake us. Be happy and abundantly fortunate and prosperous, stay with us with honour and wealth, and with health and nourishment, advancing in body, mind and soul. (Also refer to Aitareya Upanishad, 1, 1-3)

Kanda 9/Sukta 5 (The Soul, the Pilgrim)

Panchaudana Aja Devata, Bhrgu Rshi

Aja means that which is unborn, which also implies that which is undying. Aja therefore is that which is unborn, immortal, eternal.

Aja in Vedic language is the Trinity of three: Paramatma, Jivatma and Prakrti (Shvetashvatara Upanishad, 1, 7 and 9). Which one of these three is the Aja in this hymn? 'Panchaudana' clearly points to the Answer.

'Panchaudana' means 'that which eats five kinds of food', i.e., the one that has five varieties of experience. Now, if you have an experience, you also feel the pleasure or the pain of it, which means that the experiencer, the experience and the sufferance (of pleasure or pain) are together. The Aja of this hymn, therefore, is that one of the three which is subject to experience and sufferance.

Of the three, Prakrti is the object of experience, it is not the experiencer. The experiencer is aware of the experience and also of the pleasure or pain of it. Food for example does not have the awareness of its own attribute of taste, only the eater knows by experience whether it is sweet or bitter or, later, whether it is bitter-sweet or sweet-bitter (Gita, 18, 37). Prakrti, therefore, is not the Aja of this hymn. The Aja here is either Paramatma or Jivatma.

So, which one of the two, Paramatma and Jivatma, is the Aja in this hymn?

Parmatma is not the 'Aja' here, because it is

above sufferance. Therefore the one Aja that tastes the sweet as well as the bitter fruit of the tree of existence is the Jivatma as is expressed in Rgveda, 1, 164, 1, and in Atharva-veda 9, 9, 20: There are two birds sitting on the tree of existence. One of them tastes and relishes the fruit, the other just watches. The bird that tastes is the Jivatma. The other that sits on the same tree and watches is Paramatma.

What is Panchaudana, the five kinds of fruit which the Jivatma tastes? The tree is the world of existence consisting of the five elements of Prakrti: Akasha (space), Vayu (wind and electric energy), Agni (light and fire energy), Apah (waters), and Prthivi (earth). The fruit or five kinds of food is the experience of " Shabda or the music of sound and language from Akasha, Sparsha or the romance of touch from Vayu, Rupa or the romance of form and beauty from Agni, Rasa or the taste of drink and food from Apah, and Gandha or fragrance of perfume from Prthivi. The organs of perception are the senses of hearing, touch, seeing, tasting and smelling with the ear, skin, eye, tongue and the nose.

Aja in ordinary language also means 'the goat'. But, although the goat has senses and does, by instinct, experience things, yet it is not capable of knowing and, much more, not capable of the consciousness of knowing as the human being is (mantra-1). Therefore Panchaudana Aja is the human soul.

आ नऽयैतमा रभस्व सुकृतां लोकमपि गच्छतु प्रजानन्।
तीर्त्वा तमांसि बहुधा महान्त्यजो नाकमा क्रमतां तृतीयम्॥ १॥

1. *Ā nayaitamā rabhasva sukṛtāṁ lokamapi gacchatu prajānan. Tīrtvā tamāṁsi bahudhā mahāntyajo nākamā kramatāṁ tṛtīyam.*

O Master, take over this child of nature, in the healthy state of mind and senses, admit him / her to the school of nurture and culture, and with love and affection lead him / her to the second birth of the rational and faithful person of education so that this devotee, knowing clearly and consciously, may rise to the state of holistic knowledge and noble action and, in comprehensive ways of life, having crossed through and over the deep layers of darkness and ignorance, may ultimately reach the third state, beyond pleasure and pain, of spiritual freedom and bliss in Moksha.

इन्द्रा॑य भा॒गं परि॑ त्वा नयाम्य॒स्मिन्य॒ज्ञे यज॑मानाय सू॒रिम्।
ये नो॑ द्वि॒षन्त्यनु॒ तान्र॑भ॒स्वानाग॑सो॒ यज॑मानस्य वी॒राः ॥ २ ॥

2. *Indrāya bhāgaṁ pari tvā nayāmyasminyajñe yajamānāya sūrim. Ye no dviṣantyanu tānrabhasvānāgaso yajamānasya vīrāḥ.*

In this yajnic course of education, yoga and Brahmacharya, I guide and conduct you, immortal soul, to the service of Indra, yajamana of the creative world yajna, on the path of your Dharma toward him, the society and the family. Take on and fight out all those weaknesses and enemies which hate and afflict us so that all brave children of the yajamana, those that institute this yajna, be free from sin and evil.

प्र प॒दोऽव॑ नेनिग्धि दुश्च॑रितं॒ यच्च॒चार॑ शु॒द्धैः श॒फैरा क्र॑मतां प्रजा॒नन्। ती॒र्त्वा तमां॑सि बहु॒धा वि॒पश्य॑न्न॒जो नाक॒मा क्र॑मतां तृ॒तीय॑म् ॥ ३ ॥

3. *Pra pado'va nenigdhi duścaritaṁ yaccacāra śudhaiḥ śaphairā kramatāṁ prajānan. Tīrtvā tamāṁsi bahudhā vipaśyannajo nākamā kramatāṁ tṛtīyam.*

O lord, cleanse the immortal soul, in every aspect, of whatever ill or evil it might have committed so that, knowing well its Dharma of duty and obligations, it may rise by pure and sanctified steps of knowledge and action and, watching all round all-ways with clear vision, cross over the darkness, ignorance and illusion of life, ultimately reach the third state, beyond pleasure and pain, of spiritual freedom and bliss in Moksha.

अनु॑ च्छ्य श्या॒मेन॒ त्वच॑मे॒तां वि॑शस्तर्यथाप॒र्वा॑सिना॒ माभि मं॑स्थाः। माभि द्रु॑हः पर॒शः क॑ल्पयैनं तृ॒तीये॒ नाके॒ अधि॒ वि श्र॑यैनम्॥ ४॥

4. *Anu cchya śyāmena tvacametāṁ viśastaryathā-parva sinā mābhi maṁsthāḥ. Mābhi druhaḥ paruśaḥ kalpayainaṁ tṛtīye nāke adhi vi śra-yainam.*

O destroyer of the veil of darkness, remove the darkness and illusion of this ignorance by the lazer beams of radiant light. Be not proud, do not hate nor malign. Develop and strengthen the immortal spirit part by part of the personality, remove the veil shade by shade, and help the spirit rise step by step and abide in the third state, beyond pleasure and pain, of freedom and bliss of Moksha.

ऋ॒चा कु॒म्भीमध्य॒ग्नौ श्र॑या॒म्या सि॑ञ्चोद॒कमव॑ धेह्योनम्।
प॒र्याध॑त्ता॒ग्निना॑ शमितारः शृ॒तो ग॑च्छ॒तु सु॒कृता॑ यत्र॑ लो॒कः॥ ५॥

5. *Ṛcā kumbhīmadhyagnau śrayāmyā siñcoda-kamava dhehyenam. Paryādhattāgninā śamitāraḥ śṛto gacchatu sukṛtāṁ yatra lokaḥ.*

I place the personality of the seeker on the fire of Brahmacharya discipline by the Rks. Pour the waters of purity and sanctity into the personality and character and keep it there in the crucible. O teachers of peace and thought, let it be covered in the light and fire all round so that, perfected to the finish, the person rises and proceeds to the world of the noble souls of knowledge and devout action.

उत्क्रामातः परि चेदतप्तस्तप्ताच्चरोरधि नाकं तृतीयम्।
अग्नेरग्निरधि सं बभूविथ ज्योतिष्मन्तमभि लोकं जयैतम्॥ ६॥

6. *Utkrāmātaḥ pari cedataptastaptāccaroradhi nākaṁ tṛtīyam. Agneragniradhi saṁ babhūvi-tha jyotiṣmanta-mabhi lokaṁ jayaitam.*

O spirit immortal, rise, seasoned, unafflicted and perfect at peace, from the fire of discipline, and from the crucible of fire reach up to the third haven of freedom and bliss. There is fire upon fire, light beyond light, so win this highest heaven of light above all the rest.

अजो अग्निरजमु ज्योतिराहुरजं जीवता ब्रह्मणे देयमाहुः।
अजस्तमांस्यप हन्ति दूरमस्मिंल्लोके श्रद्दधानेन दत्तः॥ ७॥

7. *Ajo agnirajamu jyotirāhurajaṁ jīvatā brahmaṇe deyamāhuḥ. Ajastamāṁsyapa hanti dūrama-smiṁlloke śraddadhānena dattaḥ.*

The immortal soul is the vital immortal fire of life, which immortal, they also call the light, which, all and ever alive, they say, ought to be dedicated to

Supreme Brahma. The immortal soul dispels all darknesses of ignorance and illusion far away when it is dedicated to the Lord Supreme in this world by a man of faith.

पञ्चौदनः पञ्चधा वि क्रमतामाक्रंस्यमानस्त्रीणि ज्योतींषि। ईजानानां सुकृतां प्रेहि मध्यं तृतीये नाके अधि वि श्रयस्व॥ ८॥

8. *Pañcaudanaḥ pañcadhā vi kramatāmākraṁsyamānastrīṇi jyotīṁṣi. Ījānānāṁ sukṛtāṁ prehi madhyaṁ tṛtīye nāke adhi vi śrayasva.*

Let the human in the world of five elements go forward in five ways; with the senses of perception, senses of volition, mind, memory and intelligence. Let him go forward for the realisation of three bright achievements: physical, mental and spiritual lustre, achievement of Dharma, Artha and Kama, knowledge of the creation, sustenance and involution of the worlds through the media of sense observation, super-sensuous experience and discriminative knowledge of Viveka between eternal and temporary.

Let him thus win a place of honour among noble people of yajna on earth, and then rise to the state of Moksha, the third and highest heaven of bliss beyond pleasure, pain and paradisal joy.

O Aja Panchaudana, rise and be there.

अजा रोह सुकृतां यत्र लोकः शरभो न चत्तोऽतिं दुर्गाण्येषः। पञ्चौदनो ब्रह्मणे दीयमानः स दातारं तृप्त्या तर्पयाति॥ ९॥

9. *Ajā roha sukṛtāṁ yatra lokaḥ śarabho na catto'ti durgāṇyeṣaḥ. Pañcaudano brahmaṇe dīyamānaḥ sa dātāraṁ tṛptyā tarpayāti.*

Hey Aja, immortal soul, rise and reach where noble souls of highest action abide and, like an irrestible lancer on the advance, cross the most formidable hurdles. The immortal soul in top condition of health and experience, dedicated with self-surrender to the Supreme Brahma pleases the generous giver with perfect satisfation and fully justifies the gift of life, knowledge and enlightenment.

अजस्त्रिंनाके त्रिंदिवे त्रिंपृष्ठे नाकंस्य पृष्ठे दंदिवांसं दधाति।
पञ्चौदनो ब्रह्मणे दीयमांनो विश्वरूंपा धेनुः कांमदुघा-
स्येकां॥ १०॥

10. *Ajastrināke tridive tripṛṣṭhe nākasya pṛṣṭhe dadivāṁsaṁ dadhāti. Pañcaudano brahmaṇe dīyamāno viśvarūpā dhenuḥ kāmadughāsyekā.*

Aja, immortal soul, bears itself, self-surrendered, Self established in the essence, and holds on to the divine Giver, in the third, highest, heaven of light, secure in the third, highest, state of stability beyond disturbance and fear of dislodgement, in the third, highest, state of divine bliss. O soul, dedicating yourself to Divinity in the state of five-element existence and five-fold pleasure of experience, you are, in reality, the universal treasure-hold of self-fulfilment, the one unique mother cow for the self.

एतद्वो ज्योतिंः पितरस्तृतीयं पञ्चौदनं ब्रह्मणेऽ जं ददाति।
अजस्तमांस्यप हन्ति दूरमस्मिंल्लोके श्रद्दधांनेन दत्तः॥ ११॥

11. *Etadvo jyotiḥ pitarastṛtīyaṁ pañcaudanaṁ brahmaṇe'jaṁ dadāti. Ajastamāṁsyapa hanti dūramasmiṁlloke śraddadhānena dattaḥ.*

O Pitaras, parents, teachers, seniors, sustainers of life, it is your gift of the third, highest, light of Vedic knowledge and enlightenment which leads the human soul in the natural state to dedicate itself to Divinity. The immortal soul in its reality, self-dedicated to Divinity by its faith and devotion, dispels all darknesses of ignorance and evil and throws them far out in this life itself.

ईजानानां सुकृतां लोकमीप्सन्पञ्चौदनं ब्रह्मणेऽ जं ददाति। स व्या ∫ प्तिमभि लोकं जयैतं शिवो ३ स्मभ्यं प्रतिगृहीतो अस्तु॥ १२॥

12. *Ījānānāṁ sukṛtāṁ lokamīpsanpañcaudanaṁ brahmaṇe'jaṁ dadāti. Sa vyāptimabhi lokaṁ jayaitaṁ śivo'smabhyaṁ pratigṛhīto astu.*

One, who aspires to the state of noble souls of holy action and divine association, dedicates the immortal soul in the existential state to the Supreme Brahma. Such aspirant as you are, O Aja, aspire and win for yourself the rise to that divine state of life, and may you, accepted and loved therein, be good and auspicious for us too as a source of inspiration.

अजो ह्य ३ ग्नेरजनिष्ट शोकाद्विप्रो विप्रस्य सहसो विपश्चित्। इष्टं पूर्तमभिपूर्तं वषट्कृतं तद्देवा ऋतुशः कल्पयन्तु॥ १३॥

13. *Ajo hyagnerajaniṣṭa śokādvipro viprasya sahaso vipaścit. Iṣṭaṁ pūrtamabhipūrtaṁ vaṣaṭkṛtaṁ taddevā ṛtuśaḥ kalpayantu.*

Aja, the unborn immortal soul, is come into the world of existence by virtue of the light and love of Agni, self-refulgent Supreme Brahma. It is wise and vibrant by virtue of the omnipresent vibrance and omnipotence of Agni. May the Devas, divinities of nature and enlightened nobilities of humanity, help it to grow according to the time and season of its growth and to rise to self-fulfilment in whatever it desires, completes and offers through self-surrender towards whatever it wants to achieve.

अमोतं वासौ दद्याद्धिरण्यमपि दक्षिणाम्।
तथा लोकान्त्समाप्नोति ये दिव्या ये च पार्थिवाः ॥ १४ ॥

14. *Amotaṁ vāso dadyāddhiraṇyamapi dakṣiṇām. Tathā lokāntsamāpnoti ye divyā ye ca pārthivāḥ.*

The aspirant to the state of fulfilment should surrender the warp and woof of his action and also whatever is the golden beauty of his achievement in the world as a gift of gratitude to the Lord Giver, and when he does so, then does he really achieve the states of highest being whether it is here on earth or in the heaven of light and bliss divine.

एतास्त्वाजोप यन्तु धाराः सोम्या देवीर्घृतपृष्ठा मधुश्चुतः।
स्तभान पृथिवीमुत द्यां नाकस्य पृष्ठेऽधि सप्तरश्मौ ॥ १५ ॥

15. *Etāstvājopa yantu dhārāḥ somyā devīrghṛta-pṛṣṭhā madhuścutaḥ. Stabhāna pṛthivīmuta dyāṁ nākasya pṛṣṭhe'dhi saptaraśmau.*

O Aja, immortal soul, let these streams of divine soma of exhilaration, brilliant, replete with ghrta and honey sweets of bliss, reach you, sustaining yourself

on earth and in the heaven of seven lights of solar divinity on top of the bliss of Supreme Brahma.

अजो ऽस्यज स्वर्गो ऽसि त्वया लोकमङ्गिरसः प्राजानन्।
तं लोकं पुण्यं प्र ज्ञेषम्॥ १६॥

16. *Ajo'syaja svargo'si tvayā lokamaṅgirasaḥ prājānan. Taṁ lokaṁ puṇyaṁ pra jñeṣam.*

O soul, you are Aja, unborn and undying. O soul immortal, you are svarga, reaching to the heaven of bliss. Through you, the brilliant wise sages, Angirasas, know and reach the heaven of light and bliss. May I too, knowing through the soul, realise and reach that heaven of holiness and bliss of Divinity.

येना सहस्रं वहसि येनाग्ने सर्ववेदसम्।
तेनेमं यज्ञं नो वह स्वर्देवेषु गन्तवे॥ १७॥

17. *Yenā sahasraṁ vahasi yenāgne sarvavedasam. Tenemaṁ yajñaṁ no vaha svardeveṣu gantave.*

O light and fire of yajna and meditation in the state of communion, by that stream of bliss in samadhi through which you set aflow a thousand streams of bliss to the soul, by which you lead the soul's awareness to the lord omniscient, pray sustain this yajna of our communion unto the presence and experience of the divinities and bliss of our choice so that we may reach our goal.

(Reference may be made to Patanjali's Yogasutras, 1, 22-23; 1, 39-41; 3, 49 and 54.)

अजः पक्वः स्वर्गे लोके दधाति पञ्चौदनो निर्ऋतिं बाधमानः। तेन लोकान्त्सूर्यवतो जयेम॥ १८॥

18. *Ajaḥ pakvaḥ svarge loke dadhāti pañcaudano nirṛtiṁ bādhamānaḥ. Tena lokāntsūryavato jayema.*

Panchaudana Aja, immortal soul in the state of five-fold existence and experience, matured and tempered through the crucibles of meditation and spiritual discipline, dispels sufference and adversity and wins the goal of its choice. May we too through that discipline win the states of light and bliss bright and blameless as the sun.

यं ब्राह्मणे निदधे यं च विक्षु या विप्रुष ओदनानामजस्य। सर्वं तदग्ने सुकृतस्य लोके जानीतान्नः संगमने पथीनाम्॥ १९॥

19. *Yaṁ brāhmaṇe nidadhe yaṁ ca vikṣu yā vipruṣa odanānāmajasya. Sarvaṁ tadagne sukṛtasya loke jānītānnaḥ saṁgamane pathīnām.*

Of the immortal soul's powers and potentials, acts and sufferance, in consequence of the divine law of Karma which the Lord has vested in the Brahmana and in the people in general, and of the powers and potentials, acts of freedom and sufferance, and of the food for body, mind and soul that I offer to the Brahmana and the people in general, of all that, O lord of light, Agni, you would know in the land of divine righteousness at the cross-roads of the paths we follow and travel by for ourselves and our destiny.

अजो वा इदमग्रे व्य क्रमत तस्योरिय्मभवद् द्यौः पृष्ठम्। अन्तरिक्षं मध्यं दिशः पार्श्वे समुद्रौ कुक्षी॥ २०॥

20. *Ajo vā idamagre vya-kramata tasyora iyamabhavad dyauḥ pṛṣṭham. Antarikṣaṁ madhyaṁ diśaḥ pārśve samudrau kukṣī.*

Aja, Eternal Spirit beyond birth and death, was the divine power and presence that first stirred and manifested Itself ahead of this world of existence. This earth became his chest, the heaven and earth, his middle, the quarters of space, his side bounds, and the oceans of earth and space, his great womb of existence.

सत्यं चर्तं च चक्षुषी विश्वं सत्यं श्रद्धा प्राणो विराट् शिरः।
एष वा अपरिमितो यज्ञो यदजः पञ्चौदनः॥ २१॥

21. *Satyaṁ cartaṁ ca cakṣuṣī viśvaṁ satyaṁ śraddhā prāṇo virāṭ śiraḥ. Eṣa vā aparimito yajño yadajaḥ pañcaudanaḥ.*

Satyam, constant reality of existence, and Rtam, Law and Scripture of the dynamics of existence, these two were his eyes, the whole truth of existence and faith in that truth, his life breath, the boundless Prakrti, his head. In other words, this boundless yajna of existential evolution of divine creativity is what the adorable Aja is. It is the Lord Eternal who governs the world of five elements he manifests, projects, withdraws, consumes, projects, eternally.

अपरिमितमेव यज्ञमाप्नोत्यपरिमितं लोकमव रुन्द्धे।
योऽजं पञ्चौदनं दक्षिणाज्योतिषं ददाति॥ २२॥

22. *Aparimitameva yajñmāpnotyaparimitaṁ lokamava runddhe. Yo'jaṁ pañcaudanaṁ dakṣiṇājyotiṣaṁ dadāti.*

Whoever the person, conditioned by five elements of Prakrti and five-fold experience and sufferance yet enlightened by divine vision and yajnic spirit of self-sacrifice, that offers the immortal soul to

the Eternal Master attains to the state of unbounded yajna of divine creativity and secures the state of boundless bliss for the soul.

नास्यास्थीनि भिन्द्यान्न मज्ज्ञो निर्धयेत्।
सर्वमेनं समादायेदमिदं प्र वेशयेत्॥ २३॥

23. *Nāsyāsthīni bhindyānna majjño nirdhayet. Sarvamenaṁ samādāyedamidaṁ pra veśayet.*

Nothing can break the bones, nothing can drain out the bone marrow, of this person who, having accepted and wholly surrendered to this Divine Presence, sees the same divine presence in every thing that exists.

इदमिदमेवास्य रूपं भवति तेनैनं सं गमयति। इषं मह ऊर्ज-
मस्मै दुहे यो ३जं पञ्चौदनं दक्षिणाज्योतिषं ददाति॥ २४॥

24. *Idamidamevāsya rūpaṁ bhavati tenainaṁ saṁ gamayati. Iṣaṁ maha ūrjamasmai duhe yo'jaṁ pañcaudanaṁ dakṣiṇājyotiṣaṁ dadāti.*

This and that, every thing that is, becomes for him the manifestation of Divinity, a very version of the divine Self. With that, he joins and moves his own self. And the yajnic system of existence distils and gives food, energy and life's grandeur to him who offers the immortal soul of five-fold existence clothed in light and generosity to the Lord Divine for his divine yajna.

पञ्च रुक्मा पञ्च नवानि वस्त्रा पञ्चास्मै धेनवः कामदुघा
भवन्ति। यो ३जं पञ्चौदनं दक्षिणाज्योतिषं ददाति॥ २५॥

25. *Pañca rukmā pañca navāni vastrā pañcāsmai dhenavaḥ kāmadughā bhavanti. Yo'jaṁ pañcaudanaṁ dakṣiṇājyotiṣaṁ dadāti.*

Five golden glories of pranic energy, five renewed koshas, vestments of the soul, and five senses, all efficient givers of perception for discriminative judgement, become his holy cows and serve him like universal benefactors when he offers the immortal soul of five-fold existence clothed in light and generosity to the eternal Lord for his divine yajna.

पञ्च रुक्मा ज्योतिरस्मै भवन्ति वर्म वासांसि तन्वे ऽभवन्ति। स्वर्गं लोकमश्नुते यो ३जं पञ्चौदनं दक्षिणाज्योतिषं 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 paradisal bliss of life who surrenders the immortal soul of five-fold existence clothed in light and generosity to the eternal Lord for his divine yajna.

या पूर्वं पतिं विवित्त्वाथान्यं विन्दतेऽपरम्।
पञ्चौदनं च तावजं ददातो न वि योषतः ॥ २७ ॥

27. *Yā pūrvaṁ patiṁ vittvāthānyaṁ vindate'param. Pañcaudanaṁ ca tāvajaṁ dadāto na vi yoṣataḥ.*

The woman who having married her former husband loses him (on death) and remarries and thus takes to the other, second, husband, and the husband and wife both submit their immortal souls clad in new existential identity of conjugality to each other and to the Lord divine, they never separate.

समानलोको भवति पुनर्भुवापरः पतिः।
यो ३जं पञ्चौदनं दक्षिणाज्योतिषं ददाति॥ २८॥

28. *Samānaloko bhavati punarbhuvāparaḥ patiḥ.*
Yo'jaṁ pañcaudanaṁ dakṣiṇājyotiṣaṁ dadāti.

The other, second, husband becomes one in life, in the home and in the family with the remarried wife and attains equality of good fortune if he submits his immortal soul of five-fold existence clad in light and generosity to the Lord divine.

अनुपूर्ववत्सां धेनुमनड्वाहमुपबर्हणम् ।
वासो हिरण्यं दत्त्वा ते यन्ति दिवमुत्तमाम्॥ २९॥

29. *Anupūrvavatsāṁ dhenumanaḍvāhamupabarhaṇam. Vāso hiraṇyaṁ dattvā te yanti divamuttamām.*

Having given a fertile cow with regular calving, a carrier bull, a full bed with pillow, clothes and gold as ritual gifts, they win grateful appreciation and well-deserved praise.

आत्मानं पितरं पुत्रं पौत्रं पितामहम्।
जायां जनित्रीं मातरं ये प्रियास्तानुप ह्वये॥ ३०॥

30. *Ātmānaṁ pitaraṁ putraṁ pautraṁ pitāmaham.*
Jāyāṁ janitrīṁ mātaraṁ ye priyāstānupa hvaye.

Self-confidence, father, son, grand son, grand father, wife, mother, and all those dear to me and to the home and family, I invite to come and join me.

यो वै नैदाघं नामर्तुं वेद। एष वै नैदाघो नामर्तुर्यदजः पञ्चौदनः। निरेवाप्रियस्य भ्रातृव्यस्य श्रियं दहति भवत्यात्मना। यो ३जं पञ्चौदनं दक्षिणाज्योतिषं ददाति॥ ३१॥

31. *Yo vai naidāghaṁ nāmartuṁ veda. Eṣa vai naidāgho nāmarturyadajaḥ pañcaudanaḥ. Nirevāpriyasya bhrātṛvyasya śriyaṁ dahati bhavatyātmanā. Yo'jaṁ pañcaudanaṁ dakṣiṇājyotiṣaṁ dadāti.*

Whoever the five-fold conditioned immortal that attains to the summer season of life and knows for certain that this is the season of heat and passion, who surrenders his mortal identity of immortality clad in light and generosity to the home, the family and the Lord Divine totally burns out the power and fortune of his hateful rival and rises in life with self-confidence.

यो वै कुर्वन्तं नामर्तुं वेद। कुर्वतींकुर्वतीमेवाप्रियस्य भ्रातृव्यस्य श्रियमा दत्ते। एष वै कुर्वन्नामर्तुर्यदजः पञ्चौदनः। निरेवाप्रियस्य भ्रातृव्यस्य श्रियं दहति भवत्यात्मना। योऽजं पञ्चौदनं दक्षिणाज्योतिषं ददाति॥ ३२॥

32. *Yo vai kurvantaṁ nāmartuṁ veda. Kurvatīṁkurvatīmevāpriyasya bhrātṛvyasya śriyamā datte. Eṣa vai kurvannāmarturyadajaḥ pañcaudanaḥ. Nirevāpriyasya bhrātṛvyasya śriyaṁ dahati bhavatyātmanā. Yo'jaṁ pañcaudanaṁ dakṣiṇājyotiṣaṁ dadāti.*

Whoever the immortal soul conditioned in the five-fold state of mortality that attains to the life-season called the time of action and knows for certain that this is the time and season for action, who surrenders his mortal identity of immortality clad in light and generosity to the home, the family and the Lord Divine, takes away the power, potential and good fortune of his hostile rival, in fact burns out and destroys the power

and fortune of the hateful adversary and rises in life by the strength of his soul.

यो वै सं॒यन्तं॒ नाम॒र्तुं॑ वेद॑। सं॒य॒तींसंयतीमे॒वाप्रि॑यस्य॒ भ्रातृ॑व्य॒स्य॒ श्रिय॒मा द॑त्ते। ए॒ष वै सं॒यन्ना॒म॒र्तुर्य॒द॒जः प॒ञ्चौ॒दनः। निरे॒वाप्रि॑यस्य॒ भ्रातृ॑व्यस्य॒ श्रियं॑ दहति॒ भव॑त्या॒त्मना॑। यो३॑जं प॒ञ्चौ॒द॒नं॒ दक्षि॑णाज्योतिष॒ं॑ ददा॑ति॥ ३३॥

33. *Yo vai saṁyantaṁ nāmartuṁ veda. Saṁyatīṁ-saṁyatīmevāpriyasya bhrātṛvyasya śriyamā datte. Eṣa vai saṁyannāmarturyadajaḥ pañcaudanaḥ. Nirevāpriyasya bhrātṛvyasya śriyaṁ dahati bhavatyātmanā. Yo'jaṁ pañcaudanaṁ dakṣiṇājyotiṣaṁ dadāti.*

Whoever the immortal soul conditioned in the five-fold state of mortality that attains to the life-season called the time of gathering and control and knows for certain that this is the time and season for gathering and control, who surrenders his mortal identity of immortality clad in light and generosity to the home, the family and the Lord Divine, takes away the power, potential and rising good fortune of his hostile rival, in fact burns and destroys the power and fortune of the hateful adversary, and rises in life by the strength of his soul.

यो वै पि॒न्वन्तं॒ नाम॒र्तुं॑ वेद॑। पि॒न्व॒तींपि॑न्वतीमे॒वाप्रि॑यस्य॒ भ्रातृ॑व्यस्य॒ श्रिय॒मा द॑त्ते। ए॒ष वै पि॒न्वन्ना॒म॒र्तुर्य॒द॒जः प॒ञ्चौ॒दनः। निरे॒वाप्रि॑यस्य॒ भ्रातृ॑व्यस्य॒ श्रियं॑ दहति॒ भव॑त्या॒त्मना॑। यो३॑जं प॒ञ्चौ॒द॒नं॒ दक्षि॑णाज्योतिष॒ं॑ ददा॑ति॥ ३४॥

34. *Yo vai pinvantaṁ nāmartuṁ veda. Pinvatīṁpinvatīmevāpriyasya bhrātṛvyasya śriyamā datte. Eṣa vai pinvannāmarturyadajaḥ pañcaudanaḥ. Nirevāpriyasya bhrātṛvyasya śriyaṁ dahati bhavatyātmanā. Yo'jaṁ pañcaudanaṁ dakṣiṇājyotiṣaṁ dadāti.*

Whoever the immortal soul conditioned in the five-fold state of mortality that attains to the life season named growth, and knows for certain that this is the time and season for growth, who surrenders his mortal identity of immortality clad in light and generosity to the home, the family and the Lord Divine, takes away the growing power and good fortune of his hostile rival, in fact burns and destroys the power and fortune of his hateful rival and rises in life by the strength of his soul.

यो वा उद्यन्तं नामर्तुं वेद। उद्यतीमुद्यतीमेवाप्रियस्य भ्रातृव्यस्य श्रियमा दत्ते। एष वा उद्यन्नामर्तुर्यदजः पञ्चौदनः। निरेवाप्रियस्य भ्रातृव्यस्य श्रियं दहति भवत्यात्मना। योऽजं पञ्चौदनं दक्षिणाज्योतिषं ददाति॥ ३५॥

35. *Yo vā udyantaṁ nāmartuṁ veda. Udyatīmudyatīmevāpriyasya bhrātṛvyasya śriyamā datte. Eṣa vā udyannāmarturyadajaḥ pañcaudanaḥ. Nirevāpriyasya bhrātṛvyasya śriyaṁ dahati bhavatyātmanā. Yo'jaṁ pañcaudanaṁ dakṣiṇājyotiṣaṁ dadāti.*

Whoever the immortal soul conditioned in the five-fold state of mortality that attains to the life season named rise and progress, and knows for certain that this is the time and season for the rise and progress, who surrenders his mortal identity of the immortal clad in

light and generosity in dedication to the home, the family and the Lord Divine takes off every step of the rise and progress of his hostile adversary, in fact burns and destroys the power and fortune of the hateful rival and rises in life by the strength of his soul.

यो वा अ॑भि॒भु॒वं नाम॒र्तुं वेद॑। अ॒भि॒भव॑न्तीमभिभवन्ती-मे॒वाप्रि॑यस्य॒ भ्रातृ॑व्यस्य श्रिय॒मा द॑त्ते। एष वा अ॑भि॒भूर्नाम॒र्तु-र्यद॒जः पञ्चौ॑दनः। निरे॒वाप्रि॑यस्य॒ भ्रातृ॑व्यस्य॒ श्रियं दहति॒ भव॑त्या॒त्मना॑। यो ३॒ऽजं पञ्चौ॑दन॒ं दक्षि॑णाज्योतिष॒ं द॑दा॑ति॥ ३६॥

36. *Yo vā abhibhuvaṁ nāmartuṁ veda. Abhibhavantīmabhibhavantīmevāpriyasya bhrātṛvyasya śriyamā datte. Eṣa vā abhibhūrnāmarturyadajaḥ pañcaudanaḥ. Nirevāpriyasya bhrātṛvyasya śriyaṁ dahati bhavatyātmanā. Yo'jaṁ pañcaudanaṁ dakṣiṇājyotiṣaṁ dadāti.*

Whoever the immortal soul conditioned in the five-fold state of mortality that attains to the life season named victory and excellence, and knows for certain that this is the time and season for victory and excellence, who surrenders his mortal identity of the immortal in dedication to the home, the family and the Lord Divine, steals every step of the victory and excellence of his hateful rival, in fact burns and destroys the power and fortune of his hostile adversary and rises in life by the sheer strength of his own soul.

अ॒जं च॒ पच॑त॒ पञ्च॑ चौद॒नान्। सर्वा॒ दिश॒ः संम॑नसः स॒ध्रीची॒ः सान्तर्दे॑शा॒ः प्रति॑ गृह्णन्तु त॒ एत॒म्॥ ३७॥

37. *Ajaṁ ca pacata pañca caudanān. Sarvā diśaḥ saṁmanasaḥ sadhrīcīḥ sāntardeśāḥ prati gṛhṇantu ta etam.*

O saints and sages, men and women, develop, season and perfect the immortal soul in its five-fold mortal condition. Strengthen, season and perfect the five-fold food for the body, mind and soul. O Lord, let all quarters of space together with their interspaces receive and approve it for you and return it to you with gratitude.

तास्ते॑ रक्षन्तु॒ तव॒ तुभ्य॑मे॒तं ताभ्य॒ आज्यं॑ ह॒विरि॒दं जु॑होमि ॥ ३८ ॥

38. *Tāste rakṣantu tava tubhyametaṁ tābhya ājyaṁ haviridaṁ juhomi.*

O Lord, may those quarters of space, interspaces and the divine and human powers therein protect and promote this immortal soul in the mortal state. It is yours, it is for you, it is for them, the spaces, the divinities, and humanity. I offer this soul as the holy material of oblation dedicated to your service and all these.

Kanda 9/Sukta 6 (Atithi Yajna: Hospitality)

Atithi, Brahma, Vidya Devata, Brahma Rshi

This sukta is a celebration of hospitality to Atithis, chance visitors, who happen to come to the household during their holy rounds. This hospitality is called Atithi Yajna prescribed as a sacred duty in the Vedic tradition.

Atithi Yajna is one of the five sacred duties to

be performed by a house holder: Brahma yajna (Prayer), Deva yajna (agnihotra), Pitryajna (service to parents and other seniors), Atithiyajna (hospitality to visitors), and Balivaishvadeva yajna (feeding birds and animals.

Atithi yajna as described in detail in this sukta is so sacred that it is a microcosmic version of the macrocosmic yajna which, in the Vedic tradition, the universe is. Brahma, Lord Supreme, is the performer of the macrocosmic yajna, and Brahma also is the supreme deity for which the yajna is performed. By analogy, in Atithi yajna, both the host and the guest are human versions of Brahma, one the performer, the other, the beneficiary.

The sukta has 62 mantras divided over six parts. The part is called 'Paryaya'.

Paryaya 1

यो वि॒द्याद् ब्रह्म॑ प्र॒त्यक्षं॑ पर॑ूषि॒ यस्य॑ संभा॒रा ऋचो॒ यस्या॑नू॒क्य॒म्॥ १ ॥

1. *Yo vidyād brahma pratyakṣaṁ parūṁṣi yasya saṁbhārā ṛco yasyānūkyam.*

One who would know Brahma first hand by direct experience may know that Brahma is that Supreme Purusha, Ultimate living Reality, which as a 'Person' is constituted of the entire structure of existence and its knowledge: whose spine is the Rks.

साम॑ानि॒ यस्य॒ लोमा॑नि॒ यजु॒र्हृद॑यमु॒च्यते॑ परि॒स्तर॑ण॒-मिद्ध॒विः॥ २ ॥

2. *Sāmāni yasya lomāni yajurhṛdayamucyate paristaraṇamiddhaviḥ.*

Whose hair is the Samans, whose heart is called the Yajus, and whose cover-manifest is the form and function of the dynamics of universal yajna.

यद्वा अतिथिपतिरतिथीन्प्रतिपश्यति देवयजनं प्रेक्षते ॥ ३ ॥

3. *Yadvā atithipatiratithīnpratipaśyati devayajanaṁ prekṣate.*

And know: If the house holder as the host sees the Atithis, holy visitors, he sees an occasion for a personal performance of yajna in the service of Divinity.

यदभिवदति दीक्षामुपैति यदुदकं याचत्यपः प्र णयति ॥ ४ ॥

4. *Yadabhivadati dīkṣāmupaiti yadudakaṁ yācatyapaḥ praṇayati.*

When he welcomes the guest, he receives Diksha, initiation into a holy commitment. When he asks if he could offer water and brings up water for the guest:

या एव यज्ञ आपः प्रणीयन्ते ता एव ताः ॥ ५ ॥

5. *Yā eva yajña āpaḥ praṇīyante tā eva tāḥ.*

The water he brings is water for yajna, and the water is as sacred as water consecrated by Divinity.

यत्तर्पणमाहरन्ति य एवाग्नीषोमीयः पशुर्बध्यते स एव सः ॥ ६ ॥

6. *Yattarpaṇamāharanti ya evāgnīṣomīyaḥ paśurbadhyate sa eva saḥ.*

When members of the host family bring refreshments for the guest, the refreshments are like oblations for Agni and Soma in yajna whereby the guest is identified with the very soul of yajna with the

yajamana committed in entirety.

यदा॑वस॒थान्क॒ल्पय॑न्ति सदोहविर्धा॒नान्ये॒व तत्क॑ल्प-यन्ति ॥ ७ ॥

7. *Yadāvasathānkalpayanti sadohavirdhānānyeva tatkalpayanti.*

When they arrange for his rest and comforts they arrange for the place of yajna and other preparations for it.

यदु॑पस्तृ॒णन्ति॑ ब॒र्हिरे॒व तत् ॥ ८ ॥

8. *Yadupastṛṇanti barhireva tat.*

When they provide for the bed, that is like spreading the holy grass on the vedi.

यदु॑परिशय॒नमा॒हर॑न्ति स्व॒र्गमे॒व तेन॑ लो॒कमव॑ रुन्द्धे ॥ ९ ॥

9. *Yaduparisayanamāharanti svargameva tena lokamava runddhe.*

When they elevate the bed, they raise themselves to higher bliss of divine nature.

यत्क॑शिपूपब॒र्हणमा॒हर॑न्ति परि॒धय॑ ए॒व ते ॥ १० ॥

10. *Yatkaśipūpabarhaṇamāharanti paridhaya eva te.*

When they bring the mat, pillow and covering, these are the boundary sticks of the yajna fire.

यदा॑ञ्जनाभ्यञ्ज॒नमा॒हर॒न्त्याज्य॑मे॒व तत् ॥ ११ ॥

11. *Yadāñjanābhyañjanamāharantyājyameva tat.*

When they bring creams and ointments, these are like ghrta for the yajna.

यत्पुरा परिवेषात्खादमाहरन्ति पुरोडाशावेव तौ ॥ १२ ॥

12. *Yatpurā pariveṣātkhādamāharanti puroḍāśāveva tau.*

When they bring the appetizers before dinner, that is like soma juice for yajna.

यदशनकृतं ह्वयन्ति हविष्कृतमेव तद्ध्वयन्ति ॥ १३ ॥

13. *Yadaśanakṛtaṁ hvayanti haviṣkṛtameva taddhvayanti.*

When they call upon the cook and for service, it is as if they call for the bearers of havi for yajna.

ये व्रीहयो यवा निरुप्यन्तेंऽशव एव ते ॥ १४ ॥

14. *Ye vrīhayo yavā nirupyanteṁ'śava eva te.*

When rice and barley are selected and offered to the guest, it is like the filaments of soma for the yajna.

यान्युलूखलमुसलानि ग्रावाण एव ते ॥ १५ ॥

15. *Yānyulūkhalamusalāni grāvāṇa eva te.*

Things like mortar and pestle used in the preparation of food for the guest are like the soma stones in the preparation of soma juice for yajna.

शूर्पं पवित्रं तुषा ऋजीषाभिषवणीरापः ॥ १६ ॥

16. *Śūrpaṁ pavitraṁ tuṣā ṛjīṣābhiṣavaṇīrāpaḥ.*

The sieve is soma strainer, the chaff is soma pomace, and liquids are pressing gear.

स्रुग्दर्विर्नेक्षणमायवनं द्रोणकलशाः कुम्भ्यो ⌈वायव्या ⌈नि पात्राणीयमेव कृष्णाजिनम् ॥ १७ ॥

17. *Srugdarvirnekṣaṇamāyavanaṁ droṇakalaśāḥ kumbhyo vāyavyāni pātrāṇīyameva kṛṣṇājinam.*

The ladle is the ghrta-ladle for oblation, the fork is the stirring prong, the jars are soma vessels, utensils are like soma cups, this earth is like the black antelope hide for a seat.

Paryaya 2

यजमानब्राह्मणं वा एतदतिथिपतिः कुरुते यदाहार्या ∫णि प्रेक्षत इदं भूया ३ इदा ३मिति ॥ १ ॥

1. *Yajamānabrāhmaṇaṁ vā etadatithipatiḥ kurute yadāhāryāṇi prekṣata idaṁ bhūyā' idā' miti.*

When the host takes stock of things to be offered to the guest and assesses whether this is good enough or this, he does for himself the same job in Atithi yajna as the Brahmana does for the yajamana for the planning and performance of a yajna in the service of Divinity.

यदाह भूय उद्धरेति प्राणमेव तेन वर्षीयांसं कुरुते ॥ २ ॥

2. *Yadāha bhūya uddhareti prāṇameva tena varṣīyāṁsaṁ kurute.*

When he says: 'Take up more, again, and offer it to the guest', by doing so he raises his life and energy higher and higher.

उप हरति हवींष्या सादयति ॥ ३ ॥

3. *Upa harati havīṁṣyā sādayati.*

When he takes up this more and brings it to the guest, it is as if he takes more of fragrant materials for the yajna, seats himself on the vedi and offers the

oblation to Agni.

तेषामासन्नानामतिथिरात्मञ्जुहोति ॥ ४ ॥

4. *Teṣāmāsannānāmatithirātmañjuhoti.*

Of these holy materials and delicacies brought up to him, the guest partakes unto himself as if he offers these to the divine spirit of yajna:

स्रुचा हस्तेन प्राणे यूपे स्रुक्कारेण वषट्कारेण ॥ ५ ॥

5. *Srucā hastena prāṇe yūpe srukkāreṇa vaṣaṭakāreṇa.*

With his hand as ladle, the guest offers food into his pranic vitality, it is as on the stake ring of yajna, as he chews and swallows the food, it is like uttering the holy formula of Vashatkara for the offering.

एते वै प्रियाश्चाप्रियाश्चर्त्विजः स्वर्गं लोकं गमयन्ति यदतिथयः ॥ ६ ॥

6. *Ete vai priyāścāpriyāścartvijaḥ svargaṁ lokaṁ gamayanti yadatithayaḥ.*

It is these, the holy guests, high priests of Atithi yajna, whether dear favourites or otherwise indifferent, that lead the performing yajamana to the state of bliss and freedom of Moksha.

स य एवं विद्वान्न द्विषन्नश्नीयान्न द्विषतोऽन्नमश्नीयान्न मीमांसितस्य न मीमांसमानस्य ॥ ७ ॥

7. *Sa ya evaṁ vidvānna dviṣannaśnīyānna dviṣato' nnamaśnīyānna mīmāṁsitasya na mīmāṁsamānasya.*

Thus should the man of knowledge, the guest

who is free from hate and anger, accept the hospitality of the house holder. He should not accept the hospitality of the man of hate and anger, nor of the man of dubious character, nor of the man of doubt and suspicion.

सर्वो॑ वा ए॒ष ज॒ग्धपा॑प्मा॒ यस्यान्न॑म॒श्नन्ति॑ ॥ ८ ॥

8. *Sarvo vā eṣa jagdhapāpmā yasyānnamaśnanti.*

All those hosts whose hospitality the holy guests accept and eat their food have their sins destroyed (by virtue of the Atithi yajna).

सर्वो॑ वा ए॒षोऽ ज॑ग्धपाप्मा॒ यस्यान्न॑ं नाश्नन्ति॑ ॥ ९ ॥

9. *Sarvo vā eṣo'jagdhapāpmā yasyānnaṁ nāśnanti.*

All those whose hospitality the holy guests do not accept and do not eat their food have their sins intact and active (by virtue of their hospitality having been rejected).

स॒र्व॒दा वा ए॒ष यु॒क्तग्रा॑वा॒र्द्र॑पवित्रो॒ वित॑ताध्वर॒ आहृ॑तयज्ञ-क्रतु॒र्य उ॑प॒हर॑ति ॥ १० ॥

10. *Sarvadā vā eṣa yuktagrāvārdrapavitro vitatā-dhvara āhṛtayajñakraturya upaharati.*

He that always offers hospitality to the guests, has his grinders ready, his filters wetsome, and his yajna ever extended with love, faith and hospitality without hate, anger and violence remains sinless.

प्रा॒जा॒प॒त्यो वा ए॒तस्य॑ य॒ज्ञो वित॑तो॒ य उ॑प॒हर॑ति ॥ ११ ॥

11. *Prājāpatyo vā etasya yajño vitato ya upaharati.*

He that offers food to the guests has his yajna of hospitality generously extended in faith for Prajapati

by the grace of Prajapati.

प्रजापतेर्वा एष विक्रमाननुविक्रमते य उपहरति ॥ १२ ॥

12. *Prajāpatervā eṣa vikramānanuvikramate ya upaharati.*

Bravely generous is he, and he follows the universal generosity of Prajapati, who offers food to the guests (with love and faith without hate, anger and violence.

योऽतिथीनां स आहवनीयो यो वेश्मनि स गार्हपत्यो यस्मिन्पचन्ति स दक्षिणाग्निः ॥ १३ ॥

13. *Yo'tithīnāṁ sa āhavanīyo yo veśmani sa gārhapatyo yasminpacanti sa dakṣiṇāgniḥ.*

For the host who performs Atithi yajna with the offer of food and hospitality to the guest: The 'fire' of the guest's hunger is Ahavaniya Agni into which the oblation of food is made; the warmth of hospitality in the home with which the offer of rest and comfort is made to the guest is Garhapatya Agni which is always kept alive; and the fire of the hearth on which the hosts cook food for the guest is Dakshinagni, the fire of holy generosity.

Paryaya 3

इष्टं च वा एष पूर्तं च गृहाणामश्नाति यः पूर्वोऽतिथेरश्नाति ॥ १ ॥

1. *Iṣṭaṁ ca vā eṣa pūrtaṁ ca gṛhāṇāmaśnāti yaḥ pūrvo'titheraśnāti.*

The host that eats before the guest has eaten

devours the merit and piety of all his Ishta and Purtta acts, i.e., he devours the merit of his obligatory acts of prayer and yajna, and particular acts performed for worldly purposes.

पयश्च॒ वा ए॒ष रसं च गृ॒हाणा॑मश्नाति॒ यः पूर्वोऽ ति॑थे॒-र॒श्नाति॑ ॥ २ ॥

2. *Payaśca vā eṣa rasaṁ ca gṛhāṇāmaśnāti yaḥ pūrvo' titheraśnāti.*

The host that eats before the guest has eaten destroys the pleasure and decency of all his milky and juicy delicacies.

ऊ॒र्जां च॒ वा ए॒ष स्फा॒तिं च॑ गृ॒हाणा॑मश्नाति॒ यः पूर्वोऽ ति॑थे॒-र॒श्नाति॑ ॥ ३ ॥

3. *Ūrajāṁ ca vā eṣa sphātiṁ ca gṛhāṇāmaśnāti yaḥ pūrvo'titheraśnāti.*

The host that eats before the guest has eaten negates the energy and prosperity of the house.

प्र॒जां च॒ वा ए॒ष प॒शूंश्च॑ गृ॒हाणा॑मश्नाति॒ यः पूर्वोऽ ति॑थे॒-र॒श्नाति॑ ॥ ४ ॥

4. *Prajāṁ ca vā eṣa paśūṁśca gṛhāṇāmaśnāti yaḥ pūrvo'titheraśnāti.*

The host that eats before the guest has eaten devours the wealth of his people and property of the home.

की॒र्तिं च॒ वा ए॒ष यश॑श्च गृ॒हाणा॑मश्नाति॒ यः पूर्वोऽ ति॑थे॒-र॒श्नाति॑ ॥ ५ ॥

5. *Kīrtiṁ ca vā eṣa yaśaśca gṛhāṇāmaśnāti yaḥ pūrvo'titheraśnāti.*

The host that eats before the guest has eaten demeans the honour and reputation of the house.

श्रियं च॒ वा एष सं॒विदं च गृ॒हाणा॑मश्नाति॒ यः पूर्वोऽ॑ति॑थेर॒श्नाति॑ ॥ ६ ॥

6. *Śriyaṁ ca vā eṣa saṁvidaṁ ca gṛhāṇāmaśnāti yaḥ pūrvo'titheraśnāti.*

The host that eats before the guest has eaten violates the grace and culture of the family.

एष वा अति॑थि॒र्यच्छ्रोत्रि॑य॒स्तस्मा॒त्पूर्वो॒ नाश्नी॑यात् ॥ ७ ॥

7. *Eṣa vā atithiryacchrotriyastasmātpūrvo nāśnīyāt.*

The guest being a man of knowledge, culture and enlightenment, the host must not eat before him.

अ॒शि॒ता॒व॒त्यति॑थावश्नीयाद्य॒ज्ञस्य॑ सात्म॒त्वाय॑ ।
य॒ज्ञस्यावि॑च्छेदाय॒ तद्व्र॒तम् ॥ ८ ॥

8. *Aśitāvatyatithāvaśnīyādyajñasya sātmatvāya. Yajñasyāvicchedāya tadvratam.*

For soulful performance of the yajna to its completion in the essential spirit and for the continuance of the family's yajnic tradition without break, the host should eat only after the holy guest has been served to his satisfation. This is the law.

एत॒द्वा उ॒ स्वादी॑यो॒ यद॑धिग॒वं क्षी॒रं वा॑ मां॒सं वा॒ तदे॒व नाश्नी॑यात् ॥ ९ ॥

9. *Etadvā u svādīyo yadadhigavaṁ kṣīraṁ vā māṁsaṁ vā tadeva nāśnīyāt.*

Whether it is something delicious, a cow product, milk or curd or cheese, that also the host must not eat before the guest has eaten.

Paryaya 4

स य एवं विद्वान्क्षीरमुपसिच्योपहरति ॥ १ ॥

1. *Sa ya evaṁ vidvānkṣīramupasicyopaharati.*

The host, knowing thus the law and tradition, who pours milk, sprinkles it with delicacies, and offers it to the learned guest...

यावदग्निष्टोमेनेष्ट्वा सुसमृद्धेनावरुन्द्धे तावदेनेनाव रुन्द्धे ॥ २ ॥

2. *Yāvadagniṣṭomeneṣṭvā susamṛddhenāva-runddhe tāvadenenāva runddhe.*

Attains as much merit of virtue as he would attain by performing an elaborate Agnishtoma yajna.

स य एवं विद्वान्त्सर्पिरुपसिच्योपहरति ॥ ३ ॥

3. *Sa ya evaṁ vidvāntsarpirupasicyopaharati.*

The host, knowing thus the law and tradition, who takes up ghrta preparations, sprinkles these with delicacies, and offers to the learned guest...

यावदतिरात्रेणेष्ट्वा सुसमृद्धेनावरुन्द्धे तावदेनेनाव रुन्द्धे ॥ ४ ॥

4. *Yāvadatirātreṇeṣṭvā susamṛddhenāvarunddhe tāvadenenāva runddhe.*

Attains as much merit of virtue as he would attain by performing an elaborate Atiratra yajna.

स य एवं विद्वान्मधूपसिच्योपहरति ॥ ५ ॥

5. *Sa ya evaṁ vidvānmadhūpasicyopaharati.*

The host, knowing thus the law and tradition, who takes honey sprinkled with delicacies and offers it to the learned guest...

यावत्सत्रसद्येनेष्ट्वा सुसंमृद्धेनावरुन्द्धे तावदेनेनाव रुन्द्धे ॥ ६ ॥

6. *Yāvatsatrasadyeneṣṭvā susaṁṛddhenāvaru-nddhe tāvadenenāva runddhe.*

Attains as much merit of virtue as he would attain by performing an elaborate Sattrasadya session of yajna.

स य एवं विद्वान्मांसमुपसिच्योपहरति ॥ ७ ॥

7. *Sa ya evaṁ vidvānmāṁsamupasicyopaharati.*

The host, knowing thus the law and tradition, who takes curds and cheese sprinkled with delicacies and offers these to the learned guest...

यावद् द्वादशाहेनेष्ट्वा सुसंमृद्धेनावरुन्द्धे तावदेनेनाव रुन्द्धे ॥ ८ ॥

8. *Yāvad dvādaśāheneṣṭvā susaṁṛddhenāvaru-nddhe tāvadenenāva runddhe.*

Attains as much merit of virtue as he would attain by performing an elaborate Dvadashaha, twelve day session of yajna.

स य एवं विद्वानुदकमुपसिच्योपहरति ॥ ९ ॥

9. *Sa ya evaṁ vidvānudakamupasicyopaharati.*

The host, knowing thus the law and tradition, who offers only water, having purified and sanctified

it, to the learned guest...

प्रजानां प्रजननाय गच्छति प्रतिष्ठां प्रियः प्रजानां भवति य एवं विद्वानुदकमुपसिच्योपहरति ॥ १० ॥

10. *Prajānāṁ prajananāya gacchati pratiṣṭhāṁ priyaḥ prajānāṁ bhavati ya evaṁ vidvānuda-kamupasicyopaharati.*

Rises to the honoured position of being the father of a great family and becomes a dear favourite of his people around. Thus fares the man of hospitality who offers water, clean and sanctified, to a learned Atithi.

Paryaya 5

For the host and the household that knows the law, tradition, rules and manners of Atithi yajna in honour of the learned guests, nature sings songs of celebration.

This part of the sukta uses musical terms of Sama songs: Hinkara, Prastava, Udgitha, Pratihara and Nidhana. (Refer to Chhandogya Upanishad, 2, 1-7)

तस्मा उषा हिङ्कृणोति सविता प्र स्तौति ॥ १ ॥

1. *Tasmā uṣā hiṅkṛṇoti savitā pra stauti.*

For the host that knows and follows the laws and etiquette of Atithi yajna, the Dawn sings the Hinkara, melody of refreshment and awakening into light. Savita, the sun, sings the Prastava, rising song of progress.

बृहस्पतिरूर्जयोद्गायति त्वष्टा पुष्ट्या प्रति हरति विश्वे देवा निधनम् ॥ २ ॥

2. *Bṛhaspatirūrjayodgāyati tvaṣṭā puṣṭyā prati harati viśve devā nidhanam.*

Brhaspati sings the exciting Udgitha, rousing song of victory, Tvashta, the maker, sings the Pratihara with the music of peace and growth, and Vishvedevas sing the Nidhana, song of success and fulfilment.

निधनं भूत्याः प्रजायाः पशूनां भवति य एवं वेद ॥ ३ ॥

3. *Nidhanaṁ bhūtyāḥ prajāyāḥ paśūnāṁ bhavati ya evaṁ veda.*

Thus the host that knows and follows the discipline of Atithi yajna acquires plenty of prosperity, family and friends, and the wealth of cattle.

तस्मा उद्यन्त्सूर्यो हिङ्कृणोति संगवः प्र स्तौति ॥ ४ ॥

4. *Tasmā udyantsūryo hiṅkṛṇoti saṁgavaḥ pra stauti.*

For the host who knows the law and discipline of Atithi yajna, the rising sun sings the Hinkara, and with the radiance of the rays it sings the Prastava, song of rising excitement.

मध्यन्दिन उद्गायत्यपराह्णः प्रति हरत्यस्तंयन्निधनम् ।
निधनं भूत्याः प्रजायाः पशूनां भवति य एवं वेद ॥ ५ ॥

5. *Madhyandina udgāyatyaparāhṇaḥ prati haratyastaṁyannidhanam. Nidhanaṁ bhūtyāḥ prajāyāḥ paśūnāṁ bhavati ya evaṁ veda.*

The sun on the zenith at mid-day sings the Udgitha, in the afternoon it sings the Pratihara, and, as it proceeds to the evening for setting, it sings the

Nidhana, song of completion and fulfilment. Thus does the host that knows the etiquette of Atithi yajna acquire plenty of prosperity, family and friends, and the wealth of cattle.

तस्मा॑ अ॒भ्रो भव॒न्हिङ्कृ॑णोति स्त॒नय॒न्प्र स्तौ॑ति ॥ ६ ॥

6. *Tasmā abhro bhavanhiṅkṛṇoti stanayanpra stauti.*

For the host who knows, the cloud, being heavy with vapour, sings the Hinkara. Thundering, it sings the Prastava.

वि॒द्योत॑मान॒: प्रति॑ हरति॒ वर्ष॒न्नुद्गा॑यत्युद्गृ॒ह्ण॒न्नि॒धन॑म् ।
नि॒धनं॑ भू॒त्या॑: प्र॒जाया॑: पशू॒नां भ॑वति॒ य ए॒वं वेद॑ ॥ ७ ॥

7. *Vidyotamānaḥ prati harati varṣannudgāyatyudgṛhṇannidhanam. Nidhanaṁ bhūtyāḥ prajāyāḥ paśūnāṁ bhavati ya evaṁ veda.*

While raining in showers, it sings the Udgitha. Flashing with lightning, it sings the Pratihara. And when it rises and floats away after rain, it sings the Nidhana. Thus does the host that knows this and the law and etiquette of holy hospitality acquire plenty of prosperity, family and friends, and the wealth of cattle.

अति॑थी॒न्प्रति॑ पश्यति॒ हिङ्कृ॑णोत्य॒भि व॑दति॒ प्र स्तौ॑त्यु॒द॒कं याच॒त्युद्गा॑यति ॥ ८ ॥

8. *Athithīnprati paśyati hiṅkṛṇotyabhi vadati pra stautyudakaṁ yācatyudgāyati.*

When the host beholds the guest, he feels happy and expresses his joy with Hinkara. When he greets him, he appreciates the visit with the expression of Prastava as he offers the hospitality. When he requests him what

he would like to have, he expresses his joy as if he sings the Udgitha.

उप॑ हरति॒ प्रति॑ हर॒त्युच्छि॑ष्टं नि॒धन॑म्॥ ९॥

9. *Upa harati prati haratyucchiṣṭaṁ nidhanam.*

When he brings and offers water so that the guest feels fresh, that is like singing the Pratihara. And when the guest has accepted that part of hospitality with more than satisfaction, the surplus is Nidhana, close and fulfilment of the hospitality then.

नि॒धनं॒ भूत्या॑ः प्र॒जाया॑ः पशू॒नां भ॑वति॒ य ए॒वं वेद॑॥ १०॥

10. *Nidhanaṁ bhūtyāḥ prajāyāḥ paśūnāṁ bhavati ya evaṁ veda.*

Thus does the host who knows the rules and manners of hospitality win satisfaction and fulfilment and acquire plenty of prosperity, family and friends, and abundance of cattle and other property.

Paryaya 6

यत्क्ष॒त्तार॑ं ह्वय॒त्या श्रा॑वयत्ये॒व तत्॥ १॥

1. *Yatkṣattāraṁ hvayatyā śrāvayatyeva tat.*

When the host calls upon the cook, it is the Adhvaryu calling upon the Agnidh to the yajna.

यत्प्र॑तिशृ॒णोति॑ प्र॒त्याश्रा॑वयत्ये॒व तत्॥ २॥

2. *Yatpratiṣṛṇoti pratyāśrāvayatyeva tat.*

When the cook hears and responds, it is the Agnidh responding to the Adhvaryu.

यत्प॑रिवे॒ष्टार॒ः पात्र॑हस्ता॒ः पूर्वे॒ चाप॑रे च प्र॒पद्य॑न्ते चम॒सा-ध्व॑र्यव एव॒ ते ॥ ३ ॥

3. *Yatpariveṣṭāraḥ pātrahastāḥ pūrve cāpare ca prapadyante camasādhvaryava eva te.*

When the servers with serving trays in hand come, one and all, they are yajna participants holding yajnic ladles in hand.

तेषा॑ं न कश्च॒नाहो॑ता ॥ ४ ॥

4. *Teṣāṁ na kaścanāhotā.*

Of them, none is a no-participant in yajna.

यद्वा अति॑थिपति॒रति॑थीन्प॒रि॒विष्य॑ गृ॒हान्यु॑पो॒दैत्य॑व॒भृथ॑मे॒व तदु॒पावै॑ति ॥ ५ ॥

5. *Yadvā atithipatiratithīnpariviṣya gṛhānupodaityavabhṛthameva tadupāvaiti.*

When the chief host, having served the guests, goes back to his quarters, he goes to the Avabhritha ablutions after completion of the yajna.

यत्स॑भा॒गय॑ति॒ दक्षि॑णाः सभागय॑ति॒ यद॑नु॒तिष्ठ॑त उ॒दव॑स्यत्ये॒व तत् ॥ ६ ॥

6. *Yatsabhāgayati dakṣiṇāḥ sabhāgayati yadanutiṣṭhata udavasyatyeva tat.*

When he distributes, he offers Dakshina to the priests. When he follows them to see them off and say good-bye, that is completion of the yajna.

स उप॑हूतः पृथि॒व्यां भ॑क्षय॒त्युप॑हू॒त॒स्तस्मि॒न्यत्पृ॑थि॒व्यां वि॒श्वरू॑पम् ॥ ७ ॥

1. *Sa upahūtaḥ pṛthivyāṁ bhakṣayatyupahūtastasminyatpṛthivyāṁ viśvarūpam.*

The host that knows the rules and traditions of the etiquette of yajnic hospitality to be extended to the holy guests, when invited anywhere on earth, enjoys all that variety on earth which the invited guest enjoyed in that Atithi yajna in that home.

स उपहूतोऽन्तरिक्षे भक्षयत्युपहूतस्तस्मिन्यदन्तरिक्षे विश्वरूपम्॥ ८॥

8. *Sa upahūto'ntarikṣe bhakṣayatyupahūtastasminyadantarikṣe viśvarūpam.*

The host, invited to the middle regions, enjoys all that variety in the middle regions which the invited guest enjoyed in that Atithi yajna in that home.

स उपहूतो दिवि भक्षयत्युपहूतस्तस्मिन्यद्दिवि विश्वरूपम्॥ ९॥

9. *Sa upahūto divi bhakṣayatyupahūtastasminyaddivi viśvarūpam.*

The host invited to the heavenly regions enjoys all that variety in heaven which the invited guest enjoyed in that yajna.

स उपहूतो देवेषु भक्षयत्युपहूतस्तस्मिन्यद्देवेषु विश्वरूपम्॥ १०॥

10. *Sa upahūto deveṣu bhakṣayatyupahūtastasminyaddeveṣu viśvarūpam.*

The host invited among divinities enjoys all that variety among divinities which the invited guest enjoyed

in that yajna.

स उपहूतो लोकेषु भक्षयत्युपहूतस्तस्मिन्यल्लोकेषु विश्वरूपम्॥ ११॥

11. *Sa upahūto lokeṣu bhakṣayatyupahūtastasminyallokeṣu viśvarūpam.*

The host invited among different worlds enjoys all that variety in the worlds which the invited guest enjoyed in that yajna.

स उपहूत उपहूतः॥ १२॥

12. *Sa upahūta upahūtaḥ.*

He is invited, invited again and again as the guest was.

आप्नोतीमं लोकमाप्नोत्यमुम्॥ १३॥

13. *Āpnotīmaṁ lokamāpnotyamum.*

Invited, he is fulfilled in this world and in that other.

ज्योतिष्मतो लोकाञ्जयति य एवं वेद॥ १४॥

14. *Jyotiṣmato lokāñjayati ya evaṁ veda.*

He that knows thus. wins the worlds of light.

Kanda 9/Sukta 7 (Cow: the Cosmic Metaphor)

Gau Devata, Brahma Rshi

In this Sukta the universe is described as a cow in the metaphorical sense, Cosmic Organism as it is.

प्रजापतिश्च परमेष्ठी च शृङ्गे इन्द्रः शिरो अग्निर्ललाटं यमः कृकाटम्॥ १॥

1. *Prajāpatiśca parameṣṭhī ca śṛṅge indraḥ śiro agnirlalāṭaṁ yamaḥ kṛkāṭam.*

Prajapati, the Divine Power that sustains the forms of life, and Parameshthi, the Supreme Presiding Presence, these are the two horns of the Cow, that is, of the universe. Indra, Omnipotence, is the head, Agni, cosmic fire energy, is the forehead, and Yama, the Law, is the neck joint of brain and the body.

सोमो॒ राजा॑ मस्तिष्को॒ द्यौरु॑त्तर॒हनुः॑ पृ॑थि॒व्य ऽ धर॒हनुः॑ ॥ २ ॥

2. *Somo rājā mastiṣko dyaruttarahanuḥ pṛthivya dharahanuḥ.*

Soma Raja, ruling bright joyous vitality, is the brain, the region of light, the upper jaw, the earth, the lower jaw.

वि॒द्युज्जि॒ह्वा म॒रुतो॒ दन्ता॑ रे॒वतीर्ग्री॒वाः कृ॑त्ति॒का स्क॒न्धा घ॒र्मो वह॑ः ॥ ३ ॥

3. *Vidyujjihvā maruto dantā revatīrgrīvāḥ kṛttikā skandhā gharmo vahaḥ.*

Lightning is the tongue, Maruts, winds, are the teeth, Revati, the star, is the neck, Krttikas are the shoulder, and Gharma, heat and light energy, the withers.

विश्वं॑ वा॒युः स्व॒र्गो लो॒कः कृ॑ष्णा॒द्रं वि॒धर॑णी नि॒वे॒ष्यः ॥ ४ ॥

4. *Viśvaṁ vāyuḥ svargo lokaḥ kṛṣṇadraṁ vidharaṇī niveṣyaḥ.*

The world of existence is the life breath, greenery of life is paradisal bliss, cosmic balance is the resting place at the centre.

श्येनः क्रोडो३न्तरिक्षं पाजस्यं१ बृहस्पतिः ककुद् बृहतीः कीकसाः ॥ ५ ॥

5. *Śyenaḥ kroḍontarikṣaṁ pājasyaṁ bṛhaspatiḥ kakud bṛhatīḥ kīkasāḥ.*

Cosmic dynamics is the bosom, firmament is the belly, Brhaspati is the hump, expansiveness is the vertebrae of the spine.

देवानां पत्नीः पृष्टय उपसदः पर्शवः ॥ ६ ॥

6. *Devānāṁ patnīḥ pṛṣṭaya upasadaḥ parśavaḥ.*

The powers that sustain the forces of nature are ribs of the back, planets are ribs of the chest.

मित्रश्च वरुणश्चांसौ त्वष्टा चार्यमा च दोषणी महादेवो बाहू ॥ ७ ॥

7. *Mitraśca varuṇaścāṁsau tvaṣṭā cāryamā ca doṣaṇī mahādevo bāhū.*

Mitra and Varuna, sun and moon, are shoulder blades, Tvashta and Aryama, making and guiding powers, are upper arms, Mahadeva, supreme power of divinities of nature, is the twin motive forces of the universe.

इन्द्राणी भसद्वायुः पुच्छं पवमानो बालाः ॥ ८ ॥

8. *Indrāṇī bhasadvāyuḥ puccham pavamāno bālāḥ.*

Indrani, energy, is the hips, wind is the tail, waves and currents are the hair.

ब्रह्म च क्षत्रं च श्रोणी बलमूरू ॥ ९ ॥

9. *Brahma ca kṣatraṁ ca śroṇī balamūrū.*

Brahma and Kshatra, intelligence and order, are the loins, strength is the thighs.

धा॒ता च॑ सवि॒ता चा॑ष्ठी॒वन्तौ॒ जङ्घा॑ गन्ध॒र्वा अ॑प्स॒रस॒: कुष्ठि॑का॒ अदि॑तिः श॒फाः ॥ १० ॥

10. *Dhātā ca savitā cāṣṭhīvantau jaṅghā gandharvā apsarasaḥ kuṣṭhikā aditiḥ śaphāḥ.*

Dhata and Savita, sun and gravitation, are the knees, magnetic forces are the shanks, rays are dew-claws, the earth is the hoofs.

चेतो॒ हृद॑यं यकृ॒न्मे॒धा व्र॒तं पु॑री॒तत् ॥ ११ ॥

11. *Ceto hṛdayaṁ yakṛnmedhā vrataṁ purītat.*

Memory and mind is the heartcore, assimilative power is the liver, rule and fast is the intestines.

क्षुत्कु॒क्षिरि॑रा॑ वनि॒ष्ठुः पर्व॑ताः प्ला॒शय॑: ॥ १२ ॥

12. *Kṣutkukṣirirā vaniṣṭhuḥ parvatāḥ plāśayaḥ.*

Hunger is the assimilative power of digestion, food is the colon, mountains are the muscles.

क्रोधो॑ वृ॒क्कौ म॒न्युरा॒ण्डौ प्र॒जा शेप॑: ॥ १३ ॥

13. *Krodho vṛkkau manyurāṇḍau prajā śepaḥ.*

Anger is the kidneys, passion is the scrotum, children are the creative urge.

न॒दी सू॒त्री व॒र्षस्य॒ पत॑य॒ स्तना॑ स्तनयि॒त्नुरू॒धः ॥ १४ ॥

14. *Nadī sūtrī varṣasya pataya stanā stanayitnurūdhaḥ.*

Streams are the umbilical cord, clouds of rain

are breasts, thunder is the udders.

विश्वव्यचाश्चर्मौषधयो लोमानि नक्षत्राणि रूपम् ॥ १५ ॥

15. *Viśvavyacāścarmauṣadhayo lomāni nakṣatrāṇi rūpam.*

World covering space is the skin, herbs and trees are hair, clusters of stars are the form.

देवजना गुदा मनुष्या ऽआन्त्राण्यत्रा उदरम् ॥ १६ ॥

16. *Devajanā gudā manuṣyā āntrāṇyatrā udaram.*

Serpents and demons are rectal muscles, humans are intestines, eaters are the stomach.

रक्षांसि लोहितमितरजना ऊबध्यम् ॥ १७ ॥

17. *Rakṣāṁsi lohitamitarajanā ūbadhyam.*

Ogres are the blood, the rest of people are the dung.

अभ्रं पीबो मज्जा निधनम् ॥ १८ ॥

18. *Abhraṁ pībo majjā nidhanam.*

Heavy clouds are obesity, settlement is marrow.

अग्निरासीन उत्थितो ऽश्विना ॥ १९ ॥

19. *Agnirāsīna utthito'śvinā.*

Sitting, it is Agni, up and doing, it is Ashvins.

इन्द्रः प्राङ् तिष्ठन्दक्षिणा तिष्ठन्यमः ॥ २० ॥

20. *Indraḥ prāṅ tiṣṭhandakṣiṇā tiṣṭhanyamaḥ.*

Abiding eastwards, it is Indra, abiding southwards, it is Yama.

प्रत्यङ् तिष्ठन्धातोदङ् तिष्ठन्त्सविता ॥ २१ ॥

21. *Pratyaṅ tiṣṭhandhātodaṅ tiṣṭhantsavitā.*

Facing westwards, it is Dhata, abiding northwards, it is Savita.

तृणा॑नि॒ प्राप्त॒ः सोमो॒ राजा॑॥ २२॥

22. *Tṛṇāni prāptaḥ somo rājā.*

Reaching the grasses, it is life-ruling Soma.

मि॒त्र ई॑क्ष॒माण॒ आवृ॑त्त आन॒न्दः॥ २३॥

23. *Mitra īkṣamāṇa āvṛtta ānandaḥ.*

In will and desire, it is Mitra, vibrant and ecstatic, it is Ananda.

यु॒ज्यमा॑नो वैश्वदे॒वो यु॒क्तः प्र॒जाप॑ति॒र्विमु॑क्त॒ः सर्व॑म्॥ २४॥

24. *Yujyamāno vaiśvadevo yuktaḥ prajāpatirvimuktaḥ sarvam.*

In the act of creative harness, it is one with universal natural forces of evolution, pervasive omnipresent, it is Prajapati, Self-released on devolution, it is all in one.

ए॒तद्वै वि॒श्वरू॑प॒ं सर्व॑रूपं गोरू॒पम्॥ २५॥

25. *Etadvai viśvarūpaṁ sarvarūpaṁ gorūpam.*

It is thus this universal form, All-form of the cosmos, metaphor of the Cow.

उपै॑नं वि॒श्वरू॑पा॒ः सर्व॑रूपाः प॒शव॑स्तिष्ठन्ति॒ य ए॒वं वेद॑॥ २६॥

26. *Upainaṁ viśvarūpāḥ sarvarūpāḥ paśavastiṣṭhanti 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. *Śīrṣaktiṁ śīrṣāmayaṁ karṇaśūlaṁ vilohitam. Sarvaṁ śīrṣaṇyaṁ te rogaṁ bahirnirmantrayāmahe.*

With careful diagnosis, prescription and treatment we cure you of all your ailments of the head: headache, neurological disturbance, earache, paleness or ruddiness on the face due to underflow or overflow of blood.

कर्णाभ्यां ते कङ्कूषेभ्यः कर्णशूलं विसल्पकम्।
सर्वं शीर्षण्यं ∫ ते रोगं बहिर्निर्मन्त्रयामहे ॥ २ ॥

2. *Karṇābhyāṁ te kaṅkūṣebhyaḥ karṇaśūlaṁ visalpakam. Sarvaṁ śīrṣaṇyaṁ te rogaṁ bahirnirmantrayāmahe.*

With careful diagnosis and treatment we cure all your neurological ailments: we cure your growing earache from your ears and the inner parts of the ears.

यस्य हेतोः प्रच्यवते यक्ष्मः कर्णत आस्यतः।
सर्वं शीर्षण्यं ∫ ते रोगं बहिर्निर्मन्त्रयामहे ॥ ३ ॥

3. *Yasya hetoḥ pracyavate yakṣmaḥ karṇata āsyataḥ. Sarvaṁ śīrṣaṇyaṁ te rogaṁ bahirnirmantrayāmahe.*

By the method of treatment with which the pain is removed from the ear and mouth, we expel your neurological ailment with proper diagnosis and prescription of medication.

यः कृणोति॑ प्र॒मोत॑म॒न्धं कृ॒णोति॒ पूरु॑षम्।
सर्वं॑ शीर्ष॒ण्यं॑ ते॒ रोगं॑ ब॒हिर्निर्म॑न्त्रयामहे ॥ ४ ॥

4. *Yaḥ kṛṇoti pramotamandhaṁ kṛṇoti pūruṣam. Sarvaṁ śīrṣaṇyaṁ te rogaṁ bahirnirmantrayāmahe.*

The cause that makes a person deaf and dumb or blind, all that neurological trouble of yours, O patient, we expel from your head with proper diagnosis and treatment.

अ॒ङ्ग॒भे॒द॒म॑ङ्ग॒ज्व॒रं वि॑श्वा॒ङ्ग्यं॑ वि॒सल्प॑कम्।
सर्वं॑ शीर्ष॒ण्यं॑ ते॒ रोगं॑ ब॒हिर्निर्म॑न्त्रयामहे ॥ ५ ॥

5. *Aṅgabhedamaṅgajvaraṁ viśvāṅgyaṁ visalpakam. Sarvaṁ śīrṣaṇyaṁ te rogaṁ bahirnirmantrayāmahe.*

Rheumatism that spreads all over the body part by part, fever that pains all over the body, and all ailments of the head we remove with proper treatment and medication.

यस्य॑ भी॒मः प्र॑तीका॒श उ॑द्वे॒पय॑ति॒ पूरु॑षम्।
त॒क्मानं॑ वि॒श्वशा॑रदं ब॒हिर्निर्म॑न्त्रयामहे ॥ ६ ॥

6. *Yasya bhīmaḥ pratīkāśa udvepayati pūruṣam. Takmānaṁ viśvaśāradaṁ bahirnirmantra-yāmahe.*

The terrible fever whose onslaught shakes the patient all over and lasts for the whole year, we cure and expel with proper diagnosis and treatment.

य ऊरू अनुसर्पत्यथो एति गवीनिके ।
यक्ष्मं ते अन्तरङ्गेभ्यो बहिर्निर्मन्त्रयामहे ॥ ७ ॥

7. *Ya ūrū anusarpatyatho eti gavīnike.*
Yakṣmaṁ te antaraṅgebhyo bahirnirmantrayāmahe.

The consumption that starts and spreads through the thighs and rises to the groins, we uproot from the interior of your limbs with proper diagnosis and treatment.

यदि कामादपकामाद्धृदयाज्जायते परि ।
हृदो बलासमङ्गेभ्यो बहिर्निर्मन्त्रयामहे ॥ ८ ॥

8. *Yadi kāmādapakāmāddhṛdayājjāyate pari.*
Hṛdo balāsamaṅgebhyo bahirnirmantrayāmahe.

If the Bronchitis or Phthisis arises from worry and desire or from hate, anger and jealousy, conscious or unconscious, affects the heart all over and spreads further, that consumption we expel from the heart and other parts of the body with proper diagnosis and treatment.

हरिमाणं ते अङ्गेभ्योऽप्वामन्तरोदरात् ।
यक्ष्मोधामन्तरात्मनो बहिर्निर्मन्त्रयामहे ॥ ९ ॥

9. *Harimāṇaṁ te aṅgebhyo'pvāmantarodarāt. Yakṣmodhāmantarātmano bahirnirmantra-yāmahe.*

Jaundice and anaemia from all your body system, chronic wind, indigestion and pain from the intestines, and consumption, cancer and the very fear and suspicion of it, we expel from your body and mind with proper diagnosis and physical and psychic treatment.

आसो॑ ब॒लासो॒ भव॑तु॒ मूत्रं॑ भवत्वा॒मय॑त्।
यक्ष्मा॑णां॒ सर्वे॑षां वि॒षं नि॑र॒वोच॒मह॒ं त्वत्॥ १०॥

11. *Āso balāso bhavatu mūtraṁ bhavatvāmayat. Yakṣmāṇāṁ sarveṣāṁ viṣaṁ niravocamahaṁ tvat.*

Let the consumption go out to dust through the cough, let the chronic indigestion and pain flow out with the urine. Thus do I speak of the curative formula of the poison of all consumptive diseases.

ब॒हिर्बिल॑ं निर्द्र॑वतु॒ काहा॑बाह॒ं तवो॒दरा॑त्।
यक्ष्मा॑णां॒ सर्वे॑षां वि॒षं नि॑र॒वोच॒मह॒ं त्वत्॥ ११॥

11. *Bahirbilaṁ nirdravatu kāhābāhaṁ tavodarāt. Yakṣmāṇāṁ sarveṣāṁ viṣaṁ niravocamahaṁ tvat.*

Let the disturbing ailment of wind and indigestion go out of your stomach through the excretory organs. Thus have I spoken of the curative formula of the poison of all consumptive diseases.

उ॒दरा॑त्ते क्लो॒म्नो नाभ्या॒ हृद॑या॒दधि॑ ।
यक्ष्मा॑णां॒ सर्वे॑षां वि॒षं नि॑र॒वोच॒महं॒ त्वत् ॥ १२ ॥

12. *Udarātte klomno nābhyā hṛdayādadhi.*
Yakṣmāṇāṁ sarveṣāṁ viṣaṁ niravocamahaṁ tvat.

I have spoken to you of the formula of the removal of the root and poison of all consumptive diseases from your abdomen, lungs, navel and the heart all over.

याः सी॒मानं॑ विरु॒जन्ति॑ मू॒र्धान॒ं प्रत्य॑र्ष॒णीः ।
अहिं॑सन्तीरना॒मया॒ निर्द्र॑वन्तु ब॒हिर्बिल॑म् ॥ १३ ॥

13. *Yāḥ sīmānaṁ virujanti mūrdhānaṁ pratyarṣaṇīḥ.*
Ahiṁsantīranāmayā nirdravantu bahirbilam.

Let the germs, ailments and dire pains which flow with the blood to the head and afflict the top of the brain turn unafflictive and un-infective and let them flow out of the system through the excretory organs.

या हृद॑यमु॒पर्ष॑न्त्य॑नु॒त॒न्व॒न्ति॒ कीक॑साः ।
अहिं॑सन्तीरना॒मया॒ निर्द्र॑वन्तु ब॒हिर्बिल॑म् ॥ १४ ॥

14. *Yā hṛdayamuparṣantyanutanvanti kīkasāḥ.*
Ahiṁsantīranāmayā nirdravantu bahirbilam.

Let the germs, ailments and dire pains which flow with the blood, affect the heart and spread over the chest bones turn unafflictive and trouble free and let them flow out of the system through the excretory organs.

याः पा॒श्वे उ॑प॒र्ष॒न्त्य॑नु॒निक्ष॑न्ति पृ॒ष्टीः ।
अहिं॑सन्तीरना॒मया॒ निर्द्र॑वन्तु ब॒हिर्बिल॑म् ॥ १५ ॥

15. *Yāḥ pārśve uparṣantyanunikṣanti pṛṣṭīḥ.*
Ahiṁsantīranāmayā nirdravantu bahirbilam.

Let the germs, ailments and dire pains which affect the sides and pierce the bones of the back of the chest and the spine turn unafflictive and trouble free and let them flow out of the system through the excretory organs.

यास्तिरश्चीरुपर्षन्त्यर्षणीर्वक्षणासु ते।
अहिंसन्तीरनामया निर्द्रवन्तु बहिर्बिलम्॥ १६॥

16. *Yāstiraścīruparṣantyarṣaṇīrvakṣaṇāsu te.*
Ahiṁsantīranāmayā nirdravantu bahirbilam.

Let those that run cross-wise on the sides in the blood vessels turn unafflictive and trouble-free and let them flow out through the excretory organs.

या गुदा अनुसर्पन्त्यान्त्राणि मोहयन्ति च।
अहिंसन्तीरनामया निर्द्रवन्तु बहिर्बिलम्॥ १७॥

17. *Yā gudā anusarpantyāntrāṇi mohayanti ca.*
Ahiṁsantīranāmayā nirdravantu bahirbilam.

Let those that affect the rectum and desensitise the intestines turn unafflictive and trouble free and flow out through the excretory organs.

या मज्ञो निर्धयन्ति परूंषि विरुजन्ति च।
अहिंसन्तीरनामया निर्द्रवन्तु बहिर्बिलम्॥ १८॥

18. *Yā majjño nirdhayanti parūṁṣi virujanti ca.*
Ahiṁsantīranāmayā nirdravantu bahirbilam.

Let those that drain the marrow and afflict the vertebrae turn unafflictive and trouble free and flow out

through the excretory system.

ये अङ्गानि मदयन्ति यक्ष्मासो रोपणास्तव।
यक्ष्माणां सर्वेषां विषं निरवोचमहं त्वत्॥ १९॥

19. *Ye aṅgāni madayanti yakṣmāso ropaṇāstava. Yakṣmāṇāṁ sarveṣāṁ viṣaṁ niravocamahaṁ tvat.*

I have given you the formula of the elimination of the root and poison of all the consumptive diseases, fevers, cancers and gripers which afflict, inflame and exhaust your body systems.

विसल्पस्य विद्रधस्य वातीकारस्य वालजेः।
यक्ष्माणां सर्वेषां विषं निरवोचमहं त्वत्॥ २०॥

20. *Visalpasya vidradhasya vātīkārasya vālajeḥ. Yakṣmāṇāṁ sarveṣāṁ viṣaṁ niravocamahaṁ tvat.*

I have given you the formula of the elimination of the root and poison of all the consumptive diseases, infective and contageous, heart sore, rheumatic and allergies.

पादाभ्यां ते जानुभ्यां श्रोणिभ्यां परि भंससः।
अनूकादर्षणीरुष्णिहाभ्यः शीर्ष्णो रोगमनीनशम्॥ २१॥

21. *Pādābhyāṁ te jānubhyāṁ śroṇibhyāṁ pari bhaṁsasaḥ. Anūkādarṣaṇīruṣṇihābhyaḥ śīrṣṇo rogamanīnaśam.*

I have eliminated the pain and disease from your feet, knees, hips, loins, spine, back of the neck and the head, with careful mantric diagnosis and formulaic medication.

सं ते शीर्ष्णः कपालानि हृदयस्य च यो विधुः । उद्यन्नादित्य रश्मिभिः शीर्ष्णो रोगमनीनशोऽङ्गभेदमशीशमः ॥ २२ ॥

22. *Saṁ te śīrṣṇaḥ kapālāni hṛdayasya ca yo vidhuḥ. Udyannāditya raśmibhiḥ śīrṣṇo rogamanīnaśo' ṅgabhedamaśīśamaḥ.*

O patient, may the skull bones of your head and the beat of your heart be healthy and harmonious, while, O Rising Sun, with your radiant rays you have eliminated the disease and relieved the racking pain from his body system. (Aditya here is a metaphor of the physician.)

Kanda 9/Sukta 9

Aditya, Adhyatmam Devata, Brahma Rshi

अस्य वामस्य पलितस्य होतुस्तस्य भ्राता मध्यमो अस्त्यश्नः । तृतीयो भ्राता घृतपृष्ठो अस्यात्रापश्यं विश्पतिं सप्तपुत्रम् ॥ १ ॥

1. *Asya vāmasya palitasya hotustasya bhrātā madhyamo astyaśnaḥ. Tṛtīyo bhrātā ghṛtapṛṣṭho asyātrāpaśyaṁ viśpatiṁ saptaputram.*

Of this splendid, blazing and ancient high priest of solar yajna, which gives light and energy and takes the waters and essences of earth and sky, the second, younger and middling brother is Vayu, wind and electricity, abiding in the middle region of the sky, the energy voracious and present every where. The third and youngest brother is Agni, fire, which is sprinkled with ghrta and water. Here in the sun I see the sustainer of people and progenitor of seven light-children together in the spectrum. (Sapta-putram may also be interpreted

as the father of seven planets, i.e., Mars, Mercury, Jupiter, Venus and Saturn preceded by Rahu and Ketu, Dragon's Head and Dragon's Tail.)

सप्त युञ्जन्ति रथमेकचक्रमेको अश्वो वहति सप्तनामा।
त्रिनाभि चक्रमजरमनर्वं यत्रेमा विश्वा भुवनाधि तस्थुः ॥ २ ॥

2. *Sapta yuñjanti rathamekacakrameko aśvo vahati saptanāmā. Trinābhi cakramajaramanrvaṁ yatremā viśvā bhuvanādhi tasthuḥ.*

Seven join the one wheel chariot of the sun drawn by one horse of light of seven names. The wheel, the wheel of time, unaging and automotive, has three sub-wheels with three naves and rims, three seasons, or past, present and future, three chronological divisions of time. And in this time and space orbit of the sun, abide all the worlds of the universe.

इमं रथमधि ये सप्त तस्थुः सप्तचक्रं सप्त वहन्त्यश्वाः।
सप्त स्वसारो अभि सं नवन्त यत्र गवां निहिता सप्त नामा ॥ ३ ॥

3. *Imaṁ rathamadhi ye sapta tasthuḥ saptacakraṁ sapta vahantyaśvāḥ. Sapta svasāro abhi saṁ navanta yatra gavāṁ nihitā sapta nāmā.*

Seven are those who ride this chariot, that is, seven motive powers, the rays of light, or the seven planets, wheels within wheel, which draw this chariot. They are seven moving sisters who exult and adore together with reverence the father wherein are hidden in depth seven names of the light, seven spheres, seven notes of music and seven metric forms of the Vedic language.

**को ददर्श प्रथमं जायमानमस्थन्वन्तं यदनस्था बिभर्ति।
भूम्या असुरसृगात्मा क्व ऽ स्वित्को विद्वांसमुप गात्प्रष्टु-
मेतत्॥ ४॥**

4. *Ko dadarśa prathamaṁ jāyamānamasthanvantaṁ yadanasthā bibharti. Bhūmyā asurasṛgātmā kva svitko vidvāṁsamupa gātprasṭumetat.*

Who saw the first material form of the universe of flesh and bone being born, which the immaterial progenitor of no flesh and bone bears? What and where was the breath and blood and soul of the earth and the universe? Who would go to the wizard of knowledge to ask all this of the first and last question about the mystery?

**इह ब्रवीतु य ईमङ्ग वेदास्य वामस्य निहितं पदं वेः। शीर्ष्णः
क्षीरं दुह्रते गावो अस्य वव्रिं वसाना उदकं पदापुः॥ ५॥**

5. *Iha bravītu ya īmaṅga vedāsya vāmasya nihitaṁ padaṁ veḥ. Śīrṣṇaḥ kṣīraṁ duhrate gāvo asya vavriṁ vasānā udakaṁ padāpuḥ.*

Dear friend, here may speak to me he that well knows of the power and presence of this glorious Bird ever on the wing and omnipresent, which is concealed in mystery. The holy rays of it from above yield showers of milk and water for life and, covered in brilliant beauty, they drink up the waters as they come and touch the earth with their presence.

**पाकः पृच्छामि मनसाविजानन्देवानामेना निहिता पदानि।
वत्से बष्कयेऽधि सप्त तन्तून्वि तत्निरे कवय ओतवा
उ॥ ६॥**

6. *Pākaḥ pṛcchāmi manasāvijānandevānāmenā nihitā padāni. Vatse baṣkaye'dhi sapta tantūnvi tatnire kavaya otavā u.*

Simple at heart, ignorant yet keen for knowledge, I ask with sincere mind and soul about these seven divine stages of the evolution of nature and life concealed in mystery, the sevenfold warp and woof of which, visionary sages have traced and described in detail for the children of light to see and know and realise.

अचिकित्वांश्चिकितुषश्चिदत्र कवीन्पृच्छामि विद्वनो न विद्वान्। वि यस्तस्तम्भ षडिमा रजांस्यजस्य रूपे किमपि स्विदेकम्॥ ७॥

7. *Acikitvāṁścikituṣaścidatra kavīnpṛcchāmi vidvano na vidvān. Vi yastastambha ṣaḍimā rajāṁsyajasya rūpe kimapi svidekam.*

Not knowing what I would know here, as a man of knowledge should know, I ask of the men of knowledge and poets of divine vision what that single principle or power could be in the form and nature of the one unborn and eternal Supreme which holds these six higher and lower spheres and atmospheres of the universe.

माता पितरमृत आ बभाज धीत्यग्रे मनसा सं हि जग्मे।
सा बीभत्सुर्गर्भरसा निविद्धा नमस्वन्त इदुपवाकमीयुः॥ ८॥

8. *Mātā pitaramṛta ā babhāja dhītyagre manasā saṁ hi jagme. Sā bībhatsurgarbharasā nividdhā namasvanta idupavākamīyuḥ.*

The proud and amorous mother Prakrti seeks

the father, Supreme Spirit of the universe, and joins him with love and her innate power of motherhood. Then she receives the rain showers of the seeds of life, and the children of nature receive the form and food for life and the Word of knowledge for the mind with reverence and worship.

युक्ता मातासीद्धुरि दक्षिणाया अतिष्ठद्गर्भो वृजनीष्वन्तः।
अमीमेद्वत्सो अनु गामपश्यद्विश्वरूप्यं त्रिषु योजनेषु॥ ९॥

9. *Yuktā mātāsīddhuri dakṣiṇāyā atiṣṭhadgarbho vṛjanīṣvantaḥ. Amīmedvatso anu gāmapaśyad-viśvarūpyaṁ triṣu yajaneṣu.*

The mother, earth, is joined to the sun and held in orbit in circumambulation of the sun on its own axis. The productive power and the seed of life stays in the clouds within its atmosphere along with it in its motion in three orbits, i.e., on its own axis, round the sun and in the galaxy, and when it matures it roars and showers, looking at life of various colours and forms like a calf looking at the mother cow.

तिस्रो मातॄस्त्रीन्पितॄन्बिभ्रदेक ऊर्ध्वस्तस्थौ नेमव ग्लापयन्त। मन्त्रयन्ते दिवो अमुष्य पृष्ठे विश्वविदो वाचमविश्वविन्नाम्॥ १०॥

10. *Tisro mātṝstrīnpitṝnbibhradeka ūrdhvastasthau nemava glāpayanta. Mantrayante divo amuṣya pṛṣṭhe viśvavido vācamaviśvavinnām.*

The One Supreme Lord of the universe, who abides over all, sustains the three mothers, earth, sky and the heavens of light. He also sustains the three fathers, agni, vayu and Aditya, fire, wind the sun. These

three couples tire him not, they smear him not. On the heights of that lord Prajapati's heaven, sages meditate on the voice of omniscience which is not within the reach of all.

पञ्चारे चक्रे परिवर्तमाने यस्मिन्नातस्थुर्भुवनानि विश्वा। तस्य नाक्षस्तप्यते भूरिभारः सनादेव न च्छिद्यते सनाभिः ॥ ११ ॥

11. *Pañcāre cakre parivartamāne yasminnātasthurbhuvanāni viśvā. Tasya nākṣastapyate bhūribhāraḥ sanādeva na cchidyate sanābhiḥ.*

Five are the spokes in the wheel of time-cum-Prakrti, temporal existence of the physical world. (These are five elements of Prakrti: space, energy, heat, water and earth and their changes in time.) This wheel of Prakrti is ever on the move. In that wheel of time and physical change abide all the worlds of the universe. the axis of that wheel carries the immense burden of existence but it never gets heated. With its centre-hold, on this axis it has been going on and on since eternity and it will go on eternally, but it never wears away, it is never broken off.

(The axis of the physio-temporal wheel is the constant substratum, original Prakrti, and the centre-hold is the Lord Supreme.)

पञ्चपादं पितरं द्वादशाकृतिं दिव आहुः परे अर्धे पुरीषिणम्। अथेमे अन्य उपरे विचक्षणे सप्तचक्रे षडर आहुरर्पितम् ॥ १२ ॥

12. *Pañcapādaṁ pitaraṁ dvādaśākṛtiṁ diva āhuḥ pare ardhe purīṣiṇam. Atheme anya upare vicakṣaṇe saptacakre ṣaḍara āhurarpitam.*

Father Time, they say has five stages from the moment onward upto Ayana and twelve divisions in the round of the year of time extending over existence in the farther half of the universe beyond the region of light. These others speak of this other half, visible in the light this side above, below the sun, which has six spokes of the seasons in the yearly round and moves in seven rounds of the wheels, wheel within wheel of time.

द्वादशारं नहि तज्जराय वर्वर्ति चक्रं परि द्यामृतस्य। आ पुत्रा अग्ने मिथुनासो अत्र सप्त शतानि विंशतिश्च तस्थुः ॥ १३ ॥

13. *Dvādaśāraṁ nahi tajjarāya varvarti cakraṁ pari dyāmṛtasya. Ā putra agne mithunāso atra sapta śatāni viṁśatiśca tasthuḥ.*

The twelve-spoke wheel of time in existence that goes round and round the cosmic sun never ages. O Agni, light of humanity, the seven hundred and twenty children of nature, i.e., three hundred and sixty day-night pairs or seven hundred and twenty forms of material composition, remain till the end of chronological time.

सनेमि चक्रमजरं वि वावृत उत्तानायां दश युक्ता वहन्ति। सूर्यस्य चक्षू रजसैत्यावृतं यस्मिन्नातस्थुर्भुवनानि विश्वा ॥ १४ ॥

14. *Sanemi cakramajaraṁ vi vāvṛta uttānāyāṁ daśa yuktā vahanti. Sūryasya cakṣū rajasaityāvṛtaṁ yasminnātasthurbhuvanāni viśvā.*

Existent with its centre and circumference, the unaging wheel, chariot, of the universe of physio-

temporal character goes on and on, round and round. In the expansive evolution of Prakrti, ten motive powers move it on, those ten being the pranic energies. The light of the sun suffused with Rajas, cosmic energy, goes on with the worlds. Indeed, all the worlds of existence abide vested in that light and energy.

स्त्रियः सतीस्ताँ उ मे पुंस आहुः पश्यदक्षण्वान्न वि चेतदन्धः । कविर्यः पुत्रः स ईमा चिकेत यस्ता विजानात्स पितुष्पितासत् ॥ १५ ॥

15. *Striyaḥ satīstāँ u me puṁsa āhuḥ paśyadakṣaṇvānna vi cetadandhaḥ. Kaviryaḥ putraḥ sa īmā ciketa yastā vijānātsa pituṣpitāsat.*

Women, though they are women, they say as I am told, they are men too for sure. The one that has eyes sees and knows this, but the blind does not see this, nor does he know. The man of poetic vision and wisdom, even though he be a son, not father, knows this well, and one who knows this has an old head on young shoulders.

साकंजानां सप्तथमाहुरेकजं षडिद्यमा ऋषयो देवजा इति । तेषामिष्टानि विहितानि धामशः स्थात्रे रेजन्ते विकृतानि रूपशः ॥ १६ ॥

16. *Sākaṁjānāṁ saptathamāhurekajaṁ ṣaḍidyamā ṛṣayo devajā iti. Teṣāmiṣṭāni vihitāni dhāmaśa sthātre rejante vikṛtāni ropaśaḥ.*

Seven simultaneously born of one unborn, they call a Septet, that is, seven-in-one and one-in-seven. Six of them are 'Yamas', twin movers. They are Rshis, formative evolutioners, born of Devas, light and energy. Their properties and actions according to their place

and character are created and ordained, and they, each in its form and character, move around for and in the unmoved mover.

(These seven are the seven lokas: Bhu, Bhuva, Sva, Maha, Jana, Tapa, and Satyam. Sometimes the lokas are associated with Rshis, sometimes described as seven senses, and sometimes seven pranic energies. All these refer, in fact point to a theory of correspondencies existing at the physical, mental and spiritual levels, or at the level of matter, energy and thought and spirit. And this is a subject for high research and deep meditation.)

अवः परेण पर एनावरेण पदा वत्सं बिभ्रती गौरुदस्थात्। सा कद्रीची कं स्विदर्धं परागात्क्व स्वित्सूते नहि यूथे अस्मिन्॥ १७॥

17. *Avaḥ pareṇa para enāvareṇa padā vatsaṁ bibhratī gaurudasthāt. Sā kadrīcī kaṁ svidardhaṁ parāgātkva svitsūte nahi yūthe asmin.*

Bearing her calf, the moon, the cow, the earth, by her own motion goes down with reference to that farther side, and goes up with reference to this nearer side in relation to the sun and stays up there stabilised in space in its own orbit. In what direction and to which remote region of space does she go beyond the half in the middle? What does she impel and energise and produce and how? Does she receive the consecration of the sun in the midst of a constellation or not?

अवः परेण पितरं यो अस्य वेदावः परेण पर एनावरेण। कवीयमानः क इह प्र वोचद्देवं मनः कुतो अधि प्रजातम्॥ १८॥

18. *Avaḥ pareṇa pitaraṁ yo asya vedāvaḥ pareṇa para enāvareṇa. Kavīyamānaḥ ka iha pra vocaddevaṁ manaḥ kuto adhi prajātam.*

Here, who could be the man of poetic vision who would know this lower side of the earth with reference to that other higher side, and that higher side with reference to this lower side, and who further would know the father Sun, lord sustainer of the earth, and could say where from this brilliant and divine Deva-mind is born? (Deva-mind, yaksha-mind, prajnana, cheta, dhrti, universal, memory and vashikarana, all these levels, orders and modes of the mind are described in yajurveda 34, 1-6. Deva mind is the waking-mind which works with the senses, analyses the perceptions and helps the observer to come to conclusion. We may call it the scientific mind. Here, however, Deva mind may be interpreted in this particular, scientific, sense as well as in the comprehensive sense of all these taken together.)

ये अ॒र्वाञ्च॒स्ताँ उ॒ परा॑च आहु॒र्ये परा॑ञ्च॒स्ताँ उ॑ अ॒र्वाच॑ आहुः। इन्द्र॑श्च॒ या च॒क्रथुः॒ सोम॒ तानि॑ धु॒रा न यु॒क्ता रज॑सो वहन्ति॥ १९॥

19. *Ye arvāñcastāň u parāca āhurye parāñcastāň u arvāca āhuḥ. Indraśca yā cakrathuḥ soma tāni dhurā na yuktā rajaso vahanti.*

Whatever objects are near, they say, are far off, and the objects far off, they say, are close at hand. (All objects are on the move, and whether they are far or near is a matter of relativity. It is nothing absolute.) O Soma, lord of creative energy, whatever you and Indra,

lord omnipotent of motive energy, have formed, as objects or as clusters of objects such as constellations of stars and galaxies, carry on the worlds of the universe as horses joined to the yoke and the pole draw the chariot for the Master.

द्वा सु॑प॒र्णा स॒युजा॒ सखा॑या समा॒नं वृ॒क्षं परि॑ षस्वजाते।
तयो॑र॒न्यः पिप्प॑लं स्वा॒द्वत्त्यन॑श्नन्न॒न्यो अ॒भि चा॑क॒शीति॥ २०॥

20. *Dvā suparṇā sayujā sakhāyā samānaṁ vṛkṣaṁ pari ṣasvajāte. Tayoranyaḥ pipplaṁ svādvattyanaśnannanyo abhi cākaśīti.*

Two birds, of beautiful wings, the individual soul and the Supreme Soul of the universe, both friends and companions, together nest on the same one Tree of existence. Of the two, one, the individual soul, eats the fruit with relish and enjoys as well as suffers the consequences. The other, the Supreme Soul, simply watches comprehensively all round, without eating anything.

यस्मि॑न्वृ॒क्षे म॒ध्व॑दः सुप॒र्णा नि॑वि॒श॒न्ते सुव॑ते चा॒धि॒ विश्वे॑।
तस्य॒ यदा॒हुः पिप्प॑लं स्वा॒द्वग्रे॒ तन्नोन्न॑श॒द्यः पि॒तर॑ं न वेद॑॥ २१॥

21. *Yasminvṛkṣe madhvadaḥ suparṇā niviśante suvate cādhi viśve. Tasya yadāhuḥ pipplaṁ svādvagre tannonna-śadyaḥ pitaraṁ na veda.*

To that tree over and above the mortal world whereon the super-souls of beautiful wings of blessed action nestle in a state of consecration and taste the nectar honey of divine joy, whose taste of the fruit the

ancients describe as super-sweet, to that tree of immortal taste and bliss they do not attain who do not know the Father.

यत्रा सुपर्णा अमृतस्य भक्षमनिमेषं विदथाभिस्वरन्ति। एना विश्वस्य भुवनस्य गोपाः स मा धीरः पाकमत्रा विवेश ॥ २२ ॥

22. *Yatrā suparṇā amṛtasya bhakṣamanimeṣaṁ vidathābhisvaranti. Enā viśvasya bhuvanasya gopāḥ sa mā dhīraḥ pākamatrā viveśa.*

Where the blessed souls of noble action sing and celebrate their share of immortal joy in holy voice incessantly, therein, I pray, may the eternal constant imperishable Sovereign Ruler, protector and sustainer of the whole universe, initiate, inspire and bless me, the honest soul in preparation for the consecration.

Kanda 9/Sukta 10 (Spiritual Realisation)

Adhyatma Devata, Brahma Rshi

यद्गायत्रे अधि गायत्रमाहितं त्रैष्टुभं वा त्रैष्टुभान्निरतक्षत। यद्वा जगज्जगत्याहितं पदं य इत्तद्विदुस्ते अमृतत्वमानशुः ॥ १ ॥

1. *Yadgāyatre adhi gāyatramāhitaṁ traiṣṭubhaṁ vā traiṣṭubhānniratakṣat. Yadvā jagajjagatyā-hitaṁ padaṁ ya ittadviduste amṛtatvamānaśuḥ.*

Those sages attain to that highest immortal state of imperishable bliss and freedom of Moksha who know and realise that divine power and protective presence which is celebrated in the Gayatri verses through the Gayatri metre. That presence is the Spirit which is distilled into the soul from Trishtup verses of the Veda and from the triple world of earth, middle regions and

the heavens through knowledge, action and meditation. That same Spirit energises the Jagati verses of the Veda and vibrates in the moving universe and that alone the moving universe too vibrates in living existence.

(That highest state of Being, that Pada, is Aum, as stated in Kathopanishad, 1, 2, 15 and Gita, 8, 11-13.)

गा॒य॒त्रेण॒ प्रति॑ मिमीते अ॒र्कम॒र्केण॒ साम॒ त्रैष्टु॑भेन वा॒कम्।
वा॒केन॑ वा॒कं द्वि॒पदा॒ चतु॑ष्पदा॒क्षरे॑ण मिमते स॒प्त वाणीः॥ २॥

2. *Gāyatreṇa prati mimīte arkamarkeṇa sāma traiṣṭubhena vākam. Vākena vākaṁ dvipadā catuṣpadākṣareṇa mimate sapta vāṇīḥ.*

With Gayatri metre, the Divine poet composes the Rks, Rgveda. With Rks, the Samans are composed. With Trishtubh, Vaka, Yajurveda is composed. By Vaka, further Vaka, Atharva-veda, is composed. And with two-pada, four-pada, constituents of the eternal word all the seven forms of metric composition of the Veda are formed.

(Vedic language, scientifically, works at different corresponding levels: physical world, knowledge of the world of existence, and the language of knowledge. Here the creation of knowledge and language is described. 'Gayatra', for example, means scientific knwoledge (Yajurveda, 12, 4), protector of celebrants (Rgveda, 1, 164, 23), the earth (Kaushitaki Brahmana, 8, 9), agni (Shatapatha, 16, 1, 1, 15) pranic energy (Taittiriya Brahmana (3, 3, 5, 3), and so on.

In scientific terms of Veda, Gayatri is Parameshthi Prana, universal energy at the highest level.

From universal energy, specific forms of energy are created. One of these specific forms is Rk, rhythmic energy operative in thought and consciousness. When pranic energy passes through a particular physical structure such as a reed or the larynx, sound is produced. When rhythm is added to sound, music is produced. When the segments of sound are related to particular points of the speech mechanism, phonemes, basic units of language, are formed. And when these elements of sound are joined and formed in correspondence with thought and awareness then language is created. When feeling and emotion is added to language and expressed, then song is created and composed. Thus from Rks, thought energies of consciousness composed in language joined to celebrative joy, the Samans are created. When the music of song and joy of consciousness are joined to practical situations in the holy business of living, then the Yajus are created as holy formulations of life's values. And then from thought, songs and practical formulae of holy living, the comprehensive body of Atharvans is created. The classification of Vedic knowledge is thus explained in terms of knowledge (Rgveda), song (Samaveda), Action (Yajurveda), and the comprehensive message of Atharva-veda which is also known as Brahma-veda. In this way, from the elements of divine energy, sound, thought, feeling and emotion specially love and joy, all language and linguistic composition, both divine and human, secular and sacred, are created and composed.

For Aum and Gayatri, reference may be made to Mandukya Upanishad and Chhandogya Upanishad, 3, 12.)

जग॑ता॒ सिन्धुं॑ दि॒व्य॑ स्क॒भाय॒द्रथ॑न्त॒रे सूर्यं॑ पर्य॑पश्यत्। गा॒य॒त्रस्य॑ स॒मिध॑स्ति॒स्र आ॑हु॒स्ततो॑ म॒ह्ना प्र रि॑रिचे महि॒त्वा॥ ३॥

3. *Jagatā sindhuṁ divya skabhāyadrathantare sūryaṁ paryapaśyat. Gāyatrasya samidhastisra āhustato mahnā pra ririce mahitvā.*

The Lord establishes the ocean of energy in the region of light by cosmic dynamics and Jagati hymns of Omnipotence. In the solar regions, over the middle regions of energy and on earth he establishes the sun, generative radiating source of light and energy, by the dynamics of Rathantara Samans. The blazing samits, orders of fire, cosmic energy, they say, are three: the sun in the regions of light, lightning, wind, and electricity in the middle regions, and fire and magnetic energy on the earth. And by His grand and adorable omnipotence, the Lord transcends them all.

उप॑ ह्वये सु॒दुघां॑ धे॒नु॒मे॒तां सु॒हस्तो॑ गो॒धुगु॒त दो॑हदेनाम्। श्रेष्ठं॑ स॒वं स॑वि॒ता सा॑विषन्नो॒ऽ भी॑द्धो घ॒र्मस्तदु॒ षु प्र वो॑चत्॥ ४॥

4. *Upa hvaye sudughāṁ dhenumetāṁ suhasto godhuguta dohadenām. Śreṣṭhaṁ savaṁ savitā sāviṣanno'bhīddho gharmastadu ṣu pra vocat.*

I invoke and call upon this generous mother Cow, Mother Nature, Mother Sarasvati of knowledge, the Vedic voice of divinity at the closest—only a perceptive, intelligent and dexterous person can distil the essence and power of her generosity. May Savita, the creator, the sun, the teacher, create the soma of milk, honey and the light of knowledge for us and bless us. Lit up and blazing is the fire in the vedi. The same, the

Lord has proclaimed for us.

हिङ्कृण्वती वसुपत्नी वसूनां वत्समिच्छन्ती मनसाभ्यागात्। दुहामश्विभ्यां पयो अघ्न्येयं सा वर्धतां महते सौभगाय ॥ ५ ॥

5. *Hiṅkṛṇvatī vasupatnī vasūnāṁ vatsamicchantī manasābhyāgāt. Duhāmaśvibhyāṁ payo aghnyeyaṁ sā vardhātāṁ mahate saubhagāya.*

Lowing and loving, this holy Cow, this Vedic Voice, this sustainer of breath and supports of life, caressing her children with a heart of tenderness comes to bless us all round. May she, never never to be killed or hurt, distil the milk of life's energy from the sun and wind and ever grow for the great good fortune and prosperity of life on earth.

गौरमीमेदभि वत्सं मिषन्तं मूर्धानं हिङ्ङकृणोन्मातवा उ। सृक्वाणं घर्ममभि वावशाना मिमाति मायुं पयते पयोभिः ॥ ६ ॥

6. *Gauramīmedabhi vatsaṁ miṣantaṁ mūrdhā-naṁ hiṅkṛṇonmātavā u. Sṛkvāṇaṁ gharmama-bhi vāvaśānā mimāti māyuṁ payate payobhiḥ.*

The holy Cow goes to the calf winking its eyes in loving expectation, lowing with love, and licks its head with caress. And lowing and loving more and more in response to the yearning affection of the calf, she overflows with the milk of life. (This same is the response of Mother Earth and Mother Sarasvati to her children yearning for love, nourishment and knowledge.)

अयं स शिङ्क्ते येन गौरभीवृता मिमाति मायुं ध्वसनावधि श्रिता। सा चित्तिभिर्नि हि चकार मर्त्यान्विद्युद्भवन्ती प्रति वव्रिमौहत ॥ ७ ॥

7. *Ayaṁ sa śiṅkte yena gaurabhīvṛtā mimāti māyuṁ dhvasanāvadhi śritā. Sā cittibhirni hi cakāra martyānvidyudbhavantī prati vavrimauhata.*

This is that cloud, the thunder voice of Divinity, which roars and by which, covered and surrounded in the vapours, the earth reverberates in response. The earth, with her own acts of kindness and generosity, sustains the mortal children of hers, and her generosity, being in sonance with light and lightning, reveals and realises her own form and character, and recedes into the cloud at the end.

अनच्छये तुरगातु जीवमेजद् ध्रुवं मध्य आ पस्त्या ∫नाम्। जीवो मृतस्य चरति स्वधाभिरमर्त्यो मर्त्येना सयोनिः ॥ ८ ॥

8. *Anacchaye turagātu jīvamejad dhruvaṁ madhya ā pastyā nām. Jīvo mṛtasya carati svadhābhiramartyo martyenā sayoniḥ.*

Living and breathing, moving at the speed of infinity yet constant, omnipresent, unmoved, the Spirit of the universe abides eternal, impelling the individual soul to move among the multitude of material forms. And thus the immortal spirit of mortal man moves around in love and company with the mortal forms of material beauty by virtue of its karma and yajnic service.

विधुं दद्राणं समिलस्य पृष्ठे युवानं सन्तं पलितो जगार। देवस्य पश्य काव्यं महित्वाद्या ममार स ह्यः समान ॥ ९ ॥

9. *Vidhuṁ dadrāṇaṁ salilasya pṛṣṭhe yuvānaṁ santaṁ palito jagāra. Devasya paśya kāvyaṁ mahitvādyā mamāra sa hyaḥ samāna.*

Old age consumes even the youthful man of versatile action whom many fear to face, and flee in battle. Look at the inscrutable power of the Lord Divine by whose law of mutability the man alive yesterday is dead today, and the man who died yesterday is living today.

य ईं॑ च॒कार॒ न सो अ॒स्य वे॑द॒ य ईं॑ द॒दर्श॑ हिरु॒गिन्नु तस्मा॑त्।
स मा॒तुर्यो॒ना परि॑वीतो अ॒न्तर्ब॑हु॒प्रजा॒ निर्ऋ॑ति॒रा वि॑वेश ॥ १० ॥

10. *Ya īṁ cakāra na so asya veda ya īṁ dadarśa hiruginnu tasmāt. Sa māturyonā parivīto antarbahuprajā nir-ṛtirā viveśa.*

The One that creates this universe, the other, the ordinary individual soul, knows not of. The man that sees the creator of the universe is off from the process of mortality. But the other that knows not, goes off from the world, and, enveloped in the mother's womb, covered in the folds of materiality within, is born and enters the world of mortality for ages birth after birth.

अप॑श्यं गो॒पाम॑नि॒पद्य॑मान॒मा च॒ परा॑ च प॒थिभि॒श्चर॑न्तम्।
स स॒ध्रीची॒: स विषू॑ची॒र्वसा॑न॒ आ व॑रीवर्ति॒ भुव॑नेष्व॒न्तः ॥ ११ ॥

11. *Apaśyaṁ gopāmanipadyamānamā ca parā ca pathibhiścarantam. Sa sadhrīcīḥ sa viṣūcīrvasāna ā varīvarti bhuvaneṣvantaḥ.*

I have seen and realised that universal protector of the world of nature and of the mother powers of life

who, ever infallible and immaculate, is immanent and active over the nearest paths of existence and, pervading the centrifugal and centripetal forces of Prakrti, eternally rolls around in the worlds of the universe.

(Note: This mantra can be interpreted with reference to the individual soul which is infallible and immaculate in the essence but not so in the existential state.)

द्यौर्नः पिता जनिता नाभिरत्र बन्धुर्नो माता पृथिवी महीयम्।
उत्तानयोश्चम्वो ३र्योनिरन्तरत्रा पिता दुहितुर्गर्भमाधात्॥ १२॥

12. *Dyaurnaḥ pitā janitā nābhiratra bandhurno mātā pṛthivī mahīyam. Uttānayoścamvo'ryonirantaratrā pitā duhiturgarbhamādhāt.*

The heaven above is our father and progenitor, our centre-hold, our haven and home here, our brother support to stand by. And this great earth, this nature, is our mother. Into the womb of these two great expansive creative powers, the middle region between heaven and earth, the father places the seeds of life through rain on the planet earth.

पृच्छामिं त्वा परमन्तं पृथिव्याः पृच्छामि वृष्णो अश्वस्य रेतः। पृच्छामि विश्वस्य भुवनस्य नाभिं पृच्छामिं वाचः परमं व्यो ∫म॥ १३॥

13. *Pṛcchāmi tvā paramantaṁ pṛthivyāḥ pṛcchāmi vṛṣṇo aśvasya retaḥ. Pṛcchāmi viśvasya bhuvanasya nābhiṁ pṛcchāmi vācaḥ paramaṁ vyo ma.*

What is the highest ultimate end of the earth? I ask you. Where is the centre and centre-hold of the earth? I ask you. What is the life seed of the mighty

generative force of Prajapati Ishvara? I ask. What is the ultimate source and origin from where the first boom of the Word arises? I ask you.

इ॒यं वेदि॒: परो॒ अन्त॑: पृथि॒व्या अ॒यं सोमो॒ वृष्णो॒ अश्व॑स्य॒ रेत॑: । अ॒यं य॒ज्ञो विश्व॑स्य॒ भुव॑नस्य॒ नाभि॑र्ब्र॒ह्मायं वा॒च: पर॒मं व्यो ऽम ॥ १४ ॥

14. *Iyaṁ vediḥ paro antaḥ pṛthivyā ayaṁ somo vṛṣṇo aśvasya retaḥ. Ayaṁ yajño viśvasya bhuvanasya nābhirbrahmāyaṁ vācaḥ paramaṁ vyo ma.*

This vedi, yajnic creativity and productivity of the earth, is the ultimate end and symbol of the earth. The vitality of the sun and the shower of Soma is the life seed of the infinitely generous creator. This yajna, meeting of solar vitality and earthly productivity, is the centre hold of the world. And this Brahma, immanent divine consciousness of the Lord, is the ultimate home of the Word whence it incarnates in the world as Veda.

न वि जा॑नामि॒ यदि॑वे॒दमस्मि॑ नि॒ण्य: संन॑द्धो॒ मन॑सा चरामि । य॒दा माग॑न्प्रथम॒जा ऋ॒तस्यादिद्वा॒चो अ॑श्नुवे भा॒गम॒स्या: ॥ १५ ॥

15. *Na vi jānāmi yadivedamasmi niṇyaḥ saṁna-ddho manasā carāmi. Yadā māganprathamajā ṛtasyādidvāco aśnuve bhāgamasyāḥ.*

I do not know for sure what I am like or what this world is. Self-imposed, self-bound, I move around limited by mind and understanding. But when the first evolutes of Rtam, cosmic law and knowledge, and the revelations of this divine Word of truth bless me then I would realise my share of the knowledge of the reality of existence as it is.

अपा॒ङ्प्राङे॑ति स्व॒धया॑ गृभी॒तोऽ मर्त्यो॒ मर्त्ये॑ना॒ सयो॑निः।
ता शश्व॑न्ता विषू॒चीना॑ वि॒यन्ता॒ न्य१॑न्यं चि॒क्युर्न नि चि॑क्युर॒न्यम्॥ १६॥

16. *Apaṅ prāṅeti svadhayā gṛbhīto'martyo martyenā sayoniḥ. Tā śaśvantā viṣūcīnā viyantā nyanyaṁ cikyurna ni cikyuranyam.*

The immortal soul, caught up in its own potential, goes back and forth coexistent with the mortal body. Both body and soul are eternal and eternally together, the body as Prakrti in the essence, and the soul as spirit. Both are different and going apart. Those who know, know one and the other, some know one but not the other, and those who do not know know neither.

स॒प्तार्ध॑गर्भा भुव॑नस्य॒ रेतो॒ विष्णो॑स्तिष्ठन्ति प्र॒दिशा॒ विध॑र्मणि। ते धी॒ति॒भि॒र्मन॑सा॒ ते वि॑प॒श्चितः॑ परि॒भुव॒ः परि॑ भवन्ति वि॒श्वतः॑॥ १७॥

17. *Saptārdhagarbhā bhuvanasya reto viṣṇostiṣṭhanti pradiśā vidharmaṇi. Te dhītibhirmanasā te vipaścitaḥ paribhuvaḥ pari bhavanti viśvataḥ.*

Seven evolutes of Prakrti, i.e., five elements and mind and senses (which evolve from Ahankara and Mahat-tattva) represent half of the divine process of creation, the other half being the creative seed or thought-sankalpa of Vishnu, Parameshthi Prajapati. By the will of Vishnu they bide by their functions and abide in the time-space continuum with their powers and properties, and they comprehend and rule the entire worlds of existence by the immanent will of the omniscient, omnipresent and omnipotent Vishnu.

ऋचो अक्षरे परमे व्यो ∫ मन्यस्मिन्देवा अधि विश्वे निषेदुः ।
यस्तन्न वेद किमृचा करिष्यति य इत्तद्विदुस्ते अमी समासते ॥ १८ ॥

18. *Ṛco akṣare parame vyo manyasmindevā adhi viśve niṣeduḥ. Yastanna veda kimṛcā kariṣyati ya ittadviduste amī samāsate.*

The Rks, Vedas, exist in the omniscient Supreme Spirit of existence, infinite and imperishable as the eternal and ultimate Space-time continuum. In That all the divine powers of creation and existence subsist. If one does not know that what would he or she achieve by mere words of the Rks? Those who know and realise That, reside with That.

ऋचः पदं मात्रया कल्पयन्तोऽ र्धर्चेन चाक्लृपुर्विश्वमेजत् ।
त्रिपाद् ब्रह्म पुरुरूपं वि तष्ठे तेन जीवन्ति प्रदिश-
श्चतस्रः ॥ १९ ॥

19. *Ṛcaḥ padaṁ mātrayā kalpayanto'rdharcena cāklṛpurviśvamejat. Tripād brahma pururūpaṁ vi taṣṭhe tena jīvanti pradiśaścatasraḥ.*

Deconstructing, reconstructing and realising the reality content, 'artha' (Patanjali's yoga sutras, 3, 17), of the Rks, which is Aum, stage by stage through A, U, and M (Mandukyopanishad, 9-11), the sages simulate and recreate for themselves the active presence of Brahma by analytical study of the Rks and experience the three-stage Brahma of universal nature immanent in the threefold world of Sattva, Rajas and Tamas, over earth, firmament and the heavens, by which they know that all the four quarters of space vibrate with life. (Refer also to Shvetashvatara Upanishad, 1, 3 how the sages

come to realise the immanent presence of Brahma vibrating in the world of Prakrti.)

सूयवसाद्भगवती हि भूया अधा वयं भगवन्तः स्याम।
अद्धि तृणमघ्न्ये विश्वदानीं पिब शुद्धमुदकमाचरन्ती॥ २०॥

20. *Sūyavasādbhagavatī hi bhūyā adhā vayaṁ bhagavantaḥ syāma. Addhi tṛṇamaghnye viśvadānīṁ piba śuddhamudakamācarantī.*

Adorable Voice of knowledge, vision and wisdom, be great and illustrious with holy food for mind and soul and then, we pray, we too may have the honour and prosperity of knowledge and well being. Holy and inviolable as mother cow living on pure food and drinking pure water, and conducting yourself always with kindness and grace, bless us with the generous gift of knowledge and the joy of life.

गौरिन्मिमाय सलिलानि तक्षत्येकपदी द्विपदी सा चतुष्पदी।
अष्टापदी नवपदी बभूवुषी सहस्राक्षरा भुवनस्य पङ्क्तिः
तस्याः समुद्रा अधि वि क्षरन्ति॥ २१॥

21. *Gaurinmimāya salilāni takṣatyekapadī dvipadī sā catuṣpadī. Aṣṭāpadī navapadī babhūvuṣī sahasrākṣarā bhuvanasya paṅkti stasyāḥ samudrā adhi vi kṣaranti.*

The Voice of Veda, knowledge and enlightenment, in spotless white light of the Word in the highest heaven of eternal omniscience, ever keen to reveal and grow, speaks loud and bold, stirring the stillness of space in waves of consciousness in the universal mind and in the pools of the seer's mind, and thus reveals the Word

in forms and structures for humanity: One Veda as the knowledge, two Vedas as knowledge and action, three Vedas as knowledge, action and prayer, four Vedas as one compendium of discrete forms, eightfold knowledge of four Vedas and four Upa-Vedas of practical knowledge such as health science (Ayurveda), military science (Dhanurveda), etc., and nine stage knowledge, the nineth being grammar, phonetics, etc. Indeed, this is knowledge contained in countless thousand variations of the One imperishable Word AUM. This is the expansive evolution of the universe of one Prakrti and of the one Word, and from that One, flow out the oceanic streams of nature and the Word.

कृ॒ष्णं नि॒यानं॑ हर॑यः सु॒प॒र्णा अ॒पो वसा॑ना॒ दिव॒मुत्प॑तन्ति।
त आव॑वृत्र॒न्त्सद॑नादृ॒तस्यादिद् घृ॒तेन॑ पृथि॒वीं व्यू॑ दुः ॥ २२ ॥

22. *Kṛṣṇaṁ niyānaṁ harayaḥ suparṇā apo vasānā divamutpatanti. Ta āvavṛtrantsadanādṛtasyādid ghṛtena pṛthivīṁ vyū duḥ.*

Bright and beautiful rays of the sun, wearing vestments of vapour rise to the sun which holds the earth and its atmosphere. They turn round and down from the regions of water and flood the earth with showers of rain.

अ॒पादे॑ति प्रथ॒मा प॒द्वती॑नां॒ कस्तद्वां मित्रावरु॒णा चि॑केत।
गर्भो॑ भा॒रं भर॒त्या चि॑दस्या ऋ॒तं पि॑प॒र्त्यनृ॑तं॒ नि पा॑ति ॥ २३ ॥

23. *Apādeti prathamā padvatīnāṁ kastadvāṁ mitrāvaruṇā ciketa. Garbho bhāraṁ bharatyā cidasyā ṛtaṁ pipartyanṛtaṁ ni pāti.*

Just as the dawn arises all at once, not in parts,

before active humanity, so does Original Speech arise in creative wholeness without having been analysed into its formal constituents, with the stir of Prakrti by the Divine Will. O Mitra and Varuna, sun and moon, teacher and disciple, which one of you knows of this wonder? And just as the sun itself, which is the embryo of the dawn, bears the burden of the dawn, so does Divine Omniscience, which itself is the content of that silent speech, bear the burden of that speech. And that will, knowledge and speech protects and promotes the truth and knowledge of Rtam, law and evolution of life, and wholly rejects untruth and negation.

विराड्वाग्विराट् पृथिवी विराड्न्तरिक्षं विराट् प्रजापतिः। विराण्मृत्युः साध्यानामधिराजो बभूव तस्य भूतं भव्यं वशे स मे भूतं भव्यं वशे कृणोतु॥ २४॥

24. *Virāḍvāgvirāṭ pṛthivī virāḍantarikṣaṁ virāṭ prajāpatiḥ. Virāṇmṛtyuḥ sādhyānāmadhirājo babhūva tasya bhūtaṁ bhavyaṁ vaśe sa me bhūtaṁ bhavyaṁ vaśe kṛṇotu.*

Virat, the Infinite, through self-will and immanence, in the course of Nature's evolution, became the Vak, universal speech. Virat is Prthivi, the earth. Virat is Antariksha, the middle region. Virat is Prajapati, universal father and guardian of the world of creation. Virat is death and involution. Virat became the supreme ruler of superior beings and of all that is possible and feasible. All that has been, all that is, and all that shall ever be is under the rule and law of Virat. May Virat give me the knowledge and competence to control my present, past and future.

शक्मयं धूममारादपश्यं विषूवता पर एनावरेण। उक्षाणं पृश्निमपचन्त वीरास्तानि धर्माणि प्रथमान्यासन्॥ २५॥

25. *Shakamayaṁ dhūmamārādapaśyaṁ viṣūvatā para enāvareṇa. Ukṣāṇaṁ pṛśnimapacanta vīrāstāni dharmāṇi prathamānyāsan.*

I have 'seen' that infinite omnipotent Being wrapped in mystery beyond the eye. I have it from far and near, boundless, dynamic, here, there, everywhere, yet far beyond this closest light of mundane reality. That mighty brave generous Spirit, the brave realise to their self-perfection, and what they do and the way they do are the first ordinances of noble living.

त्रयः केशिन ऋतुथा वि चक्षते संवत्सरे वपत एक एषाम्। विश्वमन्यो अभिचष्टे शचीभिर्ध्राजिरेकस्य ददृशे न रूपम्॥ २६॥

26. *Trayaḥ keśina ṛtuthā vi cakṣate saṁvatsare vapata eka eṣām. Viśvamanyo abhicaṣṭe śacībhirdhrājirekasya dadṛśe na rūpam.*

Three powers of nature with their distinct identities express themselves and operate according to the cycle of the seasons in the year. One of these, the fire, procreates, i.e., helps in the sowing of the seeds and ripening of the crops. This is the fire-vitality of the earth. Another, the sun, with its actions and operations, illuminates the world. The third is wind and electricity : its force can be perceived but not its form.

चत्वारि वाक्परिमिता पदानि तानि विदुर्ब्राह्मणा ये मनीषिणः। गुहा त्रीणि निहिता नेङ्गयन्ति तुरीयं वाचो मनुष्या वदन्ति॥ २७॥

27. *Catvāri vākparimitā padāni tāni vidurbrāhmnaṇā ye manīṣiṇaḥ. Guhā trīṇi nihitā neṅgayanti turīyaṁ vāco manuṣyā vadanti.*

There are four stages of the evolution of speech which Vak comprehends and which men of thought and higher vision know. Three of them are hidden in the cave, they move not, neither are they analysed. Only the fourth part, 'turiya', they speak in ordinary human communication.

(Four constituents of the structure of language are: Nama or name-words of things, Akhyata or root words of verbs, Upasarga or affixes, and Nipata or accepted forms. These four, analysed this way, are subjects for the linguists and grammarians, not for the ordinary speaker. For the ordinary speaker, language is speech, just what it is and accepted without the understanding of structure and grammar. For such a person, it is behaviour purely at the social level and means what it does.

But at the higher level, language is analysed into four layers of existence and consciousness: Para or language at the transcendental level beyond thought and imagination. It may be regarded as the language correspondence of God's omniscience. The second is Pashyanti, one step closer to us from Para. It may be understood as the language existing in the unconscious layers of the mind. The third is Madhyama, another step closer to our consciousness. It may be regarded as existing in our sub-conscious mind. And the fourth is Vaikhari, existing at the conscious level of the mind and operative in communication at the social level. This

is the fourth part called 'turiya' in the mantra. This is analysed into Nama, Akhyata, Upasarga amd Nipata.

Yet another way, language may be understood in Vedic terminology: Ila, the language of omniscience, Sarasvati, the language of Veda, and Mahi, spoken language at the level of the earth, nation, region, family and the mother (Rgveda 1, 13, 9).

इन्द्रं मित्रं वरुणमग्निमाहुरथो दिव्यः स सुपर्णो गरुत्मान्।
एकं सद्विप्रा बहुधा वदन्त्यग्निं यमं मातरिश्वानमाहुः ॥ २८ ॥
इत्येकविंशः प्रपाठकः ॥

28. *Indraṁ mitraṁ varuṇamagnimāhuratho divyaḥ sa suparṇo garutmān. Ekaṁ sadvipra bahudhā vadantyagniṁ yamaṁ mātariśvānamāhuḥ.*

Reality is one, Truth is one, Ishvara, God, is One and only One, not more than One. The noble and the wise speak of it in many ways. They call it Indra, glorious, Mitra, universal friend, Varuna, highest adorable, Agni, light of life, Suparna, supreme beauteous, Garutman, supreme dynamic. They say it is Agni, life and leader of existence, Yama, supreme controller, law and justice, and the judge, and Matarishva, supreme energy of the universe.

॥ इति नवमं काण्डम् ॥

KANDA-10

Kanda 10/Sukta 1 (Countering Evil Designs)

Krtyadushana Devata, Pratyangirasa Rshi

यां क॒ल्पय॑न्ति वह॒तौ व॒धूमि॑व वि॒श्वरू॑पां॒ हस्त॑कृतां चिकि॒त्सव॑ः। सारादे॒त्वप॑ नुदाम एनाम्॥ १॥

1. *Yāṁ kalpayanti vahatau vadhūmiva viśvarūpāṁ hastakṛtāṁ cikitsavaḥ. Sārādetvapa nudāma enām.*

Whatever plan or design or fraud or seductive decoy, planners, designers or tacticians have prepared with their own hand and brain, finished in all possible beautiful forms in detail and sent in to us like a bride ready for departure for the bridegroom's home, we counter and throw it back to the sender. (The evil plan is described like a vishakanya, deadly seductress.)

शी॒र्ष॒ण्वती॑ न॒स्वती॑ क॒र्णिनी॑ कृत्या॒कृता॒ संभृ॑ता वि॒श्वरू॑पा। सारादे॒त्वप॑ नुदाम एनाम्॥ २॥

2. *Śīrṣaṇvatī nasvatī karṇinī kṛtyākṛtā saṁbhṛtā viśvarūpā. Sārādetvapa nudāma enām.*

Perfect in head, nose and ear, i.e., highly intelligent, perceptive, all receptive, made fully self-provided beauty of the world incarnate, this seductive decay we counter and throw off back to the sender.

शू॒द्रकृ॑ता॒ राज॑कृता॒ स्त्रीकृ॑ता ब्र॒ह्मभि॑ः कृ॒ता।
जा॒या पत्या॑ नु॒त्तेव॑ क॒र्तार॑ं बन्ध्वृ॒च्छतु॥ ३॥

3. *Śūdrakṛtā rājakṛtā strīkṛtā brahmabhiḥ kṛtā. Jāyā patyā nutteva kartāraṁ bandhvṛcchatu.*

Whether she is created and adorned by the meanest of artists or a ruling lord or the cleverest woman or the most ingenious intellectual, she must go back to her creator supporter like a woman rejected by her husband going back to her father or brother.

अनयाहमोषध्या सर्वीः कृत्या अदूदुषम्।
यां क्षेत्रे चक्रुर्यां गोषु यां वा ते पुरुषेषु॥ ४॥

4. *Anayāhamoṣadhyā sarvāḥ kṛtyā adūduṣam. Yāṁ kṣetre cakruryāṁ goṣu yāṁ vā te puruṣeṣu.*

With this antidote I have defiled and rendered ineffective all the evil and poison they have done to pollute your fields or infect your cows and your people.

अघमस्त्वघकृते शपथः शपथीयते ।
प्रत्यक्प्रतिप्रहिण्मो यथा कृत्याकृतं हनत् ॥ ५॥

5. *Aghamastvaghakṛte śapathaḥ śapathīyate. Pratyakpratiprahiṇmo yathā kṛtyākṛtaṁ hanat.*

As imprecation returns to the imprecator, let evil too be for the evil doer and sin for the sin perpetrator. So we return the evil to the evil doer so that it may fall upon him.

प्रतीचीन आङ्गिरसोऽध्यक्षो नः पुरोहितः।
प्रतीचीः कृत्या आकृत्यामून्कृत्याकृतो जहि॥ ६॥

6. *Pratīcīna āṅgiraso'dhyakṣo naḥ purohitaḥ. Pratīcīḥ kṛtyā ākṛtyāmūnkṛtyākṛto jahi.*

Our leader and commander, expert in the art and

tactics of counter-action, counters the evil attacks of the evil doers. May he destroy those evil doers who have mounted the attack upon us.

यस्त्वोवाच परेहीतिं प्रतिकूलमुदाय्यꣳम् ।
तं कृत्येऽभिनिवर्तस्व मास्मानिच्छो अनागसः ॥ ७ ॥

7. *Yastvovāca parehīti pratikūlamudāyyam.*
Taṁ kṛtye' bhinivartasva māsmāniccho anāgasaḥ.

O force of attack, whoever stood up against us, fired you and ordered: "Go forward and attack", go back to the same. Try not to hurt us, we are innocent peace loving people. (This is not a magic mantra of avoiding or facing the enemy attack with mere chant of words. It is the formula of interception of the missile and sending it back upon the enemy just as a grenade-target soldier smartly picks up the unexploded grenade and throws it back upon the enemy.)

यस्ते परूꣳषि सन्दधौ रथस्येवर्भुर्धिया ।
तं गच्छ तत्र तेऽयनमज्ञातस्तेऽयं जनः ॥ ८ ॥

8. *Yaste parūṁṣi sandadhau rathasyevarbhurdhiyā.*
Taṁ gaccha tatra te' yanamajñātaste' yaṁ janaḥ.

O force of attack, go back to the expert maker who designed you and intelligently put your parts together to structure you. That is your real place. This target people is unknown to you and you are unknown to them.

(This mantra may be interpreted as the preliminary response of a peace loving people to an impending danger of attack. If a nation is accepted as a nation of peace, an attack would be an act of

desecration.)

ये त्वा॑ कृ॒त्वाले॑भि॒रे वि॑द्व॒ला अ॑भिचा॒रिणः॑। शं॒भ्वी३॑दं कृ॑त्या॒दूष॑णं प्रतिव॒र्त्म पु॑नः॒स॒रं तेन॑ त्वा स्नप-यामसि॥ ९॥

9. *Ye tvā kṛtvālebhire vidvalā abhicāriṇaḥ. Śaṁbhvīdaṁ kṛtyādūṣaṇaṁ prativartma punaḥ saraṁ tena tvā snapayāmasi.*

O violent force, those artful people who created, hold and command you are evil doers, violators of the rule and law of peace. This culture of peace is our force, it turns back the force of violence the way it came. With that we lead you to cleanse yourself of artfulness, evil and violence.

(This mantra suggests the resurgence of peace upon the forces of violence and tactical bullying. Secondly, it suggests that if peace fails initially, a peaceful nation should develop weapons like the Varunastra, Sammohanastra and Vayavyastra, as mentioned in ancient literature, which kill not and still turn back the enemy.)

यद्दु॒र्भगां॒ प्रस्न॑पितां मृ॒तव॑त्सामुपेयि॒म।
अपैतु॒ सर्व॑ं मत्पा॒पं द्रवि॑णं॒ मोप॑ तिष्ठतु॥ १०॥

10. *Yaddurbhagāṁ prasnapitāṁ mṛtavatsāmupeyima. Apaitu sarvaṁ matpāpaṁ draviṇaṁ mopa tiṣṭhatu.*

If I meet an unfortunate mother after her ritual bath on the death of her son (or husband) in war, I pray may all sin (of death and destruction) be absolved of me and may I have the money and power (to help and sustain the war torn).

(These can be interpreted as the words of the ruler and the commander who has fought an inevitable war and realises his duty further to absolve himself of the sin and violence that war is, an evil, necessary or unnecessary. The victor must make amends for the loss the warriors suffer.)

यत्ते॑ पि॒तृभ्यो॒ दद॑तो य॒ज्ञे वा॒ नाम॑ जगृ॒हुः ।
स॒न्दे॒श्या॒ ३॒॑त्सर्व॑-स्मात्पा॒पादि॒मा मु॑ञ्चन्तु॒ त्वौष॑धीः ॥ ११ ॥

11. *Yatte pitṛbhyo dadato yajñe vā nāma jagṛhuḥ. Sandeśyātsarvasmātpāpādimā muñcantu tvauṣadhīḥ.*

If in matters of giving for the service of parents, seniors and ancestors, or in matters of yajnic programmes of creativity, people mention your name with exception and reservation, then may these Oshadhis, men of love and light, absolve you of all that alleged want and sin.

दे॒वै॒न॒सात्पि॒त्र्या॑न्नाम॒ग्रा॒हात्सं॑दे॒श्या ∫दभि॒निष्कृ॑तात् । मु॒ञ्च॒न्तु॒ त्वा॒ वी॒रु॒धो॑ वी॒र्ये॑ ∫ण॒ ब्रह्म॑ण ऋ॒ग्भिः पय॑स॒ ऋषी॑णाम् ॥ १२ ॥

12. *Devainasātpitryānnāmagrāhātsaṁdeśyā dabhiniṣkṛtāt. Muñcantu tvā vīrudho vīryeṇa brahmaṇa ṛgbhiḥ payasa ṛṣīṇām.*

May these herbs with their essential properties, and men of love and light with divine wisdom, Vedic hymns, and the life giving nectar of the Rshis' words absolve you of the want and sin for and against the divinities of nature and humanity, parents, exceptional acts and accusations.

यथा॒ वात॑श्च्या॒वय॑ति॒ भूम्या॑ रे॒णु म॒न्तरि॑क्षाच्चा॒भ्रम्।
एवा मत्सर्वं॑ दुर्भू॒तं ब्रह्म॑नुत्त॒मपा॑यति॥ १३॥

13. *Yathā vātaścyāvayati bhūmyā reṇumantarikṣā-ccābhram. Evā matsarvaṁ durbhūtaṁ brahmanu-ttamapāyati.*

Just as wind blows away dust from the earth and cloud from the sky, so does all sense of sin and guilt, evil and negativity fall off, driven away by Vedic wisdom and the light of Divinity, ultimate life and power.

अप॑ क्राम॒ नान॑दती॒ विन॑द्धा॒ गर्द॑भीव।
कृ॒र्तृन्नक्ष॑स्वे॒तो नु॒त्ता ब्रह्म॑णा वी॒र्या॑ वता॥ १४॥

14. *Apa krāma nānadatī vinaddhā gardabhīva. Kartṝnnakṣasveto nuttā brahmaṇā vīryā vatā.*

O sin and mischief of violence, get off from here like a braying she-donkey released from the bonds and, driven away through the power and force of divine vision and wisdom, go back to your master creators.

अ॒यं पन्था॑ः कृ॒त्य॒ इति॑ त्वा नयामोऽ भिप्रहि॑ता॒ं प्रति॑ त्वा॒ प्र हि॑ण्मः। तेना॒भि या॑हि भञ्ज॒त्यन॑स्वतीव वा॒हिनी॑ वि॒श्वरू॑पा कुरू॒टिनी॑॥ १५॥

15. *Ayaṁ panthāḥ kṛtya iti tvā nayāmo'bhiprahitāṁ prati tvā pra hiṇmaḥ. Tenābhi yāhi bhañjatya-nasvatīva vāhinī viśvarūpā kurūṭinī.*

O force of evil and violence, this is the path by which we throw you out and send you back from where you were directed against us. Broken and breaking, retreat and return like an army on the march back, with

all transports, forms and formations, mounting an attack —now repelled.

परा॑क्ते॒ ज्योति॒रप॑थं ते अ॒र्वाग॒न्यत्रा॒स्मद॑यना कृणुष्व । पर॑ेणेहि नव॒तिं ना॒व्या॒ ३ अति॑ दु॒र्गाः स्रो॒त्या मा क्ष॑णिष्ठाः॒ पर॑ेहि ॥ १६ ॥

16. *Parākte jyotirapathaṁ te arvāganyatrāsmadayanā kṛṇuṣva. Pareṇehi navatiṁ nāvyā' ati durgāḥ srotyā mā kṣaṇiṣṭhāḥ parehi.*

O force of sin and violence, the light for you is on the way back, no way forward, not hitherward. Make way for yourself elsewhere other than us. Go back, go back another way, cross ninety difficult navigable streams, waste not yourself away. Go back. Stay not a moment. Do not destroy anything good and positive.

वात॑इव वृ॒क्षान्नि मृ॑णीहि पा॒दय॒ मा गामश्वं॒ पुरु॑ष॒मुच्छि॑ष एषाम् । क॒र्तॄ॒न्नि॒वृत्ये॒तः कृ॑त्येऽ प्रजा॒स्त्वाय॑ बोधय ॥ १७ ॥

17. *Vāta-iva vṛkṣānni mṛṇīhi pādaya mā gāmaśvaṁ puruṣamucchiṣa eṣām. Kartṝnnivṛtyetaḥ kṛtye' prajāstvāya bodhaya.*

O force of violence and evil, go back from here to where you come from, throw down and destroy the perpetrators of evil and violence by themselves as wind breaks down the trees. Spare not their cows, horses and men, and warn them that they will lose even their progeny for generations to come.

यां ते॑ ब॒र्हिषि॒ यां श्म॑शा॒ने क्षेत्रे॑ कृ॒त्यां व॑ल॒गं वा॑ निच॒ख्नुः । अ॒ग्नौ वा॑ त्वा॒ गार्ह॑पत्येऽ भिचे॒रुः पाक॑ं॒ सन्त॑ं॒ धीर॑तरा अना॒गस॑म् ॥ १८ ॥

18. *Yāṁ te barhiṣi yāṁ śmaśāne kṣetre kṛtyāṁ valagaṁ vā nicakhnuḥ. Agnau vā tvā gārhapatye'bhiceruḥ pākaṁ santaṁ dhīratarā anāgasam.*

Whatever evil, mischief or sabotage the clever people have done or hidden in your waters, cremation ground or fields or in your home stead, in the fire or in the yajnic hall towards you, even though you are pure and sinless, we counter and throw out even if they are stronger some way.

उपाहृतमनुबुद्धं निखातं वैरं त्सार्यन्वविदाम कर्त्रम्। तदेतु यत आभृतं तत्राश्वइव वि वर्ततां हन्तु कृत्याकृतः प्रजाम्॥ १९॥

19. *Upāhṛtamanubuddhaṁ nikhātaṁ vairaṁ tsāryanvavidāma kartram. Tadetu yata ābhṛtaṁ tatrāśva-iva vi vartatāṁ hantu kṛtyākṛtaḥ prajām.*

Brought in, presented, confirmed, the deadly enemy, we have come to know as a camouflaged mischief and evil which is destructive. Let it go back from where it was brought, return there fast as a horse and destroy all the creations and products of the evil doers.

स्वायसा असयः सन्ति नो गृहे विद्मा ते कृत्ये यतिधा परूंषि। उत्तिष्ठैव परेहीतोऽ ज्ञाते किमिहेच्छसि॥ २०॥

20. *Svāyasā asayaḥ santi no gṛhe vidmā te kṛtye yatidhā parūṁṣi. Uttiṣṭhaiva parehīto' jñāte kimihecchasi.*

O mischief, evil doer, there are swords of steel in our house. We also know how far the various stages

of your infrastructure can go and achieve. Better get up and go back before your design is discovered. What do you wish to achieve here?

ग्रीवास्ते कृत्ये पादौ चापि कर्त्स्यामि निर्द्रव।
इन्द्राग्नी अस्मान्रक्षतां यौ प्रजानां प्रजावती॥ २१॥

21. *Grīvāste kṛtye pādau cāpi kartsyāmi nirdrava.*
Indrāgnī asmānrakṣatāṁ yau prajānāṁ prajāvatī.

O mischief, evil and sabotage, better be off at once. I will cut off your head and your feet too. Indragni, commander and ruler with fire power and electric forces, are our protectors and defenders of the people, they protect us.

सोमो राजाधिपा मृडिता 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.

भवाशर्वावस्यतां पापकृते कृत्याकृते।
दुष्कृते विद्युतं देवहेतिम्॥ २३॥

23. *Bhavāśarvāvasyatāṁ pāpakṛte kṛtyākṛte.*
Duṣkṛte vidyutaṁ devahetim.

May Bhava and Sharva, ruling powers of peace and progress, and destroyers of evil, injustice and mischief, focus their divine powers of peace, protection and justice upon the people, and strike their lazer beams of punishment upon evil doers, mischief makers and

destructive elements of society.

यद्ये॒यथं द्वि॒पदी॒ चतु॑ष्पदी कृत्या॒कृता॒ संभृ॑ता वि॒श्वरू॑पा।
सेतो॒ ३॒॑ष्टाप॑दी भू॒त्वा पुन॒ः परे॑हि दुच्छु॒ने॥ २४॥

24. *Yadyeyatha dvipadī catuṣpadī kṛtyākṛtā saṁbhṛtā viśvarūpā. Seto'ṣṭāpadī bhūtvā punaḥ parehi ducchune.*

O two-wing, four-wing force of evil, mischief and negativity and calamitous versatility created and fully equipped by evil, if you came here at double or four-fold speed of the ordinary, now then rise to eightfold speed of the ordinary and go away far from here.

अ॒भ्य॒॑क्ताक्ता॒ स्व ऽरंकृता॒ सर्वं॑ भर॑न्ती दुरि॒तं परे॑हि।
जा॒नी॒हि कृ॑त्ये क॒र्तार॑ं दुहि॒तेव॑ पि॒तर॒ं स्वम्॥ २५॥

25. *Abhyaktāktā sva raṁkṛtā sarvaṁ bharantī duritaṁ parehi. Jānīhi kṛtye kartāraṁ duhiteva pitaraṁ svam.*

O spirit of evil and mischief, adorned, anointed and beautifully prepared for departure, bearing all evil and mischief as your baggage, go far away, know and remember your creator, and go to him as a daughter to your own father.

परे॑हि कृत्ये॒ मा ति॑ष्ठो वि॒द्धस्ये॑व प॒दं नय।
मृ॒गः स मृ॒॑गयु॒स्त्वं न त्वा॒ निक॑र्तुमर्हति॥ २६॥

26. *Parehi kṛtye mā tiṣṭho viddhasyeva padaṁ naya. Mṛgaḥ sa mṛgayustvaṁ na tvā nikartumarhati.*

O force and mishief of violence and evil, shoot

off, tarry not a moment, follow your own footsteps you came by as a hunter follows the foot-marks of the hunted deer and reach your place of origin. Now you are the hunter and he, your creator, is the target deer. Now you destroy him, he cannot destroy you.

उत हन्ति पूर्वासिनं प्रत्यादायापरः इष्वा।
उत पूर्वस्य निघ्नतो नि हन्त्यपरः प्रति॥ २७॥

27. *Uta hanti pūrvāsinaṁ pratyādāyāpara iṣvā.*
Uta pūrvasya nighnato ni hantyaparaḥ prati.

One who first aims to shoot, the other, pre-empts and shoots down with the arrow. One who has first shot to kill, the other pre-empts and, in response, shoots and kills.

एतद्धि शृणु मे वचोऽथेहि यत एयथ।
यस्त्वा चकार तं प्रति॥ २८॥

28. *Etaddhi śṛṇu me vaco'thehi yata eyatha.*
Yastvā cakāra taṁ prati.

O sin and violence in intention and action, better listen to this word of mine and go, go off from here to where you come from. Go to him that conceived, created and sent you hither.

अनागोहत्या वै भीमा कृत्ये मा नो गामश्वं पुरुषं वधीः।
यत्रयत्रासि निहिता ततस्त्वोत्थापयामसि पर्णाल्लघीयसी भव॥ २९॥

29. *Anāgohatyā vai bhīmā kṛtye mā no gāmaśvaṁ puruṣaṁ vadhīḥ. Yatrayatrāsi nihitā tatastvotthā-payāmasi parṇāllaghīyasī bhava.*

Murder of the innocents is heinous, O force of sin, evil and mischief. Do not hit, do not kill our cow, horse or person. Wherever you be, covert in our midst, we discover and dislodge you from there. Be lighter than a dead leaf and fly away.

यदि॒ स्थ तम॒सावृ॑ता॒ जाले॑ना॒भिहि॑ताइव।
सर्वी॑: सं॒लुप्ये॒तः कृ॒त्याः पुन॑: क॒र्त्रे प्र हि॑ण्मसि॥ ३०॥

30. *Yadi stha tamasāvṛtā jālenābhihitā-iva. Sarvāḥ saṁlupyetaḥ kṛtyāḥ punaḥ kartre pra hiṇmasi.*

Even if you stay and persist, covered in darkness, confusion or sheer ignorance, you are like a bird caught up in the net, since, having seized, exposed and disarmed all evils and mischiefs, we shoot them off back to the source creator.

कृ॒त्या॒कृतौ॑ वल॒गिनौ॑ऽ भिनिष्का॒रिण॑: प्र॒जाम्।
मृ॒णी॒हि कृ॑त्ये॒ मोच्छि॑षो॒ऽ मून्कृ॑त्या॒कृतौ॑ जहि॥ ३१॥

31. *Kṛtyākṛto valagino'bhiniṣkāriṇaḥ prajām. Mṛṇīhi kṛtye mocchiṣo'mūnkṛtyākṛto jahi.*

O force of action set against evil, sabotage and mischief, overt or covert, rise and destroy all supports and creations of the camouflaged evil doers and their designs acting for the forces of destruction and negativity. Spare them not, throw off and destroy all the evil doers.

(This force of action could be the same original evil force converted and redirected to destroy its own creators, or a force newly raised by the Defence to fight against evil and violence and its creator.)

यथा॒ सूर्यो॑ मुच्यते॒ तम॑स॒स्परि॒ रात्रिं॑ जहा॑त्युष॒सश्च॑ के॒तून्।
ए॒वाहं सर्वं॑ दुर्भू॒तं कर्त्रं॑ कृत्या॒कृता॑ कृ॒तं ह॒स्तीव॒ रजो॑ दुरि॒तं
ज॑हामि॥ ३२॥

32. *Yathā sūryo mucyate tamasaspari rātriṁ jahātyuṣasaśca ketūn. Evāhaṁ sarvaṁ durbhūtaṁ kartraṁ kṛtyākṛtā kṛtaṁ hastīva rajo duritaṁ jahāmi.*

As the sun rises free from darkness and surpasses the night and lights of the dawn, so do I overcome and destroy all evils, action and acts of the perpetrators of evil and shake off all sin and calamity like an elephant shaking off dust.

Kanda 10/Sukta 2 (Kena Suktam)

Purusha, Brahma Prakashanam Devata, Narayana Rshi

Like Kenopanishad, this Sukta begins with the interrogative 'Kena, By whom': What is the cause?

The Sukta explores the cause of human existence at the individual, social and spiritual level. The first eight mantras explore the cause of the formation of the human body:

केन॒ पार्ष्णी॒ आभृ॑ते पूरु॒षस्य॒ केन॑ मां॒सं संभृ॑तं॒ केन॑ गु॒ल्फौ।
केना॒ङ्गुली॒ः पेश॑नी॒ः केन॒ खानि॒ केनो॑च्छ्ल॒ङ्खौ म॑ध्य॒तः
कः प्र॑ति॒ष्ठाम्॥ १॥

1. *Kena pārṣṇī ābhṛte pūruṣasya kena māṁsaṁ saṁbhṛtaṁ kena gulphau. Kenāṅgulīḥ peśanīḥ kena khāni kenocchlaṅkhau madhyataḥ kaḥ pratiṣṭhām.*

Who designed, shaped, finished and juxtaposed the heels of man (i.e., the human being)? Who formed the flesh? Who the ankles? By whom were the beautiful nimble fingers formed? By whom the soles of feet? And who brought about the balance at the centre of gravity?

कस्मा॒न्नु गु॒ल्फावध॑रावकृण्वन्नष्ठी॒वन्ता॒वुत्त॑रौ॒ पूरु॑षस्य।
जङ्घे॑ नि॒र्ऋत्य॒ न्य॑दधुः क्व॑ स्वि॒ज्जानु॑नोः स॒न्धी क उ॒ तच्चि॑के॒त॥ २॥

2. *Kasmānnu gulphāvadharāvakṛṇvannaṣṭhīvantāvuttarau pūruṣasya. Jaṅghe nir-ṛtya nya dadhuḥ kva svijjānunoḥ sandhī ka u tacciketa.*

From what and for what reason did the makers form the lower ankles and upper knees of man? Whence, why and where did they design and form the two thighs and the joints of knees separately and together in balance? Who thought and designed that?

चतु॑ष्टयं युज्यते॒ संहि॑तान्तं॒ जानु॑भ्यामू॒र्ध्वं शि॑थि॒रं कब॑न्धम्।
श्रोणी॒ यदू॒रू क उ॒ तज्ज॑जान॒ याभ्यां॑ कु॒सिं॑न्धं॒ सुदृ॑ढं ब॒भूव॑॥ ३॥

3. *Catuṣṭayaṁ yujyate saṁhitāntaṁ jānubhyāmūrdhvaṁ śithiraṁ kabandham. Śroṇī yadūrū ka u tajjajāna yābhyāṁ kusindhaṁ sudṛḍhaṁ babhūva.*

The four, two knees and two thighs, at the end of the joint above the thighs are joined to the four-part flexible trunk of the body. Who created the hips and the thighs with which the trunk is joined as it is so strong?

कति॑ दे॒वाः क॑त॒मे त आ॑स॒न्य उरौ॑ ग्री॒वाश्चि॒क्युः पूरु॑षस्य।
कति॒ स्तनौ॒ व्य॑दधुः कः क॑फो॒डौ कति॑ स्क॒न्धान्कति॑
पृ॒ष्टीर॑चिन्वन्॥ ४॥

4. *Kati devāḥ katame ta āsanya uro grīvāścikyuḥ puruṣasya. Kati stanau vya dadhuḥ kaḥ kaphoḍau kati skandhānkati pṛṣṭīracinvan.*

How many and which ones are those divinities that structured and shaped man's chest and neck? How many of them formed and fixed the breasts? Who the two elbows, how many the shoulders, and how many structured and formed the ribs?

को अ॑स्य बा॒हू सम॑भरद्वी॒र्यं॑ करवा॒दिति॑।
अंसौ॒ को अ॑स्य॒ तद्दे॒वः कुसि॑न्धे॒ अध्या द॑धौ॥ ५॥

5. *Ko asya bāhū samabharadvīryaṁ karavāditi. Aṁsau ko asya taddevaḥ kusindhe adhyā dadhāu.*

Who collected the materials and formed the two arms of this man so that he could do heroic deeds? And which divinity was that who fixed the two shoulders on his body?

कः स॒प्त खानि॒ वि त॑तर्द शी॒र्षणि॒ कर्णा॑वि॒मौ नासि॑के॒
चक्षणी॒ मुख॑म्। येषां पुरु॒त्रा वि॑ज॒यस्य॑ म॒ह्मनि॒ चतु॑ष्पादो
द्वि॒पदो॒ यन्ति॒ याम॑म्॥ ६॥

6. *Kaḥ sapta khāni vi tatarda śīrṣaṇi karṇāvimau nāsike cakṣaṇī mukham. Yeṣāṁ purutrā vijayasya mahmani catuṣpādo dvipado yanti yāmam.*

Who broke open the seven apertures of senses in his head: these two ears, two nostrils, two eyes and one mouth, by virtue of whose great power and faculty

men as well as animals go their own ways in their daily business?

Answer to questions from mantras 1 to 6: Kah, the Lord Supreme. In fact, the answer is inbuilt in each mantra itself. Reason? 'Kah' means both 'who' and 'Lord Supreme'.

हन्वो॒र्हि जि॒ह्वाम॑द॑धात्पुरू॒चीमधा॑ म॒हीमधि॑ शिश्राय॒ वाच॑म्।
स आ व॑रीवर्ति॒ भुव॑नेष्व॒न्तर॒पो वसा॑न॒: क उ॒ तच्चि॑के॒त॥ ७॥

7. *Hanvorhi jihvāmadadhātpurūcīmadhā mahīmadhi śiśrāya vācam. Sa ā varīvarti bhuvaneṣvantarapo vasānaḥ ka u tacciketa.*

Who placed the versatile tongue in the midst of two jaws and then vested the great speech thereon? Wearing the vestments of Prakrti, He pervades and rolls around in the worlds of existence. Who knows that?

म॒स्तिष्क॑मस्य यत॒मो ल॒लाटं॑ क॒काटि॑कां प्रथ॒मो यः क॒पाल॑म्। चि॒त्वा चित्यं॑ हन्वो॒: पूरु॑षस्य॒ दिवं॑ रुरोह कत॒मः स दे॒वः॥ ८॥

8. *Mastiṣkamasya yatamo lalāṭaṁ kakāṭikāṁ prathamo yaḥ kapālam. Citvā cityaṁ hanvoḥ pūruṣasya divaṁ ruroha katamaḥ sa devaḥ.*

Who is that Deva, divine power and presence, first among all, which, having collected all that was to be collected, this man's brain, forehead, back-head and skull, supported and placed all together in proper order on the two jaws and rose up to the high heavens of light, transcendent?

प्रि॒याप्रि॒याणि॑ बहु॒ला स्वप्नं॑ संबाधत॒न्द्र्य॑ ऽः।
आ न॒न्दानु॒ग्रो नन्दां॑श्च॒ कस्मा॑द्बहति॒ पूरु॑षः॥ ९॥

9. *Priyāpriyāṇi bahulā svapnaṁ saṁbādhatandryaḥ. Ānandānugro nandāṁśca kasmādvahati pūruṣaḥ.*

Whence, from whom, the many things pleasant and unpleasant, sleep and dream, oppression, depression and weariness, pleasures and joys, which the brilliant humanity bears as a burden, the bitter-sweet of life?

आर्तिरवतिर्निर्ऋतिः कुतो नु पुरुषेऽमतिः।
राद्धिः समृद्धिरव्यृद्धिर्मतिरुदितयः कुतः॥ १०॥

10. *Ārtiravatirnir-ṛtiḥ kuto nu puruṣe'matiḥ. Rāddhiḥ samṛddhiravyṛddhirmatiruditayaḥ kutaḥ.*

Whence, for what reason in man, pain, poverty, calamity, stupidity? Whence and for what reason, accomplishment and achievement, prosperity, struggle and success against adversity, intelligence and wisdom, rise and progress?

को अस्मिन्नापो व्य दधाद्विषूवृतः पुरूवृतः सिन्धुसृत्याय जाताः। तीव्रा अरुणा लोहिनीस्ताम्रधूम्रा ऊर्ध्वा अवाचीः पुरुषे तिरश्चीः॥ ११॥

11. *Ko asminnāpo vya dadhādviṣūvṛtaḥ purūvṛtaḥ sindhusṛtyāya jātāḥ. Tīvrā aruṇā lohinīstāmradhūmrā ūrdhvā avācīḥ puruṣe tiraścīḥ.*

Who created and placed in humanity the waters, blood and other liquids, produced within, flowing and circulating in streams all round in abundance, intense, ruddy, dark red, copper red, turbid, upwards, downwards, transverse, in a circuit?

को अस्मिन्रूपमदधात्को महानं च नाम च।
गातुं को अस्मिन्कः केतुं कश्चरित्राणि पूरुषे॥ १२॥

12. *Ko asminrūpamadadhātko mahmānaṁ ca nāma ca. Gātuṁ ko asminkaḥ ketuṁ kaścaritrāṇi pūruṣe.*

Who vested in this human being form, name, fame, motion and progress? Who in-vested eminence and identity, and all the varieties of character, action and behaviour in man?

को अस्मिन्प्राणमवयत्को अपानं व्यानमु।
समानमस्मिन्को देवोऽधि शिश्राय पूरुषे॥ १३॥

13. *Ko asminprāṇamavayatko apānaṁ vyānamu. Samānamasminko devo'dhi śisrāya pūruṣe.*

Who spins and weaves the warp and woof of prana and apana energies of breath in circulation in the human body system? Who interweaves the vyana energy all over the system and establishes the samana vitality to maintain the systemic metabolism in man? Who is that Divinity?

को अस्मिन्यज्ञमदधादेको देवोऽधि पूरुषे ।
को अस्मिन्त्सत्यं कोऽनृतं कुतो मृत्युः कुतोऽमृतम्॥ १४॥

14. *Ko asminyajñamadadhādeko devo'dhi puruṣe. Ko asmintsatyaṁ ko'nṛtaṁ kuto mṛtyuḥ kuto' mṛtam.*

Who is the one divine that vests the spirit of yajna and self-sacrifice in man? Who vests truth, and untruth? Whence death? Whence immortality?

को अस्मै वासः पर्यदधात्को अस्यायुरकल्पयत्।
बलं को अस्मै प्रायच्छत्को अस्याकल्पयज्जवम्॥ १५॥

15. *Ko asmai vāsaḥ paryadadhātko asyāyurakalpayat. Balaṁ ko asmai prāyacchatko asyākalpayajjavam.*

Who brought in and gave man the vestment of body? Who fashions his health and life span? Who gives him strength and courage? Who creates and gives him impulse and enthusiasm for speed and progress?

The answer to mantras 7 to 15: The Lord Supreme, Kah.

केनापो॒ अन्व॑तनुत॒ केनाह॑रकरोद्रु॒चे।
उ॒षस॒ं केनान्वैन्द्ध॒ केन॑ सायंभ॒वं द॑दे॥ १६॥

16. *Kenāpo anvatanuta kenāharakarodruce. Uṣasaṁ kenānvainddha kena sāyaṁbhavaṁ dade.*

By whom were the oceans of water created and expanded? Who created the day for light? By whom was the dawn lighted? By whom the fact of evening was created? Answer: Kah.

को अ॑स्मि॒न्रेतो॒ न्य ऽदधा॒त्तन्तु॒रा ता॑यता॒मिति॑।
मे॒धां को अ॑स्मि॒न्नध्यौ॑ह॒त्को बा॒णं को नृतो॑ दधौ॥ १७॥

17. *Ko asminreto nya dadhāttanturā tāyatāmiti. Medhāṁ ko asminnadhyauhatko bāṇaṁ ko nṛto dadhau.*

Who created and vested in man, in fact in this entire cosmos, the seed-vitality of life so that the thread-line of life be continued? Who brought and vested intelligence into man? Who vested speech, who gave the faculty to move and dance in ecstasy? Answer: Kah.

केने॒मां भूमि॑मौर्णो॒त्केन॒ पर्य॑भव॒द्दिव॑म्।
केना॒भि म॒ह्ना पर्व॑ता॒न्केन॒ कर्मा॑णि॒ पूरु॑षः॥ १८॥

18. *Kenemāṁ bhūmimaurṇotkena paryabhavaddivam. Kenābhi mahnā parvatānkena karmāṇi pūruṣaḥ.*

Who covered this earth with atmosphere and greenery? Who vests and covers the heaven of light? By which power and grandeur does the Supreme Purusha vest the clouds and mountains with glory? How does the Purusha initiate and order the acts of existence such as creation, evolution and involution?

केनं पर्जन्यमन्वेति केन सोमं विचक्षणम्।
केनं यज्ञं च श्रद्धां च केनासिन्निहितं मनः॥ १९॥

19. *Kena parjanyamanveti kena somaṁ vicakṣaṣam. Kena yajñaṁ ca śraddhāṁ ca kenāsminnihitaṁ manaḥ.*

By which mysterious power does the Purusha pervade the cloud? By which does he illuminate the bright moon? By which power and presence does he bless and energise the yajna, faith in truth, life and divinity, and by which secret power does he enliven the mind so deep from conscious surface to the bottomless unconscious?

केन श्रोत्रियमाप्नोति केनेमं परमेष्ठिनम्।
केनेममग्निं पूरुषः केनं संवत्सरं ममे॥ २०॥

20. *Kena śrotriyamāpnoti kenemaṁ parameṣṭhinam. Kenemamagniṁ pūruṣaḥ kena saṁvatsaraṁ mame.*

By what reason does Purusha bless the man dedicated to Shruti, Veda? For what reason does he bless the man dedicated to the Supreme transcendent? For what reason does he light this fire? By what does he

form and comprehend the cosmic time span?

ब्रह्म श्रोत्रियमाप्नोति ब्रह्मेमं परमेष्ठिनम्।
ब्रह्मेममग्निं पूरुषो ब्रह्म संवत्सरं ममे ॥ २१ ॥

21. *Brahma śrotriyamāpnoti brahmemaṁ parameṣṭhinam. Brahmemamagniṁ pūruṣo brahma saṁvatsaraṁ mame.*

Brahma blesses the man of the Veda for his knowledge and vision. Brahma blesses this man of supreme Divinity for his faith and communion. The Supreme Purusha lights this fire for the purpose of yajna. And Brahma forms and comprehends cosmic time by immanence and transcendence.

केन देवाँ अनु क्षियति केन दैवजनीर्विशः।
केनेदमन्यन्नक्षत्रं केन सत्क्षत्रमुच्यते ॥ २२ ॥

23. *Kena devāň anu kṣiyati kena daivajanīrviśaḥ. Kenedamanyannakṣatraṁ kena satkṣatramucyate.*

By which mystery does the Purusha pervade the divine powers of existence? By which mystery, the people, children of divinity? Whereby is the Order called real, and this other, no-order?

ब्रह्म देवाँ अनु क्षियति ब्रह्म दैवजनीर्विशः।
ब्रह्मेदमन्यन्नक्षत्रं ब्रह्म सत्क्षत्रमुच्यते ॥ २३ ॥

23. *Brahma devāň anu kṣiyati brahma daivajanīrviśaḥ. Brahmedamanyannakṣatraṁ brahma satkṣatramucyate.*

Purusha blesses the divine hearts of humaity and

divine powers of nature with its immanence and knowledge. Purusha blesses the children of divinity by virtue of faith and immanence. The order is called real by virtue of the Presence in consciousness, and the other is no-order because of no-presence in the consciousness.

केनेयं भूमिर्विहिता केन द्यौरुत्तरा हिता।
केनेदमूर्ध्वं तिर्यक्चान्तरिक्षं व्यचो हितम्॥ २४॥

24. *Keneyaṁ bhūmirvihitā kena dyauruttarā hitā. Kenedamūrdhvaṁ tiryakcāntarikṣaṁ vyaco hitam.*

By whom is this earth held in order below? By whom is the heaven of light held up in order on high? By whom is this vast middle region held up high and across in space?

ब्रह्मणा भूमिर्विहिता ब्रह्म द्यौरुत्तरा हिता।
ब्रह्मेदमूर्ध्वं तिर्यक्चान्तरिक्षं व्यचो हितम्॥ २५॥

25. *Brahmaṇā bhūmirvihitā brahma dyauruttarā hitā. Brahmedamūrdhvaṁ tiryakcāntarikṣaṁ vyaco hitam.*

By Brahma is the earth held below. By Brahma is the heaven of light held up high. By Brahma is the vast middle region held up high and across.

मूर्धानमस्य संसीव्याथर्वा हृदयं च यत्।
मस्तिष्कादूर्ध्वः प्रैरयत्पवमानोऽधि शीर्षतः॥ २६॥

26. *Mūrdhānamasya saṁsīvyātharvā hṛdayaṁ ca yat. Mastiṣkādūrdhvaḥ prairayatpavamāno'dhi śīrṣataḥ.*

Atharva, the Lord beyond all motion, having integrated the head and heart of man together, thus

purifying and sanctifying the personality, transcends both thought and emotion.

Note: This is one interpretation of the mantra if Atharva is interpreted as Brahma. But the mantra can be interpreted from the human point of view also, in which case Atharva should be interpreted as the yogi who has achieved the state of 'Chitta-vrtti-nirodha', i.e., the state of peace of mind beyond fluctuations:

Atharva, the yogi in a state of tranquillity, having integrated thought and emotion together, in a state of purity of head, heart and the spirit should transcend Vitarka and Vichara samadhi through the trans-imaginative faculty of the spirit in concentration on the sahasrara chakra on top of the head and brain.

तद्वा अथर्वणः शिरो देवकोशः समुब्जितः।
तत्प्राणो अभि रक्षति शिरो अन्नमथो मनः॥ २७॥

27. *Tadvā atharvaṇaḥ śiro devakośaḥ samubjitaḥ.*
Tatprāṇo abhi rakṣati śiro annamatho manaḥ.

That head, i.e., state of the mind and soul of the yogi, is the treasure seat of divinities perfectly and wholly suffused in the divine presence, and that state thus raised, prana, pure food and peace of mind, all protect and preserve in the state of peace beyond disturbance.

ऊर्ध्वो नु सृष्टा ३ स्तिर्यङ्नु सृष्टा ३ः सर्वा दिशः पुरुष आ बभूवाँ ३। पुरं यो ब्रह्मणो वेद यस्याः पुरुष उच्यते॥ २८॥

28. *Ūrdhvo nu sṛṣṭā stiryaṅ nu sṛṣṭāḥ sarvā diśaḥ puruṣa ā babhūvāṅ. Puraṁ yo brahmaṇo veda yasyāḥ puruṣa ucyate.*

Pervasive all above, pervasive all around, pervasive all over quarters of space, pervasive all through the personality, thus becomes the state of divine Purusha for the yogi, and thus becomes his own state also. One who knows thus the City of immanent God, for him for this reason, Brahma is called Cosmic Purusha, and man is called microcosmic Purusha.

यो वै तां ब्रह्मणो वेदामृतेनावृतां पुरम्।
तस्मै ब्रह्म च ब्राह्माश्च चक्षुः प्राणं प्रजां ददुः ॥ २९ ॥

29. *Yo vai tāṁ brahmaṇo vedāmṛtenāvṛtāṁ puram.*
Tasmai brahma ca brāhmāśca cakṣuḥ prāṇaṁ prajāṁ daduḥ.

Whoever thus knows the City of God wrapped in nectar, ecstasy and immortality, for him Brahma and all things divine yield and award the eye of clairvoyance, pranic energy and noble progeny for continuance.

न वै तं चक्षुर्जहाति न प्राणो जरसः पुरा।
पुरं यो ब्रह्मणो वेद यस्याः पुरुष उच्यते ॥ ३० ॥

30. *Na vai taṁ cakṣurjahāti na prāṇo jarasaḥ purā.*
Puraṁyo brahmaṇo veda yasyāḥ puruṣa ucyate.

The eye of clairvoyance forsakes him not, nor pranic energy and vitality forsakes him, before the completion of full age. Who knows the body as the City of God, for that very reason he knows that the soul is called 'purusha', resident of the City of God.

अष्टाचक्रा नवद्वारा देवानां पूरयोध्या।
तस्यां हिरण्ययः कोशः स्वर्गो ज्योतिषावृतः ॥ ३१ ॥

31. *Aṣṭācakrā navadvārā devānāṁ pūrayodhyā.*
Tasyāṁ hiraṇyayaḥ kośaḥ svargo jyotiṣāvṛtaḥ.

The human body is an invincible city of the gods, God Supreme and the divinities of nature. It has eight chakras: Muladhara, Svadhishthana, Manipur, Anahat, Vishuddhi, Lalana, Ajna and Sahasrara. It has nine gates: two eyes, two ears, two nostrils, mouth and the organs of excretion. In the city, there is a golden cave, replete with the golden light of Divinity, which is the paradisal path to heaven. This City is Ayodhya, the Invincible.

तस्मिन्हिरण्यये कोशे त्र्यरे त्रिप्रतिष्ठिते।
तस्मिन्यद्यक्षमात्मन्वत्तद्वै ब्रह्मविदो विदुः॥ ३२॥

32. *Tasminhiraṇyaye kośe trya're tripratiṣṭhite.*
Tasminyadyakṣamātmanvattadvai brahmavido viduḥ.

In that golden cave of light, three spoked like a wheel and three pillared like a dome, there is a Yaksha, mysterious Divine Being, with the soul which they alone know who know the Brahma.

प्रभ्राजमानां हरिणीं यशसा संपरीवृताम्।
पुरं हिरण्ययीं ब्रह्मा विवेशापराजिताम्॥ ३३॥

33. *Prabhrājamānāṁ hariṇīṁ yaśasā saṁparīvṛtām.*
Puraṁ hiraṇyayīṁ brahmā viveśāparājitām.

That golden city, Invincible Ayodhya, refulgent redeemer wrapped in glory, unconquered and unassailable by any foreigner, Brahma Supreme has entered, and there abides for those who know and can see.

Note: The golden heart cave of the last three mantras of this sukta is a micro-version of the macro-cosmic Trinity of Brahma, Jiva and Prakrti, which can

be realised by men of knowledge and vision. This treasure-hold of Trinity is dynamic as a wheel, with three spokes, and firm as a dome on three pillars. The three spokes of the wheel are Satva, Rajas and Tamas modes of Prakrti, and the three pillars of the Dome are Prakrti, Jiva and Brahma. In this context reference may also made to Shvetashvataropanishad, 1, 3-7, and 4, 5-7. With reference to the mysterious Yaksha of mantra 32, refer to Kenopanishad part 3 and 4, 1-3.

Kanda 10/Sukta 3 (Warding off Rival Adversaries)

Varana-mani, Vanaspati, Chandrama Devata, Atharva Rshi

The theme of this sukta is Varanamani, 'choice jewel' to keep off, prohibit, ward off and fight out enemies.

Varana is a rampart, also called 'Varuna' and 'Setu' and this also implies water and bridge, something like a moat crossable by a draw-bridge.

Mani is a jewel, ornament, amulet, globule, crystal, also a magnet, lodestone.

The choice of interpretation of Varana-mani then is between:

(a) an amulet, a magical formula, to ward off and fight out the adversaries, if possible in a scientific age;

(b) the choice and deployment of weapons; and

(c) a combination of 'a' and 'b': a strategy and technique of defence with the right choice of the commander, personnel, weapons and

tactics which can give wonderful results against the enemies.

अयं मे वरणो मणिः सपत्नक्षयणो वृषा।
तेना रभस्व त्वं शत्रून्प्र मृणीहि दुरस्यतः ॥ १ ॥

1. *Ayaṁ me varaṇo maṇiḥ sapatnakṣayaṇo vṛṣā. Tenā rabhasva tvaṁ śatrūnpra mṛṇīhi durasyataḥ.*

This is my jewel choice of defence, the right commander and strategist, destroyer of enemies, strong, virile, and producer of wondrous results. With this you engage the enemies, destroy them all who have launched the attack.

प्रैणाञ्छृणीहि प्र मृणा रभस्व मणिस्ते अस्तु पुरएता पुरस्तात्। अवारयन्त वरणेन देवा अभ्याचारमसुराणां श्वःश्वः ॥ २ ॥

2. *Praiṇāñchṛṇīhi pra mṛṇā rabhasva maṇiste astu pura-etā purastāt. Avārayanta varaṇena devā abhyācāramasurāṇāṁ śvaḥ-śvaḥ.*

Crush these enemies, destroy them, engage them at once. Let this leading power advance up front. With this technique and strategy, noble people have been fighting out the onslaughts of destructive forces time and again.

अयं मणिर्वरणो विश्वभेषजः सहस्राक्षो हरितो हिरण्ययः। स ते शत्रूनधरान्पादयाति पूर्वस्तान्दभ्नुहि ये त्वा द्विषन्ति ॥ ३ ॥

3. *Ayaṁ maṇirvaraṇo viśvabheṣajaḥ sahasrākṣo harito hiraṇyayaḥ. Sa te śatrūnadharānpādayāti pūrvastāndabhnuhi ye tvā dviṣanti.*

(Varana-mani is also a herbal medicine prepared from the Varuna tree.) This jewel of a herbal medicine from the Varuna tree is a panacea, a general tonic against all diseases, efficacious in a thousand ways, fresh and golden bright. It casts down your enemies, deadly diseases. Be first to use it in advance as a preventive and keep off all those ailments which are afflictive and consumptive.

(Metaphorically the disease may also be interpreted as probable enemies lurking around and waiting, against which preventive measures are required.)

अ॒यं ते॑ कृ॒त्यां वित॑तां॒ पौरु॑षेयाद॒यं भ॒यात्।
अ॒यं त्वा॒ सर्व॑स्मात्पा॒पाद्व॑र॒णो वा॑रयिष्यते॥ ४॥

4. *Ayaṁ te kṛtyāṁ vitatāṁ pauruṣeyādayaṁ bhayāt.*
Ayaṁ tvā sarvasmātpāpādvaraṇo vārayiṣyate.

This Varana would protect you against all evil designs and fears caused by human enemies rising and spreading around. It will also safeguard you from sin and evil which you or others might also commit out of fear and panic of supposed dangers.

व॒र॒णो वा॑रयाता अ॒यं दे॒वो वन॒स्पतिः।
यक्ष्मो॒ यो अ॒स्मिन्ना-वि॑ष्ट॒स्तमु॑ दे॒वा अ॑वीवरन्॥ ५॥

5. *Varaṇo vārayātā ayaṁ devo vanaspatiḥ.*
Yakṣmo yo asminnāviṣṭastamu devā avīvaran.

This Varana-mani of masterly character is divine, a protective against danger and disease. The cancerous consumption that has entered, infects and afflicts this patient (person or people), noble specialists

and strategists will ward off.

स्वप्नं सुप्त्वा यदि पश्यासि पापं मृगः सृतिं यति धावादजुष्टाम्। परिक्षवाच्छकुनेः पापवादादयं मणिर्वरणो वारयिष्यते ॥ ६ ॥

6. *Svapnaṁ suptvā yadi paśyāsi pāpaṁ mṛgaḥ sṛtiṁ yati dhāvādajuṣṭām. Parikṣavācchakuneḥ pāpavādādayaṁ maṇirvaraṇo vārayiṣyate.*

If having slept you dream something evil and sinful, or if a surreptitious enemy stealthily prowls around by uncommon ways, or from the voice of the plotting enemy you hear something evil and foreboding, this Varana-mani will protect you against all that.

अरात्यास्त्वा निर्ऋत्या अभिचारादथो भयात्।
मृत्योरोजीयसो वधाद्वरणो वारयिष्यते ॥ ७ ॥

7. *Arātyāstvā nir-rtyā abhicārādatho bhayāt. Mṛtyorojīyaso vadhādvaraṇo vārayiṣyate.*

Varana will protect you from want, adversity, malevolence and betrayal, fear and the fatal strike of deadly enemy, even from untimely death.

यन्मे माता यन्मे पिता भ्रातरो यच्च मे स्वा यदेनश्चकृमा वयम्। ततो नो वारयिष्यतेऽयं देवो वनस्पतिः ॥ ८ ॥

8. *Yanme mātā yanme pitā bhrātaro yacca me svā yadenaścakṛmā vayam. Tato no vārayiṣya-te'yaṁ devo vanaspatiḥ.*

Whatever sin, evil or contagion my mother, my father, my brothers, all my own people, we all, have done or caused, this divine vanaspati, this herb, this

master of the common wealth of the nation, will save us and absolve us of that and its consequences.

व॒र॒णेन॒ प्रव्य॑थिता॒ भ्रातृ॑व्या मे॒ सब॑न्धवः ।
अ॒सू॒र्तं॑ रजो॒ अप्य॑गु॒स्ते यं॑त्वध॒मं तमः॑ ॥ ९ ॥

9. *Varaṇena pravyathitā bhrātṛvyā me sabandhavaḥ.*
Asūrtaṁ rajo apyaguste yantvadhamaṁ tamaḥ.

Let my adversaries along with their kin, distressed and broken by Varana, gone already to unknown regions of dust, fall further to the lowest dark of darkness.

अरि॑ष्टो॒ऽ हमरि॑ष्टगु॒रायु॑ष्मा॒न्त्सर्व॑पूरुषः ।
तं मा॒यं व॑र॒णो म॒णिः परि॑ पातु दि॒शोदि॑शः ॥ १० ॥

10. *Ariṣṭo' hamariṣṭagurāyuṣmāntsarvapūruṣaḥ.*
Taṁ māyaṁ varaṇo maṇiḥ pari pātu diśodiśaḥ.

Unhurt and secure I am, moving on along paths of peace and security, blest with health and age, family and friends. Let this Varana-mani protect and promote me step by step all round in all directions.

अ॒यं मे॑ वर॒ण उर॑सि॒ राजा॑ दे॒वो व॒न॒स्पति॑ः ।
स मे॒ श॒त्रू॒न्वि बा॑धता॒मिन्द्रो॒ दस्यू॑नि॒वासु॑रान् ॥ ११ ॥

11. *Ayaṁ me varaṇa urasi rājā devo vanaspatiḥ. Sa me śatrūnvi bādhatāmindro dasyūnivāsurān.*

May this divine refulgent Varana-mani, Vanaspati, lord of light and nature reigning in the heart and soul ward off my enemies like Indra throwing off the wicked and demonic powers of nature and humanity.

इमं बिभर्मि वरणमायुष्माञ्छतशारदः ।
स मे राष्ट्रं च क्षत्रं च पशूनोजश्च मे दधत् ॥ १२ ॥

12. *Imaṁ bibharmi varaṇamāyuṣmāñchataśāradaḥ. Sa me rāṣṭraṁ ca kṣatraṁ ca paśūnojaśca me dadhat.*

Blest with health and age for a full life of hundred years, I wear and bear with Varana-mani. May it sustain and promote my nation, the social order, national wealth and our power and honour.

यथा वातो वनस्पतीन्वृक्षान्भनक्त्योजसा । एवा सपत्नान्मे भङ्ग्धि पूर्वीञ्जाताँ उतापरान्वरणस्त्वाभि रक्षतु ॥ १३ ॥

13. *Yathā vāto vanaspatīnvṛkṣānbhanaktyojasā. Evā sapatnānme bhaṅgdhi pūrvāñjātāň utāparānvaraṇastvābhi rakṣatu.*

Just as the wind breaks down the trees by its stormy force so, O Vanaspati, lord of the common wealth, break down my enemies whether they are traditional or newly arisen. O Ruler, may Varuna, commander of the defence and law and order forces, protect you from external and internal dangers.

यथा वातश्चाग्निश्च वृक्षान्प्सातो वनस्पतीन् । एवा सपत्नान्मे प्साहि पूर्वीञ्जाताँ उतापरान्वरणस्त्वाभि रक्षतु ॥ १४ ॥

14. *Yathā vātaścāgniśca vṛkṣānpsāto vanaspatīn. Evā sapatnānme psāhi pūrvāñjātāň utāparānvaraṇastvābhi rakṣatu.*

Just as wind and fire break down and devour trees of the forest, so O Ruler of the commonwealth, crush my enemies whether they are old or newly arisen.

And may Varana, commander of the forces of law and defence, guard you against external and internal dangers.

यथा॒ वातेन॒ प्रक्षी॑णा वृ॒क्षाः शेरे॒ न्य ऽ॑र्पिताः। ए॒वा स॒पत्ना॑ंस्त्वं मम॒ प्र क्षि॑णीहि॒ न्य ऽ॑र्पय॒ पूर्वी॑ञ्जा॒ताँ उ॒तापरा॒न्वर॒णस्त्वा॒भि र॑क्षतु॥ १५॥

15. *Yathā vātena prakṣīṇā vṛkṣāḥ śere nyarpitāḥ. Evā sapatnāṁstvaṁ mama pra kṣiṇīhi nyarpaya pūrvāñjātāṅ utāparānvaraṇastvābhi rakṣatu.*

Just as trees bent and broken by the wind lie low on the ground, so O Ruler of the commonwealth, bend and break my enemies whether old or newly arisen, and may Varana, commander of the forces of law and defence, guard you against external and internal dangers.

तांस्त्वं प्र च्छि॑न्द्धि वरण पु॒रा दि॒ष्टात्पु॒रायु॑षः।
य ए॑नं प॒शुषु॒ दिप्स॑न्ति॒ ये चा॑स्य राष्ट्र॒दि॒प्सवः॥ १६॥

16. *Tāṁstvaṁ pra cchinddhi varaṇa purā diṣṭā-tpurāyuṣaḥ. Ya enaṁ paśuṣu dipsanti ye cāsya rāṣṭradipsavaḥ.*

O Varana, Guardian of the commonwealth, crush all those antisocial forces before their full age, before they are destined to die by natural death, who damage his wealth of the nation and who are sabotagers of the social order.

यथा॒ सूर्यो॑ अति॒भाति॒ यथा॑स्मि॒न्तेज॒ आहि॑तम्। ए॒वा मे॑ वर॒णो म॒णिः की॒र्तिं भूति॑ं नि य॑च्छतु॒ तेज॑सा मा॒ सम्यु॑क्षतु॒ यश॑सा॒ सम॑नक्तु मा॥ १७॥

17. *Yathā sūryo atibhāti yathāsminteja āhitam. Evā me varaṇo maṇiḥ kīrtiṁ bhūtiṁ ni yacchatu tejasā mā samukṣatu yaśasā samanaktu mā.*

Just as the sun shines exceedingly, as refulgence of light is concentrated into it, so may this Varana-mani give me honour, fame and abundance of prosperity and good fortune. May it beatify me with light and lustre, may it bless me with glory and grandeur.

यथा॒ यशश्च॒न्द्रम॑स्यादि॒त्ये च॑ नृ॒चक्ष॑सि। ए॒वा मे॑ वर॒णो म॒णिः की॒र्तिं भूति॒ं नि य॑च्छतु॒ तेज॑सा मा॒ सम्यु॑क्षतु॒ यश॑सा॒ सम॑नक्तु मा॥ १८॥

18. *Yathā yaśaścandramasyāditye ca nṛcakṣasi. Evā me varaṇo maṇiḥ kīrtiṁ bhūtiṁ ni yacchatu tejasā mā samukṣatu yaśasā samanaktu mā.*

As there is beauty in the moon and splendour in the all-watching sun, so may this Varana-mani give me honour, fame and abundance of prosperity and good fortune. May it beatify me with light and lustre, may it bless me with glory and grandeur.

यथा॒ यशः॑ पृथि॒व्यां यथा॒स्मिञ्जा॒तवे॑दसि। ए॒वा मे॑ वर॒णो म॒णिः की॒र्तिं भूति॒ं नि य॑च्छतु॒ तेज॑सा मा॒ सम्यु॑क्षतु॒ यश॑सा॒ सम॑नक्तु मा॥ १९॥

19. *Yathā yaśaḥ pṛthivyāṁ yathāsmiñjātavedasi. Evā me varaṇo maṇiḥ kīrtiṁ bhūtiṁ ni yacchatu tejasā mā samukṣatu yaśasā samanaktu mā.*

As there is honour and glory in the earth and in this all-vitalising fire, so may this Varana-mani give me honour, fame and abundance of prosperity and good

fortune. May it beatify me with light and lustre, may it bring me the grace of glory and grandeur.

यथा॒ यशः॑ क॒न्या ऽ॑यां॒ यथा॒स्मिन्त्संभृ॑ते॒ रथे॑। ए॒वा मे॑ वर॒णो म॒णिः की॒र्तिं भूति॑ं॒ नि य॑च्छतु॒ तेज॑सा मा॒ सम्यु॑क्षतु॒ यश॑सा॒ सम॑नक्तु मा॥ २०॥

20. *Yathā yaśaḥ kanyā yāṁ yathāsmintsaṁbhṛte rathe. Evā me varaṇo maṇiḥ kīrtiṁ bhūtiṁ ni yacchatu tejasā mā samukṣatu yaśasā samanaktu mā.*

As there is beauty of modesty and honour of grace in the maiden and grandeur in this luxurious chariot, so may this Varana-mani give me honour, fame and abundance of prosperity and good fortune. May it beatify me with light and lustre and anoint me with grace and glory.

यथा॒ यशः॑ सोमपी॒थे म॑धुप॒र्के यथा॒ यशः॑। ए॒वा मे॑ वर॒णो म॒णिः की॒र्तिं भूति॑ं॒ नि य॑च्छतु॒ तेज॑सा मा॒ सम्यु॑क्षतु॒ यश॑सा॒ सम॑नक्तु मा॥ २१॥

21. *Yathā yaśaḥ somapīthe madhuparke yathā yaśaḥ. Evā me varaṇo maṇiḥ kīrtiṁ bhūtiṁ ni yacchatu tejasā mā samukṣatu yaśasā samanaktu mā.*

As there is honour in the drink of soma and delicious delicacy of taste and social prestige in 'madhuparka', so may this Varana-mani give me honour, fame and abundance of prosperity and good fortune. May it beatify me with light and lustre and anoint me with grace and glory.

यथा॒ यशो॑ऽ ग्निहो॒त्रे व॑षट्का॒रे यथा॒ यशः॑। ए॒वा मे॑ वर॒णो म॒णिः की॒र्तिं भूति॑ं॒ नि य॑च्छतु॒ तेज॑सा मा॒ सम्यु॑क्षतु॒ यश॑सा॒ सम॑नक्तु मा॥ २२॥

22. *Yathā yaśo'gnihotre vaṣaṭkāre yathā yaśaḥ. Evā me varaṇo maṇiḥ kīrtiṁ bhūtiṁ ni yacchatu tejasā mā samukṣatu yaśasā samanaktu mā.*

As there is honour in Agnihotra and piety and prestige in the offer of homage and hospitality to divine seniors and holy men, so may this Varana-mani bring me honour, fame and abundance of prosperity and good fortune. May it beatify me with light and lustre and anoint me with grace and glory.

यथा यशो यजमाने यथास्मिन्यज्ञ आहितम्। एवा मे वरणो 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 वरणो 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.

यथा॑ दे॒वेष्व॒मृत॑ं॒ यथै॑षु स॒त्यमाहि॑तम्। ए॒वा मे॑ वर॒णो म॒णिः की॒र्तिं भूति॒ं नि य॑च्छतु॒ तेज॑सा मा॒ सम्मु॑क्षतु॒ यश॑सा॒ सम॑नक्तु मा॥ २५॥

25. *Yathā deveṣvamṛtaṁ yathaiṣu satyamāhitam. Evā me varaṇo maṇiḥ kīrtiṁ bhūtiṁ ni yacchatu tejasā mā samukṣatu yaśasā samanaktu mā.*

As there is nectar and immortality in the divinities, and Truth is concentrated in these divinities, so may this Varana-mani bring me honour, fame and abundance of prosperity and good fortune. May it beatify me with light and lustre and anoint me with grace and glory.

Kanda 10/Sukta 4 (Snake poison cure)

Takshaka Devata, Garutman Rshi

इन्द्र॑स्य प्रथ॒मो रथो॑ दे॒वाना॒मप॑रो॒ रथो॒ वरु॑णस्य तृ॒तीय॒ इत्। अही॑नामप॒मा रथं॑ स्था॒णुमा॑र॒दथा॑र्षत्॥ १॥

1. *Indrasya prathamo ratho devānāmaparo ratho varuṇasya tṛtīya it. Ahīnāmapamā ratha sthāṇumāradathārṣat.*

The chariot speed of Indra's, i.e., the speed of electricity (in the treatment of snake poison) is first and fastest, that of Deva's, other powers of nature (such as clay, heat, etc.) is next, and that of Varuna's, water treatment, is third. The ratha, speed of poison, of snakes

is low. It comes to a stop as against a pillar and goes out.

दर्भः शोचिस्तरूर्णकमश्वस्य वारः परुषस्य वारः।
रथस्य बन्धुरम्॥ २॥

2. *Darbhaḥ śocistarūṇakamaśvasya vāraḥ parusasya vāraḥ. Rathasya bandhuram.*

Darbha herb, burning ember, Tarunaka herb, these are antidotes to 'aghashva's and parusha's poison, they are, like the nave, strong aids to the cure of poison.

अव श्वेत पदा जहि पूर्वेण चापरेण च।
उदप्लुतमिव दार्वहीनामरसं विषं वारुग्रम्॥ ३॥

3. *Ava śveta padā jahi pūrveṇa cāpareṇa ca. Udaplutamiva dārvahīnāmarasaṁ viṣaṁ vārugram.*

O Shveta herb, with the first and last part of the root, let the flow of dangerous poison be ineffective like sapless wood floating on water.

अरंघुषो निमज्योन्मज्य पुनरब्रवीत्।
उदप्लुतमिव दार्वहीनामरसं विषं वारुग्रम्॥ ४॥

4. *Araṁghuṣo nimajyonmajya punarabravīt. Udaplutamiva dārvahīnāmarasaṁ viṣaṁ vārugram.*

Aranghusha herb, having gone deep into the system and oozed out, shows aloud that the dangerous poison has become ineffectual like sapless wood floating on water.

पैद्वो हन्ति कसर्णीलं पैद्वः श्वित्रमुतासितम्।
पैद्वो रथव्र्याः शिरः सं बिभेद पृदाक्वाः॥ ५॥

5. *Paidvo hanti kasarṇīlaṁ paidvaḥ śvitramutāsitam.*
Paidvo ratharvyāḥ śiraḥ saṁ bibheda pṛdākvāḥ.

Paidva kills the kasarnila snake. Paidva kills the white and dark black snake. Paidva crushes the head of Ratharvi and Prdakvi snakes.

पैद्व॒ प्रेहि॑ प्रथ॒मोऽनु॑ त्वा व॒यमे॑मसि।
अही॒न्व्य॑स्यतात्प॒थो येन॑ स्मा व॒यमे॒मसि॑॥ ६॥

6. *Paidva prehi prathamo'nu tvā vayamemasi.*
Ahīnvya syatātpatho yena smā vayamemasi.

O Paidva, go in advance and we would follow you. Throw off the snakes from the paths by which we go on the business of life.

इ॒दं पैद्वो अ॑जायते॒दम॑स्य प॒राय॑णम्।
इ॒मान्यर्व॑तः प॒दाहि॒घ्न्यो वा॒जिनी॑वतः॥ ७॥

7. *Idaṁ paidvo ajāyatedamasya parāyaṇam.*
Imānyarvataḥ padāhighnyo vājinīvataḥ.

This is Paidva, born and arisen, this is the path it has gone by. These are the foot-marks of the powerful snake killer Arvan.

संय॑तं॒ न वि ष्प॑रद् व्या॒त्तं न सं य॑मत्।
अ॒स्मिन्क्षेत्रे॒ द्वावही॒ स्त्री च॒ पुमांश्च॒ तावु॒भाव॑र॒सा॥ ८॥

8. *Saṁyataṁ na vi ṣparad vyāttaṁ na saṁ yamat.*
Asminkṣetre dvāvahī strī ca pumāṁśca tāvu-
bhāvarasā.

Let it not open the mouth that is closed, nor close the mouth that is open. In this field there are two snakes, one male, the other female, both poisonless.

अ॒र॒सास॑ इ॒हाह॑यो॒ ये अ॒न्ति ये च॑ दू॒र॒के।
घ॒नेन॑ हन्मि वृ॒श्चि॑क॒महिं॑ द॒ण्डेनाग॑तम्॥ ९॥

10. *Arasāsa ihāhayo ye anti ye ca dūrake.*
Ghanena hanmi vṛścikamahiṁ daṇḍenāgatam.

Let the snakes which are near here and those that are far away be poisonless. I kill the scorpion with a club and the snake with a stick as it comes up.

अ॒घा॒श्वस्ये॒दं भे॑ष॒जमु॒भयो॑ः स्व॒जस्य॑ च।
इन्द्रो॒ मेऽ हि॑मघा॒यन्त॒महिं॑पैद्वो अ॑रन्धयत्॥ १०॥

10. *Aghāśvasyedaṁ bheṣajamubhayoḥ svajasya ca.*
Indro me'himaghāyantamahiṁpaidvo arandhayat.

This is the antidote to both Aghashva and svaja snakes. Indra, electricity has killed the snake that would have poisoned me and the Paidva has destroyed the others.

पै॒द्वस्य॑ मन्महे व॒यं स्थि॒रस्य॑ स्थि॒रधा॑म्नः।
इ॒मे प॒श्चा पृदा॑कवः प्र॒दीध्य॑त आसते॥ ११॥

11. *Paidvasya manmahe vayaṁ sthirasya sthiradhāmnaḥ. Ime paścā pṛdākavaḥ pradīdhyata āsate.*

We recognise and value the presence of Paidva, Ashvagandha or Karnika plant, which is steady and stable in place. Because of this, these poisonous snakes, deadly and raging, stay back.

(Paidva has also been interpreted as the mongoose which fights and kills snakes.)

नष्टासवो नष्टविषा हता इन्द्रेण वज्रिणा।
जघानेन्द्रो जघ्निमा वयम्॥ १२॥

12. *Naṣṭāsavo naṣṭaviṣā hatā indreṇa vajriṇā. Jaghānendro jaghnimā vayam.*

Void of breath, void of poison, the snakes have been destroyed by Indra with the 'vajra', thunderous blow of lightning power. Indra has killed them, we have killed them.

हतास्तिरश्चिराजयो निपिष्टासः पृदाकवः।
दर्विं करिक्रतं श्वित्रं दर्भेष्वसितं जहि॥ १३॥

13. *Hatāstiraścirājayo nipiṣṭāsaḥ pṛdākavaḥ. Darviṁ karikrataṁ śvitraṁ darbheṣvasitaṁ jahi.*

Killed are the snakes with stripes, crushed are the poisonous ones. O Paidva, O Indra, kill the Darvi that spreads its hood, the white one and the black hiding in the grasses.

कैरातिका कुमारिका सका खनति भेषजम्।
हिरण्ययीभिरभ्रिभिर्गिरीणामुप सानुषु॥ १४॥

14. *Kairātikā kumārikā sakā khanati bheṣajam. Hiraṇyayībhirabhribhirgirīṇāmupa sānuṣu.*

That sylvan maiden of the kirata tribe digs up the herbs, white cure of snake poison, on top of the hills with tools of steel.

(Kairatika and kumarika have also been interpreted as herbs for the cure of snake poison.)

आयमगन्युवा भिषक्पृश्निहापराजितः ।
स वै स्वजस्य जम्भन उभयोर्वृश्चिकस्य च॥ १५॥

15. *Āyamaganyuvā bhiṣakpṛśnihāparājitaḥ.*
Sa vai svajasya jambhana ubhayorvṛścikasya ca.

Look, there comes the young physician, the tireless man, destroyer of various snakes. He is the destroyer of Svaja snakes as well as of scorpions.

इन्द्रो मेऽहिमरन्धयन्मित्रश्च वरुणश्च।
वातापर्जन्यो ३भा ॥ १६ ॥

16. *Indro me' himarandhayanmitraśca varuṇaśca.*
Vātāparjanyo'bhā.

Indra, lightning and electric energy, Mitra, the sun, Varuna, water, wind and cloud, these have cast away and destroyed the snakes for my protection.

इन्द्रो मेऽहिमरन्धयत्पृदाकुं च पृदाक्वम्।
स्वजं तिरश्चिराजिं कसर्णीलं दशोनसिम् ॥ १७ ॥

17. *Indro me'himarandhayatpṛdākuṁ ca pṛdākvam.*
Svajaṁ tiraścirājiṁ kasarṇīlaṁ daśonasim.

For my protection, Indra has destroyed the Prdaku, deadly snake, both male and female, the Svaja, the Tirashchiraji, and Dashonasi.

इन्द्रो जघान प्रथमं जनितारमहे तव।
तेषामु तृह्यमाणानां कः स्वित्तेषामसद्रसः ॥ १८ ॥

18. *Indro jaghāna prathamaṁ janitāramahe tava.*
Teṣāmu tṛhyamāṇānāṁ kaḥ svitteṣāmasadrasaḥ.

O snake, Indra first destroyed your progenitor. Once your progenitors are destroyed, what poison can now be surviving?

सं हि शी॒र्षाण्यग्र॑भं पौञ्जि॒ष्ठइ॑व॒ कर्व॑रम्।
सिन्धो॒र्मध्यं॑ प॒रेत्य॒ व्य॑ ऽनिज॒महे॑र्वि॒षम्॥ १९॥

19. *Saṁ hi śīrṣāṇyagrabhaṁ pauñjiṣṭha-iva karvaram. Sindhormadhyaṁ paretya vya nijamaherviṣam.*

I have caught on the heads of snakes as a fisherman does his job, and, having gone to the deep middle of the river, I have washed away the poison of the snakes.

अही॑नां॒ सर्वे॑षां वि॒षं परा॑ वहन्तु॒ सिन्ध॑वः।
ह॒तास्ति॒रश्चि॑राजयो॒ निपि॑ष्टास॒ः पृदा॑कवः॥ २०॥

20. *Ahīnāṁ sarveṣāṁ viṣaṁ parā vahantu sindhavaḥ. Hatāstiraścirājayo nipiṣṭāsaḥ pṛdākavaḥ.*

Let the rivers wash and carry away the poison of all snakes. Thus the Tirashchirajis, snakes with stripes across, are killed, Prdakus, snakes with deadly poison, are crushed.

ओष॑धीनाम॒हं वृ॑ण उ॒र्वरी॑रिव साधु॒या।
नया॒म्यर्व॑तीरि॒वाहे॑ नि॒रैतु॑ ते वि॒षम्॥ २१॥

21. *Oṣadhīnāmahaṁ vṛṇa urvarīriva sādhuyā. Nayāmyarvatīrivāhe niraitu te viṣam.*

Of the herbal medications, I carefully choose such as may be the freshest and most effective, and use those as are most efficacious against the poison. O snake, let the poison now go out.

यद॒ग्नौ सूर्ये॑ वि॒षं पृ॑थि॒व्यामोष॑धीषु॒ यत्।
का॒न्दा॒वि॒षं क॒नक्न॑कं नि॒रैत्वैतु॑ ते वि॒षम्॥ २२॥

22. *Yadagnau sūrye viṣaṁ pṛthivyāmoṣadhīṣu yat.*
Kāndāviṣaṁ kanaknakaṁ niraitvaitu te viṣam.

Whatever poison there is in fire, in the sun, and whatever there is in earth and in herbs and trees, whatever poison there is in tubers and in specially poisonous herbs, O snake, (all that you have collected from these) let it go out.

ये अग्निजा ओषधिजा अहीनां ये अप्सुजा विद्युत आबभूवुः।
येषां जातानि बहुधा महान्ति तेभ्यः सर्पेभ्यो नमसा विधेम॥ २३॥

23. *Ye agnijā oṣadhijā ahīnāṁ ye apsujā vidyuta ābabhūvuḥ. Yeṣāṁ jātāni bahudhā mahānti tebhyaḥ sarpebhyo namasā vidhema.*

Many and great are the species of snakes, those that are born in hot regions and carry burning poison, those born and living in herbs and trees, those that are born and live in waters, and those which are stunning poisonous and strike as lightning. All these snakes we deal with as they deserve.

तौदी नामासि कन्या ∫ घृताची नाम वा असि।
अधस्पदेन ते पदमा ददे विषदूषणम् ॥ २४॥

24. *Taudī nāmāsi kanyā ghṛtācī nāma vā asi.*
Adhaspadena te padamā dade viṣadūṣaṇam.

Taudi is your name, or Ghrtachi, or your name is Kanya as well. I take the lowest part of your root from the deepest in earth for that part is most efficacious against snake poison.

अङ्गादङ्गात्प्र च्यावय हृदयं परि वर्जय।
अधा विषस्य यत्तेजोऽवाचीनं तदेतु ते॥ २५॥

25. *Aṅgādaṅgātpra cyāvaya hṛdayaṁ pari varjaya. Adhā viṣasya yattejo'vācīnaṁ tadetu te.*

O Taudi, remove the poison from every part of the body, cleanse the heart free of poison. O patient, let the intensity of poison go down and out of your body.

आरे अभूद्विषमरौद्विषे विषमप्रागपि। अग्निर्विषमहेर्निरधात्सोमो निरणयीत्। दंष्टारमन्वगाद्विषमहिरमृत॥ २६॥

26. *Āre abhūdviṣamaraudviṣe viṣamaprāgapi. Agnirviṣamaherniradhātsomo niraṇayīt. Daṁṣṭāramanvagādviṣamahiramṛta.*

Arrested, the poison is off, far out, neutralised as poison is mixed in poison (of the antidote). Agni, fire of the antidote, has taken out the poison. Soma has taken it out. The poison is gone back to the biter snake. The snake is dead.

Kanda 10/Sukta 5 (The Song of Victory)

Part 1

Apah, Chandrama Devata, Sindhudvipa Rshi

इन्द्रस्यौज स्थेन्द्रस्य सह स्थेन्द्रस्य बलं स्थेन्द्रस्य वीर्यं। स्थेन्द्रस्य नृम्णं स्थं। जिष्णवे योगाय ब्रह्मयोगैर्वो युनज्मि॥ १॥

1. *Indrasyauja sthendrasya saha sthendrasya balaṁ sthendrasya vīryaṁ sthendrasya nṛmṇaṁ stha. Jiṣṇave yogāya brahmayogairvo yunajmi.*

O people, you are the honour and splendour of the order and ruler of the human nation, you are the power and patience of the ruler, you are the strength and force of the ruler, you are the vigour and valour of

the ruler, you are the real and manly wealth of the order. I commit you to the achievement of united victory with dedication to knowledge and vision and cooperation of the intellectuals, teachers and researchers.

इन्द्रस्यौज स्थेन्द्रस्य सह स्थेन्द्रस्य बलं स्थेन्द्रस्य वीर्यं ।
स्थेन्द्रस्य नृम्णं स्थ । जिष्णवे योगाय क्षत्रयोगैर्वो युनज्मि ॥ २ ॥

2. *Indrasyauja sthendrasya saha sthendrasya balaṁ sthendrasya vīryaṁ sthendrasya nṛmṇaṁ stha. Jiṣṇave yogāya kṣatrayogairvo yunajmi.*

You are the honour and splendour of the human order and the Samrat, supreme ruler. You are the power and patience of the nation, you are the strength and force of the samrat, you are the vigour and valour of the ruler, you are the real manly wealth of the order. I commit you to the achievement of united victory with dedication to discipline, defence and honour of the order and cooperation of the forces of law and order.

इन्द्रस्यौज स्थेन्द्रस्य सह स्थेन्द्रस्य बलं स्थेन्द्रस्य वीर्यं ।
स्थेन्द्रस्य नृम्णं स्थ । जिष्णवे योगायेन्द्रयोगैर्वो युनज्मि ॥ ३ ॥

3. *Indrasyauja sthendrasya saha sthendrasya balaṁ sthendrasya vīryaṁ sthendrasya nṛmṇaṁ stha. Jiṣṇave yogāyendrayogairvo yunajmi.*

You are the honour and splendour of the order and the ruler, you are the power and patience of the nation, you are the strength and force of the ruler, you are the vigour and valour of the ruler, you are the real manly wealth of the order. I commit you to the achievement of united victory with dedication to the honour and conscience of Indra, spirit of the nation,

and cooperation of the people.

इन्द्रस्यौज॒ स्थेन्द्र॑स्य॒ सह॒ स्थेन्द्र॑स्य॒ बल॑ं स्थेन्द्र॑स्य॒ वी॒र्य॑ं ᳖ - स्थेन्द्र॑स्य नृ॒म्णं स्थ। जि॒ष्णवे॒ योगा॑य सोमयो॒गैर्वो॑ 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.

इन्द्रस्यौज॒ स्थेन्द्र॑स्य॒ सह॒ स्थेन्द्र॑स्य॒ बल॑ं स्थेन्द्र॑स्य॒ वी॒र्य॑ं ᳖ - स्थेन्द्र॑स्य नृ॒म्णं स्थ। जि॒ष्णवे॒ योगा॑याप्सुयो॒गैर्वो॑ 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.

इन्द्रस्यौज॒ स्थेन्द्र॑स्य॒ सह॒ स्थेन्द्र॑स्य॒ बल॑ं स्थेन्द्र॑स्य॒ वी॒र्य॑ं ᳖ - स्थेन्द्र॑स्य नृ॒म्णं स्थ। जि॒ष्णवे॒ योगा॑य॒ विश्वा॑नि मा भू॒तान्युप॑ तिष्ठन्तु यु॒क्ता म॑ आप स्थ ॥ ६ ॥

6. *Indrasyauja sthendrasya saha sthendrasya balaṁ sthendrasya vīryaṁ sthendrasya nṛmṇaṁ stha. Jiṣṇave yogāya viśvāni mā bhūtānyupa tiṣṭhantu yuktā ma āpa stha.*

You are the honour and splendour of the order, you are the power and patience of the nation, you are the power and patience of the nation, you are the strength and force of the Samrat, you are the vigour and valour of the government, you are the real manly wealth of the nation. For the achievement of united victory and advancement, let all physical, material and living forces abide closely by me, the Ruler. Let all the united people and the united actions be together dedicated to the Order of humanity.

अग्नेर्भाग स्थ। अपां शुक्रमापो देवीर्वर्चो अस्मासु धत्त।
प्रजापतेर्वो धाम्नास्मै लोकाय सादये ॥ ७ ॥

7. *Agnerbhāga stha. Apāṁ śukramāpo devīrvarco asmāsu dhatta. Prajāpatervo dhāmnāsmai lokāya sādaye.*

O noble people of divine humanity, you are part and partners of Agni, leading lights of the nation. Like the purity and energy of waters, you hold in you the spirit and essence of noble action. Bring in and vest in us the purity, power and splendour of noble action for the nation. With the rule and law of Prajapati and with the holiness of his glory, I assign and dedicate you to the welfare of this nation.

इन्द्रस्य भाग स्थ। अपां शुक्रमापो देवीर्वर्चो अस्मासु धत्त।
प्रजापतेर्वो धाम्नास्मै लोकाय सादये ॥ ८ ॥

7. *Indrasya bhāga stha. Apāṁ śukramāpo devīrvarco asmāsu dhatta. Prajāpatervo dhāmnāsmai lokāya sādaye.*

O noble people of divine humanity, you are part and partners of Indra, ruling powers of the nation. Like the energy and purity of waters, you hold in you the spirit and essence of noble action. Bring in and vest in us the purity, power and splendour of noble action for the nation. With the rule and law of Prajapati and with the holiness of his glory, I assign and consecrate you to the welfare of this nation.

सोमस्य भाग स्थ। अपां शुक्रमापो देवीर्वर्चो अस्मासु धत्त। प्रजापतेर्वो धाम्नास्मै लोकाय सादये॥ ९॥

9. *Somasya bhāga stha. Apāṁ śukramāpo devīrvarco asmāsu dhatta. Prajāpatervo dhāmnāsmai lokāya sādaye.*

O noble people of divine humanity, you are part and partners of Soma, beauty and grace of life like the moon. Like the purity and peace of waters, you hold in you the spirit and essence of noble action. Bring in and vest in us the purity, power and splendour of noble action for the nation. With the rule and law of Prajapati and with the holiness of his glory, I assign and consecrate you to the welfare of this nation.

वरुणस्य भाग स्थ। अपां शुक्रमापो देवीर्वर्चो अस्मासु धत्त। प्रजापतेर्वो धाम्नास्मै लोकाय सादये॥ १०॥

10. *Varuṇasya bhāga stha. Apāṁ śukramāpo devīrvarco asmāsu dhatta. Prajāpatervo dhāmnāsmai lokāya sādaye.*

O noble people of divine action, you are part and partners of Varuna, regional orders of the world. Like the purity and fluidity of waters, you hold in you the spirit and essence of noble action. Bring us the purity, power and splendour of noble action for the nation. With the rule and law of Prajapati and with the holiness of his glory, I assign and consecrate you to the life and advancement of this nation.

मित्रावरुणयोर्भाग स्थ। अपां शुक्रमापो देवीर्वर्चो अस्मासु धत्त। प्रजापतेर्वो धाम्नास्मै लोकाय सादये॥ ११॥

11. *Mitrāvaruṇayorbhāga stha. Apāṁ śukramāpo devīrvarco asmāsu dhatta. Prajāpatervo dhāmnāsmai lokāya sādaye.*

O noble people of the world, you are part and partners of Mitra and Varuna, divine love, wisdom and pranic energies of nature. Like the purity and power of the universal flow of love and energy, you hold in you the spirit and essence of noble action. Bring us the purity, power and splendour of noble action with love and wisdom for the nation. With the rule and law of Prajapati and with the holiness of his glory, I assign and consecrate you to the life and happiness of this human nation.

यमस्य भाग स्थ। अपां शुक्रमापो देवीर्वर्चो अस्मासु धत्त। प्रजापतेर्वो धाम्नास्मै लोकाय सादये॥ १२॥

12. *Yamasya bhāga stha. Apāṁ śukramāpo devīrvarco asmāsu dhatta. Prajāpatervo dhāmnāsmai lokāya sādaye.*

O noble children of the earth, you are part and partners of Yama, universal law and justice. Like the

purity and power of the dynamics of divine law in action, you hold in you the spirit and essence of noble action with love and justice. Bring us the purity, power and splendour of noble action in the spirit of justice. With the rule and law of Prajapati and with the holiness of his glory, I assign and consecrate you to the life and happiness of this world.

पितॄणां भाग स्थ। अपां शुक्रमापो देवीर्वर्चो अस्मासु धत्त। प्रजापतेर्वो धाम्नास्मै लोकाय सादये॥ १३॥

13. *Pitṝṇāṁ bhāga stha. Apāṁ śukramāpo devīrvarco asmāsu dhatta. Prajāpatervo dhāmnāsmai lokāya sādaye.*

You are part and partners of the Pitaras, ancestors, seniors, and the rulers and organisers of the human community. Like the purity and power of social dynamics in action and progressive flow, you hold in you the spirit and essence of noble action towards your goals. Bring us the purity, power and splendour of noble action for the progress of humanity. With the rule and law of Prajapati and with the holiness of his glory, I assign and consecrate you to the rule and order of this human nation.

देवस्य सवितुर्भाग स्थ। अपां शुक्रमापो देवीर्वर्चो अस्मासु धत्त। प्रजापतेर्वो धाम्नास्मै लोकाय सादये॥ १४॥

14. *Devasya saviturbhāga stha. Apāṁ śukramāpo devīrvarco asmāsu dhatta. Prajāpatervo dhāmnāsmai lokāya sādaye.*

You are part and partners of Savita, divine father giver of life and light with the inspiration to live and shine. Like the purity and power of the radiation of light

you hold in you the spirit and essence of noble action. Bring us the purity, power and splendour of creative and enlightened action. With the rule and law of Prajapati and with the holiness of his glory, I assign and consecrate you to the enlightenment, harmony and unity of this human nation as one family of one universal father Savita.

यो व॑ आपो॒ऽ पां भा॒गो॒ ऽप्स्व॑१॑न्तर्य॑जु॒ष्यो ऽदे॑व॒यज॑नः। इ॒दं तम॑ति॑ सृजामि॒ तं मा॑भ्यव॑निक्षि। ते॒न॒ तम॒भ्यति॑सृजामो॒ यो॒ ऽस्मान्द्वेष्टि॒ यं व॒यं द्वि॒ष्मः। तं व॑धेय॒ं तं स्तृ॑षीया॒नेन॒ ब्रह्म॑णा॒नेन॒ कर्म॑णा॒नया॑ मे॒न्या॥ १५॥

15. *Yo va āpo'pāṁ bhāgo' psvantaryajuṣyo deva-yajanaḥ. Idaṁ tamati sṛjāmi taṁ māabhyavanikṣi. Tena tamabhyatisṛjāmo yo'smāndveṣṭi yaṁ vayaṁ dviṣmaḥ. Taṁ vadheyaṁ taṁ stṛṣīyānena brahmaṇānena karmaṇānayā menyā.*

O people, whatever is your Bhaga, share of the powers and obligations of state affairs in the business of governance and administration, loved by society and respected by the wise for its value, here I grant and entrust to you. Do not forsake that, nor must I neglect that, and thereby we take on whoever hates us and whoever we disapprove, and with this knowledge, through this process of law, and with this act of justice, we counter, cover and eliminate that element of hate and enmity.

यो व॑ आपो॒ऽ पामू॒र्मिर॒प्स्व॑१॑न्तर्य॑जु॒ष्यो ऽदे॑व॒यज॑नः। इ॒दं तम॑ति॑ सृजामि॒ तं मा॑भ्यव॑निक्षि। ते॒न॒ तम॒भ्यति॑सृजामो॒ यो॒ ऽस्मान्द्वेष्टि॒ यं व॒यं द्वि॒ष्मः। तं व॑धेय॒ं तं स्तृ॑षीया॒नेन॒ ब्रह्म॑णा॒नेन॒ कर्म॑णा॒नया॑ मे॒न्या॥ १६॥

16. *Yo va āpo'pāmūrmirapsvantaryajuṣyo deva-yajanaḥ. Idaṁ tamati sṛjāmi taṁ māabhyavanikṣi. Tena tamabhyatisṛjāmo yo'smāndveṣṭi yaṁ vayaṁ dviṣmaḥ. Taṁ vadheyaṁ taṁ stṛṣīyānena brahmaṇānena karmaṇānayā menyā.*

O people of the state, whoever of the people is most dynamic in the business of governance and administration of the order, loved by society and respected by the wise for his dynamism, here I appoint, and entrust the department to him. Do not forsake him, nor must I neglect him, and thereby we take on whoever hates us and whoever we disapprove, and with this knowledge, through this process of law, and with this act of justice, we counter, cover and eliminate that element of hate and enmity.

यो व आपोऽ पां वत्सो ऽप्स्व१न्तर्यजुष्यो ऽदेवयजनः। इदं तमति सृजामि तं माभ्यवनिक्षि। तेन तमभ्यतिसृजामो यो ऽस्मान्द्वेष्टि यं वयं द्विष्मः। तं वधेयं तं स्तृषीयानेन ब्रह्मणानेन कर्मणानया मेन्या॥ १७॥

17. *Yo va āpo'pāṁ vatso'psvantaryajuṣyo deva-yajanaḥ. Idaṁ tamati sṛjāmi taṁ māabhyava-nikṣi. Tena tamabhyatisṛjāmo yo'smāndveṣṭi yaṁ vayaṁ dviṣmaḥ. Taṁ vadheyaṁ taṁ stṛṣīyānena brahmaṇānena karmaṇānayā menyā.*

O people of the state, whoever is the dearest favourite of the people, loved by society and respected by the wise in the business of governance and administration of the order, here I appoint, and entrust the department to him. Do not forsake him, nor would I neglect him, and thereby we take on whoever hates us

and whoever we disapprove, and with this knowledge, through this process of law, and with this act of justice, we counter, cover and eliminate that element of hate and enmity.

यो व॑ आपो॒ऽ पां वृ॒ष॒भो ऽ॒प्स्व॑१॑न्तर्यजु॒ष्यो ऽ देव॒यज॑नः। इ॒दं तमति॑ सृजामि॒ तं माभ्यव॑निक्षि। तेन॒ तम॒भ्यति॑सृजामो॒ यो ऽ॒स्मान्द्वेष्टि॒ यं व॒यं द्वि॒ष्मः। तं व॑धेयं॒ तं स्तृ॑षीया॒नेन॒ ब्रह्म॑णा॒नेन॒ कर्म॑णा॒नया॑ मे॒न्या॥ १८॥

18. *Yo va āpo'pāṁ vṛṣabho'psvantaryajuṣyo deva-yajanaḥ. Idaṁ tamati sṛjāmi taṁ mābhyavanikṣi. Tena tamabhyatisṛjāmo yo'smāndveṣṭi yaṁ vayaṁ dviṣmaḥ. Taṁ vadheyaṁ taṁ stṛṣīyānena brahmaṇānena karmaṇānayā menyā.*

O people of the state, whoever is the strongest and most generous of the people, loved by society and respected by the wise in the business of governance and administration of the order, here I appoint, and entrust the department to him. Do not forsake him, nor would I neglect him, and thereby we take on whoever hates us and whoever we disapprove, and with this knowledge, through this process of law, and with this act of justice, we counter, cover and eliminate that element of hate and enmity.

यो व॑ आपो॒ऽ पां हि॑रण्यग॒र्भो ऽ॒प्स्व॑१॑न्तर्यजु॒ष्यो ऽ देव॒-यज॑नः। इ॒दं तमति॑ सृजामि॒ तं माभ्यव॑निक्षि। तेन॒ तम॒भ्यति॑सृजामो॒ यो ऽ॒स्मान्द्वेष्टि॒ यं व॒यं द्वि॒ष्मः। तं व॑धेयं॒ तं स्तृ॑षीया॒नेन॒ ब्रह्म॑णा॒नेन॒ कर्म॑णा॒नया॑ मे॒न्या॥ १९॥

19. *Yo va āpo'pāṁ hiraṇyagarbho'psvantaryajuṣyo devayajanaḥ. Idaṁ tamati sṛjāmi taṁ māvyavanikṣi. Tena tamabhyatisṛjāmo yo'smāndveṣṭi yaṁ vayaṁ dviṣmaḥ. Taṁ vadheyaṁ taṁ stṛṣīyānena brahmaṇānena karmaṇānayā menyā.*

O people of the state, whoever of the people is at heart the deepest treasure of the golden virtues of humanity in the business of governance and administration of the order, loved by society and respected by the wise for his virtues, here I appoint, and entrust the department to him. Do not forsake him, nor must I forsake or neglect him, and thereby we take on whoever hates us and whoever we disapprove, and with this knowledge, through this process of law, and with this act of justice, we counter, cover and eliminate that element of hate and enmity.

यो व॑ आपोऽ पामश्मा॒ पृश्नि॑र्दि॒व्यो ३॒॑प्स्व१॑न्तर्यज्जु॒ष्यो ऽ॑ देव॒-यज॑नः। इ॒दं तमति॑ सृजामि॒ तं मा॒भ्यव॑निक्षि। तेन॒ तम॒भ्य-ति॑सृजामो॒ यो ३॒॑स्मान्द्वेष्टि॒ यं व॒यं द्वि॒ष्मः। तं व॑धेयं॒ तं स्तृ॑षीया॒नेन॒ ब्रह्म॑णा॒नेन॒ कर्म॑णा॒नया॑ मे॒न्या॥ २०॥

20. *Yo va āpo'pāmaśmā pṛśnirdivyo'psvantaryajuṣyo devayajanaḥ. Idaṁ tamati sṛjāmi taṁ māvyavanikṣi. Tena tamabhyatisṛjāmo yo'smāndveṣṭi yaṁ vayaṁ dviṣmaḥ. Taṁ vadheyaṁ taṁ stṛṣīyānena brahmaṇānena karmaṇānayā menyā.*

O people of the land, whoever of you among the people is firm as adamant, versatile as the firmament, and brilliant, loved by the people and respected by the wise in the business of governance and administration of the order, hereby I appoint,, and entrust the department to him. Do not forsake him nor must I

forsake or neglect him, and thereby we take on whoever hates us and whoever we disapprove, and with this knowledge, through this process of law, and with this act of justice, we counter, cover and eliminate that element of hate and enmity.

यो व॑ आपो॒ऽ पाम॒ग्नयो॒ऽ प्स्व॑१न्तर्यज॒ुष्या ऽ देव॒यज॑नाः । इ॒दं तानति॑ सृजामि॒ तान्माभ्यव॑निक्षि । तैस्तम॒भ्यति॑सृजामो॒ यो॒ ३॑स्मान्द्वेष्टि॒ यं व॒यं द्वि॒ष्मः । तं व॑धेय॒ं तं स्तृ॑षीया॒नेन॒ ब्रह्म॑णा॒नेन॒ कर्म॑णा॒नया॑ मे॒न्या ॥ २१ ॥

21. *Yo va āpo'pāmagnayo'psvantaryajuṣyā deva-yajanaḥ. Idaṁ tamati sṛjāmi taṁ mābhyavanikṣi. Tena tamabhyatisṛjāmo yo'smāndveṣṭi yaṁ vayaṁ dviṣmaḥ. Taṁ vadheyaṁ taṁ stṛṣīyānena brahmaṇānena karmaṇānayā menyā.*

O people of the land, whoever of you among the people are brilliant as light, instant and passionate in action as fire, loved by society and respected by the wise in the business of governance and administration of the order, hereby I appoint, and entrust the order to them. Do not forsake them, nor must I forsake and neglect them, and thereby we take on whoever hates us and whoever we disapprove, and with this knowledge, through this process of law, and with this act of justice, we counter, cover and eliminate that element of hate and enmity.

यद॑र्वा॒चीनं त्रैहाय॒णादनृ॑तं॒ किं चो॑दि॒म ।
आपो॑ मा॒ तस्मा॒त्सर्व॑स्माद्दुरि॒तात्पा॒न्त्वंह॑सः ॥ २२ ॥

22. *Yadarvācīnaṁ traihāyaṇādanṛtaṁ kiṁ codima. Āpo mā tasmātsarvasmādduritātpāntvaṁhasaḥ.*

Whatever untrue we might have spoken in the

last three years, this side lower and other than of knowledge, karma and worship, the trio of noble action, in the service of Lord Supreme, may the sages excuse and the Lord guard and save us from all that sin and evil.

समुद्रं वः प्र हिणोमि स्वां योनिमपीतन।
अरिष्टाः सर्वहायसो मा च नः किं चनाममत्॥ २३॥

23. *Samudraṁ vaḥ pra hiṇomi svāṁ yonimapītana.*
Ariṣṭāḥ sarvahāyaso mā ca naḥ kiṁ canāmamat.

O sages, O mind and senses, O karmas of this life of existence, I impel and inspire you to move with all your vigour, unhurt, unscathed, to your own original divine source, the Infinite sea. Let there be no pain, no suffering to hurt us.

अरिप्रा आपो अप रिप्रमस्मत्। प्रास्मदेनो दुरितं सुप्रतीकाः
प्र दुःष्वप्न्यं प्र मलं वहन्तु॥ २४॥

24. *Ariprā āpo apa ripramasmat. Prāsmadeno duritaṁ supratīkāḥ pra duḥṣvapnyaṁ pra malaṁ vahantu.*

Let the waters of nature and sages of humanity, free from sin and defilement, noble and beautiful of aspect, wash off all sin and evil from us, cast away all dirt and evil dreams from us.

Part 2

Vishnukrama and mantrawise Devata, Kaushika Rshi

विष्णोः क्रमोऽसि सपत्नहा पृथिवीसंशितोऽग्नितेजाः।
पृथिवीमनु वि क्रमेऽहं पृथिव्यास्तं निर्भजामो यो ऽस्मान्द्वेष्टि
यं वयं द्विष्मः। स मा जीवीत्तं प्राणो जहातु॥ २५॥

25. *Viṣṇoḥ kramo' si sapatnahā pṛthivīsaṁśito' gnitejāḥ. Pṛthivīmanu vi krame'haṁ pṛthivyāstaṁ nirbhajāmo yo'smāndveṣṭi yaṁ vayaṁ dviṣmaḥ. Sa mā jīvīttaṁ prāṇo jahātu.*

O man, you are Vishnu's own power and projection, subduer of challenging negativities, nourished, strengthened, honed, perfected, magnetised by the earth and blest with the fire of Agni.

I strive and advance over the earth. We strike out that negativity from the earth which hates us and which we hate. That adversary must not survive. Let even life energy forsake that.

विष्णोः क्रमोऽ सि सपत्नहान्तरिक्षसंशितो वायुतेजाः। अन्तरिक्षमनु वि क्रमेऽहमन्तरिक्षात्तं निर्भजामो यो ३स्मान्द्वेष्टि यं वयं द्विष्मः। स मा जीवीत्तं प्राणो जहातु॥ २६॥

26. *Viṣṇoḥ kramo'si sapatnahāntarikṣasaṁśito vāyutejāḥ. Antarikṣamanu vi krame'hamantarikṣāttaṁ nirbhajāmo yo smāndveṣṭi yaṁ vayaṁ dviṣmaḥ. Sa mā jīvīttaṁ prāṇo jahātu.*

You are the stride, projection and power of Vishnu, subduer of adversaries, strengthened, honed and sharpened by the firmament, blest with the force of thunder and lightning.

I strive and advance across the firmament. We strike out that negativity from the firmament which negates us and which we hate. That negativity must not survive. Let even life energy forsake that.

विष्णोः क्रमोऽ सि सपत्नहा द्यौसंशितः सूर्यतेजाः। दिवमनु वि क्रमेऽ हं दिवस्तं निर्भजामो यो ऽस्मान्द्वेष्टि यं वयं द्विष्मः। स मा जीवीत्तं प्राणो जहातु॥ २७॥

27. *Viṣṇoḥ kramo'si sapatnahā dyausaṁśitaḥ sūryatejāḥ. Divamanu vi krame'haṁ divastaṁ nirbhajāmo yo'smāndveṣṭi yaṁ vayaṁ dviṣmaḥ. Sa mā jīvīttaṁ prāṇo jahātu.*

You are Vishnu's stride of the power and projection of his light, subduer of adversaries, strengthened, honed and illuminated by the light of heaven, blest with the refulgence of the sun.

I strive and advance in conformity with the radiation of heavenly light. We strike out those negativities from the light-sphere of life which negate us and which we hate. Negativity and negation must not survive and thrive. Let even life energy forsake that.

विष्णोः क्रमोऽ सि सपत्नहा दिक्संशितो मनस्तेजाः। दिशोऽ नु वि क्रमेऽ हं दिग्भ्यस्तं निर्भजामो यो ऽस्मान्द्वेष्टि यं वयं द्विष्मः। स मा जीवीत्तं प्राणो जहातु॥ २८॥

28. *Viṣṇoḥ kramo'si sapatnahā diksaṁśito manastejāḥ. Diśo' nu vi krame' haṁ digbhyastaṁ nirbhajāmo yo'smāndveṣṭi yaṁ vayaṁ dviṣmaḥ. Sa mā jīvīttaṁ prāṇo jahātu.*

You are Vishnu's stride of power and presence, subduer of adversaries, strengthened, honed and perfected by space, blest with the refulgence of cosmic mind.

I strive and advance in pursuance of the

boundlessness of space. We strike out those restrictions and negativities from our life space and mind which restrict us and which we reject. Closeness and negativity must not survive to thrive. Let even life energy forsake that negativity and negation.

विष्णोः क्रमोऽ सि सपत्नहाशासंशितो वाततेजाः। आशा अनु वि क्रमेऽ हमाशाभ्यस्तं निर्भजामो यो ३स्मान्द्वेष्टि यं वयं द्विष्मः। स मा जीवीत्तं प्राणो जहातु॥ २९॥

29. *Viṣṇoḥ kramo'si sapatnahāśāsaṁśito vātatejāḥ. Āśā anu vi krame'hamāśābhyastaṁ nirbhajāmo yo'smāndveṣṭi yaṁ vayaṁ dviṣmaḥ. Sa mā jīvīttaṁ prāṇo jahātu.*

You are Vishnu's stride of power, presence and force, subduer of adversaries, strengthened, honed and sharpened by definite direction of action, blest with the force of wind shears.

I strive and advance in the definite direction of our goal. We strike out those adversaries and hurdles which obstruct us on way and which we hate and reject. Hurdles and adversaries must not survive, much less thrive. Let even life energy forsake the negativities. (5)

विष्णोः क्रमोऽ सि सपत्नह ऋक्संशितः सामतेजाः। ऋचोऽनु वि क्रमेऽ हमृग्भ्यस्तं निर्भजामो यो ३स्मान्द्वेष्टि यं वयं द्विष्मः। स मा जीवीत्तं प्राणो जहातु॥ ३०॥

30. *Viṣṇoḥ kramo'si sapatnaha ṛksaṁśitaḥ sāmatejāḥ. Ṛco'nu vi krame'hamṛgbhyastaṁ nirbhajāmo yo'smāndveṣṭi yaṁ vayaṁ dviṣmaḥ. Sa mā jīvīttaṁ prāṇo jahātu.*

You are the stride of Vishnu (beyond

physicality), destroyer of adversaries and adversities, strengthened, seasoned and inspired by Rks and blest with the energy and ecstasy of Samans.

I strive and advance in pursuance of the Rks. We strike out those adversaries from our way of the Rks which hate and obstruct us and which we hate and reject. Hate and adversaries must not survive, nor thrive. Let even life energy forsake hate and adversity.

विष्णोः क्रमोऽ सि सपत्नहा यज्ञसंशितो ब्रह्मतेजाः। यज्ञमनु वि क्रमेऽ हं यज्ञात्तं निर्भजामो यो ३स्मान्द्वेष्टि यं वयं द्विष्मः। स मा जीवीत्तं प्राणो जहातु॥ ३१॥

31. *Viṣṇoḥ kramo' si saptnahā yajñasaṁśito brahmatejāḥ. Yajñamanu vi krame' haṁ yajñāttaṁ nirbhajāmo yo'smāndveṣṭi yaṁ vayaṁ dviṣmaḥ. Sa mā jīvīttaṁ prāṇo jahātu.*

You are the stride of Vishnu (into the realm of cosmic yajna), destroyer of adversaries and negativities. You are strengthened, seasoned and liberalised by yajna, and blest with the glory and splendour of Brahma.

I strive and advance in life by the way of yajna. We remove those adversaries and negativities from the way of yajna by yajna who hate and obstruct us and whom we hate and reject. Hate and adversaries must not survive, nor thrive. Let even life energy forsake hate and enmity.

विष्णोः क्रमोऽ सि सपत्नहौषधीसंशितः सोमतेजाः। ओषधीरनु वि क्रमेऽ हमोषधीभ्यस्तं निर्भजामो यो ३स्मान्द्वेष्टि यं वयं द्विष्मः। स मा जीवीत्तं प्राणो जहातु॥ ३२॥

32. *Viṣṇoḥ kramo'si sapatnahauṣadhīsaṁśitaḥ somatejāḥ. Oṣadhīranu vi krame'hamoṣadhībhyastaṁ nirbhajāmo yo'smāndveṣṭi yaṁ vayaṁ dviṣmaḥ. Sa mā jīvīttaṁ prāṇo jahātu.*

You are the stride and pervasion of Vishnu (into biological life), you are destroyer of adversaries. You are nourished, strengthened and vitalised by herbs, blest with the spirit and ecstatic life of soma.

I strive and advance in life like the growth of herbs and trees and their vitality. We remove those adversaries and negativities from oshadhis by oshadhis which obstruct and negate us and which we too hate and oppose. Hate and negativities must not live, nor thrive, let even life energy forsake them.

विष्णोः क्रमोऽ सि सपत्नहाऽ प्सुसंशितो वरुणतेजाः। अपोऽ नु वि क्रमेऽ हमद्भ्यस्तं निर्भजामो यो ३स्मान्द्वेष्टि यं वयं द्विष्मः। स मा जीवीत्तं प्राणो जहातु॥ ३३॥

33. *Viṣṇoḥ kramo'si sapatnahā'psusaṁśito varuṇatejāḥ. Apo'nu vi krame' hamadbhaystaṁ nirbhajāmo yo'smāndveṣṭi yaṁ vayaṁ dviṣmaḥ. Sa mā jīvīttaṁ prāṇo jahātu.*

You are Vishnu's stride (into the dynamics of life), seasoned and sharpened for action as destroyer of adversaries, and blest with the splendour of cosmic waters and justice.

I strive and advance into life in pursuance of action, justice and generosity. We remove all adversaries and negatives from our paths of action by positive action. We fight out those that hate and obstruct us and those we hate and reject for their negativity. Let not

hate and enmity survive and live on. Let even life energy forsake all hate and enmity.

विष्णोः क्रमोऽ सि सपत्नहा कृषिसंशितोऽ न्नतेजाः। कृषिमनु वि क्रमेऽ हं कृष्यास्तं निर्भजामो यो ऽस्मान्द्वेष्टि यं वयं द्विष्मः। स मा जीवीत्तं प्राणो जहातु॥ ३४॥

34. *Viṣṇoḥ kramo'si sapatnahā kṛṣisaṁśito' nnatejāḥ. Kṛṣimanu vi krame'haṁ kṛṣyāstaṁ nirbhajāmo yo'smāndveṣṭi yaṁ vayaṁ dviṣmaḥ. Sa mā jīvīttaṁ prāṇo jahātu.*

You are the stride of Vishnu into productivity, destroyer of adversaries, strengthened, raised and sharpened by the abundance of farming, and blest with the vigour and vitality of food.

I strive and advance into life in pursuance of the plenty and generosity of food and farming. From the way of food and farming we remove all those factors and negativities which oppose and obstruct us and those which we oppose and reject. Let no negativity and obstruction survive and last. Let even life energy forsake the negativity and obstruction of hate and enmity.

विष्णोः क्रमोऽ सि सपत्नहा प्राणसंशितः पुरुषतेजाः। प्राणमनु वि क्रमेऽ हं प्राणात्तं निर्भजामो यो ऽस्मान्द्वेष्टि यं वयं द्विष्मः। स मा जीवीत्तं प्राणो जहातु॥ ३५॥

35. *Viṣṇoḥ kramo'si sapatnahā prāṇasaṁśitaḥ puruṣatejāḥ. Prāṇamanu vi krame'haṁ prāṇāttaṁ nirbhajāmo yo'smāndveṣṭi yaṁ vayaṁ dviṣmaḥ. Sa mā jīvīttaṁ prāṇo jahātu.*

You are Vishnu's stride over life energy,

destroyer of adversaries, strengthened and sharpened by the living energy of prana, blest by the splendour of Purusha, living spirit of the universe.

I strive and advance in pursuance of prana. We remove from the way of vibrant living all those negativities which oppose and obstruct us and which we hate and reject. Let not such opposition to pranic progress survive and thrive. Let even life energy forsake such negativity, hate and enmity.

जितमस्माकमुद्भिन्नमस्माकमभ्यष्ठां विश्वाः पृतना अरातीः। इदमहमामुष्यायणस्यामुष्याः पुत्रस्य वर्चस्तेजः प्राणमायुर्नि वेष्टयामीदमेनमधराञ्चं पादयामि॥ ३६॥

36. *Jitamasmāka mudbhinnamasmākamabhyaṣṭhāṁ viśvāḥ pṛtanā arātīḥ. Idamahamāmuṣyāya-ṇasyāmuṣyāḥ putrasya varcastejaḥ prāṇamāyurni veṣṭayāmīdamenamadharāñ-caṁ pādayāmi.*

Whatever is won is ours, secured. Whatever is discovered, uncovered, created is ours, secured. All enemies, all adversities, I have stemmed and stilled. Hereby I secure the life, energy, lustre and splendour of the scion of such and such family and the son of such and such mother. Hereby I cast down this enemy and adversity of this land and its people.

Part 3

Mantrawise Devata, Brahma Rshi

सूर्यस्यावृतमन्वावर्ते दक्षिणामन्वावृतम्।
सा मे द्रविणं यच्छतु सा मे ब्राह्मणवर्चसम्॥ ३७॥

37. *Sūryasyāvṛtamanvāvarte dakṣṣiṇāmanvāvṛtam. Sā me draviṇaṁ yacchatu sā me brāhmaṇavarcasam.*

I follow the course of life in accordance with the course of the sun on the right, in Dakshinayana. May that course of progress give me strength and wealth of honour and glory of Brahmanic splendour of peace.

दिशो॒ ज्योति॑ष्मतीर॒भ्यावर्ते। ता मे॒ द्रवि॑णं यच्छन्तु॒ ता मे॑ ब्राह्मणवर्च॒सम्॥ ३८॥

38. *Diśo jyotiṣmatīrabhyāvarte. Tā me draviṇaṁ yacchantu tā me brāhmaṇavarcasam.*

I turn and advance in the directions of light and enlightenment. May these give me strength and wealth of honour and glory of the Brahmanic order of peace and splendour.

स॒प्त॒ ऋ॒षीन॒भ्यावर्ते। ते मे॒ द्रवि॑णं यच्छन्तु॒ ते मे॑ ब्राह्मण-वर्च॒सम्॥ ३९॥

39. *Saptaṛṣīnabhyāvarte. Te me draviṇaṁ yacchantu te me brāhmaṇavarcasam.*

I follow the course of the seven sages. May they give me strength and wealth of honour and glory of the Brahmanic order of peace and enlightenment.

ब्रह्मा॒भ्यावर्ते। तन्मे॒ द्रवि॑णं यच्छतु॒ तन्मे॑ ब्राह्मण-वर्च॒सम्॥ ४०॥

40. *Brahmābhyāvarte. Tanme draviṇaṁ yacchantu tanme brāhmaṇa-varcasam.*

I follow the course of life revealed by Brahma

and shown by Veda. May it give me strength and wealth of honour and glory of the Brahmanic order of peace and enlightenment.

ब्राह्मणाँ अभ्यावर्ते। ते मे द्रविणं यच्छन्तु ते मे ब्राह्मणवर्चसम्॥ ४१॥

41. *Brahmaṇāṅ abhyāvarte. Te me draviṇaṁ yacchantu ta me brāhmaṇavarcasam.*

I follow the course of life shown by Brahmanas, sages of knowledge and enlightenment. May they give me wealth and glory of the Brahmanic order of honour and enlightenment.

Part 4

Prajapati Devata, Vihavya Rshi

यं वयं मृगयामहे तं वधै स्तृणवामहै।
व्यात्तं परमेष्ठिनो ब्रह्मणापीपदाम तम्॥ ४२॥

42. *Yaṁ vayaṁ mṛgayāmahe taṁ vadhai stṛṇavāmahai. Vyātte parameṣṭhino brahmaṇāpīpadāma tam.*

Whatever evil we hunt out, we deal with by the force of law, refer it to the Lord Supreme's law of dispensation and dispose of by the law of Dharma, i.e., the law of the constitution.

वैश्वानरस्य दंष्ट्राभ्यां हेतिस्तं समधादभि।
इयं तं प्सात्वाहुतिः समिद्देवी सहीयसी॥ ४३॥

43. *Vaiśvānarasya daṁṣṭrābhyāṁ hetistaṁ samadhādabhi. Iyaṁ taṁ psātvāhutiḥ samiddevī sahīyasī.*

The arms of law have caught it by the lord's

rules of order for peace and punishment, and let this action of law and administration deal with it as the divine blaze of vedi fire accepts an oblation.

राज्ञो॒ वरु॑णस्य ब॒न्धो ऽ॑सि । सो॒ ऽ॒मुमा॑मुष्याय॒ण॒म॒मुष्याः॑ पु॒त्रम॒न्ने॑ प्रा॒णे ब॑धान ॥ ४४ ॥

44. *Rājño varuṇasya bandho'si. So'mumāmuṣyāyaṇamamuṣyāḥ putramanne prāṇe badhāna.*

You are subject to the law of the ruler Varuna, i.e., laws of the land subsisting within the laws of Nature and Divinity. O powers of law and order, take this man, son of such and such family and son of such and such mother, subject to his right to life and maintenance in the law.

यत्ते॒ अन्नं॑ भुवस्पत आक्षि॒यति॑ पृथि॒वीम॑नु॑ ।
तस्य॑ न॒स्त्वं भु॑वस्पते सं॒प्रय॑च्छ प्रजापते ॥ ४५ ॥

45. *Yatte annaṁ bhuvaspata ākṣiyati pṛthivīmanu.*
Tasya nastvaṁ bhuvaspate saṁprayaccha prajāpate.

O lord of the land, ruler and protector of the people, whatever laws of food and means of maintenance obtain in the land according to conditions of the earth for you and the people, O Prajapati, give us our share of that.

अ॒पो दि॒व्या अ॑चायिषं॒ रसे॑न॒ सम॑पृक्ष्महि ।
पय॑स्वानग्न॒ आग॑म॒ं तं मा॒ सं सृ॑ज॒ वर्च॑सा ॥ ४६ ॥

46. *Apo divyā acāyiṣaṁ rasena samapṛkṣmahi.*
Payasvānagna āgamaṁ taṁ maṁ 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 मांग्ने वर्चसा सृज सं प्रजया समायुषा।
विद्युर्मे अस्य देवा इन्द्रो विद्यात्सह ऋषिभिः ॥ ४७ ॥

47. *Saṁ māgne varcasā sṛja saṁ prajayā samāyuṣā. Vidyurme asya devā indro vidyātsaha ṛṣibhiḥ.*

Hey Agni, bless me with honour and lustre, bless me with progeny, with good health and full age. Let the divines know of me thus, let Indra know of me along with the holy sages.

यदग्ने अद्य मिथुना शपातो यद्वाचस्तृष्टं जनयन्त रेभाः।
मन्योर्मनसः शरव्या ३ जायते या तया विध्य हृदये यातुधानान् ॥ ४८ ॥

48. *Yadagne adya mithunā śapāto yadvācastṛṣṭaṁ janayanta rebhāḥ. Manyormanasaḥ śaravyā' jāyate yā tayā vidhya hṛdaye yātudhānān.*

Hey Agni, now whatever wedded couples swear at each other, what rude word wastours utter in quarrel, whatever painful words are uttered by them out of angry mind, with that very affliction strike these hurtful people through the heart. (Let them realise what pain is.)

परा शृणीहि तपसा यातुधानान्पराऽग्ने रक्षो हरसा शृणीहि।
परार्चिषा मूरदेवाञ्छृणीहि परासुतृपः शोशुचतः शृणीहि ॥ ४९ ॥

49. *Parā śṛṇīhi tapasā yātudhānānparā'gne rakṣo harasā śṛṇīhi. Parārciṣā mūradevāñchṛṇīhi parā-sutṛpaḥ śośucataḥ śṛṇīhi.*

Hey Agni, with your heat, shatter the evil doers. With power and passion, crush the demons. With your flames, burn off the fools and wastours. Scorching the ogres, throw them out.

अपामस्मै वज्रं प्र हरामि चतुर्भृष्टिं शीर्षभिद्याय विद्वान्।
सो अस्याङ्गानि प्र शृणातु सर्वा तन्मे देवा अनु जानन्तु विश्वे ॥ ५० ॥

50. *Apāmasmai vajraṁ pra harāmi caturbhṛṣṭīṁ śīrṣabhidyāya vidvān. So asyāṅgāni pra śṛṇātu sarvā tanme devā anu jānantu viśve.*

I, Agni, the ruler and enlightened leader, strike the four-edged thunderbolt of lightning upon this ogre to break his head. May this strike break his body and net-work into bits. And let all devas, enlightened people of the land, know, recognise and approve of this act of justice.

Kanda 10/Sukta 6 (Manibandhana)

Phalamani, Vanaspati, Apah Devata, Brhaspati Rshi

The theme of this hymn is 'Mani-bandhana', tying and wearing 'the jewel'- an amulet, charm or magic?

No. The jewel is something real but at the same time wonderful. It is something by which you punish the uncreative, unproductive evader of social obligations with your own lustre and power. It is born of plough-share made of khadira wood by the carpenter. It is given by Brhaspati and worn by Indra, Soma, Chandrama, Savita and Apah. The recipients create and achieve wonderful things such as ghrta, valour, lustre, glory,

beauty, progress, food products, holy word, nectar, truth, victory, world power.

The jewel is one's own power and potential and the art and science of the possible which you win by your own effort, through gifts of parents, teachers and the seniors by the grace of God. The range of the possible starts with the product and prosperity of food and goes up to universal victory of world nature.

अरातीयोर्भ्रातृव्यस्य दुर्हार्दो द्विषतः शिरः।
अपि वृश्चाम्योजसा॥ १॥

1. *Arātīyorbhrātṛvyasya durhārdo dviṣataḥ śiraḥ. Api vṛścāmyojasā.*

With vision, valour and lustre I fell the cleverness and callousness of the head and heart of the uncreative, unproductive evader of social obligations, the internal saboteur, evil at heart and rank hater of society.

वर्म मह्यमयं मणिः फालाज्जातः करिष्यति।
पूर्णो मन्थेन मागमद्रसेन सह वर्चसा॥ २॥

2. *Varma mahyamayaṁ maṇiḥ phālājjātaḥ kariṣyati. Pūrṇo manthena māgamadrasena saha varcasā.*

This jewel of abundant food born of ploughshare and farming would come to me by hard work in full measure with delightful vigour and valour and it will act for me as an armour for security and protection.

यत्त्वा शिक्वः पराऽवधीत्तक्षा हस्तेन वास्या।
आपस्त्वा तस्माज्जीवलाः पुनन्तु शुचयः शुचिम्॥ ३॥

3. *Yattvā śikvaḥ parā'vadhīttakṣā hastena vāsyā. Āpastvā tasmājjīvalāḥ punantu śucayaḥ śucim.*

As the skilled carpenter with expert hand and adze chiselled and shaped you, O plough-share, from that state let pure life-giving waters purify and sanctify you with living food for life.

हिरण्यस्रगयं मणिः श्रद्धां यज्ञं महो दधत्।
गृहे वसतु नोऽतिथिः ॥ ४ ॥

4. *Hiraṇyasragayaṁ maṇiḥ śraddhāṁ yajñaṁ maho dadhat. Gṛhe vasatu no'tithiḥ.*

Let this gold threaded jewel bear and bring us faith, yajna and glory, and abide in our home like an honoured visitor without any definite date, permanently.

तस्मै घृतं सुरां मध्वन्नमन्नं क्षदामहे। स नः पितेव पुत्रेभ्यः श्रेयः श्रेयश्चिकित्सतु भूयोभूयः श्वःश्वो देवेभ्यो मणिरेत्य ॥ ५ ॥

5. *Tasmai ghṛtaṁ surāṁ madhvannamannaṁ kṣadāmahe. Sa naḥ piteva putrebhyaḥ śreyaḥ śreyaścikitsatu bhūyobhūyaḥ śvaḥ śvo devebhyo maṇiretya.*

To that jewel visitor we offer ghrta, exhilarating drink, honey and food of many varieties. May the visitor, come from the divinities, bring us, like father for his children, honour, goodness and greatness again and again, day by day.

यमबध्नाद् बृहस्पतिर्मणिं फालं घृतश्चुतमुग्रं खदिरमोजसे। तमग्निः प्रत्यमुञ्चत सो अस्मै दुह आज्यं भूयोभूयः श्वःश्वस्तेन त्वं द्विषतो जहि ॥ ६ ॥

6. *Yamabadhnād bṛhaspatirmaṇiṁ phālaṁ ghṛtaścutamugraṁ khadiramojase. Tamagniḥ pratyamuñcata so asmai duha ājyaṁ bhūyobhūyaḥ śvaḥśvastena tvaṁ dviṣato jahi.*

That jewel of abundant food born of the plough-share of khadira wood, powerful and replete with ghrta, which Brhaspati, the cosmic high priest, tied for the sake of strength and splendour, Agni, leading light of the land, received and wore. May that jewel create and bring in for the recipient holy ghrta for the expansion of the yajna of the social order, again and again, day by day.

O man, with that jewel of abundance and power destroy those forces which hate and destroy.

यमबध्नाद् बृहस्पतिर्मणिं फालं घृतश्चुतमुग्रं खदिरमोजसे। तमिन्द्रः प्रत्यमुञ्चतौजसे वीर्या य कम्। सो अस्मै बलमिद्दुहे भूयोभूयः श्वःश्वस्तेन त्वं द्विषतो जहि॥ ७॥

7. *Yamabadhnād bṛhaspatirmaṇiṁ phālaṁ ghṛtaścutamugraṁ khadiramojase. Tamindraḥ pratyamuñcataujase vīryā ya kam. So asmai balamidduhe bhūyobhūyaḥ śvaḥ-śvastena tvaṁ dviṣato jahi.*

That jewel of abundance, powerful and replete with ghrta, born of the plough-share of Khadira wood, which Brhaspati, the high priest, tied for the sake of strength and splendour, Indra, the mighty ruler, received and wore for splendour, valour and peace and prosperity. May that jewel create and bring in for the recipient strength for the expansion of the yajna of the social order again and agian, day by day.

O man, with that jewel of abundance and power destroy those forces which hate and destroy.

यमबध्नाद् बृहस्पतिर्मणिं फालं घृतश्चुतमुग्रं खदिरमोजसे।
तं सोमः प्रत्यमुञ्चत महे श्रोत्राय चक्षसे। सो अस्मै वर्च इद्धुहे भूयोभूयः श्वःश्वस्तेन त्वं द्विषतो जहि॥ ८॥

8. *Yamabadhnād bṛhaspatirmaṇiṁ phālaṁ ghṛtaścutamugraṁ khadiramojase. Taṁ somaḥ pratyamuñcata mahe śrotrāya cakṣase. So asmai varca idduhe bhūyobhūyaḥ svaḥ-śvastena tvaṁ dviṣato jahi.*

That jewel of abundance, powerful and replete with ghrta, born of the plough share of Khadira wood, which Brhaspati, the high priest, tied for the sake of strength and splendour, Sama, head of the spirit and powers of peace, order and joy, received and wore for vision, wisdom and listening to the revelation of the truth of universal order. May that jewel create and bring in for the recipient light and splendour again and again, day by day.

O man, with that jewel of abundance, light and splendour, destroy the forces that hate and destroy.

यमबध्नाद् बृहस्पतिर्मणिं फालं घृतश्चुतमुग्रं खदिरमोजसे।
तं सूर्यः प्रत्यमुञ्चत तेनेमा अजयद्दिशः। सो अस्मै भूतिमिद्धुहे भूयोभूयः श्वःश्वस्तेन त्वं द्विषतो जहि॥ ९॥

9. *Yamabadhnād bṛhaspatirmaṇiṁ phālaṁ ghṛtaścutamudraṁ khadiramojase. Taṁ sūryaḥ pratyamuñcata tenemā ajayaddiśaḥ. So asmai bhūtimidduhe bhūyobhūyaḥ śvaḥ-śvastena tvaṁ dviṣato jahi.*

That jewel of abundance, powerful and replete with ghrta, born of the plough share of khadira wood, which Brhaspati, cosmic high priest, tied for the sake of strength and splendour, the sun received and wore and thereby conquered all the directions of space. May that jewel create and bring in for the recipient superabundance of prosperity and light again and again, more and more, day by day.

O man, with that jewel of light and abundance, destroy the forces that hate and destroy.

यमबध्नाद् बृहस्पतिर्मणिं फालं घृतश्चुतमुग्रं खदिरमोजसे। तं बिभ्रच्चन्द्रमा मणिमसुराणां पुरोऽजयद्दानवानां हिरण्ययीः। सो अस्मै श्रियमिदुहे भूयोभूयः श्वःश्वस्तेन त्वं द्विषतो जहि॥ १०॥

10. *Yamabadhnād bṛhaspatirmaṇiṁ phālaṁ ghṛtaścutamugraṁ khadiramojase. Taṁ bibhraccandramā maṇimasurāṇāṁ puro'jayaddānavānāṁ hiraṇyayīḥ. So asmai śriyamidduhe bhūyobhūyaḥ śvaḥ-śvastena tvaṁ dviṣato jahi.*

That jewel of abundance, powerful and replete with ghrta, born of the plough share of the Khadira wood of nature, which Brhaspati, the cosmic high priest, tied for the sake of strength and splendour, Chandrama, the moon, received and bore, and thereby conquered the golden cities of demons and devourers. That created and brought in for the recipient beauty and grace more and more, day by day.

O man, with that jewel of abundance and grace, eliminate the forces which hate and destroy.

यमब॑ध्नाद् बृह॒स्पति॒र्वाता॑य म॒णिमा॒शवे॑। सो अ॑स्मै॒ वा॒जिनं दु॒हे॒ भूयो॑भूय॒ः श्वः॒श्व॒स्तेन॒ त्वं द्वि॑ष॒तो ज॑हि॥ ११॥

11. *Yamabadhnād bṛhaspatirvātāya maṇimāśave. So asmai vājinaṁ duhe bhūyobhūyaḥ śvaḥ-śvastena tvaṁ dviṣato jahi.*

That jewel-mani, divine thought, which Brhaspati, lord creator of the expansive universe, created and bore by himself for the origination of dynamic energy, that thought and energy set in motion the speed of evolution for this same lord, set it in motion more and ever more, moment by moment of chronological time.

O man, as part of the evolution, eliminate the forces that hate, oppose and negate the process of evolution.

यमब॑ध्नाद् बृह॒स्पति॒र्वाता॑य म॒णिमा॒शवे॑। तेने॒मां म॒णिना॑ कृ॒षिम॒श्विना॑व॒भि र॑क्षतः। स भि॒षग्भ्यां॑ महो॑ दुहे॒ भूयो॑भूय॒ः श्वः॒श्व॒स्तेन॒ त्वं द्वि॑ष॒तो ज॑हि॥ १२॥

12. *Yamabadhnād bṛhaspatirvātāya maṇimāśave. Tenemāṁ maṇinā kṛṣimaśvināvabhi rakṣataḥ. Sa bhiṣagbhyāṁ maho duhe bhūyobhūyaḥ svaḥ-śvastena tvaṁ dviṣato jahi.*

That jewel-mani of divine thought which Brhaspati set in motion for the origination of dynamic energy for the evolution of existence, by that very jewel energy the Ashvins, twin motions of prana and apana currents of cosmic energy circuit, protect and promote this process of Biological evolution and agriculture. The same jewel creates and takes forward the grand evolution for the twin procreative forces, the Ashvins,

more and ever more, moment by moment.

O man, as part of the evolution, eliminate the forces that hate, oppose and negate the process of evolution.

यमब॑ध्नाद् बृह॒स्पति॒र्वाता॑य म॒णिमा॒शवे॑। तं बिभ्र॑त्सवि॒ता म॒णिं तेने॒दम॑जय॒त्स्व ऽः। सो अ॑स्मै सू॒नृतां॑ दुहे॒ भूयो॑भूय॒ः श्वः॒श्व॒स्तेन॒ त्वं द्वि॑ष॒तो ज॑हि॥ १३॥

13. *Yamabadhnād bṛhaspatirvātāya maṇimāśave. Taṁ bibhratsavitā maṇiṁ tenedamajayatsvaḥ. So asmai sūnṛtāṁ duhe bhūyobhūyaḥ svaḥ-śvastena tvaṁ dviṣato jahi.*

That jewel-mani of divine thought which Brhaspati set in motion for the origination of dynamic energy for the evolution of existence, that mani, Savita, the sun, bore and thereby won this light of heaven. That same Savita, the light and divine energy, distilled and revealed the divine knowledge and the language of divine knowledge for this humanity more and ever more, moment by moment, day by day.

O man, by virtue of the same light and truth, eliminate the forces of hate and enmity which negate the process of knowledge and progress.

यमब॑ध्नाद् बृह॒स्पति॒र्वाता॑य म॒णिमा॒शवे॑। तमापो॒ बिभ्र॑ती-र्म॒णिं सदा॑ धाव॒न्त्यक्षि॑ताः। स आ॑भ्यो॒ऽ मृत॒मिद्दु॑हे॒ भूयो॑भूय॒ः श्वः॒श्व॒स्तेन॒ त्वं द्वि॑ष॒तो ज॑हि॥ १४॥

14. *Yamabadhnād bṛhaspatirvātāya maṇimāśave. Tamāpo bibhratīrmaṇiṁ sadā dhāvantyakṣitāḥ. Sa ābhyo' mṛtamidduhe bhūyobhūyaḥ śvaḥ-śvastena tvaṁ dviṣato jahi.*

That jewel-mani of divine thought which Brhaspati set in motion for the origination of dynamic energy for the evolution of existence, that same divine energy, waters bear as a jewel and always flow unhurt and unobstructed. That same divine energy distils the nectar of life for these waters and for humanity from these waters, more and ever more, day by day.

O man, by the same flow of energy, the waters, and the nectar of life, eliminate the forces of hate and enmity which negate life's progress.

यमब॑ध्नाद् बृह॒स्पति॒र्वाता॑य म॒णिमा॒शवे॑। तं राजा॒ वरु॑णो म॒णिं प्रत्य॑मुञ्चत शं॒भुव॑म्। सो अ॑स्मै स॒त्यमिद्दु॑हे भूयो॑भूय॒ः श्वः श्व॒स्तेन॒ त्वं द्वि॑ष॒तो ज॑हि॥ १५॥

15. *Yamabadhnād bṛhaspatirvātāya maṇimāśave. Taṁ rājā varuṇo maṇiṁ pratyamuñcata śaṁbhuvam. So asmai satyamidduhe bhūyo-bhūyaḥ svaḥ-śvasten tvaṁ dviṣato jahi.*

That jewel-mani of divine thought which Brhaspati set in motion for the origination of divine energy for the evolution of existence, that same jewel-mani, giver of peace and well being, the refulgent ruler Varuna received and wore, and that brought for this ruler the truth of the reality of life across the universe, the world and the regions of the world, and all the time brings in the truth of life more and ever more, day by day.

O man, by virtue of the truth of life and its evolution, throw out the forces of hate and enmity which negate life's progress and truth.

यमबध्नाद् बृहस्पतिर्वाताय मणिमाशवे। तं देवा बिभ्रतो मणिं सर्वाँल्लोकान्युधाजयन्। स एभ्यो जितिमिद्दुहे भूयोभूयः श्वःश्वस्तेन त्वं द्विषतो जहि॥ १६॥

16. *Yamabadhnād bṛhaspatirvātāya maṇimāśave. Taṁ devā bibhrato maṇiṁ sarvāṅllokānyudhājayan. Sa ebhyo jitimidduhe bhūyobhūyaḥ śvaḥ-śvastena tvaṁ dviṣto jahi.*

That jewel-mani of divine thought which Brhaspati set in motion for the origination of dynamic energy for the evolution of existence, that same energy, the Devas, divine forces of nature and noble people of light, knowledge and generosity, received and bore, and, with their struggle for evolution and progress, won all the regions of the world. That same energy and the struggle brought and brings victory more and ever more, day by day.

O man, by the same energy and the same struggle, throw off the forces of hate and enmity which negate and obstruct the struggle for progress and evolution.

यमबध्नाद् बृहस्पतिर्वाताय मणिमाशवे। तमिमं देवता मणिं प्रत्यमुञ्चन्त शंभुवम्। स आभ्यो विश्वमिद्दुहे भूयोभूयः श्वःश्वस्तेन त्वं द्विषतो जहि॥ १७॥

17. *Yamabadhnād bṛhaspatirvātāya maṇimāśave. Tamimaṁ devatā maṇiṁ pratyamuñcanta śaṁbhuvam. Sa ābhyo viśvamidduhe bhūyobhūyaḥ svaḥśvastena tvaṁ dviṣato jahi.*

That jewel-mani of divine thought which Brhaspati set in motion for the origination of dynamic

energy for the evolution of existence, that very jewel of thought and energy, giver of peace and well being, the Devatas, people of excellence and their mind and senses, received and bore, and that jewel distilled for them and still distils all the experience of the world more and ever more, day by day.

O man, by the same energy, mind, senses and experience, rule out the forces of hate and enmity which negate and obstruct the honour and excellence of life.

ऋ॒तव॒स्तम॑बध्नतार्त॒वास्तम॑बध्नत । सं॒व॒त्स॒रस्तं ब॒द्ध्वा सर्वं॑ भू॒तं वि र॑क्षति ॥ १८ ॥

18. *Ṛtavastamabadhnatārtavāstamabadhnata. Saṁvatsarastaṁ baddhvā sarvaṁ bhūtaṁ vi rakṣati.*

That same divine will and energy, the seasons bear, all cycles of the seasons and all that conform to the seasons bear, and the year, which is the presiding power of time over the seasons, bears and thereby protects and promotes all existent facts and processes of the universe over the ways of evolution.

अ॒न्त॒र्दे॒शा अ॑बध्नत प्र॒दिश॒स्तम॑बध्नत ।
प्र॒जाप॑तिसृष्टो म॒णिर्द्वि॑ष॒तो मेऽ धरा॑ँ अकः ॥ १९ ॥

19. *Antardeśā abadhnata pradiśastamabadhnata. Prajāpatisṛṣṭo maṇirdviṣato me'dharāň akaḥ.*

That jewel of divine will and energy, all directions, spaces, interspaces and interdirections bear and observe in action. May that same jewel of divine will initiated, and set in evolutionary motion by Prajapati, throw down and out all forces of hate and

enmity for me and the entire life of humanity.

अथर्वाणो अबध्नताथर्वणा अबध्नत। तैर्मेदिनो अङ्गिरसो दस्यूनां बिभिदुः पुरस्तेन त्वं द्विषतो जहि॥ २०॥

20. *Atharvāṇo abadhnatātharvaṇā abadhnata. Tairmedino aṅgiraso dasyūnāṁ bibhiduḥ purastena tvaṁ dviṣato jahi.*

Atharvans, sages of steady mind free from fluctuation and negativity, bear that same jewel of divine will and energy in their heart and soul. Their disciples and followers too bear the same jewel. By the power of that very jewel, vibrant Angirasas, sages of leading light and energy, shattered the strongholds of negation and destruction.

O man, by the same jewel of divine will, light and energy, destroy the forces of hate and enmity which negate and obstruct the excellence and progress of humanity.

तं धाता प्रत्यमुञ्चत स भूतं व्य ऽकल्पयत्।
तेन त्वं द्विषतो जहि॥ २१॥

21. *Taṁ dhātā pratyamuñcata sa bhūtaṁ vya kalpayat. Tena tvaṁ dviṣato jahi.*

That jewel-mani of power and potential, Dhata, lord of the universe, bore and manifested as his will and dynamic energy, and he created the world of variety in all its multitude. By the same jewel power of your own possibility, O man, eliminate all those negations, hate and oppositions which obstruct your individual, social and spiritual evolution.

यमब॑ध्ना॒द् बृह॒स्पति॑र्दे॒वेभ्यो॒ असु॑रक्षितिम्।
स मा॒यं म॒णिराग॑म॒द्रसे॑न स॒ह वर्च॑सा॥ २२॥

22. *Yamabadhnād bṛhaspatirdevebhyo asurakṣitim.*
Sa māyaṁ maṇirāgamadrasena saha varcasā.

That jewel-mani of divine power and potential which Brhaspati, lord of the expansive universe, bore and generated for the divinities of nature and humanity, for the evolution of existence and for the control and destruction of evil, has come to me also with the splendour and delight of being (to participate in the evolution of divinity and destruction of evil in my course of life).

यमब॑ध्ना॒द् बृह॒स्पति॑र्दे॒वेभ्यो॒ असु॑रक्षितिम्। स मा॒यं म॒णि-
राग॑मत्स॒ह गोभि॑रजा॒वि॒भि॒रन्ने॑न प्र॒जया॑ स॒ह॥ २३॥

23. *Yamabadhnād bṛhaspatirdevebhyo asurakṣitim.*
Sa māyaṁ maṇirāgamatsaha gobhirajāvibhirannena prajayā saha.

That jewel-mani of divine power and potential, which Brhaspati bore and generated for the divinities for the evolution of existence and control of evil and negativity, has come to me with cows, goats and sheep, and with food and progeny.

यमब॑ध्ना॒द् बृह॒स्पति॑र्दे॒वेभ्यो॒ असु॑रक्षितिम्। स मा॒यं म॒णि-
राग॑मत्स॒ह व्री॑हिय॒वाभ्या॑ं मह॑सा॒ भूत्या॑ स॒ह॥ २४॥

24. *Yamabadhnād bṛhaspatirdevebhyo asurakṣitim.*
Sa māyaṁ maṇirāgamatsaha vrīhiyavābhyāṁ mahasā bhūtyā saha.

That jewel-mani of divine power and potential, which Brhaspati bore and generated for the divinities

for the evolution of existence and control of evil and negativities, has come to me with rice and barley, greatness and prosperity.

यमबध्नाद् बृहस्पतिर्देवेभ्यो असुरक्षितिम्। स मायं मणि-रागमन्मधोर्घृतस्य धारया कीलालेन मणिः सह ॥ २५ ॥

25. *Yamabadhnād bṛhaspatirdevebhyo asurakṣitim. Sa māyaṁ maṇirāgamanmadhorghṛtasya dhārayā kīlālena maṇiḥ saha.*

That jewel-mani of divine power and potential, which Brhaspati bore and generated for the divinities for the evolution of existence and control of evil and negativities, has come to me with streams of honey and ghrta, the mani with the food of life.

यमबध्नाद् बृहस्पतिर्देवेभ्यो असुरक्षितिम्। स मायं मणि-रागमदूर्जया पयसा सह द्रविणेन श्रिया सह ॥ २६ ॥

26. *Yamabadhnād bṛhaspatirdevebhyo asurakṣitim. Sa māyaṁ maṇirāgamadūrjayā payasā sa draviṇena śriyā saha.*

That jewel-mani of divine power and potential, which Brhaspati bore and generated for the divinities for the evolution of existence and control of evil and negativities, has come to me with water, milk and energy, with wealth and with beauty, honour and grace.

यमबध्नाद् बृहस्पतिर्देवेभ्यो असुरक्षितिम्। स मायं मणि-रागमत्तेजसा त्विष्या सह यशसा कीर्त्या ∫ सह ॥ २७ ॥

27. *Yamabadhnād bṛhaspatirdevebhyo asurakṣitim. Sa māyaṁ maṇirāgamattejasā tviṣyā saha yaśasā kīrtyā saha.*

That jewel-mani of divine power and potential, which Brhaspati bore and generated for the divinities for the evolution of existence and control of evil and negativities, has come to me with lustre and splendour, with honour, excellence and fame.

यमबध्नाद् बृहस्पतिर्देवेभ्यो असुरक्षितिम्।
स मायं मणिरागमत्सर्वाभिर्भूतिभिः सह ॥ २८ ॥

28. *Yamabadhnād bṛhaspatirdevebhyo asurakṣitim.*
Sa māyaṁ maṇirāgamatsarvābhirbhūtibhiḥ saha.

That jewel-mani of divine power and potential, which Brhaspati bore and generated for the divinities for the evolution of existence and control of evil and negativities, has come to me with all wealth and good fortunes of existence.

तमिमं देवता मणिं मह्यं ददतु पुष्टये।
अभिभुं क्षत्रवर्धनं सपत्नदम्भनं मणिम् ॥ २९ ॥

29. *Tamimaṁ devatā maṇiṁ mahyaṁ dadatu puṣṭaye.*
Abhibhuṁ kṣatravardhanaṁ sapatnadambhanaṁ maṇim.

May the divinities of nature and brilliancies of humanity give me that jewel power and potential for growth and prosperity which sunpasses the rivals, overcomes the adversaries, defeats the enemies and leads the social order to excellence and advancement, yes, that power, potential, and the order of law for existence.

ब्रह्मणा तेजसा सह प्रति मुञ्चामि मे शिवम्।
असपत्नः सपत्नहा सपत्नान्मेऽधराँ अकः ॥ ३० ॥

30. *Brahmaṇā tejasā saha prati muñcāmi me śivam.*
Asaptnaḥ sapatnahā sapatnānme'dharāň akaḥ.

With the divine law, with honour, lustre and excellence, I take on and dedicate myself to this peaceful and blessed power and potential, jewel-mani gifted by Brhaspati, power which has no rival, no adversary, which has overthrown all my rivals and adversaries, and which has rendered me free.

उत्तरं द्विषतो मामयं मणिः कृणोतु देवजाः ।
यस्य लोका इमे त्रयः पयो दुग्धमुपासते ।
स मायमधि रोहतु मणिः श्रैष्ठ्याय मूर्धतः ॥ ३१ ॥

31. *Uttaraṁ dviṣato māmayaṁ maṇiḥ kṛṇotu devajāḥ.*
Yasya lokā ime trayaḥ payo dugdhamupāsate. Sa māyamadhi rohatu maṇiḥ śraiṣṭhyāya mūrdhataḥ.

May this jewel power born of divinities and gifted raise me to superiority and victory over the powers of hate and enmity, the power whose gift of sustenance, vitality and milk of mercy and grace, all these three worlds of heaven, earth and the firmament worship and enjoy. May this divine gift raise me to the top of excellence and this highest merit seat of life.

यं देवाः पितरो मनुष्या ऽउपजीवन्ति सर्वदा ।
स मायमधि रोहतु मणिः श्रैष्ठ्याय मूर्धतः ॥ ३२ ॥

32. *Yaṁ devāḥ pitaro manuṣyā upajīvanti sarvadā.*
Sa māyamadhi rohatu maṇiḥ śraiṣṭhyāya mūrdhataḥ.

May that divine jewel gift of power and potential, by which all divinities of nature and humanity,

all human beings in general and all sustaining powers have their life and existence always, raise me to the top of excellence and the highest merit seat of life.

यथा॒ बीज॑मुर्व॒रा॑यां कृ॒ष्टे फाले॑न॒ रोह॑ति।
ए॒वा मयि॑ प्र॒जा प॒शवो॑ऽ न्नमन्न॑ं वि रो॑हतु॥ ३३॥

33. *Yathā vījamurvarāyāṁ kṛṣṭe phālena rohati.*
Evā mayi prajā paśavo' nnamannaṁ vi rohatu.

Just as the seed grows to life and luxuriance in the fertile soil tilled by the plough, so may, in my life, progeny, wealth of animals and food rise and grow more and ever more.

यस्मै॑ त्वा यज्ञवर्धन॒ मणे॑ प्र॒त्यमु॑चं शि॒वम्।
तं त्वं श॑तदक्षिण॒ मणे॒ श्रैष्ठ्या॑य जिन्वतात्॥ ३४॥

34. *Yasmai tvā yajñavardhana maṇe pratyamucaṁ śivam. Taṁ tvaṁ śatadakṣiṇa maṇe śraiṣṭhyāya jinvatāt.*

O divine jewel gift of power and potential, augmenter of the yajna of life, generous harbinger of a hundred gifts of merit and prosperity, whoever the person, progeny or disciple I consecrate with you, may this blessed gift of divinity, inspire, energise and raise the recipient to the top of excellence.

ए॒तमि॒ध्मं स॒माहि॑तं जुषा॒णो अग्ने॒ प्रति॑ हर्य॒ होमैः। तस्मि॑न्वि-देम सु॒म॒तिं स्व॒स्ति प्र॒जां चक्षुः॑ प॒शून्त्समि॑द्धे जा॒तवे॑दसि॒ ब्रह्म॑णा॥ ३५॥

35. *Etamidhmaṁ samāhitaṁ juṣāṇo agne prati harya homaiḥ. Tasminvidema sumatiṁ svasti prajāṁ cakṣuḥ paśūntsamiddhe jātavedasi brahmaṇā.*

O Holy fire, lover of this holy fuel brought up and offered with faith, rise and rejoice by our offers of oblations, which, we pray, receive and reward us. O friends, in the fire of omniscience, lighted and raised with divine knowledge and the chant of Vedic verses, let us discover and find for ourselves noble intelligence and wisdom, happiness and well being, divine vision and the wealth of life.

Kanda 10/Sukta 7 (Skambha Sukta)

Skambha, Jyeshtha Brahma Devata, Atharva Rshi

This Sukta is the Song of Skambha, Jyeshtha Brahma, the One central, all sustaining, Supreme Spirit-force of the universe which holds, sustains and controls every part of the universe in its place with its function.

The Spirit is pure spirit, Akayam, body-less (Yajurveda, 40, 8). Still in the Veda and other Vedic literature, it is described metaphorically as Purusha, the cosmic person whose body is the universe. In this Sukta also, Skambha is metaphorically described as a person with its body parts and their place and function. The whole sukta is a beautiful poem created by cosmic imagination.

कस्मिन्नङ्गे तपो अस्याधि तिष्ठति कस्मिन्नङ्गे ऋतमस्याध्याहितम्। क्व व्रतं क्व श्रद्धास्य तिष्ठति कस्मिन्नङ्गे सत्यमस्य प्रतिष्ठितम्॥ १॥

1. *Kasminnaṅge tapo asyādhi tiṣṭhati kasminna-ṅga ṛtamasyādhyāhitam. Kva vrataṁ kva śraddhāsya tiṣṭhati kasminnaṅge satyamasya pratiṣṭhitam.*

In what part of Skambha does Tapas, creative

heat of will and intention, abide? In which part does Rtam, truth and law of mutability, abide, held and controlled in function? Where the vow of discipline and commitment? Where faith in existence? In which part does Satyam, reality of the constancy base of mutability, abide, held in place?

कस्मा॒दङ्गा॑द्दीप्यते अ॒ग्निर॑स्य॒ कस्मा॒दङ्गा॑त्पवते मात॒रिश्वा॑। कस्मा॒दङ्गा॒द्वि मि॑मी॒तेऽधि॑ च॒न्द्रमा॑ म॒ह स्क॒म्भस्य॒ मिमा॑नो॒ अङ्ग॑म्॥ २॥

2. *Kasmādaṅgāddīpyate agnirasya kasmādaṅgātpvate mātariśvā. Kasmādaṅgādvi mimīte'dhi candramā maha skambhasya mimāno aṅgam.*

From which part and power of it does fire burn and shine? From which part or power of it does the wind blow across the firmament? From which part, by what power, does the moon traverse the space, covering which part of mighty Skambha?

क॒स्मि॒न्नङ्गे॑ तिष्ठति॒ भूमि॑रस्य॒ क॒स्मि॒न्नङ्गे॑ तिष्ठत्य॒न्तरि॑क्षम्। क॒स्मि॒न्नङ्गे॑ तिष्ठ॒त्याहि॑ता॒ द्यौः क॒स्मि॒न्नङ्गे॑ तिष्ठ॒त्युत्त॑रं दि॒वः॥ ३॥

3. *Kasminnaṅge tiṣṭhati bhūmirasya kasminnaṅge tiṣṭhatyantarikṣam. Kasminnaṅge tiṣṭhatyāhitā dyauḥ kasminnaṅge tiṣṭhatyuttaraṁ divaḥ.*

In which part of it does earth abide? In which part does the firmament abide? In which part does the solar region abide, held and sustained? And in which part does the higher heavens of light abide?

क्व१ प्रेप्स॑न्दीप्यत ऊ॒ध्वो अ॒ग्निः क्व१ प्रेप्स॑न्पवते मात॒रिश्वा॑। यत्र॒ प्रेप्स॑न्तीर॒भि॒यन्त्या॒वृतः॑ स्क॒म्भं तं ब्रू॑हि कत॒मः स्वि॑दे॒व सः॥ ४॥

4. *Kva prepsandīpyata ūrdhvo agniḥ kva prepsanpavate mātariśvā. Yatra prepsantīrabhiyantyāvṛtaḥ skambhaṁ taṁ brūhi katamaḥ svideva saḥ.*

Whitherward does the high fire of the sun burn and radiate, seeking and striving for what? Whitherward does the spatial wind of energy blow, seeking and striving for what? Witherward do the cosmic whirlpools of stars, planets and galaxies turn, and turn round and round, seeking and striving for what? Speak of that Skambha, that centre-hold explosive, to me, which one is that?

Say it is Skambha, only that of all, ultimate centre and the circumference.

क्वा ऽ ऽ र्धमा॒सासः॑ क्व ऽ यन्ति॒ मासा॑ः संवत्स॒रेण॑ स॒ह संविदा॒नाः। यत्र॒ यन्त्यृ॒तवो॒ यत्रा॑र्त॒वाः स्क॒म्भं तं ब्रू॑हि कत॒मः स्वि॑दे॒व सः॥ ५॥

5. *Kvā'rdhamāsāḥ kva yanti māsāḥ saṁvatsareṇa saha saṁvidānāḥ. Yatra yantyṛtavo yatrārtavāḥ skambhaṁ taṁ brūhi katamaḥ svideva saḥ.*

Whither do fortnights move, whither the months, integrated with the year? Whither do the seasons proceed, with all that happens therein? Where and whither? Speak to me of that Skambha, that centre-hold controller, which one is that?

Say it is Skambha, only that of all, ultimate centre and the circumference.

क्व॑ प्रेप्स॑न्ती युव॒ती विरू॑पे अहोरा॒त्रे द्र॑वतः संविदा॒ने।
यत्र॒ प्रेप्स॑न्तीरभि॒यन्त्यापः॑ स्क॒म्भं तं ब्रू॑हि कत॒मः स्वि॑दे॒व सः॥ ६॥

6. *Kva prepsantī yuvatī virūpe ahorātre dravataḥ saṁvidāne. Yatra prepsantīrabhiyantyāpaḥ skambhaṁ taṁ brūhi katamaḥ svideva saḥ.*

Whither, seeking and striving for what, do the day and night, youthful maidens ever fresh, so different yet in perfect accord, hasten on? Whither, seeking and striving for what, do the whirlpools of waters and time flow incessantly? Speak to me of that Skambha, that centre-hold controller, which one is that?

Say it is Skambha, only that of all, ultimate centre and the circumference.

यस्मि॑न्त्स्त॒ब्ध्वा प्र॒जाप॑तिर्लो॒कान्त्सर्वाँ॑ अधा॑रयत्।
स्क॒म्भं तं ब्रू॑हि कत॒मः स्वि॑दे॒व सः॥ ७॥

7. *Yasmintstabdhvā prajāpatirlokāntsarvāṅ adhārayat. Skambhaṁ taṁ brūhi katamaḥ svideva saḥ.*

Wherein, having fixed and secured all regions of the universe, Prajapati, father, guardian and ruler of the children of his creation, sustains them, of that Skambha speak to me, which one is that?

Say it is Skambha, only that of all, ultimate centre and the circumference.

यत्प॑र॒मम॑व॒मं यच्च॑ मध्य॒मं प्र॒जाप॑तिः ससृ॒जे वि॒श्वरू॑पम्।
कियं॑ता स्क॒म्भः प्र वि॑वेश॒ तत्र॒ यन्न प्रावि॑श॒त्किय॒त्तद्ब॑भूव॥ ८॥

8. *Yatparamamavamaṁ yacca madhyamaṁ prajāpatiḥ sasṛje viśvarūpam. Kiyatā skambhaḥ pra viveśa tatra yanna praviśatkiyattadbabhūva.*

Of the highest, lowest and the middle order of the form of the universe which Prajapati, cosmic progenitor, created, how much does Skambha, the sustaining divine, pervade therein, and how much is that which it does not pervade? (Prajapati and Skambha are one and the same divinity, Prajapati, the creative, and Skambha, the pervasive sustaining aspect.)

कियता स्कम्भः प्र विवेश भूतं कियद्भविष्यदन्वाशयेऽ स्य। एकं यदङ्गमकृणोत्सहस्रधा कियता स्कम्भः प्र विवेश तत्र॥ ९॥

9. *Kiyatā skambhaḥ pra viveśa bhūtaṁ kiyadbhaviṣyadanvāśaye'sya. Ekaṁ yadaṅgamakṛṇotsahasradhā kiyatā skambhaḥ pra viveśa tatra.*

To what extent did Skambha enter the created world? To what extent is it dormant in relation to the future? That one part of its metaphoric personality, i.e., Prakrti, which it shaped into a thousandfold variety, how much did Skambha pervade therein?

यत्र लोकांश्च कोशांश्चापो ब्रह्म जना विदुः। असच्च यत्र सच्चान्त स्कम्भं तं ब्रूहि कतमः स्विदेव सः॥ १०॥

10. *Yatra lokāṁśca kośāṁścāpo brahma janā viduḥ. Asacca yatra saccānta skambhaṁ taṁ brūhi katamaḥ svideva saḥ.*

Wherein, as learned sages know, all created worlds and treasures abide, all food and waters abide, and wherein both the constant and the mutable abide,

of that Skambha, pray speak to me. Which one of all is that?

Say it is Skambha, only that of all, the ultimate centre and circumference of existence.

यत्र॒ तपः॑ परा॒क्रम्य॑ व्र॒तं धा॒रय॒त्युत्त॑रम्। ऋ॒तं च॒ यत्र॑ श्र॒द्धा चापो॒ ब्रह्म॑ स॒माहि॑ताः स्क॒म्भं तं ब्रू॑हि कत॒मः स्वि॑दे॒व सः॥ ११॥

11. *Yatra tapaḥ parākramya vrataṁ dhārayatyuttaram. Ṛtaṁ ca yatra śraddhā cāpo brahma samāhitāḥ skambhaṁ taṁ brūhi katamaḥ svideva saḥ.*

Wherein Tapa, discipline of enlightened living, rises higher to the superior discipline of Vrata, commitment, wherein are integrated Rtam, truth and law, Shraddha, faith, Apah, Karma, and Brahma, knowledge, of that Skambha, pray, speak to me. Which one is that?

Say it is Skambha, only that of all, the ultimate centre and circumference of existence.

यस्मि॒न्भूमि॑र॒न्तरि॑क्षं॒ द्यौर्यस्मि॒न्नध्याहि॑ता। यत्रा॒ग्निश्च॒न्द्रमा॒ः सूर्यो॒ वात॒स्तिष्ठ॒न्त्यार्पि॑ताः स्क॒म्भं तं ब्रू॑हि कत॒मः स्वि॑दे॒व सः॥ १२॥

12. *Yasminbhūmirantarikṣaṁ dyauryasminnadhyāhitā. Yatrāgniścandramāḥ sūryo vātastiṣṭhantyārpitāḥ skambhaṁ taṁ brūhi katamaḥ svideva saḥ.*

Wherein earth and firmament, wherein the heaven of light, all abide comprehended, wherein fire and light energy, the moon, the sun and the winds abide, self-surrendered to the law, of that Skambha, pray, speak

to me. Which one is that?

Say it is Skambha, only that of all, the ultimate centre and circumference of existence.

यस्य॒ त्रय॑स्त्रिंशद्दे॒वा अङ्गे॒ सर्वे॑ स॒माहि॑ताः ।
स्क॒म्भं तं ब्रू॑हि कत॒मः स्वि॑दे॒व सः ॥ १३ ॥

13. *Yasya trayastriṁśaddevā aṅge sarve samāhitāḥ.*
Skambhaṁ taṁ brūhi katamaḥ svideva saḥ.

In whose power and presence are integrated and comprehended all the thirty-three divine forces, of that Skambha, pray, speak to me, which one is that?

Say it is Skambha, only that of all, the ultimate centre and circumference of existence.

(The thirty three Devas or divinities are: eight Vasus, eleven Rudras, twelve Adityas, Indra, i.e., energy, and yajna, natural dynamics of life sustenance.)

यत्र॒ ऋष॑यः प्रथम॒जा ऋचः॒ साम॒ यजु॑र्म॒ही । ए॒क॒र्षि॑र्यस्मि॒न्ना-
र्पि॑तः स्क॒म्भं तं ब्रू॑हि कत॒मः स्वि॑दे॒व सः ॥ १४ ॥

14. *Yatra ṛṣayaḥ prathamajā ṛcaḥ sāma yajurmahī.*
Ekarṣiryasminnārpitaḥ skambhaṁ taṁ brūhi katamaḥ svideva saḥ.

Wherein the first born Rshis, i.e., the seven Rshi pranas, seven first born evolutes of Prakrti comprising Mahan, Ahankara and five elements, and the first born Vedic visionaries abide; wherein Rks, Samans, Yajus and the great hymns of Atharva abide, wherein the one Rshi, i.e., omniscience and later Reason and logic abide in order, all self-surrendered, of that Skambha, pray, speak to me, which one of all is that?

Say it is Skambha, only that of all, the ultimate centre and circumference of existence.

यत्रामृतं च मृत्युश्च पुरुषेऽधि समाहिते। समुद्रो यस्य नाड्यः पुरुषेऽधि समाहिताः स्कम्भं तं ब्रूहि कतमः स्विदेव सः ॥ १५ ॥

15. *Yatrāmṛtaṁ ca mṛtyuśca puruṣe'dhi samāhite. Samudro yasya nāḍyaḥ puruṣe'dhi samāhitāḥ skambhaṁ taṁ brūhi katamaḥ svideva saḥ.*

Wherein immortality and death both abide in the Purusha, comprehended, whose arteries are the seas comprehended in the Purusha, of that Skambha, pray, speak to me, which one of all is that?

Say it is Skambha, only that of all, the ultimate centre and circumference of existence.

यस्य चतस्रः प्रदिशो नाड्यस्तिष्ठन्ति प्रथमाः। यज्ञो यत्र पराक्रान्तः स्कम्भं तं ब्रूहि कतमः स्विदेव सः ॥ १६ ॥

16. *Yasya catasraḥ pradiśo nāḍyastiṣṭhanti prathamāḥ. Yajño yatra parākrāntaḥ skambhaṁ taṁ brūhi katamaḥ svideva saḥ.*

Whose veins and arteries are the four major quarters of space which abide in order, wherein nature's yajna of the evolution of existence goes on and on, of that Skambha, pray, speak to me, which one of all is that?

Say it is Skambha, only that of all, the ultimate centre and circumference of existence.

ये पुरुषे ब्रह्म विदुस्ते विदुः परमेष्ठिनम्। यो वेद परमेष्ठिनं यश्च वेद प्रजापतिम्। ज्येष्ठं ये ब्राह्मणं विदुस्ते स्कम्भमनुसंविदुः ॥ १७ ॥

17. *Ye puruṣe brahma viduste viduḥ parameṣṭhinam.*
Yo veda parameṣṭhinaṁ yaśca veda prajāpatim.
Jyeṣṭhaṁ ye brāhmaṇaṁ viduste skambha manusaṁviduḥ.

Those who experience and this way know Brahma, immanent Purusha, vibrating in the heart and soul of the individual purusha, know the Supreme Purusha.He that knows the Supreme, he that knows Prajapati, the creator, and they that know the Supreme Soul celebrated in the Veda, they know and apprehend the Skambha, i.e., the creator Prajapati, the immanent Brahma pervasive in nature and the individual soul, and the transcendent Brahma, the One Skambha reflecting and existing in variety of presence and function, as It is.

यस्य॒ शिरो॑ वैश्वान॒रश्चक्षु॒रङ्गि॑र॒सोऽ भ॑वन्। अङ्गा॑नि॒ यस्य॑ या॒तव॑ः स्क॒म्भं तं ब्रू॒हि कत॒मः स्वि॑दे॒व सः॥ १८॥

18. *Yasya śiro vaiśvānaraścakṣuraṅgiraso'bhavan.*
Aṅgāni yasya yātavaḥ skambhaṁ taṁ brūhi katamaḥ svideva saḥ.

Whose head is Vaishvanara, cosmic fire that blazes in the sun on high, whose eye is the radiant rays of light and knowledge that illuminate and enlighten all within and without, whose limbs are all moving stars, planets and galaxies, indeed the entire dynamic systems of the universe, of that Skambha, pray, speak to me, which one, for sure, is that?

Say it is Skambha, only that which is all, the ultimate centre and circumference of existence.

यस्य ब्रह्म मुखमाहुर्जिह्वां मधुकशामुत। विराजमूधो यस्याहुः स्कम्भं तं ब्रूहि कतमः स्विदेव सः॥ १९॥

19. *Yasya brahma mukhamāhurjihvāṁ madhukaśāmuta. Vijrājamūdho yasyāhuḥ skambhaṁ taṁ brūhi katamaḥ svideva saḥ.*

Whose speech, they say, is Brahma, the universal Veda, whose tongue is the honey sweet cosmic speech of the Vedic knowledge, whose treasure-hold of energy and vitality is the refulgent universe itself of Prakrti, of that Skambha, pray, speak to me, which one, for sure, is that?

Say it is Skambha, only that of all, the centre and the circumference of existence, ultimately.

यस्मादृचो अपातक्षन्यजुर्यस्मादपाकषन्। सामानि यस्य लोमान्यथर्वाङ्गिरसो मुखं स्कम्भं तं ब्रूहि कतमः स्विदेव सः॥ २०॥

20. *Yasmādṛco apātakṣanyajuryasmādapākaṣan. Samāi yasya lomānyatharvāṅgiraso mukhaṁ skambhaṁ taṁ brūhi katamaḥ svideva saḥ.*

From whom Rks of the Veda are received, realised and articulated in form and meaning, from whom the Yajus are received, from whom the Samans arise as hair grow from the body, and whose natural spontaneous word of speech is Atharva-veda, received, realised and articulated by the Angirasas, of that Skambha, pray, speak to me, which one, for sure, is That?

Say it is Skambha, only that of all, the ultimate centre and circumference of existence.

अस॒च्छा॒खां प्र॒तिष्ठ॑न्तीं पर॒मिव॒ जना॑ विदुः ।
उ॒तो सन्म॑न्य॒न्तेऽव॑रे॒ ये ते॒ शाखा॑मु॒पास॑ते ॥ २१ ॥

21. *Asacchākhāṁ pratiṣṭhantīṁ paramamiva janā viduḥ. Uto sanmanyante'vare ye te śākhāmupāsate.*

Some people believe that the constant, self-existent, primordial state of Prakrti, wherein there is no germination and no branch, is the supreme reality. Others believe that the germinated, variously branched off mutable state of the world alone is the reality and they recognise and worship it as such. (Both of them do not know the Skambha.)

यत्रा॑दि॒त्याश्च॑ रु॒द्राश्च॒ वस॑वश्च स॒माहि॑ताः ।
भू॒तं च॒ यत्र॒ भव्यं॑ च॒ सर्वे॑ लो॒काः प्रति॑ष्ठिताः स्क॒म्भं तं ब्रू॑हि कत॒मः स्वि॑दे॒व 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.

यस्य॒ त्रय॑स्त्रिंशद्दे॒वा नि॒धिं र॑क्षन्ति सर्व॒दा ।
नि॒धिं तम॒द्य को वे॑द॒ यं दे॑वा अ॒भिर॑क्ष॒थ ॥ २३ ॥

23. *Yasya trayastriṁśaddevā nidhiṁ rakṣanti sarvadā.*
Nidhiṁ tamadya ko veda yaṁ devā abhirakṣatha.

Whose treasure-hold of the universe thirty-three Devas, divinities of nature, constantly protect and preserve, serve and promote, of that Skambha, pray, speak to me. O Devas, who now knows that treasure-hold of divinity which you protect and promote?

यत्र॑ दे॒वा ब्र॑ह्मविदो॒ ब्रह्म॑ ज्ये॒ष्ठमुपा॑सते। यो वै तान्वि॒द्या-
त्प्र॒त्यक्षं॑ स ब्र॒ह्मा वेदि॑ता स्यात्॥ २४॥

24. *Yatra devā brahmavido brahma jyeṣṭhamupāsate.*
Yo vai tānvidyātpratyakṣaṁ sa brahmā veditā syāt.

Where the divine sages, who know the Supreme Brahma, know and meditate on the Supreme Divinity, there, whoever knows those Brahma-realised souls directly, he would, for sure, know Brahma and become worthy of being Brahma, high-priest of the yajna of Brahma-realisation.

बृ॒हन्तो॒ नाम॒ ते दे॒वा येऽस॑तः॒ परि॑ जज्ञिरे।
एकं॒ तदङ्गं॑ स्क॒म्भस्यासदा॑हुः प॒रो जना॑ः॥ २५॥

25. *Bṛhanto nāma te devā ye'sataḥ pari jajñire. Ekaṁ tadaṅgaṁ skambhasyāsadāhuḥ paro janāḥ.*

Great indeed are those Devas which were born of primordial Prakrti. Sages say that that (Premordial Prakrti) is only one limb of Skambha. That primordial Prakrti, Asat is beyond the Devas. And Skambha is beyond that too.

यत्र॑ स्क॒म्भः प्र॑ज॒नय॑न्पुरा॒णं व्यव॑र्तयत्।
एकं॒ तदङ्गं॑ स्क॒म्भस्य॑ पुरा॒णमनु॑संविदुः॥ २६॥

26. *Yatra skambhaḥ prajanayanpurāṇaṁ vyavartayat. Ekaṁ tadaṅgaṁ skambhasya purāṇamanusaṁviduḥ.*

When and where Skambha, creating the world of existence, repeats the old story of creation, that too is only one limb of Skambha which, the sages know, is a new version of the old and eternal.

यस्य॒ त्रय॑स्त्रिंशद्देवा अङ्गे॑ गात्रा॑ विभेजि॒रे।
तान्वै त्रय॑स्त्रिंशद्देवानेके॑ ब्रह्म॒विदो॑ विदुः॥ २७॥

27. *Yasya trayastriṁśaddevā aṅge gātrā vibhejire. Tānvai trayastriṁśaddevāneke brahmavido viduḥ.*

In whose (i.e., Skambha's) one divine wing of creation in the evolutionary process, thirty three Devas take their own specific forms and functions, these thirty-three divinities also, in their forms and functions, some Brahma-realised sages know.

हि॒र॒ण्य॒ग॒र्भं प॑र॒मम॑नत्युद्यं जना॑ विदुः। स्क॒म्भस्तदग्रे॒ प्रासि॑ञ्चद्धिरण्यं लो॒के अ॑न्त॒रा॥ २८॥

28. *Hiraṇyagarbhaṁ paramamanatyudyaṁ janā viduḥ. Skambhastadagre prāsiñcaddhiraṇyaṁ loke antarā.*

Knowledgeable people know Hiranyagarbha, the golden womb of creation, highest and beyond description. It is Skambha that generated the creative Prakrti and formed the golden blue-print of the universe in the very beginning of creative evolution in the world of existence.

स्क॒म्भे लो॒काः स्क॒म्भे तपः॑ स्क॒म्भेऽ ध्यू॒तमाहि॑तम्।
स्कम्भं त्वा वेद प्र॒त्यक्ष॒मिन्द्रे॒ सर्वं॑ स॒माहि॑तम्॥ २९॥

29. *Skambhe lokāḥ skambhe tapaḥ skambhe' dhyṛtamāhitam. Skambhaṁ tvā veda pratyakṣa-mindre sarvaṁ samāhitam.*

The worlds of existence abide in Skambha. Tapas, forging heat of the maker's furnace, is in Skambha. Rtam, the law of change and formation, abides comprehended in Skambha. O Skambha, I know you by direct experience : Everything abides comprehended in Indra, your omnipotence.

इन्द्रे॑ लो॒का इन्द्रे॒ तप॒ इन्द्रेऽध्यृ॒तमाहि॑तम् ।
इन्द्रं॒ त्वा वेद प्र॒त्यक्षं॑ स्क॒म्भे सर्वं॒ प्रति॑ष्ठितम्॥ ३०॥

30. *Indre lokā indre tapa indre'dhyṛtamāhitam. Indraṁ tvā veda pratyakṣaṁ skambhe sarvaṁ pratiṣṭhitam.*

The worlds of the universe abide in Indra. Tapas, the forging heat and skill, abides in Indra. Rtam, the law of mutability and formal evolution, abides comprehended and controlled in Indra. Hey Indra, I know you by direct experience. I know all and every thing abides comprehended in Skambha. (Skambha is Indra, and Indra is Skambha.)

नाम॒ नाम्ना॑ जोहवीति पु॒रा सूर्या॑त्पु॒रोष॑सः। यद॒जः प्र॑थ॒मं संब॒भूव॒ स ह॒ तत्स्व॒राज्य॑मियाय॒ यस्मा॒न्नान्यत्पर॒मस्ति॑ भू॒तम्॥ ३१॥

31. *Nāma nāmnā johavīti purā sūryātpuroṣasaḥ. Yadajaḥ prathamaṁ saṁbabhūva sa ha tatsva-rājyamiyāya yasmānnānyatparamasti bhūtam.*

Before sun-rise, before the dawn, the sage invokes the One original name of Divinity, 'Aum', by

the functional name (Savita, Agni, Indra) of his own choice in Samadhi, and thereby realises the One unborn, eternal Skambha, that which, first of all in the creative process, self-manifested, assumes the sovereign power and potential as Indra, other than which there is none higher or highest that is, has been, or would be.

यस्य॒ भूमिः॑ प्र॒मान्तरि॑क्षमु॒तोद॑रम्।
दिव॑ं॒ यश्च॒क्रे मू॒र्धान॑ं॒ तस्मै॒ ज्ये॒ष्ठाय॒ ब्रह्म॑णे॒ नमः॑॥ ३२॥

32. *Yasya bhūmiḥ pramāntarikṣṣamutodaram. Divaṁ yaścakre mūrdhānaṁ tasmai jyeṣṭhāya brahmaṇe namaḥ.*

Skambha, whose one measure of foot-step is the earth, the middle space, his belly, and who has created the heaven of light as his forehead, to that Supreme Brahma, homage of worship and submission!

यस्य॒ सूर्य॑श्चक्षु॒श्च॒न्द्रमा॑श्च॒ पुन॑र्णवः।
अ॒ग्निं यश्च॒क्र आ॒स्य॑ं॑ तस्मै॒ ज्ये॒ष्ठाय॒ ब्रह्म॑णे॒ नमः॑॥ ३३॥

33. *Yasya sūryaścakṣuścandramāśca punarṇavaḥ. Agniṁ yaścakra āsyaṁ tasmai jyeṣṭhāya brahmaṇe namaḥ.*

Whose eye is the sun and the moon ever new, who has created Agni as his mouth and speech, to that Supreme Brahma, homage of worship and submission!

यस्य॒ वात॑ः प्राणापा॒नौ चक्षु॒रङ्गि॑र॒सोऽ भ॑वन्। दिशो॒ यश्च॒क्रे प्र॒ज्ञानी॒स्तस्मै॒ ज्ये॒ष्ठाय॒ ब्रह्म॑णे॒ नमः॑॥ ३४॥

34. *Yasya vātaḥ prāṇāpānau cakṣuraṅgiraso' bhavan. Diśo yaścakre prajñānīstasmai jyeṣṭhāya brahmaṇe namaḥ.*

Whose prana and apana energies are the winds, and the sun rays, light of the eye, who has created the quarters of space as media of his perception and communication of knowledge, to that Supreme Brahma, homage of worship and adoration in submission!

स्क॒म्भो दा॑धार॒ द्यावा॑पृथि॒वी उ॒भे इ॒मे स्क॒म्भो दा॑धारो॒र्व १॒॑न्तरि॑क्षम्। स्क॒म्भो दा॑धार प्र॒दिश॒ः षड्उ॒र्वीः स्क॒म्भ इ॒दं विश्व॒ं भुव॑न॒मा वि॑वेश ॥ ३५ ॥

35. *Skambho dādhāra dyāvāpṛthivī ubhe ime skambho dadhārorvantarikṣam. Skambho dādhāra pradiśaḥ ṣaḍurvīḥ skambha idaṁ viśvaṁ bhuvanamā viveśa.*

Skambha holds and sustains both the heaven and the earth, Skambha holds and sustains the vast firmament, Skambha holds and sustains the six vast directions of space, and Skambha pervades, holds and sustains this whole universe.

यः श्रमा॒त्तप॑सो जा॒तो लो॒कान्त्सर्वा॑न्त्समान॒शे।
सोम॑ं यश्च॒क्रे केव॑ल॒ं तस्मै॑ ज्ये॒ष्ठाय॒ ब्रह्म॑णे॒ नम॑ः ॥ ३६ ॥

36. *Yaḥ śramāttapaso jāto lokāntsarvāntsamānaśe. Somaṁ yaścakre kevalaṁ tasmai jyeṣṭhāya brahmaṇe namaḥ.*

Who manifested from the heat and effort of his thought and will, who manifests in the devotee's awareness through yogic effort of relentless practice and continuous discipline of austerity, who pervades all worlds of existence with his omnipresence, who has created, wholly and solely, Soma, only Soma, peace and joy, to that Supreme Brahma, homage of worship and

adoration in total submission!

कथं वातो नेलयति कथं न रमते मनः।
किमापः सत्यं प्रेप्सन्तीर्नेलयन्ति कदा चन ॥ ३७ ॥

37. *Kathaṁ vāto nelayati kathaṁ na ramate manaḥ.*
Kimāpaḥ satyaṁ prepsantīrnelayanti kadā cana.

Why doesn't the wind ever go to sleep? How is it that the mind never stops still? Do the waters, as also the acts of will and nature, seeking and striving in search of the truth of reality, ever rest and come to a stand still? (No! Why?)

महद्यक्षं भुवनस्य मध्ये तपसि क्रान्तं सलिलस्य पृष्ठे।
तस्मिञ्छ्रयन्ते य उ के च देवा वृक्षस्य स्कन्धः परितइव शाखाः ॥ ३८ ॥

38. *Mahadyakṣaṁ bhuvanasya madhye tapasi krāntaṁ salilasya pṛṣṭhe. Tasmiñchrayante ya u ke ca devā vṛkṣasya skandhaḥ paritaiva śākhāḥ.*

The Mighty Supreme, adorable Skambha, is ever on the move in the midst of the universe and on top of its dynamics. In that and on that relentless Brahma depend and abide all those that are the divine forces of nature, like branches abiding and living on and around the trunk of the tree. (That's why the winds, the waters and the mind never come to a stand still, they vibrate and flow with divine vitality.)

यस्मै हस्ताभ्यां पादाभ्यां वाचा श्रोत्रेण चक्षुषा। यस्मै देवाः सदा बलिं प्रयच्छन्ति विमितेऽमितं स्कम्भं तं ब्रूहि कतमः स्विदेव सः ॥ ३९ ॥

39. *Yasmai hastābhyāṁ pādābhyāṁ vācā śrotreṇa cakṣuṣā. Yasmai devāḥ sadā baliṁ prayacchanti vimite'mitaṁ skambhaṁ taṁ brūhi katamaḥ svideva saḥ.*

To which all divinities of nature and humanity in the world, bound within the Unbound, offer homage, to which they offer homage with hands, feet, words, ear and eye, of that Skambha, pray, speak to me, which one, for sure, is that?

Say it is Skambha, only that one of all, which is the ultimate centre and circumference of existence.

अप॒ तस्य॑ ह॒तं तमो॒ व्यावृ॑त्तः स पा॒प्मना॑। सर्वा॑णि॒ तस्मि॒ञ्ज्योतीं॑षि॒ यानि॒ त्रीणि॑ प्र॒जाप॑तौ ॥ ४० ॥

40. *Apa tasya hataṁ tamo vyāvṛttaḥ sa pāpmanā. Sarvāṇi tasmiñjyotīṁṣi yāni trīṇi prajāpatau.*

Darkness is off from that, eternally. It is immaculate, unsullied, absolutely free from sin and evil. All the three lights (which abide in earth, firmament and heaven) abide in that Prajapati.

यो वे॑त॒सं हि॑र॒ण्ययं॒ तिष्ठ॑न्तं सलि॒ले वेद॑।
स वै गुह्यः॑ प्र॒जाप॑तिः ॥ ४१ ॥

41. *Yo vetasaṁ hiraṇyayaṁ tiṣṭhantaṁ salile veda. Sa vai guhyaḥ prajāpatiḥ.*

The One who pervades the golden warp and woof of the universe abiding in space and time, that is the mysterious Prajapati existing below the surface reality of it.

तन्त्रमेके युवती विरूपे अभ्याक्रामं वयतः षण्मयूखम्।
प्रान्या तन्तूंस्तिरते धत्ते अन्या नाप वृञ्जाते न गमातो
अन्तम्॥ ४२॥

42. *Tantrameke yuvatī virūpe abhyākrāmaṁ vayataḥ ṣaṇmayūkham. Prānyā tantūṁstirate dhatte anyā nāpa vṛñjāte na gamāto antam.*

Two young maidens both different in form and colour, different in form and function, separately yet together facing each other weave the six-dimensional structure and texture of the world of existence. One spins out the threads, the other receives and fits them into form and design. They neither forsake this work nor rest nor do they take it to the end.

(The two maidens can be interpreted as day and night or as the creative and consumptive aspects of the process of natural evolution.)

तयोरहं परिनृत्यन्त्योरिव न वि जानामि यतरा परस्तात्।
पुमानेनद्वयत्युद् गृणत्ति पुमानेनद्वि जभारादधि नाके॥ ४३॥

43. *Tayorahaṁ parinṛtyantyoriva na vi jānāmi yatarā parastāt. Pumānenadvayatyud gṛṇatti pumānenadvi jabhārādhi nāke.*

Of these two maidens, dancing as if on the stage of the world of existence and structuring the design and form of the universe, I do not know which is the former and which is the latter. In fact, it is the Purusha, the creator Brahma, which generates the Prakrtic material, weaves the web, and then winds up the dance and then bears the entire play beyond the pleasure and pain of the world of Becoming (Mutability) into the state of