

AUM
ATHARVA-VEDA

अथर्ववेदः

KANDA-1

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

Vachaspati Devata, Atharva Rshi

ये त्रिषप्ताः परियन्ति विश्वा रूपाणि बिभ्रतः ।

वाचस्पतिर्बला तेषां तन्वो ऽ अद्य दधातु मे ॥ १ ॥

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

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

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

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

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

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

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

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

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

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

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

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

पुनरेहि वाचस्पते देवेन मनसा सह ।

वसोष्पते नि रमय मय्येवास्तु मयि श्रुतम् ॥ २ ॥

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

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

इहैवाभि वि तनूभे आत्मीइव ज्यया ।

वाचस्पतिर्नि यच्छतु मय्येवास्तु मयि श्रुतम् ॥ ३ ॥

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

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

उपहूतो वाचस्पतिरुपास्मान्वाचस्पतिर्ह्ययताम् ।

सं श्रुतेन गमेमहि मा श्रुतेन वि रधिषि ॥ ४ ॥

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

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

Kanda 1/Sukta 2 (Hymn of Victory)

Parjanya Devata, Atharva Rshi

विद्वा शरस्य पितरं पर्जन्यं भूरिधायसम्।

विद्वो ष्वस्य मातरं पृथिवीं भूरिवर्षसम् ॥ १ ॥

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

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

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

ज्या ऽके परि णो नमाश्मानं तन्वं ऽ कृधि।

वीडुर्वरीयोऽ रातीरप द्वेषांस्या कृधि ॥ २ ॥

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

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

वृक्षं यद्गावः परिष्वजाना अनुस्फुरं शरमर्चन्त्यृभुम्।
शरुमस्मद्यावय दिद्युमिन्द्र ॥ ३ ॥

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

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

यथा द्यां च पृथिवीं चान्तस्तिष्ठति तेजन्म् ।

एवा रोगं चास्त्राव चान्तस्तिष्ठतु मुञ्ज इत् ॥ ४ ॥

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

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

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

Parjanya, Mitra, etc. Devatah, Atharva Rshi

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

प्र ते भिनद्मि मेहनं वत्रं वेशन्त्याइव ।

एवा ते मूत्रं मुच्यतां बहिर्बालिति सर्वकम् ॥ ७ ॥

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

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

विषितं ते वस्तिबिलं समुद्रस्योदधेरिव ।

एवा ते मूत्रं मुच्यतां बहिर्बालिति सर्वकम् ॥ ८ ॥

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

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

यथेषुका परापतदवसृष्टाऽधि धन्वनः ।

एवा ते मूत्रं मुच्यतां बहिर्बालिति सर्वकम् ॥ ९ ॥

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

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

Kanda 1/Sukta 4 (Water Treatment)

Apah Devata, Sindhudvipa Rshi

अम्बयो यन्त्यध्वभिर्जामयो अध्वरीयताम् ।

पृञ्चतीर्मधुना पयः ॥ १ ॥

1. *Ambayo yantyaadhvabhirjāmāyo adhvārīyatām.*
Pṛñcatīrmadhunā payah.

Streams of nature's living energy, life giving

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

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 कर्त्व 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 vājiniḥ.*

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

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

Kanda 1/Sukta 5 (Blessings of Water)

Apah Devata, Sindhudvipa and Krti Rshi

आपो हि ष्ठा मयोभुवस्ता न ऊर्जे दधातन ।

महे रणाय चक्षसे ॥ १ ॥

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

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

यो वः शिवतमो रसस्तस्य भाजयतेह नः ।

उशतीरिव मातरः ॥ २ ॥

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

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

तस्मा अरं गमाम वो यस्य क्षयाय जिन्वथ ।

आपो जनयथा च नः ॥ ३ ॥

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

O holy waters, for that peace, pleasure and

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

ईशाना वार्याणां क्षयन्तीश्चर्षणीनाम् ।

अपो याचामि भेषजम् ॥ ४ ॥

4. *Īśānā vāryāṇām 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 नो देवीरभिष्टय आपो भवन्तु पीतये ।

शं योर्भि स्त्रवन्तु नः ॥ १ ॥

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

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

अप्सु मे सोमो अब्रवीदन्तर्विश्वानि भेषजा ।

अग्निं च विश्वशम्भुवम् ॥ २ ॥

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

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

आपः पृणीत भेषजं वरूथं तन्वे३ मम ।

ज्योक्च सूर्यं दृशे ॥ ३ ॥

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

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

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

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

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

Kanda 1/Sukta 7 (Elimination of Negative Forces)

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

स्तुवा॒नम॒ग्न आ वह॑ यातु॒धानं किमी॒दिनम् ।

त्वं हि दे॒व व॒न्दितो ह॒न्ता दस्यो॑र्ब॒भूवि॑थ ॥ १ ॥

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

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

आज्य॑स्य परमे॒ष्ठिज्जा॑तवे॒दस्त॑नू॒वशिन् ।

अग्ने॑ तौल॒स्य प्रा॑शान यातु॒धानान्वि॑ ला॒पय ॥ २ ॥

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

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

वि ल॑पन्तु यातु॒धाना अ॒त्रिणो॑ ये किमी॒दिनः ।

अथे॒दम॑ग्ने नो ह॒विरिन्द्रा॑श्च॒ प्रति॑ ह॒र्यत॑म् ॥ ३ ॥

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

इ॒दं ह॒विर्या॑तु॒धाना॒न्नदी॑ फेन॒मि॒वा व॑हत् ।
य इ॒दं स्त्री॑ पु॒मान॒करि॒ह स॒ स्तु॒वतां॒ जनः॑ ॥ १ ॥

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

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

अ॒यं स्तु॒वान॒ आग॑मदि॒मं स्म॒ प्रति॑ ह॒र्यत॑ ।
बृ॒हस्प॑ते व॒शे ल॒ब्ध्वाग्नी॑षो॒मा वि॒ वि॒ध्यत॑म् ॥ २ ॥

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

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

यातुधानस्य सोमप जहि प्रजां नयस्व च ।

नि स्तुवानस्य पातय परमक्ष्युतावरम् ॥ ३ ॥

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

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

यत्रैषामग्रे जनिमानि वेत्थ गुहां सतामत्रिणां जातवेदः ।

तांस्त्वं ब्रह्मणा वावृधानो जह्ये ऽषां शततर्हमग्रे ॥ ४ ॥

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

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

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

Kanda 1/Sukta 9 (Power and Lustre)

Vasus and others Devata, Atharva Rshi

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

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

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

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

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

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

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

येनेन्द्राय समभरः पयांस्युत्तमेन ब्रह्मणा जातवेदः ।

तेन त्वमग्न इह वर्धयेमं सजातानां श्रेष्ठ्य आ धेह्येनम् ॥ ३ ॥

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

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

एषां यज्ञमुत वर्चो' ददेऽ हं रायस्योषमुत चित्तान्यग्रे ।

सपत्ना अस्मदधरे भवन्तूत्तमं नाकमधि रोहयेमम् ॥ ४ ॥

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

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

Kanda 1/Sukta 10 (Freedom from Sin)

Varuna Devata, Atharva Rshi

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

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

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

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

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

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

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

यदुवक्थानृतं जिह्वा वृजिनं बहु ।

राज्ञस्त्वा सत्यधर्मणो मुञ्चामि वरुणादहम् ॥ ३ ॥

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

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

मुञ्चामि त्वा वैश्वानरादर्णवान्महतस्परि ।

सजातानुग्रेहा वद ब्रह्म चाप चिकीहि नः ॥ ४ ॥

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

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

Kanda 1/Sukta 11 (Easy Delivery)

Pusha and others Devata, Atharva Rshi

वषट् ते पूषन्नस्मिन्सूतावर्यमा होता कृणोतु वेधाः ।

सिस्त्रतां नार्यृतप्रजाता वि पर्वीणि जिहतां सूतवा उ ॥ १ ॥

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

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

चतस्रो दिवः प्रदिशश्चतस्रो भूम्या उत ।

देवा गर्भं समैरयन्तं व्यूर्ण्वन्तु सूतवे ॥ २ ॥

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

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

सूषा व्यूर्णोतु वि योनिं हापयामसि ।

श्रथया सूषणे त्वमव त्वं बिष्कले सृज ॥ ३ ॥

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

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

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

4. *Neva māṁse na pīvasi neva majjasvāhatam. Avaitu 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 ग्वीनिके । वि मातरं च
पुत्रं च वि कुमारं जरायुणाव जरायु पद्यताम् ॥ ५ ॥

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

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

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

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

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

Kanda 1/Sukta 12 (Lavation of Disease)

Yakshmanashanam Devata, Bhrgvangira Rshi

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

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

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

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

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

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

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

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

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

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

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

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

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

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

Kanda 1/Sukta 13 (Electric Energy)

Vidyut Devata, Bhrgvangira Rshi

नमस्ते अस्तु विद्युते नमस्ते स्तनयित्नवे ।

नमस्ते अस्त्वश्मने येना दूडाशे अस्यसि ॥ १ ॥

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

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

नमस्ते प्रवतो नपाद्यतस्तपः समूहसि ।

मृडया नस्तनूभ्यो मयस्तोकेभ्यस्कृधि ॥ २ ॥

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

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

प्रवतो नपान्नम एवास्तु तुभ्यं नमस्ते हेतये तपुषे च कृष्णः ।

विद्य ते धाम परमं गुहा यत्समुद्रे अन्तर्निहितासि नाभिः ॥ ३ ॥

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

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

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

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

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

Kanda 1/Sukta 14 (The Bride)

Yama Devata, Bhrgvangira Rshi

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

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

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

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

एषा ते राजन्कन्या ऽ वधूर्नि धूयतां यम ।

सा मातुर्बध्यतां गृहे ऽ थो भ्रातुरथो पितुः ॥ २ ॥

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

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

एषा ते कुलपा राजन्तामु ते परि ददमसि ।

ज्योक्पितृष्वासाता आ शीर्ष्णः समोप्यात् ॥ ३ ॥

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

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

असितस्य ते ब्रह्मणा कश्यपस्य गयस्य च ।

अन्तःकोशमिव जामयो ऽ पि नह्यामि ते भगम् ॥ ४ ॥

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

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

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

Kanda 1/Sukta 15 (Joint Power)

Sindhu Devata, Atharva Rshi

सं सं स्रवन्तु सिन्धवः सं वाताः सं पतत्रिणः ।

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

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

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

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

to join and conduct the yajna.)

इहैव हवमा यात म इह संस्त्रावणा उतेमं वर्धयता गिरः ।

इहैतु सर्वो यः पशुरस्मिन्तिष्ठतु या रयिः ॥ २ ॥

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

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

ये नदीनां संस्त्रवन्त्युत्सासः सदमक्षिताः ।

तेभिर्मे सर्वैः संस्त्रावैर्धनं सं स्त्रावयामसि ॥ ३ ॥

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

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

ये सर्पिषः संस्त्रवन्ति क्षीरस्य चोदकस्य च ।

तेभिर्मे सर्वैः संस्त्रावैर्धनं सं स्त्रावयामसि ॥ ४ ॥

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

Whatever confluent streams of ghrta, milk and

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

Kanda 1/Sukta 16 (Elimination of Thieves)

Agni, Varuna, Indra, lead Devatah, Chatana Rshi

ये ऽमावास्यां ३ रात्रिमुदस्थुर्ब्राजमत्त्रिणः ।

अग्निस्तुरीयो यातुहा सो अस्मभ्यमधि ब्रवत् ॥ १ ॥

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

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

सीसायाध्याह वरुणः सीसायाग्निरुपावति ।

सीसं म इन्द्रः प्रायच्छत्तदङ्ग यातुचातनम् ॥ २ ॥

2. *Sīsāyādhyāha varuṇaḥ sīsāyāgnirupāvati. 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 अत्त्रिणः ।

अनेन विश्वा ससहे या जातानि पिशाच्याः ॥ ३ ॥

3. *Idaṁ viṣkandham sahata idaṁ bādhathe attriṇaḥ.*
Anena viśvā sasahe yā jātāni piśācyāḥ.

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

यदि नो गां हंसि यद्यश्वं यदि पूरुषम् ।

तं त्वा सीसेन विध्यामो यथा नोऽसौ अवीरहा ॥ ४ ॥

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

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

Kanda 1/Sukta 17 (Stop Bleeding)

Yoshit Devata, Brahma Rshi

अमूर्या यन्ति योषितो हिरा लोहितवाससः ।

अभ्रातरइव जामयस्तिष्ठन्तु हतवर्चसः ॥ १ ॥

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

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

तिष्ठारि तिष्ठ पर उत त्वं तिष्ठ मध्यमे ।

कनिष्ठिका च तिष्ठति तिष्ठदिद्धमनिर्मही ॥ २ ॥

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

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

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

श॒तस्य॑ ध॒मनी॑नां स॒हस्र॑स्य हिरा॒णाम् ।

अ॒स्थुरि॑न्म॒ध्यमा॒ इमाः॑ सा॒कम॑न्ता अरं॒सत ॥ ३ ॥

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

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

परि॑ वः सि॒कता॑वती ध॒नूर्बृ॑हत्य ऽक्र॒मीत् ।

तिष्ठ॑ते॒लय॑ता सु॒ कम् ॥ ४ ॥

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

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

Kanda 1/Sukta 18 (Planning and Prosperity)

Vinayakam Saubhagyam Devata, Dravinoda Rshi

निर्ल॒क्ष्यं ऽल॒लाम्यं॑ निर॒राति॑ सु॒वाम॑सि ।

अथ॑ या भ॒द्रा ता॑नि नः प्र॒जाया॑ अ॒राति॑ नयामसि ॥ १ ॥

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

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

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

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

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

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

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

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

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

रिश्यपदीं वृषदतीं गोषेधां विधमामुत ।

विलीढ्यं ललाम्यं ता अस्मन्नाशयामसि ॥ ४ ॥

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

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

Kanda 1/Sukta 19 (No Enemies)

Ishvara Devata, Brahma Rshi

मा नो विदन्विव्याधिनो मो अभिव्याधिनो विदन् ।

आराच्छर्व्या अस्मद्विषूचीरिन्द्र पातय ॥ १ ॥

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

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

विष्वञ्चो अस्मच्छर्वः पतन्तु ये अस्ता ये चास्या ।

दैवीर्मनुष्येषवो ममामित्रान्वि विध्यत ॥ २ ॥

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

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

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

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

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

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

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

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

Kanda 1/Sukta 20 (No Enemies)

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

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

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

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

यो अद्य सेन्यो वधो ऽघायूनामुदीरते ।

युवं तं मित्रावरुणावस्मद्यावयतं परि ॥ २ ॥

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

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

इतश्च यदमुतश्च यद्वधं वरुण यावय ।

वि महच्छर्मं यच्छ वरीयो यावया वधम् ॥ ३ ॥

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

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

शास इत्था म॒हाँ अ॒स्यमि॒त्रसा॒हो अ॒स्तुतः ।

न यस्य॑ ह॒न्यते॒ सखा॒ न जी॒यते॒ क॒दा च॒न ॥ ४ ॥

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

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

Kanda 1/Sukta 21 (People's Ruler)

Indra Devata, Atharva Rshi

स्व॒स्ति॒दा वि॒शां प॒तिर्वृ॒त्रहा वि॒मृ॒धो व॒शी ।

वृ॒षेन्द्रः॑ पु॒र ए॒तु नः॑ सोम॒पा अ॒भय॑ङ्करः ॥ १ ॥

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

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

वि न इन्द्र मृधो जहि नीचा यच्छ पृतन्यतः ।

अधमं गमया तमो यो अस्माँ अभिदासति ॥ २ ॥

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

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

वि रक्षो वि मृधो जहि वि वृत्रस्य हनू रुज ।

वि मन्युमिन्द्र वृत्रहन्नमित्रस्याभिदासतः ॥ ३ ॥

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

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

अपेन्द्र द्विषतो मनोऽप जिज्यासतो वधम् ।

वि महच्छर्म यच्छ वरीयो यावया वधम् ॥ ४ ॥

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

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

Kanda 1/Sukta 22 (Heart Trouble and Jaundice)

Surya Devata, Brahma Rshi

अनु सूर्यमुदयतां हृद्द्योतो हरिमा च ते ।

गो रोहितस्य वर्णेन तेन त्वा परि दध्मसि ॥ १ ॥

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

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

परि त्वा रोहितैर्वर्णैर्दीर्घायुत्वाय दध्मसि ।

यथा ऽ यमरपा असदथो अहरितो भुवत् ॥ २ ॥

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

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

या रोहिणीर्देवत्या॑३ गावो या उत रोहिणीः ।

रूपंरूपं वयोवयस्ताभिष्ट्वा परि दध्मसि ॥ ३ ॥

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

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

शुकेषु ते हरिमाणं रोपणाकासु दध्मसि ।

अथो हारिद्रवेषु ते हरिमाणं नि दध्मसि ॥ ४ ॥

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

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

Kanda 1/Sukta 23 (White Leprosy)

Vanaspati Devata, Atharva Rshi

नक्तञ्जातास्योषधे रामे कृष्णे असिक्नि च ।

इदं रजनि रजय किलासं पलितं च यत् ॥ १ ॥

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

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

किलासं च पलितं च निरितो नाशया पृषत् ।

आ त्वा स्वं विशतां वर्णः परां शुक्लानि पातय ॥ २ ॥

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

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

असितं ते प्रलयनमास्थानमसितं तव ।

असिकन्यस्योषधे निरितो नाशया पृषत् ॥ ३ ॥

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

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

अस्थिजस्य किलासस्य तनूजस्य च यत्त्वचि ।

दूष्या कृतस्य ब्रह्मणा लक्ष्मं श्वेतमनीनशम् ॥ ४ ॥

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

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

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

Kanda 1/Sukta 24 (Leprosy Cure)

Asuri Vanaspati Devata, Brahma Rshi

सुपर्णो जातः प्रथमस्तस्य त्वं पित्तमासिथ ।

तदासुरी युधा जिता रूपं चक्रे वनस्पतीन् ॥ १ ॥

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

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

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

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

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

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

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

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

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

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

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

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

Kanda 1/Sukta 25 (Fever Cure)

Agni Devata, Bhrgvangira Rshi

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

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

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

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

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

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

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

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

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

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

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

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

Kanda 1/Sukta 26 (Peace and Protection)

Indra and others Devata, Brahma Rshi

आरे॑ ३ साव॒स्मद॑स्तु हे॒तिर्दे॑वासो असत् ।

आरे॑ अश्मा॒ यमस्य॑थ ॥ १ ॥

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

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

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

सखासावस्मभ्यमस्तु रातिः सखेन्द्रो भगः सविता चित्र-
रधाः ॥ २ ॥

2. *Sakhāsāvasmabhyamastu rātiḥ sakhendro bhagaḥ
savitā citrarādhāḥ.*

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

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

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

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

सुषूदत मृडत मृडया नस्तनूभ्यो मयस्तोकेभ्यस्कृधि ॥ ४ ॥

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

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

Kanda 1/Sukta 27 (Ruler's Army)

Indrani Devata, Atharva Rshi

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

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

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

विषू॑च्येतु कृ॒न्त॒ती पि॒ना॒कमि॒व बि॒भ्र॑ती ।
विष्व॑क्पु॒न॒र्भु॒वा॒ मनो॑ऽस॒मृ॒द्धा अघा॒यवः॑ ॥ २ ॥

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

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

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

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

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

mind and morale is broken down to naught all round.

प्रेतं पादौ प्र स्फुरतं वहतं पृणतो गृहान् ।

इन्द्राण्ये ऽतु प्रथमाजीतामुषिता पुरः ॥ ४ ॥

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

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

Kanda 1/Sukta 28 (Destroying the Wicked)

Agni, Yatudhanas Devatah, Chatana Rshi

उप प्रागाद्देवो अग्नी रक्षोहामीवचातनः ।

दहन्नप द्वयाविनो यातुधानान्किमीदिनः ॥ १ ॥

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

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

प्रति दह यातुधानान्प्रति देव किमीदिनः ।

प्रतीचीः कृष्णवर्तने सं दह यातुधान्य ऽः ॥ २ ॥

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

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

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

या शशाप शर्पनेन याघं मूरमादधे ।

या रसस्य हरणाय जातमारेभे तोकमत्तु सा ॥ ३ ॥

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

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

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

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

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

Kanda 1/Sukta 29 (Rise of the Rashtra)*Brahmanaspati Devata, Vasishtha Rshi*

अ॒भी॒व॒र्ते॒न॑ म॒णि॒ना॒ ये॒ने॒न्द्रो॑ अ॒भि॒वा॒वृ॒धे ।
 ते॒ना॒स्मा॒न्ब्र॒ह्म॒ण॒स्प॒ते ऽ भि॒ रा॒ष्ट्राय॑ व॒र्ध॒य ॥ १ ॥

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

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

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

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

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

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

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

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

अ॒भी॒व॒र्तो अ॒भि॒भ॒वः स॒प॒त्न॒क्षय॑णो म॒णिः ।

रा॒ष्ट्राय॑ म॒ह्यं ब॒ध्यतां॑ स॒प॒त्ने॒भ्यः परा॒भुवे॑ ॥ ४ ॥

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

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

उ॒द॒सौ सूर्यो॑ अ॒गा॒दु॒दि॒दं मा॒म॒कं वचः॑ ।

यथा॒हं श॑त्रु॒होऽ सान्य॑स॒प॒त्नः स॒प॒त्न॒हा ॥ 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.

स॒प॒त्र॒क्षय॑णो वृ॒षा॒भिरा॑ष्ट्रो वि॒षास॒हिः ।

यथा॒हमे॑षां वी॒राणां॑ वि॒राजा॑नि॒ जन॑स्य च ॥ ६ ॥

6. *Sapatnakṣayaṇo vrṣābhirāṣtro viṣāsahīḥ.*
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

वि॒श्वे दे॒वा वस॑वो रक्ष॑ते॒ममु॒तादि॑त्या जा॒गृत॑ यू॒यम॑स्मिन् ।

मेमं॑ सना॒भिरु॑त वा॒न्यना॑भि॒र्मेमं॑ प्रा॒प्त्यौरु॑षेयो व॒धो यः ॥ १ ॥

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

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

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

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

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

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

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

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

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

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

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

Kanda 1/Sukta 31 (Hope and Fulfilment)

Ashapalah Vastoshpatayah Devata, Brahma Rshi

आशानामाशापालेभ्यश्चतुर्भ्यो' अमृतेभ्यः ।

इदं भूतस्याध्यक्षेभ्यो विधेम हविषा वयम् ॥ १ ॥

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

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

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

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

य आशानामाशापालाश्चत्वारः स्थनं देवाः ।

ते नो निर्रहत्याः पाशैर्भ्यो मुञ्चतांहसोअंहसः ॥ २ ॥

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

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

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

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

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

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

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

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

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

Dyava-prithivi Devata, Brahma Rshi

इदं जनासो विदथ महद् ब्रह्म वदिष्यति ।

न तत्पृथिव्यां नो दिवि येन प्राणन्ति वीरुधः ॥ १ ॥

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

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

अन्तरिक्ष आसां स्थाम श्रान्तसदामिव ।

आस्थानमस्य भूतस्य विदुष्टद्वेधसो न वा ॥ २ ॥

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

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

यद्रोदसी रेजमाने भूमिश्च निरतक्षतम् ।

आर्द्रं तदद्य सर्वदा समुद्रस्यैव स्रोत्याः ॥ ३ ॥

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

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

विश्वमन्यामभीवारं तदन्यस्यामधि श्रितम् ।

दिवे च विश्ववेदसे पृथिव्यै चाकरं नमः ॥ ४ ॥

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

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

Kanda 1/Sukta 33 (for Peace)

Apah Devata, Shantati Rshi

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

Kanda 1/Sukta 34 (Life's Honey)

Madhu Vanaspatih Devata, Atharva Rshi

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

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

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

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

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

जिह्वाया अग्रे मधु मे जिह्वामूले मधूलकम् ।

ममेदह क्रतावसो मम चित्तमुपायसि ॥ २ ॥

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

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

मधुमन्मे निक्रमणं मधुमन्मे परायणम् ।

वाचा वदामि मधुमद्भूयासं मधुसन्दृशः ॥ ३ ॥

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

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

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

मधोरस्मि मधुतरो मधुघान्मधुमत्तरः ।

मामित्किल त्वं वनाः शाखां मधुमतीमिव ॥ ४ ॥

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

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

परि त्वा परितन्नुनेक्षुणागामविद्विषे ।

यथा मां कामिन्यसो यथा मन्नापगा असः ॥ ५ ॥

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

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

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

Hiranyam, Indragṇi, Vishvedevah Devataḥ, Atharva Ayushkama Rshi

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

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

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

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

2. *Nainaṁ rakṣāṁsi na piśācāḥ sahante devānā-mojāḥ prathamajaṁ hye'tat. Yo bibharti dākṣā-yaṇaṁ hiraṇyaṁ sa jīveṣu kṛṇute dīrghamāyuh.*

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

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

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

Just as Indra, the soul, bears and commands the

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

समानां मा॒सामृ॒तुभि॑ष्ट्वा व॒यं संवत्स॑रस्य॒ पय॑सा पिप॒र्मि ।

इन्द्रा॒ग्नी वि॒श्वे दे॒वास्ते ऽ नु॑ मन्यन्ता॒मह॑णीय॒मानाः ॥ ४ ॥

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

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

॥ इति प्रथमं काण्डम् ॥

KANDA-2

Kanda 2/Sukta 1 (The Supreme Abode)

Brahma, Atma Devata, Vena Rshi

वेनस्तत्पश्यत्परमं गुहा यद्यत्र विश्वं भवत्येकरूपम् ।

इदं पृश्निरदुहजायमानाः स्वर्विदो अभ्य नूषत ब्राः ॥ १ ॥

1. *Venastatpaśyatparamaṁ guhā yadyatra viśvaṁ bhavatyekarūpam.*
Idaṁ 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 universe of diversity becomes one reality of indistinguishable homogeneous form as Prakṛti. This world of wondrous variety, variable Prakṛti receives from that centrality as the forms arise through evolution. The sages who know the supreme blissful reality dedicate themselves to It as they arise in awareness and celebrate It in words of exaltation. That's their highest act of choice.

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

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

Of that highest One mystery which is the

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

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

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

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

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

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

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

परि विश्वा भुवनान्यायमृतस्य तन्तुं विततं दृशे कम् ।

यत्र देवा अमृतमानशानाः समाने योनावध्यैरयन्त ॥ ५ ॥

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

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

Kanda 2/Sukta 2 (Lord Supreme)

Gandharva Apsarasa Devata, Matrnama Rshi

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

Kanda 2/Sukta 3 (Health and Healing)

Bhaishajyam, Age, Dhanvantari Devata, Angirah Rshi

अ॒दो यद॑व॒धाव॑त्यव॒त्कम॑धि पर्व॑तात् ।

तत्ते॑ कृ॒णोमि॑ भेष॒जं सु॒भेष॑जं॒ यथा॑स॒सि ॥ १ ॥

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

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

आद॒ङ्गा कु॒विद॒ङ्गा श॒तं या॒ भेष॑जानि॒ ते ।

तेषा॑म॒सि त्वमु॑त्त॒मम॑नास्त्रा॒वम॑रोग॒णम् ॥ २ ॥

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

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

नी॒चैः ख॑न॒न्त्यसु॑रा अरु॒स्त्राण॑मि॒दं म॒हत् ।

तदा॑स्त्रा॒वस्य॑ भेष॒जं तदु॑ रोग॑मनीनशत् ॥ ३ ॥

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

Efficient physicians dig out the herbal medicine

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

उपजीका उद्भरन्ति समुद्रादधि भेषजम् ।

तदास्त्रावस्य भेषजं तदु रोगमशीशमत् ॥ ४ ॥

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

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

अरुस्त्राणमिदं महत्पृथिव्या अध्युद्धृतम् ।

तदास्त्रावस्य भेषजं तदु रोगमनीनशत् ॥ ५ ॥

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

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

शं नो भवन्त्वप ओषधयः शिवाः । इन्द्रस्य वज्रो अप हन्तु

रक्षसं आराद्विसृष्टा इषवः पतन्तु रक्षसाम् ॥ ६ ॥

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

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

distances fall upon the germs and destroy the rogues.

Kanda 2/Sukta 4 (Jangida Mani)

Jangida, Chandrama Devata, Atharva Rshi

दीर्घायुत्वाय बृहते रणायारिष्यन्तो दक्षमाणाः सदैव ।

मणिं विष्कन्धदूषणं जङ्गिडं बिभृमो वयम् ॥ १ ॥

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

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

जङ्गिडो जम्भाद्विशराद्विष्कन्धादभिषोचनात् ।

मणिः सहस्रवीर्यः परि णः पातु विश्वतः ॥ २ ॥

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

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

अयं विष्कन्धं सहते ऽयं बाधते अत्रिणः ।

अयं नो विश्वभेषजो जङ्गिडः पात्वहंसः ॥ ३ ॥

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

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

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

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

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

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

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

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

कृत्यादूषिरयं मणिरथो अरातिदूषिः ।

अथो सहस्वान् जङ्गिडः प्र ण आयूंषि तारिषत् ॥ ६ ॥

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

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

Kanda 2/Sukta 5 (The Ruler)

Indra Devata, Bhrgu Atharvana Rshi

इन्द्र जुषस्व प्र वह याहि शूर् हरिभ्याम् ।

पिबा सुतस्य मतेरिह मधोश्चकानश्चारुमदाय ॥ १ ॥

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

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

इन्द्र जठरं नव्यो न पृणस्व मधोर्दिवो न ।

अस्य सुतस्य स्वर्णोपत्वा मदाः सुवाचो अगुः ॥ २ ॥

2. *Indra jaṭharāṁ navyo na 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.

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

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

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

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

4. *Ā tvā viśantu sutāsa indra 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 ।
अहन्नहिमन्वपस्ततर्द्धं प्र वक्षणा अभिनत्पर्वतानाम् ॥ ५ ॥

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

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

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

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

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

वृषायमाणो अवृणीत सोमं त्रिकद्रुकेष्वपिबत्सुतस्य ।

आ सायकं मघवादत्त वज्रमहन्नेन प्रथमजामहीनाम् ॥ ७ ॥

7. *Vṛṣāyamāṇo avṛṇīta somam trikadrukeṣvapibatsutasya. Ā sāyakam maghavādatta 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

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

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

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

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

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

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

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

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

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

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

क्षत्रेणाग्ने स्वेन सं रभस्व मित्रेणाग्ने मित्रधा यतस्व ।

सृजातानां मध्यमेष्टा राज्ञामग्ने विहव्यो दीदिहीह ॥ ४ ॥

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

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

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

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

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

Kanda 2/Sukta 7 (Countering Evil)

Bhaishajyam, Ayu, Vanaspati Devata, Atharva Rshi

अ॒घद्वि॒ष्टा दे॒वजा॑ता वी॒रुच्छ॑पथ॒योप॑नी । आपो॒ मल॑मिव
प्रा॒णैक्षी॑त्सर्वा॒न्मच्छ॑पथाँ॒ अधि॑ ॥ १ ॥

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

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

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

यश्च॑ सा॒प॒त॒नः श॒प॒थो जा॒म्याः श॒प॒थश्च॑ यः ।

ब्र॒ह्मा यन्म॑न्युतः श॒पा॒त्सर्वं॑ तन्नो॒ अध॑स्प॒दम् ॥ २ ॥

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

Whatever the words and vibrations of hate and

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

दिवो मूलमवततं पृथिव्या अध्युत्ततम् ।

तेन सहस्रकाण्डेन परि णः पाहि विश्वतः ॥ ३ ॥

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

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

परि मां परि मे प्रजां परि णः पाहि यद्धनम् ।

अरातिर्नो मा तारीन्मा नस्तारिषुर्भिमātयः ॥ ४ ॥

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

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

शप्तारमेतु शपथो यः सुहार्त्तेन नः सह ।

चक्षुर्मन्त्रस्य दुर्हार्दः पृष्टीरपि शृणीमसि ॥ ५ ॥

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

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

उद॒गातां॑ भ॒गवती॑ वि॒चृता॑ नाम॒ तार॑के ।

वि॒ क्षे॒त्रिय॑स्य॒ मुञ्च॑तामध॒मं पा॑शमु॒त्तम॑म् ॥ १ ॥

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

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

अपे॒यं रा॒त्र्यु॒च्छ॒त्वपो॑च्छ॒न्त्वभि॑कृ॒त्वरीः॑ ।

वी॒रु॒क्षे॒त्रिय॑ना॒श॒न्यप॑ क्षे॒त्रिय॑मु॒च्छतु॑ ॥ २ ॥

2. *Apeyam rātryucchatvapocchantvabhikṛtvarīḥ.
Vīrutkṣetriyanāśanyapa kṣetriumucchatu.*

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

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

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

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

नमस्ते लाङ्गलेभ्यो नम ईषायुगेभ्यः ।
वीरुत्क्षेत्रियनाशन्यप क्षेत्रियमुच्छतु ॥ ४ ॥

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

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

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

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

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

Kanda 2/Sukta 9 (Rheumatism)

*Yakshmanashanam, Vanaspati Devata,
Bhrgu Angira Rshi*

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

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

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

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

आगादुदगादयं जीवानां व्रातमप्यगात् ।

अभूदु पुत्राणां पिता नृणां च भगवत्तमः ॥ २ ॥

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

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

अधीतीरध्यगादयमधि जीवपुरा अगन् ।

शतं ह्यस्य भिषजः सहस्रमुत वीरुधः ॥ ३ ॥

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

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

देवास्ते चीतिमविदन्ब्रह्माणं उत वीरुधः ।

चीतिं ते विश्वे देवा अविदन्भूम्यामधि ॥ ४ ॥

4. *Devāste cītimavidanbrahmāṇa uta vīrudhaḥ.
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.)

यश्चकार स निष्कर्त्स एव सुभिषक्तमः ।

स एव तुभ्यं भेषजानि कृणवद्भिषजा शुचिः ॥ ५ ॥

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

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

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

Nirrti, Dyavaprthivi etc. Devata, Bhrgu Angira Rshi

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

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

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

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

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

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

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

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

May the wind in the firmament bear and bring

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

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

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

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

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

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

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

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

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

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

both heaven and earth be good and kind to you.

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

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

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

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

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

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

Kanda 2/Sukta 11 (Soul Counters Evil)

Mantrawise Devata, Shukra Rshi

दूष्या दूषिरसि हेत्या हेतिरसि मेन्या मेनिरसि ।

आप्नुहि श्रेयांसमतिं समं क्राम ॥ १ ॥

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

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

स्रक्त्यो ऽसि प्रतिसरो ऽसि प्रत्यभिचरणो ऽसि ।

आप्नुहि श्रेयांसमतिं समं क्राम ॥ २ ॥

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

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

प्रति तमभि चर् योऽस्मान्द्वेष्टि यं वयं द्विष्मः ।

आप्नुहि श्रेयांसमतिं समं क्राम ॥ ३ ॥

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

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

सूरिरसि वर्चोधा असि तनूपानोऽसि ।

आप्नुहि श्रेयांसमतिं समं क्राम ॥ ४ ॥

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

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

शुक्रो ऽसि भ्राजो ऽसि स्व ऽसि रसि ज्योतिरसि ।

आप्नुहि श्रेयांसमतिं समं क्राम ॥ ५ ॥

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

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

Kanda 2/Sukta 12 (Self Protection and Development)

Vishvedeva Devata, Bharadvaja Rshi

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

अतीव॒ यो म॑रुतो॒ मन्य॑ते नो॒ ब्रह्म॑ वा॒ यो निन्दि॑षत्क्रिय-
माणम्। तपू॑ंषि॒ तस्मै॑ वृजि॒नानि॑ सन्तु ब्रह्मद्विषं॑ द्यौर॒भि-
सन्त॑पाति ॥ ६ ॥

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

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

सप्त॒ प्रा॒णान॒ष्टौ म॒न्यस्तांस्ते॑ वृश्चामि॒ ब्रह्म॑णा ।
अया॑ य॒मस्य॒ सादन॑मग्नि॒दूतो॒ अर॑ङ्कृतः ॥ ७ ॥

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

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

आ दधामि ते पदं समिद्धे जातवेदसि ।

अग्निः शरीरं वेवेष्ट्वसुं वागपि गच्छतु ॥ ८ ॥

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

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

Kanda 2/Sukta 13 (Investiture)

Agni etc. Devata, Atharva Rshi

आयुर्दा अग्ने जरसं वृणानो घृतप्रतीको घृतपृष्ठो अग्ने ।

घृतं पीत्वा मधु चारु गव्यं पितेव पुत्रानभि रक्षतादिमम् ॥ १ ॥

1. *Āyurdā agne jarasaṁ vṛṇāno ghṛtapratīko
ghṛtapṛṣṭho agne. Ghṛtaṁ 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 परिधातुवा उ ॥ २ ॥

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

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

परीदं वासो॑ अधि॒थाः स्व॒स्तयेऽभूर्गृष्टी॒नाम॑भि॒शस्ति॒पा उ ।
श॒तं च जीव॑ श॒रदः॑ पु॒रूची॒ रा॒यश्च॒ पोष॑मु॒पसं॒व्यय॑स्व ॥ ३ ॥

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

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

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

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

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

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

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

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

Kanda 2/Sukta 14 (We Counter Negativities)

Shalagni etc. Devata, Chatana Rshi

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

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

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

निर्वो गोष्ठदजामसि निरक्षान्निरुपानुसात् ।
निर्वो मगुन्द्या दुहितरो गृहेभ्यश्चातयामहे ॥ २ ॥

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

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

असौ यो अधराद् गृहस्तत्र सन्त्वराय्य ऽः ।

तत्र सेदिन्यु ऽच्यतु सर्वाश्च यातुधान्य ऽः ॥ ३ ॥

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

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

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

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

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

परि धामान्यासामाशुर्गाष्टामिवासरन् ।
अजैषं सर्वानाजीन्वो नश्यतेतः सदान्वाः ॥ ६ ॥

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

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

Kanda 2/Sukta 15 (No Fear)

Prana Devata, Brahma Rshi

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

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

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

यथाहश्च रात्री च न बिभीतो न रिष्यतः ।

एवा मे प्राण मा बिभेः ॥ २ ॥

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

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

यथा सूर्यश्च चन्द्रश्च न बिभीतो न रिष्यतः ।

एवा मे प्राण मा बिभेः ॥ ३ ॥

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

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

यथा ब्रह्म च क्षत्रं च न बिभीतो न रिष्यतः ।

एवा मे प्राण मा बिभेः ॥ ४ ॥

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

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

यथा सत्यं चानृतं च न बिभीतो न रिष्यतः ।

एवा मे प्राण मा बिभेः ॥ ५ ॥

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

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

यथा भूतं च भव्यं च न बिभीतो न रिष्यतः ।

एवा मे प्राण मा बिभेः ॥ ६ ॥

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

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

Kanda 2/Sukta 16 (Prayer for Divine Protection)

Vishvambhara Devata, Brahma Rshi

प्राणापानौ मृत्योर्मा पातं स्वाहा ॥ १ ॥

1. *Prāṇāpānau mṛtyormā pātaṁ svāhā.*

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

द्यावापृथिवी उपश्रुत्या मा पातं स्वाहा ॥ २ ॥

2. *Dyāvāpṛthivī upaśrutyā mā pātaṁ svāhā.*

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

सूर्य चक्षुषा मा पाहि स्वाहा ॥ ३ ॥

3. *Sūrya cakṣuṣā mā pāhi svāhā.*

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

अग्ने वैश्वानर् विश्वैर्मा देवैः पाहि स्वाहा ॥ ४ ॥

4. *Agne vaiśvānara viśvairmā devaiḥ pāhi svāhā.*

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

विश्वम्भर् विश्वेन मा भरसा पाहि स्वाहा ॥ ५ ॥

5. *Viśvambhara viśvena mā bharasā pāhi svāhā.*

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

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

Ojas etc. Devata, Brahma Rshi

ओजोऽस्योजो मे दाः स्वाहा ॥ १ ॥

1. *Ojo'syajo me dāḥ svāhā.*

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

सहोऽसि सहो मे दाः स्वाहा ॥ २ ॥

2. *Saho'si saho me dāḥ svāhā.*

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

बलमसि बलं मे दाः स्वाहा ॥ ३ ॥

3. *Balamasi balaṁ me dāḥ svāhā.*

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

आयुर्स्यायुर्मे दाः स्वाहा ॥ ४ ॥

4. *Āyurasyāyurme dāḥ svāhā.*

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

श्रोत्रमसि श्रोत्रं मे दाः स्वाहा ॥ ५ ॥

5. *Śrotramasi śrotraṁ me dāḥ svāhā.*

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

चक्षुरसि चक्षुर्मे दाः स्वाहा ॥ ६ ॥

6. *Cakṣurasi cakṣurme dāḥ svāhā.*

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

परिपाणमसि परिपाणं मे दाः स्वाहा ॥ ७ ॥

7. *Paripāṇamasi paripāṇaṁ me dāḥ svāhā.*

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

prayer in truth of word and deed.

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

Agni Devata, Chatana Rshi

भ्रातृव्यक्षयणमसि भ्रातृव्यचातनं मे दाः स्वाहा ॥ १ ॥

1. *Bhrātrvyakṣayaṇamasi bhrātrvyacātanam me dāḥ svāhā.*

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

सपत्नक्षयणमसि सपत्नचातनं मे दाः स्वाहा ॥ २ ॥

2. *Sapatnakṣayaṇamasi sapatnacātanam me dāḥ svāhā.*

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

अरायक्षयणमस्यरायचातनं मे दाः स्वाहा ॥ ३ ॥

3. *Arāyakṣayaṇamasyarāyacātanam me dāḥ svāhā.*

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

पिशाचक्षयणमसि पिशाचचातनं मे दाः स्वाहा ॥ ४ ॥

4. *Piśācakṣayaṇamasi piśācacātanam me dāḥ svāhā.*

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

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

स॒दान्वा॒क्षय॑णमसि स॒दान्वा॒चात॑नं मे दाः स्वाहा ॥ ५ ॥

5. *Sadānvākṣayaṇamasi sadānvācātanam me dāḥ svāhā.*

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

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

Agni Devata, Atharva Rshi

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

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

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

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

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

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

अ॒ग्ने य॒त्तेऽर्चि॒स्तेन॒ तं प्र॒त्यर्च॑ यो॒ऽस्मान्द्वेष्टि॒ यं व॒यं द्वि॒ष्मः ॥ ३ ॥

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

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

us and that we hate to suffer.

अग्ने॒ यत्ते॑ शो॒चिस्तेन॒ तं प्रति॑ शो॒च॒ यो॒ऽस्मान्द्वेष्टि॑ यं व॒यं
द्विष्मः ॥ ४ ॥

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

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

अग्ने॒ यत्ते॑ तेज॒स्तेन॒ तम॑ तेज॒सं कृणु॑ यो॒ऽस्मान्द्वेष्टि॑ यं व॒यं
द्विष्मः ॥ ५ ॥

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

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

Kanda 2/Sukta 20

Vayu Devata, Atharva Rshi

वायो॒ यत्ते॑ तप॒स्तेन॒ तं प्रति॑ तप॒ यो॒ऽस्मान्द्वेष्टि॑ यं व॒यं
द्विष्मः ॥ १ ॥

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

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

वायो॒ यत्ते॑ हर॒स्तेन॒ तं प्रति॑ हर॒ यो॒ऽस्मान्द्वेष्टि॑ यं व॒यं
द्विष्मः ॥ २ ॥

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

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

वायो यत्ते ऽ र्चिस्तेन तं प्रत्यर्च यो ऽस्मान्द्वेष्टि यं वयं
द्विष्मः ॥ ३ ॥

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

Vayu, the fire and flame that is yours, with that enflame and remove that which hates us, and that which we hate to suffer.

वायो यत्ते शोचिस्तेन तं प्रति शोच यो ऽस्मान्द्वेष्टि यं वयं
द्विष्मः ॥ ४ ॥

4. *Vāyo yatte śocistena taṁ prati śoca yo 'smāndveṣṭi yaṁ vayaṁ dviṣmaḥ.*

Vayu, the intensity that is yours, with that cleanse that which hates us, and that which we hate to suffer.

वायो यत्ते तेजस्तेन तमतेजसं कृणु यो ऽस्मान्द्वेष्टि यं वयं
द्विष्मः ॥ ५ ॥

5. *Vāyo yatte tejastena tamatejasam kṛṇu yo 'smāndveṣṭi yaṁ vayaṁ dviṣmaḥ.*

Vayu, the power and lustre that is yours, with that cleanse that which hates us and that which we hate to suffer.

Kanda 2/Sukta 21

Surya Devata, Atharva Rshi

सूर्य॑ यत्ते॒ तप॑स्तेन॒ तं प्रति॑ तप॒ यो॒ऽस्मान्द्वेष्टि॑ यं व॒यं
द्विष्मः॑ ॥ १ ॥

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

O sun, the light and blaze that is yours, with that burn up that which hates us and that which we hate to suffer.

सूर्य॑ यत्ते॒ हर॑स्तेन॒ तं प्रति॑ हर॒ यो॒ऽस्मान्द्वेष्टि॑ यं व॒यं
द्विष्मः॑ ॥ २ ॥

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

O sun, the blaze and passion that is yours, with that seize that which hates us, and that which we hate to suffer.

सूर्य॑ यत्ते॒ऽर्चि॑स्तेन॒ तं प्रत्य॑र्च॒ यो॒ऽस्मान्द्वेष्टि॑ यं व॒यं द्विष्मः॑ ॥ ३ ॥

3. *Sūrya yatte'rchistena taṁ pratyarcha yo'smāndveṣṭi yaṁ vayaṁ dviṣmaḥ.*

O sun, the fire and flame that is yours, with that scorch up that which hates us, and that we hate to suffer.

सूर्य॑ यत्ते॒ शो॒चि॑स्तेन॒ तं प्रति॑ शोच॒ यो॒ऽस्मान्द्वेष्टि॑ यं व॒यं
द्विष्मः॑ ॥ ४ ॥

4. *Sūrya yatte śocistena taṁ prati śoca yo'smāndveṣṭi yaṁ vayaṁ dviṣmaḥ.*

O sun, the radiant splendour that is yours, with

that burn that which hates us and that we hate to suffer.

सूर्य यत्ते तेजस्तेन तमतेजसं कृणु योऽस्मान्द्वेष्टि यं वयं
द्विष्मः ॥ ५ ॥

5. *Sūrya yatte tejastena tamatejasam kṛṇu yo'smān-dveṣṭi yaṁ vayaṁ dviṣmaḥ.*

O sun, the splendour and glory that is yours, with that cleanse off that which hates us and that which we hate to suffer.

Kanda 2/Sukta 22

Chandra Devata, Atharva Rshi

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

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

O moon, the heat that is yours, with that cleanse off that which hates us and that we hate to suffer.

चन्द्र यत्ते हरस्तेन तं प्रति हर योऽस्मान्द्वेष्टि यं वयं
द्विष्मः ॥ २ ॥

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

O moon, the passion that is yours, with that cleanse that which hates us and that which we hate to suffer.

चन्द्र यत्तेऽर्चिस्तेन तं प्रत्यर्च योऽस्मान्द्वेष्टि यं वयं
द्विष्मः ॥ ३ ॥

3. *Candra yatte'rcistena taṁ pratyarca yo'smān-dveṣṭi yaṁ vayaṁ dviṣmaḥ.*

O moon, the light ray that is yours, with that cleanse that which hates us and that which we hate to suffer.

चन्द्र यत्ते शोचिस्तेन तं प्रति शोच योऽस्मान्द्वेष्टि यं वयं
द्विष्मः ॥ ४ ॥

4. *Candra yatte śocistena taṁ prati śoca yo'smāndveṣṭi yaṁ vayaṁ dviṣmaḥ.*

O moon, the light beam that is yours, with that cleanse that which hates us and that which we hate to suffer.

चन्द्र यत्ते तेजस्तेन तमतेजसं कृणु योऽस्मान्द्वेष्टि यं वयं
द्विष्मः ॥ ५ ॥

5. *Candra yatte tejastena tamatejasam kṛṇu yo'smāndveṣṭi yaṁ vayaṁ dviṣmaḥ.*

O moon, the splendour that is yours, with that cleanse that which hates us and that which we hate to suffer.

Kanda 2/Sukta 23

Apah Devata, Atharva Rshi

आपो यद्वस्तपस्तेन तं प्रति तपत योऽस्मान्द्वेष्टि यं वयं
द्विष्मः ॥ १ ॥

1. *Āpo yadvastapastena taṁ prati tapata yo'smāndveṣṭi yaṁ vayaṁ dviṣmaḥ.*

O waters, the heat that is in you, with that wash off that which hates us and that which we hate to suffer.

आपो यद्वो हरस्तेन तं प्रति हरत योऽस्मान्द्वेष्टि यं वयं
द्विष्मः ॥ २ ॥

2. *Āpo yadvo harastena taṁ prati harata yo'smān-dveṣṭi yaṁ vayaṁ dviṣmaḥ.*

O waters, the power that is in you, with that wash off that which hates us and that which we hate to suffer.

आपो यद्वोऽर्चिस्तेन तं प्रत्यर्चत योऽस्मान्द्वेष्टि यं वयं द्विष्मः ॥ ३ ॥

3. *Āpo yadvo'rcistena taṁ pratyarcata yo'smān-dveṣṭi yaṁ vayaṁ dviṣmaḥ.*

O waters, the brilliance that is in you, with that wash off that which hates us and that which we hate to suffer.

आपो यद्वः शोचिस्तेन तं प्रति शोचत योऽस्मान्द्वेष्टि यं वयं द्विष्मः ॥ ४ ॥

4. *Āpo yadvaḥ śocistena taṁ prati śocata yo'smān-dveṣṭi yaṁ vayaṁ dviṣmaḥ.*

O waters, the radiance that is in you, with that wash off that which hates us and that which we hate to suffer.

आपो यद्वस्तेजस्तेन तमतेजसं कृणुत योऽस्मान्द्वेष्टि यं वयं द्विष्मः ॥ ५ ॥

5. *Āpo yadvastejastena tamatejaśaṁ kṛṇuta yo'smāndveṣṭi yaṁ vayaṁ dviṣmaḥ.*

O waters, the splendour that is in you, with that wash off that which hates us and that which we hate to suffer.

Note: Five hymns from 19 to 23 are hymns of

prayer for natural purity of spirit, energy for action and balance of mind in our process of living.

The human body is an abode of divinities. Agni abides in the vital heat, the tongue and speech. Vayu abides in pranic energy and the tactual faculty. The sun abides in the eye. The moon abides in the mind. And the waters abide in the male virility and fertility of the female in addition to the fluidity of blood. This knowledge is enshrined in the Aitareya Upanishad. Hence the prayer to Agni is a prayer for vitality against frigidity and anger. The prayer to Vayu is for energy against debility and sloth. The prayer to the sun is for light against darkness and ignorance. The prayer to the moon is for peace against agitation and hypertension. And the prayer to the waters is for fluidity in the dynamics of life. On the whole the prayer is for positive values of health, mental and spiritual alertness in a state of balance. Both want and excess are negativities in one way or another. Balance gives us the optimum state of performance. 'Dvesha' means hate. Negativities in these hymns are personified as enemies which we hate, whether they are in others or in ourselves. At the same time negativities hate us because they act as our enemies. Hence the prayer: With your positive powers, destroy those negativities which hate us and which we too hate because, whether they are in others or in ourselves, we hate to suffer them as enemies of life. Hence the prayer for cleansing of the personality.

To hate negativity does not mean that we hate the person who suffers from negativity. We love the person as person, hence the prayer for elimination of the negativity and cleansing of the person.

Kanda 2/Sukta 24 (The Social Negatives)

Ayushyam Devata, Brahma Rshi

शेर॑भक् शेर॑भ पुन॑र्वो यन्तु या॒तवः पुन॑र्हेतिः कि॒मीदिनः ।
यस्य॑ स्थ तम॑त्त॒ यो वः प्रा॑है॒त्तम॑त्त॒ स्वा मा॑सान्य॒त्त ॥ १ ॥

1. *Śerabhaka śerabha punarvo yantu yātavaḥ punarhetih kimīdinaḥ. Yasya stha tamatta yo vaḥ prāhaittamatta svā māṁsānyatta.*

O demonic killer, destroyer, thieves and robbers, let you and your followers go back to yourselves. Let your arms and onslaughts return on you. Consume and destroy whoever you work for. Consume and destroy whoever sends you down to prowl. Consume and destroy your own selves.

शेवृ॑धक् शेवृ॑ध पुन॑र्वो यन्तु या॒तवः पुन॑र्हेतिः कि॒मीदिनः ।
यस्य॑ स्थ तम॑त्त॒ यो वः प्रा॑है॒त्तम॑त्त॒ स्वा मा॑सान्य॒त्त ॥ २ ॥

2. *Śevṛdhaka śevṛdha punarvo yantu yātavaḥ punarhetih kimīdinaḥ. Yasya stha tamatta yo vaḥ prāhaittamatta svā māṁsānyatta.*

O thievish violence, O crooked friends of violence, let you all and your allies go back to yourselves, to where you come from. Let your arms and onslaughts rebound on you. Consume and destroy whoever you work for. Consume and destroy whoever appoints you to destroy. Consume and destroy your own selves.

म्रोका॑नु॒म्रोक् पुन॑र्वो यन्तु या॒तवः पुन॑र्हेतिः कि॒मीदिनः ।
यस्य॑ स्थ तम॑त्त॒ यो वः प्रा॑है॒त्तम॑त्त॒ स्वा मा॑सान्य॒त्त ॥ ३ ॥

3. *Mrokānumroka punarvo yantu yātavaḥ punarhetih kimīdinaḥ. Yasya stha tamatta yo vaḥ prāhaittamatta svā māṁsānyatta.*

O thieves and allied forces of white collar felons, let you all and your followers go back to yourselves, to wherever you come from. Let your arms and your tactics roll back on you. Consume and destroy whoever you work for. Rob and consume whoever appoints you to rob. Consume and destroy your own selves.

सर्पानुसर्प पुनर्वो यन्तु यातवः पुनर्हेतिः किमीदिनः ।

यस्य स्थ तमत्त यो वः प्राहैतमत्त स्वा मांसान्यत्त ॥ ४ ॥

4. *Sarpānusarpa punarvo yantu yātavaḥ punarhetih kimīdinaḥ. Yasya stha tamatta yo vaḥ prāhaittamatta svā māṁsānyatta.*

O snake, O crooked movers in glittering garb, let you and your allied forces go back to yourselves. Let your arms and your biting onslaughts return on you. Consume and destroy whoever you work for. Bite and destroy whoever appoints you. Consume and destroy your own selves.

जूर्णि पुनर्वो यन्तु यातवः पुनर्हेतिः किमीदिनीः ।

यस्य स्थ तमत्त यो वः प्राहैतमत्त स्वा मांसान्यत्त ॥ ५ ॥

5. *Jūrṇi punarvo yantu yātavaḥ punarhetih kimīdinīḥ. Yasya stha tamatta yo vaḥ prāhaittamatta svā māṁsānyatta.*

O saboteurs and your allied forces, go back to your own den. O thieves of national resources, let your arms and onslaughts return on you. Consume and destroy whoever you work for. Consume and destroy

whoever sends you down to destroy. Consume and destroy your own selves.

उपब्दे पुनर्वो यन्तु यातवः पुनर्हेतिः किमीदिनीः ।

यस्य स्थ तमत्त यो वः प्रहैत्तमत्त स्वा मांसान्यत्त ॥ ६ ॥

6. *Upabde punarvo yantu yātavaḥ punarhetiḥ kimīdinīḥ. Yasya stha tamatta yo vaḥ prāhaitta-matta svā māṁsānyatta.*

O venomous destroyers and vociferous mercenaries, misguided fools, go back to your own den and look within. Let your tactics, attacks and protests be directed on yourselves. Catch and destroy whoever is your master. Destroy your own weapons and attacks. Destroy whoever sends you down. Eat up and destroy your own selves.

अर्जुनि पुनर्वो यन्तु यातवः पुनर्हेतिः किमीदिनीः ।

यस्य स्थ तमत्त यो वः प्रहैत्तमत्त स्वा मांसान्यत्त ॥ ७ ॥

7. *Arjuni punarvo yantu yātavaḥ punarhetiḥ kimīdinīḥ. Yasya stha tamatta yo vaḥ prāhaitta-matta svā māṁsānyatta.*

O deceptive forces of nature and society, destroyers of honesty and positive values, go back, you and your allies. Let your arms and onslaughts turn on to you. Destroy him who is your master. Destroy him that has sent you. Eat up and destroy your own selves.

भरुजि पुनर्वो यन्तु यातवः पुनर्हेतिः किमीदिनीः ।

यस्य स्थ तमत्त यो वः प्रहैत्तमत्त स्वा मांसान्यत्त ॥ ८ ॥

8. *Bharūji punarvo yantu yātavaḥ punarhetiḥ kimīdinīḥ. Yasya stha tamatta yo vaḥ prāhaitta-matta svā māṁsānyatta.*

O burning life destroying forces of life and nature, thievish killers, go back, you all and your allies. Let your arms and attacks go back to you. Destroy the master you work for. Destroy the force that directs you hither. Eat up your own flesh and destroy yourselves out of existence.

(This hymn suggests that whatever the negative forces that attack life and society should be so tactically dealt with that they turn their forces, intentions, arms and ammunition upon themselves and die out. For example take cancer. Treat it so that cancer cells, in stead of eating other cells, eat themselves and be self-destructive.)

Kanda 2/Sukta 25 (Destruction of Anti-Life)

Prshniparni Vanaspati Devata, Chatana Rshi

शं नो देवी पृश्निपर्ण्यं निर्वृत्त्या अकः ।

उग्रा हि कण्वजम्भनी तामभक्षि सहस्वतीम् ॥ १ ॥

1. *Śaṁ no devī pr̥ṣniparṇyaśaṁ nirvṛtyā akah. Ugrā hi kaṇvajambhanī tāmabhakṣi sahasvatīm.*

Let Prshniparni, divine herb of bright rainbow leaves, be auspicious for us. Let it act agaist and root out consumptive and cancerous diseases of body and mind. Strong it is, mighty powerful devourer of sin and negativity. I have studied and researched it and I value it as a divine sanative worthy of adoration.

सहमानेयं प्रथमा पृश्निपर्ण्यं जायत ।

तयाऽहं दुर्णाम्नां शिरो वृश्चामि शकुनेरिव ॥ २ ॥

2. *Sahamāneyaṁ prathamā pr̥ṣniparṇya jāyata. Tayā'haṁ durṇāmnāṁ śiro vṛścāmi śakuneriva.*

Prshniparni is a great challenge to deadly diseases. It is the foremost curative in the field of killer diseases. With it I cure the first and last of notorious diseases like breaking the neck of a demon.

अ॒राय॑म॒सृक्पा॒वानं॑ यश्च॒ स्फा॒तिं जिही॑र्षति ।

ग॒र्भा॒दं क॒ण्वं॑ नाश॒य पृ॒श्नि॒प॒र्णि॒ सह॑स्व च ॥ ३ ॥

3. *Arāyamasṛkpāvānam yaśca sphātim jihīrṣati.*
Garbhādam kaṇvaṁ nāśya pṛśniparṇi sahasva ca.

O Prshniparni, challenge, cure and root out that life threatening disease which robs life of its beauty, vitality and longevity, which sucks up the blood and which kills the foetus in the womb.

गि॒रिमे॑नाँ आ वे॒शय॑ क॒ण्वञ्जी॒वित॒योप॑नान् ।

तांस्त्वं दे॒वि पृ॒श्नि॒प॒र्ण्य॒गि॒रि॒वानु॑दह॒न्निहि॑ ॥ ४ ॥

4. *Girimenāñ ā veśaya kaṇvāñjīvitayopanān.*
Tāmstvam devi pṛśniparṇyagnirivānuda-hannihi.

O divine Prshniparni, bury these life consuming, life destroying diseases in the depths of mountains, burning them all here as fire burns dirt to ash.

परा॑च ए॒नान्प्र॑ णु॒द क॒ण्वञ्जी॒वित॒योप॑नान् ।

तमांसि॑ यत्र॒ गच्छ॑न्ति॒ तत्क्र॒व्यादो॑ अजीगमम् ॥ ५ ॥

5. *Parāca enānpṛa ṇuda kaṇvāñjīvitayopanān.*
Tamānsi yatra gacchanti tatkravyādo ajīgamam.

Throw out these life threatening, life consuming diseases, drive them out for all time. Where darkest of the darknesses proceed and abide, there have I driven the blood thirsty flesh eating diseases all, like

carnivorous ogres.

Kanda 2/Sukta 26 (Animal Life)

Pashavah Devata, Savita Rshi

एह यन्तु पशवो ये परेयुर्वायुर्येषां सहचारं जुजोष । त्वष्टा
येषां रूपधेयानि वेदास्मिन्तान्गोष्ठे संविता नि यच्छतु ॥ १ ॥

1. *Eha yantu paśavo ye pareyurvāyuryeṣāṁ saha-cāraṁ jujoṣa. Tvaṣṭā yeṣāṁ rūpadheyāni vedāsmintāngoṣṭhe savitā ni yacchatu.*

Let the animals come back to the stalls, all those that had gone out over the forest meadows. The air, the breeze, the winds refresh them as friends. Tvashta, the development expert, knows their breeds and qualities. Let Savita, the inspirer, keeper, keep them properly in the stalls for good health.

इमं गोष्ठं पशवः सं स्रवन्तु बृहस्पतिरा नयतु प्रजानन् ।
सिनीवाली नयत्वाग्रमेषामाजग्मुषो अनुमते नि यच्छ ॥ २ ॥

2. *Imaṁ goṣṭhaṁ paśavaḥ saṁ sravantu brhaspatirā nayatu prajānan. Sinīvālī nayatvā-grameṣāmā-jagmuṣo anumate ni yaccha.*

Let the animals come back to the stalls together. Let Brhaspati, the head keeper, who knows all of them, bring them back. Let Sinivali, the food manager, lead the foremost homeward, and Anumati, the controller, keep them together in order.

सं सं स्रवन्तु पशवः समश्वाः समु पूरुषाः । सं धान्यं स्य
या स्फुतिः संस्राव्ये ऽण हविषा जुहोमि ॥ ३ ॥

3. *Sam̐ Sam̐ sravantu paśavaḥ samaśvāḥ samu pūruṣāḥ. Sam̐ dhānya sya yā sphātiḥ saṁsrāvyeṇa haviṣā juhomi.*

Let the animals be and move together, together with horses, and let the men too who manage be together. Let the harvest of grain and grass be profusely rich. I do the development yajna with highly promotive materials.

सं सिञ्चामि गवां क्षीरं समाज्येन बलं रसम् ।
संसिक्ता अस्माकं वीरा ध्रुवा गावो मयि गोपतौ ॥ ४ ॥

4. *Sam̐ siñcāmi gavāṁ kṣīraṁ samājyena balam rasam. Saṁsiktā asmākaṁ vīrā dhruvā gāvo mayi gopatau.*

By yajna with cow's ghrta, I bring a flood of cow's milk. I bring strength and taste for living. Our youth are strong, fully satisfied and totally happy. May the cows and all animals be strong and steadfast with me as their master protector.

आ हरामि गवां क्षीरमाहर्ष धान्यं रसम् ।
आहृता अस्माकं वीरा आ पत्नीरिदमस्तकम् ॥ ५ ॥

5. *Ā harāmi gavāṁ kṣīramāhārṣaṁ dhānyaṁ rasam. Āhṛtā asmākaṁ vīrā ā patnīridamastakam.*

I am blest: I have plenty of cow's milk. I have plenty of food and joy of life. Our youth are happy, satisfied and self-fulfilled. Our women are happy and satisfied in the home with the family.

Kanda 2/Sukta 27 (Victory)***Vanaspati, Rudra, Indra Devatah, Kapinjala Rshi*****नेच्छत्रुः प्राशं जयाति सहमानाभिभूरसि ।****प्राशं प्रतिप्राशो जह्यरसान्कृण्वोषधे ॥ १ ॥**

1. *Necchatruh prāsaṁ jayāti sahamānābhibhū-rasi.
Prāsaṁ pratiprāśo jahyarasāṅkṛṇvoṣadhe.*

Hey Oshadhi, spirit of life, no enemy can win away my food of life, none can win over my understanding of life's values, its questions and answers. All time challenger, all time subduer of doubts and irrelevancies, answer and silence all questions raised by negationists one by one. Render them all empty and meaningless.

(The mantra may also be interpreted as a cure for depression and self-distrust.)

सुपर्णस्त्वान्वविन्दत्सूकरस्त्वखन्नसा ।**प्राशं प्रतिप्राशो जह्यरसान्कृण्वोषधे ॥ २ ॥**

2. *Suparṇastvānvavindatsūkarastvākhanannasā.
Prāsaṁ pratiprāśo jahyarasāṅkṛṇvoṣadhe.*

You are the gift of suparna the Garuda, eagle power of refulgence and high imagination. You are the achievement of Sukara, holiest action of the immaculate soul, with high pranic energy. Answer all doubts and questions raised by sceptics and negationists and silence them one by one. Expose them all as empty and meaningless.

इन्द्रो ह चक्रे त्वा बाहावसुरेभ्य स्तरीतवे ।**प्राशं प्रतिप्राशो जह्यरसान्कृण्वोषधे ॥ ३ ॥**

3. *Indro ha cakre tvā bāhāvasurebhya starītave.
Prāśaṁ pratiprāśo jahyarasāṅkrṇvoṣadhe.*

Indra, the soul, in defence against the onslaughts of negative desires and passions, bears and wears you on the arm. Answer all doubts and questions raised by sceptics and negationists and silence them one by one. Expose them all as empty and meaningless.

पाटामिन्द्रो व्या ऽश्नादसुरेभ्य स्तरीतवे ।

प्राशं प्रतिप्राशो जह्यरसान्कृण्वोषधे ॥ ४ ॥

4. *Pātāmindro vyaśnādasurebhya starītave.
Prāśaṁ pratiprāśo jahyarasāṅkrṇvoṣadhe.*

Indra, mighty ruler and warrior, in self-defence against demonic forces, ill health and disease takes the Pata herb. O herb, answer all doubts and questions raised by sceptics and negationists and silence them all one by one. Expose them as empty and meaningless.

तयाहं शत्रून्त्साक्ष इन्द्रः सालावृकाँइव ।

प्राशं प्रतिप्राशो जह्यरसान्कृण्वोषधे ॥ ५ ॥

5. *Tyāhaṁ śatrūntsākṣa indraḥ sālāvṛkāñiva.
Prāśaṁ pratiprāśo jahyarasāṅkrṇvoṣadhe.*

With that power I fight and drive out all enemies as Indra, leader of the human community, throws out all wolfish enemies from the settlement. O power of life and health, answer all doubts, dangers and questions raised by sceptics and negationists and silence them one by one. Expose them all and render them empty and meaningless.

रुद्र जलाषभेषज नीलशिखण्ड कर्मकृत् ।

प्राशं प्रतिप्राशो जह्यरसान्कृण्वोषधे ॥ ६ ॥

6. *Rudra jalāṣabheṣaja nīlaśikhaṇḍa karmakṛt.
Prāśam pratiprāśo jahyarasāṅkṛṇvoṣadhe.*

O Rudra, physician of powerful soothing herb and water treatment, giver of peace and prosperity with good health to the home and family, noble and conscientious at work, O herb, answer all doubts and questions raised by sceptics and negationists and silence them one by one. Expose them, O herb, and reduce the ailments to naught.

तस्य प्राशं त्वं जहि यो न इन्द्राभिदासति ।

अधि नो ब्रूहि शक्तिभिः प्राशि मामुत्तरं कृधि ॥ ७ ॥

7. *Tasya Prāśam tvam jahi yo na indrābhidāsati.
Adhi no brūhiśaktibhiḥ prāśi māmuttaram kṛdhi.*

Indra, eliminate the questions and onslaughts of the demonic forces who want to subdue us and reduce us to slavery. Speak to us and inspire us with will, power and force. In the struggle and debate between negativities and our positive powers of health, intelligence and progress, make me the superior and victorious power.

Kanda 2/Sukta 28 (Good Health, Full Age)

Jarima and Ayu Devata, Shambhu Rshi

तुभ्यमेव जरिमन्वर्धतामयं मेममन्ये मृत्यवो हिंसिषुः शतं
ये । मातेव पुत्रं प्रमना उपस्थे मित्र एनं मित्रियात्पा-
त्वंहसः ॥ १ ॥

1. *Tubhyameva jarimanvardhatāmayaṁ mema-
manyē mr̥tyavo himsiṣuḥ śataṁ ye. Māteva
putraṁ pramanā upasthe mitra enam mitri-
yātpātvamhasaḥ.*

O Life of good health and well being, may this child grow on to full age and self-fulfilment unto you. Let no other cause of ailment and death, though hundreds they are, assail him. Just as the mother holds the baby safe in her arms, so may Mitra, universal love, protect him against sin and disease, may the warmth of the sun save him as a friendly soul.

मित्र ए॒नं वरु॑णो वा रि॒शादा॑ ज॒रामृ॑त्युं कृ॒णुतां॑ संवि॒दानौ ।
तद॒ग्निर्हो॑ता व॒युना॑नि वि॒द्वान्वि॑श्वा दे॒वानां॑ ज॒निमा॑
विव॒क्ति ॥ २ ॥

2. *Mitra enam varuṇo vā riśādā jarāmṛtyum kṛṇutām saṁvidānau. Tadagnirhotā vayunāni vidvān viśvā devānām janimā vivakti.*

Let Mitra and Varuna, prana and apana energies, days and nights, light and warmth of the sun and cool of the oceans, all loving and operative together in unison, destroyers of negativities and untimely mortalities, lead him on to grow healthy upto full age and fulfilment till death. And may Agni, living warmth of nature, and Agni, enlightened teacher and high priest of educational yajna, knowing all processes of the growth and maturity of body and mind, inform and enlighten him about the rise, growth and maturity of all senses, mind and intellect as he proceeds in years, (nature by natural process and teacher by teaching and training).

त्वमी॑शि॒षे प॒शूनां॑ पार्थि॒वानां॑ ये जा॒ता उ॒त वा॒ ये ज॒नित्राः॑ ।
मेमं॑ प्रा॒णो हा॑सी॒न्मो अ॒पानो॑ मेमं॑ मि॒त्रा व॑धिषु॒र्मो अ॒मित्राः॑ ॥ ३ ॥

3. *Tvamīśiṣe paśūnām pārthivānām ye jātā uta vā ye janitrāḥ. Memam prāṇo hāsīnmo apāno memam mitrā vadhiṣurmo amitrāḥ.*

O lord of life and death, you govern the exits and entrances of living beings of the earth, those that are already born and those that shall be born. Let prana not forsake this child. Let not apana forsake him. Let no friends hurt him. Let no enemies kill him. (O lord, grant him full life of good health and total fulfilment.)

द्यौष्ठा पिता पृथिवी माता जरामृत्युं कृणुतां संविदाने । यथा
जीवा अदितेरुपस्थे प्राणापानाभ्यां गुपितः शतं हिमाः ॥ ४ ॥

4. *Dyausṭvā pitā pṛthivī mātā jarāmṛtyuṁ kṛṇutāṁ saṁvidāne. Yathā jīvā aditerupasthe prāṇā-pānābhyāṁ gupitaḥ śataṁ himāḥ.*

Let heaven, the father, and earth, the mother, both operative in unison, protect you through full age to fulfilment till death so that, sustained by the energies of prana and apana, you live a life of full hundred years in the lap of mother nature.

इममग्र आयुषे वर्चसे नय प्रियं रेतो वरुण मित्र राजन् ।
मातेवास्मा अदिते शर्म यच्छ विश्वे देवा जरदष्टिर्य-
थासत् ॥ ५ ॥

5. *Imamagna āyūṣe varcase naya priyaṁ reto varuṇa mitra rājan. Mātevāsmā adite śarma yaccha viśve devā jaradaṣṭiriyathāsat.*

Divine Agni, lord self-refulgent, lead him on to life's vitality and splendour through full age. O refulgent sun and oceans, O prana and apana energies, bring him the cherished vitality and virility of glowing health. O Mother Nature, like the mother as you are, bless him with peace and joy so that, O divinities of the world of nature and humanity, he may live a long life till full age

and fulfilment of his life's mission.

Kanda 2/Sukta 29 (Life and Progress)

Mantra stated Devatah, Atharva Rshi

पार्थिवस्य रसे देवा भगस्य तन्वो ३ बले ।

आयुष्य ऽ मस्मा अग्निः सूर्यो वर्च आ धाद् बृहस्पतिः ॥ १ ॥

1. *Pārthivasya rase devā bhagasya tanvo' bale. Āyuṣya masma agniḥ sūryo varca ā dhād brhaspatiḥ.*

May the brilliant nobilities of the world, Brhaspati, Lord Almighty, sagely scholar of the Vedic lore, Agni, lord self-refulgent, and the sun, grant this man the lustre of a long life and establish him in the strength of body and in the essence and joy of earthly glory.

आयुरस्मै धेहि जातवेदः प्रजां त्वष्टरधिनिधेह्यस्मै । रायस्पोषं सवितरा सुवास्मै शतं जीवाति शरदस्तवायम् ॥ २ ॥

2. *Āyurasmai dhehi jātavedaḥ prajāṁ tvaṣṭa-radhinidhehyasmai. Rāyaspoṣaṁ savitarā suvāsmāi śataṁ jīvāti śaradastavāyam.*

O Jataveda, omnipresent fire and vital energy of life, grant this man a long life. O Tvashta, divine maker of body forms, bring handsome and noble children for him. O Savita, lord creator of earthly life and light, bring him good health and brilliance of wealth and glory so that this dedicated child of yours may live a full hundred years.

आशीर्ण ऊर्जमुत सौप्रजास्त्वं दक्षं धत्तं द्रविणं सचेतसौ ।
जयं क्षेत्राणि सहसायमिन्द्र कृण्वानो अन्यानधरान्त्स-
पत्नान् ॥ ३ ॥

3. *Āsīrṇa ūrjamuta sauprajāstvam dakṣam dhattam draviṇam sacetasau. Jayam kṣetrāṇi saha-sāyamindra kṛṇvāno anyānadharāntsapatnān.*

O heaven, O earth, O father and mother, both of equal mind in unison, may your blessings shower on us. Bear and bring this man strength and energy, noble progeny, efficiency and expertise for success, wealth and excellence. O lord omnipotent, Indra, may he, winning fields of life's battles, creating new fields of possibility and progress, subduing negativities and fighting adversaries, live a full hundred years of life and fulfilment as your dedicated child.

इन्द्रेण दत्तो वरुणेन शिष्टो मरुद्भिरुग्रः प्रहितो न आगन् ।
एष वां द्यावापृथिवी उपस्थे मा क्षुधन्मा तृषत् ॥ ४ ॥

4. *Indreṇa datto varuṇena śiṣṭo marudbhirugraḥ prahito na āgan. Eṣa vām dyāvāpṛthivī upasthe mā kṣudhanmā tṛṣat.*

Given as a gift by Indra, lord omnipotent, taught and trained by Varuna, judicious parents and eminent teachers, inspired and sent by Maruts, stormy powers of nature and humanity, this young man has now come to us, a mature and perfect citizen. O heaven and earth, pray take this young man under your loving care. Let him never feel short of food and drink for his body, mind and soul.

ऊर्जमस्मा ऊर्जस्वती धत्तं पयो अस्मै पयस्वती धत्तम् ।
ऊर्जमस्मै द्यावापृथिवी अधातां विश्वे देवा मरुत् ऊर्ज-
मापः ॥ ५ ॥

5. *Ūrjamas mā ūrjasvatī dhattam payo asmai payasvatī dhattam. Ūrjasmai dyāvāprthivī adhātām viśve devā maruta ūrjamāpaḥ.*

O powers, abundant in food and energy, bring this young man food and energy. O powers abundant in milk and water, bring him milk and water. May heaven and earth bring him food, energy and enlightenment. May all divinities of nature and humanity, the Maruts, tempestuous forces of the wind, and Apah, rolling powers of earthly and spatial oceans bring him energy and enthusiasm.

शिवाभिष्टे हृदयं तर्पयाम्यनमीवो मौदिषीष्ठाः सुवर्चाः ।
सवासिनौ पिबतां मन्थमेतमश्विनौ रूपं परिधाय मा-
याम् ॥ ६ ॥

6. *Shivābhiṣṭe hṛdayam tarpayāmyanamīvo modiṣīṣṭhāḥ suvarcāḥ. Savāsinau pibatām manthametamaśvino rūpaṁ paridhāya māyām.*

I gratify and fulfill your heart and soul with auspicious thoughts, ambitions and will. Healthy, happy and brilliant, enjoy life to the full. Both of you (bride and bride-groom) having taken the human form of Ashvins, complementary personalities joined in one, blest with perfect will and potential for mutual action, living together in the home, act and enjoy life to the full, drink the soma distilled to perfect taste and purity.

इन्द्र एतां संसृजे विद्धो अग्र ऊर्जा स्वधामजरां सा त एषा ।
तया त्वं जीव शरदः सुवर्चा मा त आ सुस्त्रोद्धिषजस्ते
अक्रन् ॥ ७ ॥

7. *Indra etām sasrje viddho agra ūrjām svadhā-majarām sā ta eṣā. Tayā tvam jīva śaradaḥ suvarcā mā ta ā susrodbhiṣajaste akran.*

Indra, served, honoured and worshipped relentlessly, has, since time immemorial, created this unaging and inexhaustible food, energy, power and potential of life for you. By that gift, happy, strong and lustrous brilliant, live a full hundred years of life. May this light and lustre of life never diminish and wear away. The physicians of life have created and maintain this power and potential of health and life for you.

Kanda 2/Sukta 30 (The Wedded Couple)

Ashvinau Devate, Prajapati Rshi

यथेदं भूम्या अधि तृणं वातो मथायति । एवा मश्नामि ते मनो यथा मां कामिन्यसो यथा मन्नापगा असः ॥ १ ॥

1. *Yathedaṁ bhūmyā adhi tṛṇaṁ vāto mathāyati. Evā mathnāmi te mano yathā māṁ kāminyaso yathā mannāpagā asaḥ.*

Just as the wind touches and shakes the grass on the ground, so do I move your heart, O girl, so that you may fall in love with me and never go away from me.

सं चेन्नयाथो अश्विना कामिना सं च वक्षथः ।

सं वां भगासो अगमतु सं चित्तानि समु व्रता ॥ २ ॥

2. *Sam cennayātho aśvinā kāmīnā saṁ ca vakṣathaḥ. Saṁ vāṁ bhagāso agmata saṁ cittāni samu vratā.*

Ashvins, mutually loving couple, since you join together in love and marriage, win each other and move

on together in life, may all good fortunes of the world come to you, may your mind and soul be together, and may your vows of discipline and life's values in covenant be alike in unison.

यत्सुप॒र्णा वि॒वक्ष॒वो॑ अन॒मी॒वा वि॒वक्ष॒वः ।

तत्र॑ मे गच्छता॒द्ध॒वं श॒ल्य॒इ॒व कु॒ल्म॒लं यथा॑ ॥ ३ ॥

3. *Yatsuparṇā vivakṣavo anamīvā vivakṣavaḥ.
Tatra me gacchatāddhavaṁ śalyaiva kulmalaṁ
yathā.*

Where the golden birds fly cooing and calling for each other, there let my love's call strike like a sting in the bud (the heart), and let them be released of the tension of affliction in freedom and fulfilment.

यदन्त॑रं॒ तद्वा॒ह्यं॒ यद्वा॒ह्यं॒ तदन्त॑रम् ।

क॒न्या॑ ऽनां वि॒श्वरू॒पाणां॒ मनो॑ गृ॒भायौष॑धे ॥ ४ ॥

4. *Yadantaram tadbāhyam yadbāhyam tadantaram.
Kanyā nām viśvarūpāṇām mano grbhāyauṣadhe.*

What is inside in the heart is out on the surface. Whatever is out is deep at the heart core. When it is so, O nature's sanative of affliction (oshadhi), grab the mind of the maidens, they are blest with universal beauty, love and expression.

ए॒यम॑ग॒न्पति॑कामा॒ जनि॑कामो॒ऽहमा॑गमम् ।

अ॒श्वः॒ कनि॑क्रद॒द्यथा॒ भगे॑ना॒हं स॒हाग॑मम् ॥ ५ ॥

5. *Eyamaganpatikāmā janikāmo'hamāgamam.
Aśvaḥ kanikradadyathā bhagenāhaṁ sahā-
gamam.*

This maiden is come with desire for the groom.

I too have come with love for the maiden. And I come with all the power and lustre of the world to offer, loud proclaiming my love and hope to win and carry away the prize.

Kanda 2/Sukta 31 (Afflictive Germs and Insects)

Mahi Devata, Kanva Rshi

इन्द्रस्य या मही दृषत्क्रिमेर्विश्वस्य तर्हणी ।

तया पिनाष्मि सं क्रिमीन्दृषदा खल्व्वाँइव ॥ १ ॥

1. *Indrasya yā mahī dṛṣatkrimerviśvasya tarhaṇī.*
Tayā pinaṣmi saṁ krimīndṛṣadā khalvāñ-iva.

Mighty is the destructive force of Indra: rays of the sun, gusts of the wind, currents of electricity, showers of clouds, running waters and catalytic fragrances of yajna, these are destroyers of dangerous insects and germs of disease. With these and with the resistant force of the body, I crush the germs and insects as I crush hard grain with the grinding stone.

दृष्टमदृष्टमतृहमथो कुरूरुमतृहम् । अल्पाण्डून्त्सर्वीच्छलुना-
न्क्रिमीन्वर्चसा जम्भयामसि ॥ २ ॥

2. *Dṛṣtamadrṣtamatrhamatho kurūrumatrham.*
Algaṇḍūntsarvānchalunānkrimīnvacasā jambha-
yāmasi.

We crush and destroy insects and germs, those that are visible or invisible, creeping ones as caterpillars, bugs in beds, fast running ones and those that ramble around.

अल्गाण्डून्हन्मि महता वधेन दूना अदूना अरसा अभूवन् ।
 शिष्टानशिष्टान्नि तिरामि वाचा यथा क्रिमीणां नकिरु-
 च्छिषातै ॥ ३ ॥

3. *Algaṇḍūnhanmi mahatā vadhena dūnā adūnā
 arasā abhūvan. Śiṣṭānaśiṣṭānni tirāmi vācā yathā
 krimīṇāṁ nakirucchiṣātai.*

I destroy the hiding pests with a strong insecticide so that whether they move or not, they become lifeless. Those that survive and those that don't, I eliminate with the vacha herb so that ultimately none survives.

अन्वान्त्र्यं शीर्षण्यमथो पार्श्टेयं क्रिमीन् ।
 अवस्कृवं व्यध्वरं क्रिमीन्वचसा जम्भयामसि ॥ ४ ॥

4. *Anvāntryaṁ śīrṣaṇyamatho pārṣṭeyaṁ krimīn.
 Avaskavaṁ vyadhvaraṁ krimīnvacasā jambha-
 yāmasi.*

Germes and insects that abide in the intestines, in the hair on head, in and on the ribs those that creep, burrow into the skin and consume the blood and flesh, all these we destroy with vacha.

ये क्रिमयः पर्वतेषु वनेष्वोषधीषु पशुष्वप्स्वन्तः । ये
 अस्माकं तन्वमाविविशुः सर्वं तद्धन्मि जनिम क्रिमी-
 णाम् ॥ ५ ॥

5. *Ye krimayaḥ parvateṣu vaneṣvoṣadhīṣu paśu-
 ṣvapsvantaḥ. Ye asmākaṁ tanvamāviviśuḥ
 sarvaṁ taddhanmi janima krimīṇām.*

All those germes and insects which thrive on mountains, in forests, on herbs and trees, on and in the

animals, in the waters, and those which infect our bodies, all these we destroy along with their places of breeding.

Kanda 2/Sukta 32 (Elimination of Insects)

Aditya Devata, Kanva Rshi

उद्यन्नादित्यः क्रिमीन्हन्तु निम्नोचन्हन्तु रश्मिभिः ।

ये अन्तः क्रिमयो गवि ॥ १ ॥

1. *Udyannādityaḥ krimīnhantu nimrocanhantu raśmibhiḥ. Ye antaḥ krimayo gavi.*

Let the sun when it is rising and when it is setting kill with its rays the germs which are in the earth and in the cows.

विश्वरूपं चतुरक्षं क्रिमिं सारङ्गमर्जुनम् ।

शृणाम्यस्य पृष्टीरपि वृश्चामि यच्छिरः ॥ २ ॥

2. *Viśvarūpaṁ caturakṣaṁ krimiṁ sāraṅgamarjunam. Śṛṇāmyasya 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.

अत्रिवद्धः क्रिमयो हन्मि कण्ववज्जमदग्निवत् ।

अगस्त्यस्य ब्रह्मणा सं पिनाष्यहं क्रिमीन् ॥ ३ ॥

3. *Attrivadvaḥ krimayo hanmi kaṇvavajjamada-gnivat. Agastyasya brahmaṇā saṁ pinaṣmya-haṁ krimīn.*

O germs and insects, I destroy you like a devourer of evil, like an eminent scientist, like blazing fire. I destroy germs and insects by the sagely knowledge

of the masters of cleansing science.

ह॒तो राजा॒ क्रिमी॑णामु॒तैषां॑ स्था॒पति॑र्ह॒तः ।

ह॒तो ह॒तमा॑ता॒ क्रिमि॑र्ह॒तभ्रा॑ता ह॒तस्व॑सा ॥ ४ ॥

4. *Hato rājā krimīṇāmutaiṣāṁ sthapatirhataḥ.
Hato hatamātā krimirhatabhrātā hatasvasā.*

The ruler of these germs and insects is dead. And killed is their keeper of the fort. Destroyed are the germs whose breeder is gone. Their mother is gone, dead, their brother is dead, their sister is dead.

ह॒तासो॑ अ॒स्य वे॒शसो॑ ह॒तासः॑ परि॒वेश॑सः ।

अथो॒ ये क्षु॑ल्ल॒काइ॒व स॒र्वे ते॒ क्रिम॑यो ह॒ताः ॥ ५ ॥

5. *Hatāso asya veśaso hatāsaḥ pariveśasaḥ.
Atha ye ksullakā-iva sarve te krimayo hatāḥ.*

Killed are those of similar species and their vassals. Killed are their all round defences and resistances. And killed are all those which are too small and vile. Thus all those visible and invisible germs and insects are killed alike and together.

प्र ते॑ शृ॒णामि॑ शृ॒ङ्गे या॒भ्यां वि॒तुदा॑यसि॑ ।

भि॒नद्वि॑ ते कु॒षुम्भं॑ यस्ते॑ वि॒षधा॑नः ॥ ६ ॥

6. *Pra te śṛṇāmi śṛṅge yābhyāṁ vitudāyasi.
Bhinadmi te kuṣumbhaṁ yaste viṣadhānaḥ.*

O deadly insect, O germ, I break your fangs, both of them, with which you strike. I break your bag of poison in which you store the death sting for the victim.

Kanda 2/Sukta 33 (Uprooting the Cancerous)

*Yakshma barhanam, Chandrama, Ayushya Devatah,
Brahma Rshi*

अक्षीभ्यां ते नासिकाभ्यां कर्णाभ्यां छुबुकादधि ।

यक्ष्मं शीर्षण्यं ऽमस्तिष्काज्जिह्वाया वि वृहामि ते ॥ १ ॥

1. *Akṣībhyāṁ te nāsikābhyāṁ karṇābhyāṁ chubukādadhi. Yakṣmaṁ śīrṣaṇyaṁ mastiṣkājjihvāyā vi vrhāmi te.*

I remove and uproot the worst cancer and consumption from your eyes, nostrils, ears, chin, brain and tongue related to the head area.

ग्रीवाभ्यस्त उष्णिहाभ्यः कीकसाभ्यो अनूक्या ऽत् ।

यक्ष्मं दोषण्यं ऽमसाभ्यां बाहुभ्यां वि वृहामि ते ॥ २ ॥

2. *Grīvābhyasta uṣṇihābhyaḥ kīkaśābhyo anūkyāt. Yakṣmaṁ doṣaṇyaṁ aṁsābhyāṁ bāhubhyāṁ vi vrhāmi te.*

I remove and uproot the consumptive, cancerous disease related to the arms, from your neck arteries and veins, nape, collar and chest bones, spine, shoulders and arms.

हृदयात्ते परि क्लोम्नो हलीक्षणात्पाश्वाभ्याम् ।

यक्ष्मं मतस्त्राभ्यां प्लीहो यक्नस्ते वि वृहामसि ॥ ३ ॥

3. *Hṛdayātte pari kломno halīkṣṇātpāśvābhyām. Yakṣmaṁ matasnābhyāṁ plīhno yaknaste vi vrhāmasi.*

I remove and uproot the consumptive, cancerous disease from your heart, lungs, gall bladder, sides,

kidneys, spleen and liver.

आन्त्रेभ्यस्ते गुदाभ्यो वनिष्ठोरुदरादधि ।

यक्ष्मं कुक्षिभ्यां प्लाशेर्नाभ्या वि वृहामि ते ॥ ४ ॥

4. *Āntrebhyaste gudābhyo vaniṣṭhorudarādadhi.
Yakṣmaṁ kuksibhyāṁ plāśernābhyā vi vṛhāmi te.*

I remove and uproot the consumptive, cancerous disease from your intestines, anal area, colon, stomach, flanks, lower abdomen and navel area.

ऊरुभ्यां ते अष्टीवद्भ्यां पार्श्विभ्यां प्रपदाभ्याम् ।

यक्ष्मं भसद्भ्यां श्रोणिभ्यां भासदं भंससो वि वृहामि ते ॥ ५ ॥

5. *Ūrubhyāṁ te aṣṭhīvadbhyāṁ pārṣṇibhyāṁ prapadābhyāṁ. Yakṣmaṁ bhasadyāṁ śroṇibhyāṁ bhāsadaṁ bhaṁsaso vi vṛhāmi te.*

I remove and uproot the consumptive, cancerous disease from your thighs, knees, heels, fore-feet and toes, hips, lower back and genitalia.

अस्थिभ्यस्ते मज्जभ्यः स्नावभ्यो धमनिभ्यः ।

यक्ष्मं पाणिभ्यामङ्गुलिभ्यो नखेभ्यो वि वृहामि ते ॥ ६ ॥

6. *Asthibhyaste majjabhyaḥ snāvabhyo dhama-nibhyaḥ. Yakṣmaṁ paṇibhyāmaṅgulibhyo nakhebhyo vi vṛhāmi te.*

I remove and uproot the consumptive, cancerous disease from your bones, marrow, tendons, veins, hands, fingers and nails.

अङ्गेअङ्गे लोमिलोमि यस्ते पर्वणिपर्वणि । यक्ष्मं त्वचस्यं
ते वयं कश्यपस्य वीबर्हेण विष्वञ्चं वि वृहामसि ॥ ७ ॥

7. *Aṅgeaṅge lomnilomni yaste parvaṇiparvaṇi.
Yakṣmaṁ tvacasyaṁ te vayaṁ kaśyapasya
vībarheṇa viṣvañcam vi vrhāmasi.*

The consumptive cancerous disease which has spread all over your skin and body in every part, every pore and hair, and every joint, we remove and uproot with the diagnosis and judicious treatment by the Kashyapa, enlightened physician.

Kanda 2/Sukta 34 (Way to Freedom, Moksha)

Pashupati Devata, Atharva Rshi

य ईशे पशुपतिः पशूनां चतुष्पदामुत यो द्विपदाम् । निष्क्रीतः
स यज्ञियं भागमेतु रायस्पोषा यजमानं सचन्ताम् ॥ १ ॥

1. *Ya īse paśupatiḥ paśūnām catuspadāmuta yo
dvipadām. Niṣkrītaḥ sa yajñiyam bhāgametu
rāyaspoṣā yajamānam sacantām.*

Pashupati, lord ruler and protector of living beings, humans, birds and animals, may, we pray, be kind and gracious to accept our homage offered by yajna and bless the yajamana with health, growth, progress and prosperity.

प्रमुञ्चन्तो भुवनस्य रेतो गातुं धत्त यजमानाय देवाः ।
उपाकृतं शशमानं यदस्थान्त्रियं देवानामप्येतु पार्थः ॥ २ ॥

2. *Pramuñcanto bhuvanasya reto gātuṁ dhatta
yajamānāya devāḥ. Upākṛtaṁ śaśamānam
yadasthātpriyam devānāmapyetu pāthaḥ.*

O Devas, divinities and nobilities of nature and humanity, while you are releasing the seed vitality for life in the world of existence, pray bless the yajamana

with the path of rectitude, and when he is established in the path of divinity then whatever is the dearest soma love of the devas may also come to the portion of the consecrated prayerful devotee.

ये ब॒ध्यमा॑न॒मनु दी॒ध्याना अ॒न्वैक्ष॑न्त॒ मन॑सा चक्षु॒षा च ।

अ॒ग्नि॒ष्टान॒ग्रे प्र मु॑मोक्तु दे॒वो वि॒श्वकर्मा॑ प्र॒जया॑ सं॒ररा॑णः ॥ ३ ॥

3. *Ye badhyamānamanu dīdhyānā anvaikṣanta manasā cakṣuṣā ca. Agniṣṭānagre pra mumoktu devo viśvakarmā prajāyā saṁrarāṇaḥ.*

Those who, with concentrated mind and inner vision in meditation, see the soul bound in sufferance, may Agni, lord self-refulgent, enlighten, and may he, Vishvakarma, happy with the children of his creation, liberate them at the earliest.

ये ग्रा॒म्याः प॒शवो॑ वि॒श्वरू॑पा वि॒रूपाः स॒न्तो बहु॑धैक॒रूपाः ।

वा॒यु॒ष्टान॒ग्रे प्र मु॑मोक्तु दे॒वः प्र॒जाप॑तिः प्र॒जया॑ सं॒ररा॑णः ॥ ४ ॥

4. *Ye grāmyāḥ paśavo viśvarūpā virūpāḥ santo bahudhaikarūpāḥ. Vāyuṣṭānagre pra mumoktu devaḥ prajāpatiḥ prajāyā saṁrarāṇaḥ.*

Those who are deep in the business of life and yet retain their vision of divinity, all round versatile in varied roles and situations of life many ways and yet same in the essence and similar in character in divine service, these may Vayu, lord self-potent and self-refulgent, Prajapati, sustainer of life happy with the children of his creation, liberate at the earliest.

प्र॒जा॒नन्तः॑ प्र॒ति गृ॑ह्णन्तु॒ पूर्वे॑ प्रा॒णम॑ङ्गे॒भ्यः प॒र्याच॑रन्तम् । दि॒वं गच्छ॑ प्र॒ति ति॒ष्ठा शरी॑रैः स्व॒र्गं या॑हि प॒थिभि॑र्दे॒व्यानैः॑ ॥ ५ ॥

5. *Prajānantah prati grhṇantu pūrve prāṇamaṅ-
gebhyaḥ paryācarantam. Divaṁ gaccha prati
tiṣṭhā śarīraiḥ svargaṁ yāhi pathibhirdeva-
yānaiḥ.*

Eminent men of the first order of knowledge and vision should gratefully receive and recognise the flow of prana, life energy vibrating in the personality for the sustenance of every part and faculty dedicated to divine service. O man, be steadfast rooted in divinity, rise to the paradise of being by paths of divinities and ultimately rise to the state of divine light and eternal bliss.

Kanda 2/Sukta 35 (Freedom and Surrender)

Vishvakarma Devata, Angira Rshi

ये भक्षयन्तो न वसून्यानृधुर्यान्ग्रयो अन्वतप्यन्त धिष्याः ।
या तेषामवया दुरिष्टिः स्वि ऽ ष्ठिं नस्तान्कृणवद्विश्व-
कर्म ॥ १ ॥

1. *Ye bhakṣayanto na vasūnyānṛdhuryānagnayo
anvatapyanta dhiṣṇyāḥ. Yā teṣāmavayā duriṣṭiḥ
svi ṣṭiṁ nastānkṛṇa-vadviśvakarmā.*

May Vishvakarma, divine maker of the world, change for our sake the low, parsimonious and negative impulse and character of those who, though they enjoy life comfortably for themselves, do not contribute to the wealth of life, for which meanness and selfishness, liberal, devout and intelligent people dedicated to yajnic creation feel sorry and concerned for them. May the lord change their nature and character positively in the liberal direction.

यज्ञपतिमृषय एनसाहुर्निर्भक्तं प्रजा अनुतप्यमानम् । मथव्या
 ऽन्तस्तोकानप यात्रराध सं नष्टेभिः सृजतु विश्वकर्मा ॥ २ ॥

2. *Yajñapatiṃṣaya enasāhurnirbhaktaṃ prajā
 anutapyamānam. Mathavyāntstokānapa yānra-
 rādha saṃ naṣṭebhiḥ sṛjatu viśvakarmā.*

Sages say that a person dedicated to yajna and concerned and distressed for people and progeny is not involved with sin (but he might miss certain cherished things of life, nevertheless). We pray may Vishvakarma join and bless us with those little sweets of life which the yajnapati had to miss.

अदान्यान्तसोमपान्मन्यमानो यज्ञस्य विद्वान्त्समये न धीरः ।
 यदेनश्चकृवान्बद्ध एष तं विश्वकर्मन्प्र मुञ्चा स्वस्तये ॥ ३ ॥

3. *Adānyāntsomapānmanyamāno yajñasya vidvā-
 ntsamaye na dhīraḥ. Yadenaścakṛvānbaddha eṣa
 taṃ viśvakarmanpra muñcā svastaye.*

One who believes that the performers of soma yajna are not worthy of yajnic gift or that they are misers neither knows what yajna is, nor does he attain to it, nor is he patient and undisturbed at the time of a crisis in life. Self-suffering in bondage, this man is a sinner. Hey Vishvakarma, redeem this man of what he has committed, for the sake of his well being and salvation.

घोरा ऋषयो नमो अस्त्वेभ्यश्चक्षुर्यदेषां मनसश्च सत्यम् ।
 बृहस्पतये महिष द्युमन्नमो विश्वकर्मन्नमस्ते पाह्यस्मान् ॥ ४ ॥

4. *Ghorā ṛṣayo namo astvebhyaścakṣuryadeṣāṃ
 manasaśca satyam. Bṛhaspataye mahiṣa dyuma-
 nnamo viśvakarmannamaste pāhyasmān.*

Blazing brilliant are the Rshis, highly venerable. Salutations to them. Truly, their vision is truth, and truth abides in the depths of their mind and soul. Salutations to Almighty Brhaspati, loud and bold and sincere. Salutations to you, Vishvakarman, pray save us, protect us, advance us in life.

य॒ज्ञस्य॑ चक्षुः॑ प्र॒भृति॑र्मुखं च वा॒चा श्रोत्रेण॑ म॒नसा॑ जुहोमि ।
इ॒मं य॒ज्ञं वि॒ततं॑ वि॒श्वक॑र्म॒णा दे॒वा य॑न्तु सु॒मन॑स्यमा॒नाः ॥ ५ ॥

5. *Yajñasya cakṣuḥ prabhṛtirmukhaṁ ca vācā śrotreṇa manasā juhomi. Imaṁ yajñam vitataṁ viśvakarmaṇā devā yantu sumanasyamānāḥ.*

Vishvakarma is the light of yajna, the whole creation. He is the sustainer, his is the revelation of the Word of it. I honour, adore and worship Vishvakarma and offer homage by yajna with thought, speech and participative holy chant I listen. Indeed this yajna of the universe is kindled, sustained and expanded by Vishvakarma. May all Devas, divinities of nature and nobilities of humanity, all happy at heart, come and join this yajna of homage.

Kanda 2/Sukta 36 (Happy Matrimony)

Agni, Soma and others Devatah, Pativedana Rshi

आ नो॑ अ॒ग्ने सु॒म॒तिं सं॒भ॒लो ग॑मेदि॒मां कु॑मा॒रीं स॒ह नो॑ भ॒गेन॑ ।
जुष्टा॑ व॒रेषु॑ स॒मने॑षु व॒ल्गुरो॑षं प॒त्या सौ॑भ॒गम॑स्त्व॒स्यै ॥ १ ॥

1. *Ā no agne sumatiṁ sambhalo gamedimāṁ kumārīm 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.

सोमं जुष्टं ब्रह्म जुष्टमर्यम्णा संभृतं भगम् ।
धातुर्देवस्य सत्येन कृणोमि पतिवेदनम् ॥ २ ॥

2. *Somajusṭam brahmajusṭamaryamṇā sambhṛtaṁ bhagam. Dhāturdevasya satyena kṛṇomi pative-danam.*

By the solemn sanctity of the truth of the law of self-refulgent lord and sustainer of life, society and the home and family, I (husband/wife) offer, enter and confirm the Bhaga, happy matrimonial sacramental covenant, loved and accepted by Soma (husband, wife) approved by Brahma (Lord Almighty, Veda, and the Brahmana priest), and finalised, sealed and protected by the congregation in the presence of the sacred Agni, fire of yajna.

इयमग्ने नारी पतिं विदेष्टु सोमो हि राजा सुभगां कृणोति ।
सुवाना पुत्रान्महिषी भवाति गत्वा पतिं सुभगा वि
राजतु ॥ ३ ॥

3. *Iyamagne nārī patim videṣṭa somo hi rājā subhagām kṛṇoti. Suvānā putrānmahiṣī bhavātī gatvā patim subhagā vi rājatu.*

O lord, self-refulgent, Agni, O sacred fire of yajna, let this wedded woman now join her husband. Let Soma, noble brilliant husband, join her as his noble

blessed wife. And let the wife, having joined her husband, be the proud mother of their children and shine and rule the home as the queen of prosperity and conjugal bliss.

यथाखुरो मघवंश्चारुरेष प्रियो मृगाणां सुषदा बभूव । एवा
भगस्य जुष्टेयमस्तु नारी संप्रिया पत्याविराधयन्ती ॥ ४ ॥

4. *Yathākharo maghavaṁścārureṣa priyo mṛgāṇāṁ suṣadā babhūva. Evā bhagasya juṣṭeyamastu nārī saṁpriyā patyāvīrādhayantī.*

Indra, lord of prosperity, just as a dwelling is the favourite haunt of deer together, so may this woman, dear in communion with her husband, happy and prosperous, be ever the favourite of her husband in the home.

भगस्य नावमा रोह पूर्णामनुपदस्वतीम् ।
तयोपप्रतारय यो वरः प्रतिकाम्य ऽः ॥ ५ ॥

5. *Bhagasya nāvamā roha pūrṇāmanupadasvatīm. Tayopapratāraya yo varah pratikāmyah.*

O bride, ascend the ark of matrimonial glory, full, perfect and unfailing, and thereby take your husband across the seas, in covenanted love.

आ क्रन्दय धनपते वरमामनसं कृणु ।
सर्वं प्रदक्षिणं कृणु यो वरः प्रतिकाम्य ऽः ॥ ६ ॥

6. *Ā krandaya dhanapate varamāmanasaṁ kṛṇu. Sarvaṁ pradakṣiṇaṁ kṛṇu yo varah pratikāmyah.*

O mistress of good fortune, call on and keep the husband with you. Keep him happy at heart with

you. Keep him wholly on the right side of you, him who is in mutual love with you, worthy of your love.

इदं हिरण्यं गुल्गुल्वयमौक्षो अथो भगः ।

एते पतिभ्यस्त्वामदुः प्रतिकामाय वेत्तवे ॥ ७ ॥

7. *Idam hiranyam gulgulvayamaukṣo atho bhagaḥ.
Ete patibhyastvāmaduḥ pratikāmāya vettave.*

This is the gold. This is the auspicious bdellium. This is the sacred water to sprinkle on the path. This is the token of good luck and prosperity. These are given for the groom's party to win their love and good will for you.

आ ते नयतु सविता नयतु पतिर्यः प्रतिकाम्य ऽः ।

त्वमस्यै धेह्योषधे ॥ ८ ॥

8. *Ā te nayatu savitā nayatu 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 ॥