

अथेश्वरस्तुतिप्रार्थनोपासनामन्त्राः

ATHESHVARA STUTI PRAARTHANO-PAASANAA MANTRAAH

Here begins the Glorification of, Prayer to, and Communion with God. In this chant of *Eeshwar Stuti, Praarthanaa, Upaasanna*, we seek to describe the Qualities of God, petition to Him in terms of our legitimate needs, and become one with Him, in His Own Words – the Words of the Vedas.

ओ३म् विश्वा॑नि देव सवित॑र्दुरि॒तानि॑ परा॑ सुव ।

यद् भ॒द्रं तन्ऽआ सु॒व ॥१॥ —यजुः अ० ३०। मं० ३॥

विश्वानि देव सवितः दुःस॒इतानि॑ परा सुव । यत् भद्रम् तत् नः आ सुव ॥

1. Om Vishvaani deva savitar duritaani paraa-suva
Yad bhadran tanna'aa suva

O (*deva*) Lord of the (*Vishvaani*) Universe! (*savitar*) O Creator! O Radiant Cause of all manifestations! (*paraa-suva*) Do remove from us (*duritaani*) all that is difficult in our experience, and all tendencies to transgress Your Laws. (*aa suva*) bring unto (*na*) us (*Yad*) all (*tat*) that is (*bhadram*) beautiful, benevolent and auspicious

हिर॒ण्य॒ग॒र्भः॑ सम॑वर्त्तता॒ग्रे भू॒तस्य॑ जा॒तः पति॑रेक॒ आसीत् ।

स दा॑धार पृथि॒वीं द्या॒मुते॑मां कस्मै॑ दे॒वाय॑ ह॒विषा॑ विधेम ॥२॥

—यजुः अ० १३ । मं० ४॥

हिरण्यऽगर्भः सम् अवर्त्तत अग्रे भूतस्य जातः पतिः एकः आसीत् । सः दाधार पृथिवीम् द्याम् उत इमाम् कस्मै देवाय हविषा विधेम ॥

2. Om Hiranya-garbhaḥ sam-avarttata-agre
Bhootasya jaataḥ patir-eka aaseet,
Sa daa-dhaara prithiveem dyaam-ut-emaam
Kasmai devaaya haviṣhaa vidhema

(*Hiranya-garbhaḥ*) God is the Golden Womb who is the Source of Light and the Sustainer of luminous bodies. He is (*sama-varттata*) omnipresent and existed even (*agre*) before the creation of this (*bhootasya*) universe. He (*aaseet*) is (*jaataḥ*) known to be the (*eka*) Sole (*patir*) Master of all beings. (*Sa*) He (*daa-dhaara*) sustains this (*prithiveem*) earth (*dyaam*) celestial bodies (*ut-emaam*) and everything else that exists. (*Kasmai*) Unto that (*devaaya*) Blissful Divinity do we offer our (*haviṣhaa*) worship with (*vidhema*) love and devotion.

यऽ आत्मदा बलदा यस्य विश्वऽ उपासते प्रशिषं यस्य देवाः ।
यस्य छायाऽमृतं यस्य मृत्युः कस्मै देवाय हविषा विधेम ॥३॥

—यजुः अ० २५। मं० १३॥

यः आत्मदाः बलदाः यस्य विश्वे उपसआसते प्रशिषम् यस्य देवाः । यस्य छाया अमृतम् यस्य मृत्युः
कस्मै देवाय हविषा विधेम ॥

3. Om Ya' aatmadaa baladaa yasya vishva'upaasate
prashiṣham yasya devaah,
Yasya-ch-chhaayaa' mritam yasya mrityuh
Kasmai devaaya haviṣhaa vidhema

(Ya) He (*daa*) gives us the (*aatma*) consciousness that we are souls, and (*daa*) provides us with mental and physical (*bala*) strength. Whole (*vishva*) universe (*Upaasate*) worships (*yasya*) Him, and (*devaah*) wise people (*prashiṣham*) obey (*yasya*) His commands. Under (*yasya*) His (*chhaayaa*) shade flows the (*amritam*) nectar of immortal bliss, and opposing (*yasya*) Him brings us daily (*mrityuh*) death. (*Kasmai*) Unto that (*devaaya*) Blissful Divinity do we offer our (*haviṣhaa*) worship with (*vidhema*) love and devotion.

यः प्राणतो निमिषतो महित्वैकऽ इद्राजा जगतो बभूव ।
यऽईशेऽ अस्य द्विपदश्चतुष्पदः कस्मै देवाय हविषा विधेम ॥४॥

—यजुः अ० २३। मं० ३

यः प्राणतः निमिषतः महित्वा एकः इत् राजा जगतः बभूव । यः ईशे अस्य द्विपदः चतुःपदः कस्मै देवाय
हविषा विधेम ॥

4. Om Yaḥ praanā-to nimīṣha-to mahitvai-ka'
Id-raajaa jagato babhoova,
Ya' eeshe' asya dvipa-dash chatuṣh-padaḥ
Kasmai devaaya haviṣhaa vidhema

(Yaḥ) He, through His Own (*mahitva*) Glory, (*babhoova*) is the (*ika*) Sole (*raajaa*) King of (*Id*) this entire (*praanato*) breathing as well as (*nimīṣhato*) quiescent (*jagato*) world. (Ya) He (*eeshe*) controls (*asya*) all (*dvipadash*) bipeds and (*chatuṣh-padaḥ*) quadrupeds (*Kasmai*) Unto that (*devaaya*) Blissful Divinity do we offer our (*haviṣhaa*) worship with (*vidhema*) love and devotion.

येन द्यौरुग्रा पृथिवी च दृढा येन स्वः स्तभितं येन नाकः ।
योऽअन्तरिक्षे रजसो विमानः कस्मै देवाय हविषा विधेम ॥५॥

—यजुः अ० ३२। मं० ६॥

येन द्यौः उग्रा पृथिवी च दृढा येन स्वः स्तभितम् येन नाकः । यः अन्तरिक्षे रजसः विमानः कस्मै देवाय
हविषा विधेम ॥

5. Om Yena dyaaur-ugraa prithivee cha driḍhaa
Yena swaḥ stabhitam yena naakaḥ,
Yo' antarikṣhe rajaso vimaanah
Kasmai devaaya haviṣhaa vidhema

(Yena) He Who has (*driḍhaa*) steadied the (*ugraa*) fiercely burning, illuminuous (*dyaaur*) celestial stars (*cha*) and the (*prithivee*) earth and (*stabhitam*) confers (*swaḥ*) happiness (*naakaḥ*) free from all sorrow. (Yo) He Who provides and controls the (*vimaanah*) motion of (*rajaso*) celestial bodies in the (*antarikṣhe*) space. (*Kasmai*) Unto that (*devaaya*) Blissful Divinity do we offer our (*haviṣhaa*) worship with (*vidhema*) love and devotion.

प्रजापते न त्वदेतान्यन्यो विश्वा जातानि परि ता बभूव ।
यत्कामास्ते जुहुमस्तन्नोऽअस्तु वयं स्याम पतयो रयीणाम् ॥६॥

—ऋ० म० १०। सू० १२१। म० १०॥

प्रजापते न त्वत् एतानि अन्यः विश्वा जातानि परि ता बभूव । यत्कामाः ते जुहुमः तत् नः अस्तु वयम्
स्याम पतयः रयीणाम् ॥

6. Om Prajaa-pate! Na twad-etaany-anyo
Vishvaa jaataani pari taa babhoova,
Yat kaamaas-te juhumas tan-no' astu
Vayam syaama patayo rayeeṇaam

(*Praja-pate!*) O Prajapati! O Master of this entire creation! (*Na etaani*) No-one, (*anyo*) except (*Twad*) You, (*babhoova*) can (*pari taa*) control the (*jaataani*) creatures of this visible, and other invisible (*Vishvaa*) worlds. May (*Yat*) those (*kaamaas*) righteous desires, for (*tat*) which (*naḥ*) we (*juhumas*) worship (*te*) you, be (*astu*) attained. May (*Vayam*) we (*syaama*) be (*patayo*) masters of (*rayeeṇaam*) earthly and heavenly riches.

स नो बन्धुर्जनिता स विधाता धामानि वेद भुवनानि विश्वा ।
यत्र देवाऽ अमृतमानशानास्तृतीये धामन्ध्यैरयन्त ॥७॥

—यजु० अ० ३२। मं० १०॥

सः नः बंधुः जनिता सः विधाता धामानि वेद भुवनानि विश्वा । यत्र देवा अमृतम् आनशानाः तृतीये धामन्
अधिऽऐरयन्त ॥

7. Om Sa no bandhur janitaa sa vidhaataa
Dhaamaani veda bhuvan-aani vishvaa,
Yatra devaa' amritam-aana-shaanaas
Triteeye dhaamann-adhyair-ayanta

(Sa) He alone, O people, is (no) our (janitaa) mother, father, creator, (bandhur) brother, sister, and friend and (vidhaataa) Law-giver. He (veda) knows (vishvaa) all (Dhaamaani) names, regions and beginning events in this (bhuvaa-naani) universe. (Yatra) In Him are the (dhaamann) liberated (devaa) souls, (adhyair-ayanta) moving about at their own free will and enjoying the (amritam) essence of eternal life, (aana-shaanaas) sustained in the (Triteeye) third state of consciousness i.e. blissfulness devoid of worldly pleasure and pain.

अग्ने नय सुपथा रायेऽ अस्मान् विश्वानि देव वयुनानि विद्वान् ।
युयोध्युस्मज्जुहुराणमेनो भूयिष्ठान्ते नमऽउक्तिं विधेम ॥८॥

—यजुः अ० ४०। मं० १६

अग्ने नय सुपथा राये अस्मान् विश्वानि देव वयुनानि विद्वान् । युयोधि अस्मत् जुहुराणम् एनः भूयिष्ठाम् ते
नमःऽउक्तिम् विधेम ॥

8. Om Agne! naya su-pathaa raaye' asmaan
Vishvaani deva vayunaani vidvaan,
Yuyo-dhyas-maj juhuraaṇam-eno
Bhooyiṣh-ṭhaan te nama' uktim vidhema

(Agne!) O Agni! O God! (naya) Lead (asmaan) us on the (su-pathaa) right path to the (raaye) wealth of liberation, for (deva) You (vidvaan) know (Vishvaani) all (vayunaani) pathways leading in that direction. (Yuyo-dhi) Remove from (as-mat) us all (juhuraaṇam-eno) sins that lead us astray. (Bhooyiṣh-ṭhaan) Again and again we (vidhema) offer (te) You words of (nama' uktim) humble salutation and praise.