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# VEDIC PRAYERS



SWAMI SAMBUDDHANANDA

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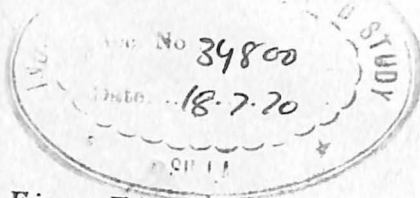
# VEDIC PRAYERS



**SWAMI SAMBUDDHANANDA**



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K. A. Raman  
Fort, Bombay-I.

*Dedicated*  
*to*  
*The Holy Mother*  
*of*  
*The Order of*  
*Sri Ramakrishna Math*  
*and*  
*Mission with deep love*  
*and reverence*



# VEDIC PRAYERS

## PREFACE

The manuscript of this brochure was ready for publication five years ago, but as I was engaged in some other important work of the Order to which I belong, I was not able to arrange for its publication earlier.

I have attempted to make the translation as literal as possible without sacrificing literary grace. The word-for-word English renderings of the Sanskrit will, it is hoped, help readers to understand the spirit of the **mantras** more easily. Explanatory notes have also been appended to difficult philosophical words. For, prayers said with full knowledge of their significance are of immense benefit.

I hope that this book, though small, will be accorded the welcome and appreciation that the original verses deserve. If this hope is realised, I shall in all probability bring out an improved and enlarged edition in future.



I cannot close the preface without offering my heart-felt thanks to some of my best friends who have given me help to expedite this publication.

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## **PREFACE TO THE SECOND EDITION**

The book is passing through the second edition. All possible care has been taken to remove the few errors in printing that crept in the first edition. In spite of our earnest desire to enlarge the edition, it has not been possible to do so on account of paper control order due to war. I offer my most cordial thanks to those friends who have helped me in various ways to expedite publication of this edition.

**AUTHOR**

## **PREFACE TO THE THIRD EDITION**

Our desire to enlarge the book has to an extent been fulfilled in this edition. Quite a number of prayers have been added to each of the sections—Rig, Sama, Yajur and Atharva Vedas. The number of prayers comprised in the book will not be less than one hundred. It is needless to state that this enlarged and revised edition has naturally added to the cost. I offer my most heartfelt thanks to those who have helped in various ways to expedite this edition.

**AUTHOR**

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## **PREFACE TO THE FOURTH EDITION**

The fourth edition presents the book in a revised and enlarged form.

I offer my cordial thanks to those who have assisted me in bringing out this edition.

**AUTHOR**

## VEDIC PRAYERS

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# VEDIC PRAYERS

## INTRODUCTION

The oldest of all scriptures in the world, as held by the consensus of erudite opinion of both the West and the East are the Vedas. "The Vedas", says the great Swami Vivekananda, "do not owe their authority to anybody, they are themselves authority, being the eternal knowledge of God. They were never written, never created; they have existed throughout time: just as creation is infinite and eternal, without beginning and without end, so is knowledge of God, without beginning and without end. And this knowledge is what is meant by the Vedas (Sanskrit *vid to know*)".

The Vedas are four in number viz Rigveda, Yajurveda, Samaveda and Atharvaveda. Each of these Vedas has

three main divisions, namely, the Samhitas, the Brahmanas and the Aranyakas. The Samhitas comprise collections of hymns, sacrificial formulas and litanies. The Brahmanas consist of prose texts of theological matter, descriptions of sacrificial rites and the modes of their performance. The Aranyakas contain teachings meant for those who take to the life of a recluse. The Upanishads which constitute the philosophical portion of the Vedas, mostly consist of different chapters of the Aranyakas. In fact, the Vedas fall into two distinct divisions which have been named the Karmakanda and the Jnanakanda. The former deals with the performance of rituals and the latter with philosophical or spiritual knowledge. The Upanishads, otherwise called the Vedanta ("the end of the Vedas") as available today, are two hundred and twenty three in number. These are not only the store-house of the oldest Indian philosophy, the accumulated wisdom of saints and sages, but

also contain a graphic account of various forms of meditation (*upasana*) on God, Souland Universe. (Vide author's *Hinduism of Tomorrow* published in the *Religions of the World*, Vol. II.)

The names of Indra, Varuna, Agni, Soma, Aditya and other Gods which have been used in many places in the Vedas are but different appellations of the one Eternal Being. A mere superficial study of the Vedas may not reveal the unity underlying the multiplicity of these names; but whosoever reads between the lines of the Vedic texts cannot but understand them as different attributes or aspects of the same Supreme Being.

Nowhere does the idea of unity in multiplicity find a more eloquent expression than in those passages of the different Vedas which declare, एकं सद्भिर्मा बहुधा वदन्ति Rig Veda, I. 164,46. "Truth is one : Sages call it by various names," or एकं सन्तं बहुधा

कल्पयन्ति Rig Veda, X. 114.5. "The One Existent is conceived of as many,' or एकं ज्योतिः बहुधा विभाति Atharva Veda, XIII. 3, 17. "The one Glory manifests itself in various ways." Such passages are not stray or isolated sentences, but are to be found throughout the Vedas.

Another characteristic of the Vedic prayers is their width of appeal or universality. Such verses are prayers not only for the good of one's own self or society, class or community, but for humanity as a whole without any distinction, nay, for the universe of sentient beings. As a process of sending currents of good thought to all planes of existence in the Universe from gods and men down to birds and beasts and herbs and trees—these prayers are remarkable in the wide sweep of their phraseology and in their all-embracing character.

This brochure contains one hundred prayers and hymns culled out of the four

Vedas, particularly from the parts containing the Upanishads. The principal Upanishads, on which Shankaracharya wrote his commentaries, do contain many beautiful prayers—most of them have been included here. Besides, some mantras which have the character of prayers have also been added to them. The book will, it is expected, indicate to some extent the harmony and the grandeur of the Vedic utterances.

Of all kinds of prayer in the Hindu Scriptures, none are so attractive and impressive as the prayers in the Vedas; they have a direct appeal to the heart. In thought and sentiment, style and diction, no other prayers are so original as these Vedic Prayers. It will be admitted by all that the prayers to be found in the Puranas and Tantras are but echoes of the Vedic hymns and prayers.

Prayer plays an important part in the life of spiritual aspirants. It not only



soothes away sorrows and distresses of the mind, but makes it receptive and responsive at the same time. We need hardly over-emphasise the necessity of prayer in the life of all people. Only two classes of men do not require it—those who have realised God and become one with Him and the men who do not care for God at all. Between these two extreme wings of humanity one and all must feel the necessity for prayer.

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# PROLOGUE

## Salutation to Brahman

अजमपि जनियोगं प्रापदैश्वर्ययोगा-  
दगति च गतिमत्तां प्रापदेकं ह्यनेकम् ।  
विविधविषयधर्मग्राहि मुग्धेक्षणानाम्  
प्रणतभयविहंतु ब्रह्म यत्तन्नतोऽस्मि ॥

यत् that ब्रह्म Brahman अजम् unborn अपि though ऐश्वर्ययोगात् through the divine powers जनियोगं birth प्रापत् has taken अगति inactive, motionless च though गतिमत्तां with motion, active, एक one हि without doubt, certainly अनेकम् many मुग्धेक्षणानाम् to the eyes of the illusioned विविधविषयधर्मग्राहि accepted the manifold objective attributes (तथा as well as) प्रणतभयविहंतु which drives away all the dreads of the devotees तत् Brahman नतः अस्मि do I salute.

I bow down to that Brahman which, through its divine powers, though unborn seems to be born, though inactive seems to be active, though only one appears to be many, which, to the eyes of the illusioned, appears to be endowed with manifold objective attributes and which dispels all the fears of the devotees.

Shankara (Mandukya Karika Bhashya).

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CHAPTER I.  
RIG VEDA  
PEACE CHANT

ॐ वाङ्मे मनसि प्रतिष्ठिता मनो मे  
वाचि प्रतिष्ठितम् आविरावीर्म एधि । वेदस्य म  
आणीस्थः । श्रुतं मे मा प्रहासीरनेनाधीते-  
नाहोरात्रान्संदधामि । ऋतं वदिष्यामि ।  
सत्यं वदिष्यामि । तन्मामवतु । तद्वक्तारमवतु ।  
अवतु माम् । अवतु वक्तारम् ॥

ॐ शान्तिः शान्तिः शान्तिः ॥

मे My वाक् speech मनसि in the mind  
प्रतिष्ठिता rest reconciled मनः mind मे my  
वाचि in the speech प्रतिष्ठितम् rest in harmony  
आविः O the effulgent Brahman मे to me  
आविः एधि be revealed; मे for me वेदस्य आणी  
bring unto the Vedas स्थः be able; श्रुतम्  
all that heard (learnt from the preceptor)  
मे me मा not प्रहासीः leave (forget); अनेन  
अधीतेन by the study of the Vedas अहोरात्रान्  
day and night सन्दधामि unite; ऋतं true

thought वदिष्यामि express सत्यं truth वदिष्यामि  
 speak तत् Brahman माम् me अवतु protect  
 तत् Brahman वक्तामस् the speaker (preceptor)  
 अवतु protect अवतु protect माम् me अवतु pro-  
 tect वक्तामस् the preceptor.

ॐ Aum, शान्तिः peace (repeated thrice  
 for the prevention of three kinds of  
 obstacles pertaining to one's own body  
 (Adhyatmic), to beings (Adhibhautic)  
 and to gods (Adhidaivic).

Aum, May my speech rest reconciled  
 with the mind and my mind with the  
 speech. O Self-effulgent (Brahman), be  
 revealed unto me! May you both (mind  
 and speech) be enabled to bring home to  
 me the Vedas. May not what I have  
 heard (from the preceptor) leave me. By  
 the study (of the Vedas) will I unite day  
 with night.<sup>1</sup> Truth will I think and truth  
 will I speak. May Brahman protect me<sup>2</sup>  
 and protect the preceptor.<sup>3</sup> Aum, Peace,  
 Peace, Peace.<sup>4</sup>

1. Unite day with night—study day and night incessantly.
  2. Protect me by infusing into me right knowledge.
  3. Protect the preceptor—by giving him the power of expression.
  4. Repetition is for making the prayer more appealing and emphatic.
-

Rig-Veda Samhita—Mandal X. Ch. 4.

**PURUSHA SUKTA**

**SHANTI MANTRA.**

ॐ तच्छंयोरावृणीमहे । गातुं यज्ञाय गातुं यज्ञ-  
पतये । दैवीस्वस्तिरस्तु नः स्वस्तिर्मानुषेभ्यः ।  
ऊर्ध्वं जिगातु भेषजम् ।

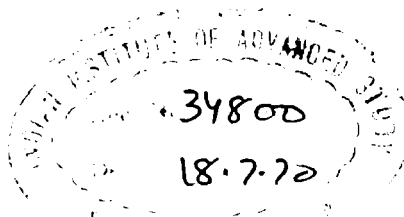
शन्नो अस्तु द्विपदे शं चतुष्पदे ॥ ॐ शान्तिः  
शान्तिः शान्तिः ॥

ॐ Aum तत् that शंयोः for our welfare  
आवृणीमहे pray, worship गातुं to chant  
यज्ञाय for sacrifice गातुं to sing यज्ञपतये for  
the Lord of sacrifices दैवी divine स्वस्तिः  
blessings अस्तु be ( with ) नः ( to ) us.  
स्वस्तिः peace, good मानुषेभ्यः to mankind,  
humanity. भेषजम् healing herbs, hence  
crops ऊर्ध्वं abundantly जिगातु grow. शं pros-  
perity अस्तु be नः to us द्विपदे biped शं pros-  
perity (be) चतुष्पदे (to) quadruped.

ॐ Aum शान्तिः Peace, Peace, Peace.

Aum. We pray so that we may chant in praise of sacrifice and sing in praise of the Lord of sacrifices. May divine blessings be (showered upon) unto us. May peace be unto the whole human race. May the healing herbs (crops) grow in abundance. May prosperity abide by us, the bipeds.<sup>1</sup> May the same attend on the quadrupeds.<sup>2</sup> Aum, Peace, Peace, Peace.

1. Bipeds-i.e. men of all caste, creed and colour.
2. Quadrupeds—animals of all kinds.





Rig-Veda Samhita—Mandal III, 62. 10.

ॐ तत्सवितुर्वरेण्यं भर्गो देवस्य धीमहि धियो  
यो नः प्रचोदयात् ॥ ॐ ॥

यः who नः our धियः intellect, intelligence  
प्रचोदयात् stimulate, inspire, direct तत् that  
देवस्य of the Effulgent सवितुः<sup>1</sup> of the Creator  
वरेण्यं Supreme भर्गः light धीमहि meditate.

Aum. We meditate upon the supreme  
light of that Effulgent Creator. May  
He inspire our intellect,

1. सवितुः of the Creator or projector of the whole  
universe (comprising Bhuh, Bhuvah and Svahr)  
सवितुः from the root सू—to bring forth, to produce  
(Swami Saradananda).

According to Sayana:—

सवितुः of that indwelling controller and  
director देवस्य radiant being वरेण्यं supreme  
तद्भर्गः that effulgence धीमहि we medi-  
tate यः who नः our धियः intellect प्रचोदयात्

direct, stimulate entirely (to the realization of the Truth).

We meditate on that Supreme Effulgence of the Radiant Being, the indwelling controller and director of all things. May He stimulate our intellect entirely (to realize the Truth).

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Rig-Veda Samhita—Mandal 1. 90. 6-8.

मधु वाता ऋतायते मधु क्षरन्ति सिन्धवः ।

माध्वीर्नः सन्वोषधीः ॥ ६ ॥

मधु नक्तमुतोषसि मधुमत्पार्थिवः रजः

मधु द्यौरस्तु नः पिता ॥ ७ ॥

मधुमान्नो वनस्पतिर्मधुमाः अस्तु सूर्यः ।

माध्वीर्गावो भवन्तु नः ॥ ८ ॥

वाता: winds मधु sweet ऋतायते blow सिन्धवः  
rivers मधु sweet water क्षरन्ति flow ओषधीः  
herbs नः to us माध्वी: sweet (सन्तु) let be—6.

नक्तम् night उत and उपसि days with dawns  
मधु pleasant पार्थिवं earthly रजः dust मधुमत  
sweet as honey द्यौः heaven पिता father नः  
to us मधु favourable अस्तु let be—7.

वनस्पतिः the trees नः for us मधुमान् of  
sweet fruits, अस्तु be सूर्यः the Sun मधुमान्  
agreeable अस्तु, गावः<sup>1</sup> all the directions or  
cows नः to us माध्वी: smooth भवन्तु—  
become—8.

Sweet blow the winds. Sweet flow the rivers. May the herbs be sweet to us. May the nights and days bring us happiness. May the dust of the earth yield us happiness. May Heaven, our Father send us happiness. May the trees make us happy with their fruits. May the Sun endow us with happiness. May the directions bring us happiness.

1 गावः may mean sunshine, directions or cows.

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Rig-Veda Samhita—Mandal I. 2. 15.

उदुत्तमं वरुण ! पाशमस्मदबाधमम्

विमध्यमः श्रथाय ।

अथादित्य ! ब्रूते वयं तवानागसो

अदितये स्याम ॥

वरुण O God, the object of worship  
 अस्मत् our उत्तम पाश shackles of mind  
 (Adhyatmic)<sup>1</sup> उत्श्रथाय cut off मध्यम पाश  
 bonds of fate (Adhidaivic)<sup>2</sup> विश्रथाय destroy  
 अधम पाश bondages of the world (Adhi-  
 bhautic)<sup>3</sup> अवश्रथाय annihilate आदित्य<sup>4</sup> O  
 eternal God तव ब्रूते upon thy commands  
 being obeyed अनागसःवयम् we being freed  
 from all sins अदितये for the eternal bliss  
 स्याम be the enjoyer.

O God, our object of worship, do Thou  
 cut asunder all our shackles, mental, phy-  
 sical and terrestrial. O Eternal Being,  
 Thy commands being obeyed and we be-

ing freed from all sins shall enjoy eternal bliss.

*Whosoever acts up to the commands of God becomes pure and realises God, the source of eternal bliss.*

1. Adhyatmic—means, arising from self, hence from one's own mind and body.

2. Adhidaivic—means, caused by fate or tutelary deities such as Varuna (God of water), Agni (God of fire), Vayu (God of storm).

3. Adhibhautic—means, caused by tigers, lions snakes, &c.

4. These are but the different names of the same Eternal Being.

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## Rig-Veda—Mandal IX. 4. 22.

त्वया वयं पवमानेन सोम  
 भरे कृतं विचिनुयाम शश्वत् ।  
 तन्नो मित्रो वरुणो मा महन्ता-  
 मदितिः सिन्धुः पृथिवी उत द्यौः ॥

सोम O the creator of the universe  
 पवमानेन त्वया through thy sacred grace भरे  
 in the battle of worldly life शश्वत् manifold  
 कृत duties वय we विचिनुयाम are able to  
 perform scrupulously तत् created by Thee.  
 मित्रः the sun, the day वरुणः the night  
 अदितिः the sky सिन्धुः the ocean पृथिवी the  
 earth उत द्यौः and the heaven नः us  
 मा महन्ताम् may make us great or be favou-  
 rable to us always for achieving greatness.

Through Thy sacred grace, O Creator  
 of the Universe, we are able to perform  
 our various duties faithfully amidst the  
 turmoils of worldly life. May the sun and  
 the moon, the earth and the sea, the sky  
 and the heaven made by Thee, be always  
 favourable to us for achieving greatness.

## Rig-Veda Samhita—Mandala I. 4. 7.

प्रत्यङ् देवानां विषः प्रत्यङ् नुदेषि मानुषान् ।  
 प्रत्यङ् विश्वं स्वर्दृशे ॥

(O Indwelling Immanent God) देवानां विषः  
 the gods of the intermediate region  
 प्रत्यङ् inward (within) नुदेषि thou risest  
 मानुषान् the men प्रत्यङ् नुदेषि, विश्वं all of earth  
 स्वः all of heaven प्रत्यङ् नुदृशि, दृशे for a vision  
 of God or for the acquirement of divine  
 bliss. Thou art the only object of worship  
 (त्वमेव वरुण)

Thou, O Indwelling God, dost exist in  
 the hearts of men and gods in the sky.  
 Thou art immanent in all beings of earth  
 and heaven. For a beatific vision, there-  
 fore, Thou art the only object of worship.

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Rig-Veda Samhita—Mandal X. Ch. 7. 122.

हिरण्यगर्भः समवर्तताग्रे

भूतस्य जातः पतिरेक आसीत् ।

स दधार पृथिवीं द्यामुतेमाम्

कस्मै देवाय हविषा विधेम ॥

अग्रे in the beginning हिरण्यगर्भः God समवर्तत existed भूतस्य of element जातः cause एकः one पतिः Lord आसीत् was सः He दधार upheld इमाम् this पृथिवीम् earth उत as well as द्याम् the heaven कस्मै<sup>1</sup> to whom—to that देवाय God हविषा by sacrifice, prayer विधेम should we please, or offer.

In the beginning there existed God, the Cause of elements. He was the one Lord of the Universe who upheld this earth as well as the heaven,—He it is to whom we should offer our prayer.

1, क means Hiranyagarbha ( God ), so कस्मै means to that God.

## Rig-Veda Samhita—Mandala X. Ch. 7. 12.1

य आत्मदा बलदा यस्य विश्वः

उपासते प्रशिषं यस्य देवाः

यस्य छायामृतं यस्य मृत्युः

कस्मै देवाय हविषा विधेम ॥

यः who आत्मदा giver of self-knowledge  
बलदा giver of strength यस्य whose विश्वः  
the world उपासते worship यस्य whose  
प्रशिषं command (or with discrimination)  
देवाः gods यस्य, छाया shadow मृत्युः death यस्य  
whose छाया shade, shelter अमृत immortality  
कस्मै देवाय &c... (as in the previous shloka).

Who is the giver of strength and self-knowledge, whom the universe worships whose command all the gods carry out, whose shadow is Death and whose shelter is Immortality—He it is to whom we should offer our prayer.

---

Rig-Veda—X. 191. 2—4.

संगच्छध्वं संवदध्वं सं वो मनांसि जानताम्  
 समानो मन्त्रस्समितिस्समानी  
 समानं मनसहचित्तमेषाम् ।  
 समानी व आकुतिस्समाना हृदयानि वः ॥  
 समानमस्तु वो मनो यथा वस्तुसहासति ॥

संगच्छध्वं be united संवदध्वं speak in agree-  
 ment, in harmony वः your मनांसि minds  
 संजानताम् apprehend alike समानो common  
 मन्त्रः prayer समितिः (the aim of) assembly  
 समानी common समानं common मनः resolu-  
 tion एषां of these ( of you all ) सहचित्तम्  
 common deliberation आकुतिः feeling, love  
 वः your समानी alike, common वः हृदयानि  
 hearts समानाः unified, वः मनः intention,  
 aim समानं common यथा so that वः your  
 सु thorough, perfect सहासति union.

**Rig-Veda—Mandal X. 191. 2—4.**

Be united ;  
Speak in harmony ;  
Let your minds apprehend alike.  
Common be your prayer ;  
Common be the end of your assembly ;  
Common be your resolution ;  
Common be your deliberations.  
Alike be your feelings ;  
Unified be your hearts ;  
Common be your intentions ;  
Perfect be your unity.

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Rig-Veda Samhita—Mandala X. Ch. 4. 90

### Purusha Suktam I

सहस्रशीर्षा पुरुषः सहस्राक्षः सहस्रपात् ।  
स भूमिं विश्वतो वृत्वाऽत्यतिष्ठदशांगुलम् ॥

पुरुषः the Supreme Being, Brahman सहस्र-  
शीर्षाः with innumerable heads सहस्राक्षः with  
innumerable eyes सहस्रपात् with innumer-  
able legs सः He भूमिं the universe विश्वतो  
everywhere वृत्वा pervading दशांगुलम् the  
ten elements—the five gross and the five  
fine elements अत्यतिष्ठत् transcends.

He, the Supreme Being (Brahman,) with  
His innumerable heads, eyes and legs per-  
vades the whole of this universe and  
transcends even the ten elements<sup>1</sup> (the  
gross five with the fine five elements).

1 Elements—Earth, Water, Fire, Air and Ether  
as well as Sound, Touch, Sight, Taste and Scent.  
It may mean all the ten directions as well.

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## Purusha Suktam II

पुरुष एवेदं सर्वं यद्भूतं यच्च भव्यं ।  
उतामृतत्वस्येशानो यदन्नेनातिरोहति ।

पुरुषः Purusha एव indeed सर्वं all इदं this  
यद्भूतं that has been च as well as यत् that  
भव्यम् will be उत that, indeed अमृतत्वस्य  
immortality ईशानः Lord यत् that अन्नेन by  
others अतिरोहति supercedes.

Purusha indeed is That which has been  
and which will be. That indeed is the  
Lord of Immortality and is not superceded  
by others.

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Rig-Veda 1. 164, 10

Shwetashwatara Upanishad IV, 6.

Mundakopanishad III. i.

द्वा सुपर्णा सयुजा सखाया  
समानं वृक्षं परिषस्वजाते  
तयोरन्यः पिप्पलं स्वाद्वत्त्यनश्न-  
न्नन्यो अभिचाकशीति ।

सयुजा intimately connected सखाया in bonds of friendship द्वा two सुपर्णा birds समानं the self-same वृक्षं tree परिषस्वजाते cling to तयोः of the two अन्यः one पिप्पलं pepul fruit स्वादु deliciously अत्ति eats अन्यः the other तु but, again अनश्नन् without eating अभिचाकशीति looks on.

Two birds' united with each other in close bond of friendship perch on the self-same tree. One of them eats the fruit of the tree with relish while the other looks on without eating.

Two birds: Jivatma (individual soul) and Paramatma (Supreme Soul).

## Kathopanishad I. ii. 20

अणोरणीयान्महतो महीयान्  
 आत्माऽस्य जन्तोर्निहितं गुहायां ।  
 तमक्रतुः पश्यति वीतशीको  
 धातुः प्रसादान्महिमानमात्मनः ॥

अणोः than the smallest अणीयान् smaller  
 महतो than the greatest महीयान् greater आत्मा  
 the self अस्य of this जन्तोः of being; crea-  
 tures गुहायां in the cavity (heart) निहितं is  
 concealed वीतशोकः one free from griefs  
 अक्रतुः one destitute of power (of willing,  
 desiring) धातुः प्रसादात् by the grace of the  
 Self (the Creator, God) तं that महिमानं  
 greatness, magnanimity पश्यति sees.

The Self, smaller than the smallest and  
 greater than the greatest, lies concealed in  
 the heart of the creatures. A man who is  
 free from griefs, hopes and desires, sees  
 the majesty of the Self by the grace of the  
 Almighty (God).



## Kathopanishad I. ii. 23

नायमात्मा प्रवचनेन लभ्यो  
 न मेधया न बहुना श्रुतेन ।  
 यमेवैष वृणुते तेन लभ्य  
 स्तस्यैष आत्मा विवृणुते तनूं स्वाम् ॥

अयम् This आत्मा Atman प्रवचनेन by study  
 (of the scriptures) न लभ्यः cannot be  
 attained न मेधया nor by intellect न बहुना  
 श्रुतेन nor by much learning एषः this  
 (Atman) यम् whom एव alone वृणुते chooses  
 तेन by him लभ्यः is attained तस्य his एषः this  
 आत्मा Atman स्वाम् its own तनूंम् विवृणुते  
 reveals.

This Atman cannot be attained by  
 study (of the scriptures) nor by intel-  
 lect nor even by vast learning. It is  
 gained by him alone who wholeheartedly  
 seeks for it. To such an aspirant the Self  
 reveals Its own nature.

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## Kathopanishad I. iii. 14

उत्तिष्ठत जाग्रत,  
 प्राप्य वरान्निबोधत ।  
 क्षुरस्य धारा निशिता दुरत्यया  
 दुर्गं पथस्तत्कवयो वदन्ति ॥

उत्तिष्ठत-arise ( towards the knowledge of Atman), जाग्रत-awake (from the sleep of ignorance), वरान् - adorable ones, प्राप्य-having approached ( तत् - that Atman), निबोधत realise, निशिता - sharp, क्षुरस्य - of a razor, धारा - edge, दुरत्यया - difficult to cross दुर्गम्-hard to tread, तत् - that, पथ:- Path ( इति-so ), कवयः the wise, वदन्ति - described.

Arise, awake (O man) ! Realise (that Atman), having approached the adorable ones, Like the sharp edge of a razor is that path, difficult to cross and hard to tread -so defined the wise.

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## Kathopanishad II. ii. 2

हंसः शुचिषद् वसुरन्तरिक्षसद्  
 होता वेदिषदतिथिदुरोणसत् ।  
 नृषद् वरसदृतसद् व्योमसदब्जा गोजा  
 ऋतजा अद्रिजा ऋतं बृहत् ।

सुचिषत् dwelling in the heavens हंसः the sun  
 अन्तरिक्षसत् living in the sky वसू air वेदिषत्  
 existing in the altar of sacrifice होता fire  
 दुरोणसत् living in the jar अतिथिः guest नृषत्  
 dwelling in man वरसत् existing in the  
 superior ऋतसत् existing in the sacrifice  
 व्योमसत् living in the sky अब्जा born of water  
 गोजा born on earth ऋतजा born in the sacri-  
 fice अद्रिजा born in the mountains ऋतं the  
 true बृहत् the great.

He is the sun dwelling in the heavens;  
 He is the air dwelling in the sky; He is  
 the fire existing on the altar; He is the  
 guest (Soma) existing in the jar; He is the  
 man, in the Gods, in the sacrifice<sup>1</sup> and in

the sky; He is born in the water,<sup>2</sup> born on earth,<sup>3</sup> born in the sacrifice; born on the mountains,<sup>4</sup> He is the true; He is the great.

1. That is on the earth.
2. In the form of aquatic animals and germs.
3. In the form of plants, herbs, vegetables and corns.
4. In the form of rivers, etc.



## Kathopanishad II. ii. 13

नित्योऽनित्यानां चेतनश्चेतनाना-  
 मको बहूनां यो विदधाति कामान् ।  
 तमात्मस्थं येऽनुपश्यन्ति धीरा -  
 स्तेषां शान्तिः शाश्वती नेतरेषाम् ॥

अनित्यानाम् in the midst of non-eternals  
 नित्यः the eternal, चेतनानाम् of the conscious  
 चेतनः consciousness (intelligence), एकः one  
 (सन् being) यः who बहूनाम् of many कामान्  
 desires विदधाति dispenses, ये those धीराः wise  
 men तम् him आत्मस्थम् existing within  
 themselves अनुपश्यन्ति perceive, तेषाम् their  
 शाश्वती eternal शान्तिः peace इतरेषाम् others  
 न not.

It, the eternal among non-eternals, the  
 consciousness among the conscious which,  
 though one, dispenses the desires of many.  
 Those wise men who realise It within  
 themselves, to them belongs eternal  
 peace and to none else.

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## Kathopanishad II. ii. 15.

न तत्र सूर्यो भाति न चन्द्रतारकं  
 नेमा विद्युतो भान्ति कुतोऽयमग्निः ।  
 तमेव भान्तमनुभाति सर्वं  
 तस्य भासा सर्वमिदं विभाति ॥

तत्र there सूर्यः the sun न does not भाति shine चन्द्रः the moon तारकं the stars इमाः these विद्युतः lightning न भान्ति do not shine कुतः how less अयं this अग्निः fire तमेव he alone भान्तं shining सर्वं all this अनुभाति shine after तस्य भासा by His light इदं सर्वं all this विभाति is lighted.

The sun does not shine there<sup>1</sup> nor the moon, nor the stars, nor these lightnings, and how less this fire. Everything shines after Him when He shines. By His light all this is lighted.

1, Refers to (realm of) Self.

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## Kathopanishad II, iii. 2

यदिदं किञ्च जगत् सर्वं  
 प्राण एजति निःसृतम् ।  
 महद्भयं वज्रमुद्यतं य एतद्  
 विदुरमृतास्ते भवन्ति ॥ २ ॥

यत् किञ्च Whatever इदम् this जगत् universe  
 सर्वम् all प्राणे (सति) Prana (Brahman) being  
 present निः सृतम् emerging एजति vibrates  
 (सः he) महत् great भयम् terror उद्यतम् raised  
 वज्रम् thunderbolt ये who एतद् this विदु know  
 ते they अमृताः immortal भवन्ति become.

The prana (Brahman as Creator) being present, all this universe emerges from Him and vibrates in Him. He is a great terror like the raised thunderbolt; those who know this become immortal.

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## Kathopanishad II, iii, 3

भयादस्याग्निस्तपति भयात्तपति सूर्यः :  
 भयादिन्द्रश्च वायुश्च मृत्युर्धावति पञ्चमः ॥

(अस्य) भयात् from fear of Him अग्निः fire  
 तपति burns भयात् from fear (of Him) सूर्यः  
 the sun तपति shines भयात् from fear (of Him)  
 इन्द्रः च Indra and वायुः air पञ्चमः fifth मृत्युः  
 death च and धावति runs (do their re-  
 spective functions).

From fear of Him fire burns, from fear  
 shines the sun. From fear Indra, Air, and  
 Death do their respective functions.

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CHAPTER II (i)  
**YAJUR VEDA (Shukla)**

Brihadaranyaka Upanishad  
*PEACE CHANT*

ॐ पूर्णमदः पूर्णमिदं पूर्णात्पूर्णमुदच्यते ।  
पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते ॥  
ॐ शान्तिः शान्तिः शान्तिः ।

According to Ramanuja the mantra may be translated as follows :

Aum. That<sup>1</sup> is Perfect. This<sup>2</sup> is Perfect. From the Perfect is the Perfect born. Taking the Perfect from the Perfect, verily<sup>3</sup> the Perfect remains.

Aum, Peace, Peace, Peace.

According to Shankara this mantra admits of two different interpretations pertaining to (1) Jiva or individual soul and (2) Jagat or creation :

(1) ॐ Aum अदः that (Universal Soul) is पूर्ण Perfect इदं this (Individual Soul) is पूर्ण perfect पूर्णात् from the perfect

( Universal Soul ) पूर्ण perfect (individual Soul) उदच्यते has come out. पूर्णस्य of the perfect ( Superme Soul ) पूर्ण perfection, absoluteness, infinitude आदाय taking (into account) पूर्ण Perfect एव verily अवशिष्यते remains. ॐ Aum शान्तिः Peace, etc.

That<sup>1</sup> (the Universal Soul,) Brahman is Absolute-perfect. This<sup>2</sup> the individual soul (apparently finite) is Absolute-perfect. This perfect (individual Soul) has come out of that Perfect (Supreme Soul). Taking perfection (Infinitude, Absoluteness) of the Supreme Soul into account, It ever<sup>3</sup> remains perfect (even when it becomes individual soul through Avidya). Aum, Peace, Peace, Peace.

(2) ॐ Aum अदः That (Invisible Substratum) पूर्ण Absolute इदं this (Universe) is पूर्ण infinite पूर्णात् from the Absolute पूर्ण the whole universe, creation उदच्यते is projected (comes into existence) पूर्णस्य of the

Absolute पूर्णं Absoluteness आदाय comprehending पूर्णं Absolute एव verily, indeed अवशिष्यते remains.

That,<sup>1</sup> the Invisible Substratum is Absolute. This,<sup>2</sup> the visible, manifested creation, is infinite. The infinite creation has sprung up (through maya) from that Absolute (Brahman). Comprehending the absoluteness of the Absolute, the Absolute verily remains the Absolute even when (it) the creation appears or disappears.

Aum, Peace, Peace, Peace.

1. That—refers to far off or remote thing, i. e. away from our eyes, hence the Unseen, the Invisible, the Absolute, the Unmanifested Brahman.

2. This—refers to things at hand, i.e. within our sight, hence, the seen, the visible world, the Jiva, the manifested Brahman.

3. Ever or Verily means even when the Universe, ( creation ) or Jiva (individual soul) appears or disappears, because the Absolute is the substratum of this universe and the substance (swarupa) of the Jiva.

This mantra emphasises that the Absolute nature of Brahman persists even when it takes the garb of the individual soul or universe by its mysterious power Maya which has the double aspect of Vidya and Avidya. Of the two, even the Vidya aspect of Maya disappears after destroying the Avidya aspect.

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ॐ द्यौः शान्तिरन्तरीक्षं शान्तिः पृथिवी शान्ति-  
 रापः शान्तिरोषधयः शान्तिर्वनस्पतयः शान्तिः ।  
 विश्वेदेवाः शान्तिः ब्रह्म शान्तिः सर्वे शान्तिः  
 शान्तिरेव शान्तिः सा मा शान्तिरेधि ॥

द्यौः the heaven शान्तिः peace (अस्तु be) अन्तरीक्षं  
 the sky शान्तिः; पृथिवी the earth शान्तिः; आपः the  
 water शान्ति ओषधयः the herbs, vegetables  
 शान्तिः; वनस्पतयः the trees शान्तिः; विश्वेदेवाः all  
 gods शान्तिः, ब्रह्म Brahman शान्तिः; सर्वे all शान्तिः;  
 शान्तिः peace एव really शान्तिः peace सा that  
 (aforesaid) शान्तिः peace मा to me एधि be.

Unto the heaven be peace, unto the  
 sky and the earth be peace. Peace be unto  
 the waters; unto the herbs and the trees  
 be peace. Unto all the gods be peace,  
 unto Brahman and unto all be peace,  
 peace, yea verily peace. May that peace  
 be unto me !

तेजोऽसि तेजो मयि धेहि । वीर्यमासि वीर्यं मयि  
 धेहि । बलमसि बलं मयि धेहि । ओजोऽसि  
 ओजो मयि धेहि । मन्युरसि मन्युं मयि धेहि ।  
 सहोऽसि सहो मयि धेहि ।

(त्वं यतः) तेजः energy असि art तेजः, मयि in  
 me धेहि infuse, वीर्यं power असि, वीर्यं मयि धेहि  
 endow. बलं strength असि बलं मयि, धेहि give.  
 ओजः beauty ओजः मयि, धेहि endow. मन्युः  
 wrath or abomination असि मन्युः extreme  
 aversion for wrong मयि, धेहि instil. सहः  
 patience असि, सहः patience मयि, धेहि pour in.

Thou who art Power, fill me with  
 power. Thou who art Valour, infuse  
 valour into me. Thou who art Strength,  
 give me strength. Thou who art the  
 Vital Essence, endow me with vitality.  
 Wrath (against wrong) art Thou, instil  
 that wrath into me. Thou art Fortitude,  
 fill me with fortitude.

## Ch. XXXVI. 24.

तच्चक्षुर्देवहितं पुरस्ताच्छुक्रमुचरत् ।

पश्येम शरदः शतं जीवेम शरदः शतम्,

शृणुयाम शरदः शतं प्रव्रवाम शरदः शतम्,

अदीनाः स्याम शरदः शतं, भूयश्च शरदः शतात् ॥

तत् that, the well-known चक्षुः eye (of the universe) देवहितं pleasing to gods पुरस्तात् in front—in the east शुक्रं shining उचरत् rises (तत्प्रसादात्) शतं hundred शरदः autumns पश्येम may we see शतं शरदः, जीवेम may we live शरदः शतं, शृणुयाम may we hear शरदः शतं, प्रव्रवाम may we speak शरदः शतं अदीनाः not mean or miserable स्याम may we be शरदः शतात् over hundred autumns भूयश्च for a considerable time.

There rises in the east the shining eye of the universe (the sun) pleasing to the gods. For a hundred years may we see, for a hundred years may we live, for a hundred years may we hear, for a hundred years may we speak, for a hundred-years may we never be mean or miserable—yea, even for more than a hundred years.

## Brihadaranyaka Upanishad— Ch. I. 3.28

असतो मा सद्गमय । तमसो मा ज्योतिर्गमय ।  
मृत्योर्माऽमृतं गमय ॥

असतः from untruth मा me सत् truth गमय  
lead तमसः from darkness (of ignorance)  
मा me ज्योतिः light ( of knowledge ) गमय,  
मृत्योः from death मा me अमृतं immortality  
गमय.

From untruth<sup>1</sup> ('O Lord'!) lead me to  
Truth.<sup>2</sup> From darkness (of ignorance)  
lead me to light (of knowledge). From  
death lead me to immortality.

1. Untruth—non-existence, the unreal.
2. Truth—the existence, eternal, the Real.



## Vedic Prayers

दृते दृहं मा मित्रस्थ मा चक्षुषा सर्वाणि  
 भूतावि समीक्षताम् । मित्रस्थाहं चक्षुषा  
 सर्वाणि भूतानि समीक्षे । मित्रस्थ चक्षुषा  
 समीक्षामहे ॥

दृते O hard (or even if the body ages) मा me (thus) दृहं make firm or steady (so that) सर्वाणि all भूतानि beings मा me मित्रस्थ of a friend चक्षुषा through the eye समीक्षताम् may look upon अहम् I मित्रस्थ चक्षुषा (same as before) सर्वाणि भूतानि (same as before) समीक्षे may see मित्रस्थ चक्षुषा (same as before) समीक्षामहे let us look upon each other.

O hard, make me so firm as all beings may look upon me with friendly eyes; may I look upon all beings with the eye of a friend, let us look each other with a friendly eye.

**Brihadaranyaka Upanishad III 8, 9.**  
 एतस्य वा अक्षरस्य प्रशासने गार्गि सूर्याचन्द्रमसौ  
 विधृतौ तिष्ठतः, एतस्य वा अक्षरस्य प्रशासने  
 गार्गि । द्यावापृथिव्यौ विधृते तिष्ठतः, एतस्य वा  
 अक्षरस्य प्रशासने गार्गि । निमेषा मुहूर्ता अहो-  
 रात्राण्यर्धमासा मासा ऋतवः संवत्सरा इति  
 विधृतास्तिष्ठन्ति ॥

गार्गि O Gargi एतस्य वा अक्षरस्य of this Impe-  
 rishable Being (Brahman) प्रशासने at the  
 command सूर्याचन्द्रमसौ the sun and the moon  
 विधृतौ in their own courses तिष्ठतः are held  
 द्यावापृथिव्यौ heaven and earth विधृते तिष्ठतः are  
 held apart; निमेषाः moments मुहूर्ता hours\*  
 अहोरात्राणि days and nights अर्धमासाः fortni-  
 ghts मासाः months ऋतवः seasons संवत्सरा  
 years इति that विधृताः तिष्ठन्ति stand regulated.

Under the rule of this Imperishable  
 Being, O Gargi! the sun and the moon  
 are held in their own courses; under  
 the rule of this Imperishable Being,  
 O Gargi, heaven and earth hold their  
 own positions, under the rule of this  
 Imperishable Being O Gargi, moments,  
 hours, days and nights fortnights, months,  
 seasons and years are regulated.

\* A muhoorta is a period of 48 minutes.

## Eeshavasya Upanishad—15 &amp; 16.

हिरण्मयेन पात्रेण सत्यस्यापिहितं मुखम् ।  
 तत्त्वं पूषन्नपावृणु सत्यधर्माय दृष्टये ॥ १५ ॥  
 पूषन्नेकर्षे यम सूर्य प्राजापत्य यूद्ध रश्मी-  
 न्समूह तेजो ।

यत्ते रूपं कल्याणतमं तत्ते पश्यामि, योऽसा-  
 वसौ पुरुषः सोऽहमस्मि ॥ १६ ॥

हिरण्मयेन Golden पात्रेण with a cover सत्यस्य  
 of the truth (Parabrahman) मुखं face,  
 अपिहितं concealed पूषन् O nourisher the Sun  
 त्वम् thou तत् that सत्यधर्माय for (me) devoted  
 do truth दृष्टये for the realisation अपावृणु  
 dost remove.—15.

The face of Truth is hidden by a golden  
 cover. Uncover that, O Sun, in order  
 that I, Truth's worshipper, may see.

पूषन् protector एकर्षे lonely  
 traveller यम controller प्राजापत्य son of

Prajapati (the Creator) सूर्य sun रश्मीन् the rays व्यूह take away तेजः effulgence समूह withdraw यत् which ते thy कल्याणतमं the most auspicious रूपं तत् that form ते thy (grace) पश्यामि I shall behold असौ that पुरुषः Being अहं I सः that अस्मि am—16.

O lonely traveller of the heavens, protector and controller of all, son of the Creator (Prajapati), O sun, collect thy rays, withdraw thy effulgence. I shall behold the most auspicious form. That Being, the Purusha, I am He indeed.

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## Eeshavasya Upanishad—18.

अग्ने नय सुपथा राये अस्मान्  
 विश्वानि देव वयुनानि विद्वान् ।  
 युयोध्यस्मज्जुहुराणमेनो  
 भूयिष्ठां ते नम-उक्तिं विधेम ॥ १८ ॥

अग्ने O agni अस्मान् us राये for the enjoyment of the fruits of actions सुपथा by the right path नय lead (हे) देव O Lord विश्वानि all वयुनानि deeds or knowledge विद्वान् knowing अस्मत् from us जुहुराणं (lit. acting crookedly) deceptive, misleading, depraving एनः sin युयोधि annihilate ते to thee भूयिष्ठां innumerable नम-उक्तिं words of salutation विधेम we please or offer.

O Agni, thou knowest all our thoughts and deeds, guide us through the right path for the enjoyment of the fruits of our actions. Annihilate all our self-defrauding sins. We offer Thee numberless words of salutation.

## Yajurveda Ch. XX 14.

यदेवा देवहेडनं देवासश्चाकृमावयम्  
अग्निर्मा तस्मादेनसो विश्वान्मुंचत्वँहसः ॥

दवाः O gods (of the three worlds)  
यत् the little देवहेडनं hostility to gods  
(offence to gods) अकृम did अग्निः Agni (god  
of fire) मा me तस्मात् from that एनसः sin  
विश्वात् thoroughly, absolutely अँहसः anxieties  
मुंचतु free, relieve, absolve.

O gods! the offence that we have  
committed knowingly and unknowingly to  
any gods, may Agni (the God of fire)  
absolve (free) me entirely from the sin.

1. Sins due to our connivance at gods.



## Yajurveda

यदि दिवा यदि नक्तमेनांसि चकृमावयम्  
वायुर्मा तस्मादेनसो विश्वामुंचत्वँहसः ॥

दिवा day च and नक्तं in night एनांसि sins  
चकृम committed वयम् we वायुः O Vayu ! इमां  
me तस्मात् from that एनसः sin विश्वात् entirely  
मुंचतु free, absolve ह

If we have committed any sin at night  
or in day, that, O Vayu ! dost thou free  
us all from the same.

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## Shukla Yajurveda Samhita Ch. XVI—4'

शिवेन वचसा त्वा गिरीशाच्छ वदामसि ।

यथा नः सर्वमिज्जगदयक्ष्म ॐ सुमना असत् ॥

गिरीश O, Lord of Kailash ! शिवेन by propitious, benign वचसा words, hymns त्वा thee अच्छ to attain वदामसि propose नः of ours सर्वमित् all this जगत् the universe, worlds of men, animals etc. यथा by which अयक्ष्म sicknessless, healthy, salubrious सुमना broad-minded, generous, benevolent च as well as असत् become.

O Shiva ! the Lord of Kailash<sup>1</sup> ! we pray to attain Thee by propitiatory hymns, Dost thou make this universe<sup>2</sup> (these worlds of ours) salubrious and generous.

1. He who lives in Kailash, hence the Lord of Kailash,

2. Worlds of men, animals, birds trees, plants creepers, etc.



CHAPTER II (ii)  
**YAJURVEDA (Krishna)**  
 PEACE CHANT

ॐ सहनाववतु सह नौ भुनक्तु, सहवीर्यं करवावहै,  
 तेजस्वि नावधीतमस्तु मा विद्विषावहै ॥

ॐ शान्तिः शान्तिः शान्तिः ॥

नौ both of us, the teacher and the taught सह together अवतु (May Brahman) protect नौ both of us सह together भुनक्तु sustain सह together वीर्यं capacity, splendour of understanding करवावहै acquire तेजस्वि revealer of the true meaning नौ अधीतं our study अस्तु may be मा not विद्विषावहै may dislike or disagree.

ॐ aum शान्तिः Peace. (as before)

May (Brahman) protect both<sup>1</sup> of us together. May It sustain us together. May we together acquire the capacity<sup>2</sup> (for knowledge). May our study reveal to us its true meaning or be full of illumination. May we not disagree.

Aum, Peace, Peace, Peace.

1. Both—The preceptor and the disciple.

2. Capacity—of the preceptor in imparting and the disciple in receiving.

*FEACE CHANT (B)*

ॐ शं नो मित्रः शं वरुणः । शं नो भवत्वर्यमा ।  
 शं न इन्द्रो बृहस्पतिः । शं नो विष्णुरुक्मः ।  
 नमो ब्रह्मणे । नमस्ते वायो । त्वमेव प्रत्यक्षं  
 ब्रह्मासि । त्वामेव प्रत्यक्षं ब्रह्म वदिष्यामि ।  
 ऋतं वदिष्यामि ।

सत्यं वदिष्यामि । तन्मामवतु । तद्वक्तारमवतु ।  
 अवतु माम् । अवतु वक्तारम् ।  
 ॐ शान्तिः शान्तिः शान्तिः ॥

मित्रः Mitra नः to us शं propitious वरुणः  
 Varuna शं good अर्यमा Aryama नः शं भवतु  
 May be इंद्र Indra बृहस्पतिः Brihaspati नः शं  
 (भवतु) उरुक्मः Cosmic Being विष्णुः Vishnu  
 नः शं भवतु. ब्रह्मणे to Brahman नमः salutation  
 वायो O Vayu ते to Thee नमः, त्वम् Thou एव  
 truly, indeed प्रत्यक्षं visible ब्रह्म Brahman  
 असि art त्वां Thee एव only प्रत्यक्षं perceptible  
 ब्रह्म Brahman वदिष्यामि call ऋतं true thought  
 सत्यं true speech वदिष्यामि speak तत् that

(Brahman) मां मे अवतु protect तत् वक्तारम्  
speaker, preceptor अवतु, अवतु मां, अवतु  
वक्तारम्.

ॐ Aum शान्ति : Peace (as before)

Aum, May Mitra<sup>1</sup> be propitious to us,  
May Varuna<sup>2</sup> be good to us. May  
Aryama<sup>3</sup> be good to us. May Indra<sup>4</sup> and  
Brihaspati<sup>5</sup> be good to us. May Vishnu<sup>6</sup>  
the Cosmic Being be good to us. Saluta-  
tions to Brahman, Salutation to Thee.  
O Vayu ! Thou art the visible Brahman.<sup>7</sup>  
Only Thee shall I call the perceptible  
Brahman. I shall utter true thoughts  
and speak truly. May that (Brahman)  
protect me and protect the preceptor,  
May It protect me and protect the  
teacher.

Aum, Peace, Peace, Peace.

1. Mitra—is the presiding deity of the functions  
of prana as well as of the day, hence the sun.

2. Varuna—presiding deity of the functions of apana and the night.

3. Aryama—presiding deity of the eye and the sun.

4. Indra—presiding deity of strength.

5. Brihaspati—presiding deity of speech and intellect.

6. Vishnu—the Cosmic Being.

7. Brahman—the Cosmic Subtle Being (Hiranyagarbha) manifested as Vayu (or embodied as vayu.)

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**Shwetashwatara Upanishad—Ch. II, 17.**

यो देवोज्जनौ योप्सु यो विश्वं भुवनमाविवेश ।  
य ओषधीषु यो वनस्पतिषु तस्मै देवाय नमोनमः॥

यः देवः the God who अग्नौ in fire यः who  
अप्सु in the water (विराजते) exists यः विश्वं  
भुवनं the whole universe आविवेश enter-  
ed into यः ओषधीषु in herbs (विराजते) यः  
वनस्पतिषु in trees तस्मै to that देवाय God  
नमोनमः repeated salutations.

The God who exists in fire and water,  
herbs and trees and who is immanent in  
the whole universe—to Him we make  
our repeated salutations.

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Shwetashwatara Upanishad—Ch. III, 4.

यो देवानां प्रभवश्चोद्भवश्च  
 विश्वाधिपो रुद्रो महर्षिः ।  
 हिरण्यगर्भं जनयामास पूर्वं  
 स नो बुद्ध्या शुभया संयुनक्त ॥

यः who देवानां of gods प्रभवः the origin  
 उद्भवः sustenance विश्वाधिपः the Lord of the  
 Universe रुद्रः Rudra महर्षिः the great seer,  
 hence all-knowing पूर्वं before creation  
 हिरण्यगर्भं the Brahma—the creator जनयामास  
 created सः He नः us शुभया wholesome  
 बुद्ध्या with intelligence संयुनक्त unite or  
 endow with.

May He, the Lord of the Universe, the  
 omniscient Rudra<sup>1</sup> who created the creator  
 Brahma before creation and who is the  
 origin and sustainer of all the gods,  
 endow us with bright or shining intelli-  
 gence.

1. Rudra—the dispeller of ignorance.

Shwetashwatara Upanishad—Ch. III, 5.

या ते रुद्र शिवा तनूराधोराऽपापकाशिनी ।  
तया नस्तनुवा शंतमया गिरिशन्ताभिचाकशीही॥

रुद्र O Rudra ते Thy या that शिवा auspicious, propitious अधोरा pleasing, delightful अपापकाशिनी rooting out sins तनुः figure, form, manifestation तया शंतमया exceedingly blissful तनुवा with the form गिरिशन्त revealer of the Vedas नः to us अभिचाकशीहि reveal Thyself.

Rudra, O Lord, the Revealer of the Vedas, do Thou reveal Thyself to us, Thy worshippers, in that exceedingly blissful form which effaces the sins of Thy worshippers.

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Shwetashwatara Upanishad—Ch. III, 6.

यामिषुं गिरिशंत हस्ते बिभर्ष्यस्तवे ।

शिवां गिरित्र तां कुरु मा हिंसीः पुरुषं जगत् ॥

हे गिरिशंत O Lord, the revealer of the Vedas हस्ते in Thy hand याम् इषुं the arrow that अस्तवे to hurl down बिभर्षि hold जगत् the universe मा not हिंसीः injure, hurt शिवाम् propitious गिरित्र O the protector of devotees तां that कुरु make पुरुषम् thy form of supreme Being

O Lord, revealer of the Vedas, make propitious (to us) the arrow<sup>1</sup> which Thou holdest in Thy hand ready to be hurled out (at the wicked). Do not destroy, O Protector of devotees, Thy benign form which is manifested as this universe.

1. Arrow refers to Pranava or Mahavakya which constitutes the quintessence of the Vedas and is considered to be the weapon of God for destroying ignorance.



## Shwetashwatara Upanishad—Ch. IV, I.

य एकोऽवर्णो बहुधा शक्तियोगाद्  
 वर्णाननेकान्निहितार्थोदधाति ।  
 विचैति चान्ते विश्वमादौ सः देवः  
 स नो बुद्ध्या शुभया संयुनक्तु ॥

यः who एकः one अवर्णः void of all colours or attributes बहुधा शक्तियोगात् by virtue of his multiple power अनेकान् many वर्णान् colours, attributes निहितार्थः without any set purpose दधाति creates यः who आदौ in the beginning विश्वम् the Universe अन्ते च and in the end वि-एति च and destroys सः He देवः God नः us शुभया wholesome बुद्ध्या intelligence संयुनक्तु unite.

May the Lord, who is one and unqualified<sup>1</sup> but who by virtue of His multiple powers creates these endless diversities in the beginning without any definite end in view and who destroys the universe in the end, endow us with wholesome intelligence.

1, Unqualified—undivided—though He is undivided one, eternal, whole, creates innumerable divisions.

## Shwetashwatara Upanishad—Ch. IV. 2

तदेवाग्निस्तदादित्यस्तद्वायुस्तदु चन्द्रमाः ।

तदेव शुक्रं तद्ब्रह्म तदापस्तत्प्रजापतिः ॥

तत् That, the Absolute एव indeed अग्निः fire or Agni तत् एव, आदित्यः the sun तत् एव, वायुः the air or Vayu तत्, उ and चन्द्रमाः the moon, तत् (एव) आपः the water तत् (एव) प्रजापतिः the Gross Cosmic Being, Prajapati तत् एव शुक्रं the radiant (things) तत् (एव) ब्रह्म the Subtle Cosmic Being, Brahman.

That, the Absolute is indeed Agni (the god of fire), Vayu (the god of wind) the sun, the moon, the water, all radiant things, the Subtle Cosmic Being, the Brahman and the Gross Cosmic Being, the Creator.

In this mantra the different appellations Agni, Vayu, Aditya, etc., have been used to represent the same Supreme Being.

Shwetashwatara Upanishad—Ch. IV, 3.

त्वं स्त्री त्वं पुमानसि त्वं कुमार उत वा कुमारी ।  
 त्वं जीर्णो दण्डेन वंचसि त्वं जातो भवसि  
 विश्वतोमुखः ॥

त्वं Thou स्त्री woman त्वं, पुमान् man असि  
 art त्वं कुमारः bachelor उत वा and also कुमारी  
 maiden त्वं जीर्णः old (man) दण्डेन with the  
 help of a staff वंचसि totter त्वं जातः born  
 विश्वतोमुखः in endless ways.

Thou art man and Thou art woman,  
 Thou art youth and Thou art maiden,  
 Thou art the old man tottering on the  
 staff. Thou art born in endless forms.

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Shwetashwatara Upanishad—Ch. II, 17.

अजात इत्येत्वं कश्चिद्भीरुः प्रतिपद्यते ।

रुद्र यत्ते दक्षिणं मुखं तेन मां पाहि नित्यम् ॥

अजातः unborn इति since, because कश्चित् some one भीरुः terror-stricken एवम् thus (in Thee indeed) प्रपद्यते takes refuge रुद्र O Rudra यत् which ते Thy दक्षिणम् gracious मुखं look तेन by that मां me नित्यं constantly पाहि protect.

Since Thou art unborn,<sup>1</sup> one who is terror-stricken<sup>2</sup> take refuge in Thee. O Rudra<sup>3</sup>, do Thou ever protect me with that face (aspect) of Thine which is benignant.

1. Unborn—therefore eternally existent and almighty.

2. Because of the fear of cycles of birth and death.

3. Rudra—the other name of Shiva the Saviour,

## Shwetashwatara Upanishad—Ch. IV, 22

मा नस्तोके तनये मा न आयुषि  
 मा नो गोषु मा नः अश्वेषु रीरिषः ।  
 वीरान्मा नो रुद्र भामिनोऽवधी  
 हविष्मन्तः सदमित्त्वा हवामहे ॥

रुद्र O Rudra भामिनः (being) enraged  
 नः our तोके son मा not रीरिषः subject to  
 death नः तनये grandson नः आयुषि life नः गोषु  
 cattle अश्वेषु horses (मा रीरिषः) नः वीरान् the  
 heroic servants मा अवधीः do not kill त्वा Thee  
 सदं always इत् thus हविष्मन्तः possessed of  
 oblation हवामहे offer oblation.

Being enraged dost Thou not, O Rudra,  
 destroy our life, sons, grandsons, our  
 horses and cattle. Do not kill our brave  
 servants. Possessed of oblation we thus  
 always offer Thee the same.

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## Shwetashwatara Upanishad—Ch. IV, 18.

यो ब्रह्माणं विदधाति पूर्वम्  
 यो वै वेदांश्च प्रहिणीति तस्मै ।  
 तं ह देवमात्मबुद्धिप्रकाशं  
 मुमुक्षुर्वै शरणमहं प्रपद्ये ॥

यः who पूर्वम् in the beginning of each cycle ब्रह्माणम् the Subtle Cosmic Being, Brahman विदधाति creates यः वै indeed तस्मै for him वेदान् the Vedas च as well as प्रहिणीति reveals अहं I मुमुक्षुः desirous of liberation वै forsooth, truly तं Him ह certainly आत्मबुद्धिप्रकाशं the revealer of self-knowledge देवं God शरणं refuge प्रपद्ये do take

The God who creates the Subtle Cosmic Being in the beginning of each cycle and who reveals the Vedas, in that Lord, the Revealer of self-knowledge, verily do I take refuge, seeking for liberation.

Taittiriya Upanishad—I. iv. 1.

यदुन्दसामृषभो विश्वरूपः ॥

उन्दोभ्योऽध्यमृतात्संबभूव ॥

स मेन्द्रो मेधया स्पृणोतु ॥

अमृतस्य देवधारणो भूयासम् ॥

शरीरं मे विचर्षणम् ॥

जिह्वा मे मधुमत्तमा ॥

कर्णाभ्यां भूरि विश्रुवम् ॥

ब्रह्मणः कोशोऽसि मेधयापिहितः ॥

श्रुतं मे गोपाय ॥

यः which उन्दसां of the Vedas ऋषभः the best विश्वरूपः (of) the Universal form अमृतात् eternal उन्दोभ्यः from the Vedas अधिसंबभूव came out of सः that (Aum) इन्द्रः God मा मे मेधया with intelligence स्पृणोतु strengthen हे देव O God अमृतस्य of self-knowledge or knowledge of Brahman धारणः recipient भूयासम् may I be. मे my शरीरं body विचर्षणं fit for acquiring the knowledge मे जिह्वा tongue मधुमत्तमा highly sweetened (भूयात् may be) कर्णाभ्यां by the ears भूरि plenty विश्रुवम् may I hear ब्रह्मणः of the Supreme

Being कोशः sheath असि art मेधया by worldly knowledge पिहितः veiled मे श्रुतं all that I have heard (from the preceptor) गोपाय protect.

May that divine Aum which is all-pervasive<sup>1</sup> and essence of all the Vedas and which has figured from the same eternal books, strengthen me with intelligence. May I be a (fit) recipient of self-knowledge (or knowledge that leads to immortality). May my body become fit for the acquirement of that knowledge and may my tongue be extremely sweet. May I hear plenty, (of things divine), Thou, the sheath<sup>2</sup> of the Supreme Being, art veiled with worldly knowledge. Protect all that I have heard (from my preceptor).

1. All Pervasive—Aum is the primordial sound the constituent alphabets, अ ऊ म — A U M of which, pervade the whole space of the organs of utterance when pronounced.

2. i.e.—symbol.



**Taittireeya Upanishad—I. iii. 1.**

**सह नौ यशः ।**

**सह नौ ब्रह्मवर्चसं ।**

यशः reputation, glory नौ to both of us सह equally (अस्तु may be) ब्रह्मवर्चसम् the splendour of the knowledge of Brahman नौ both of us सह equally (अस्तु may be.)

May we both<sup>1</sup> be glorified<sup>2</sup> together (in the acquirement of Vedic knowledge). May we both have the splendour of the knowledge of Brahman together.

1. Both—both the teacher and the taught, the preceptor and the disciple.

2. Glorified—the teacher in imparting and the taught in acquiring the Upanishadic knowledge.

**Taittireeya Upanishad—I. iv. 2.**

आवहन्ती वितन्वाना कुर्वाणाचीरमात्मनः ।  
 वासांसि मम गावश्च । अन्नमाने च सर्वदा ।  
 ततो मे श्रियमावह । लोमशां पशुभिः सह ॥  
 स्वाहा ॥

आत्मनः for me (who seek prosperity) मम my अचीरम् without delay, immediately वासांसी clothes गावः cows च as well as अन्नमाने च food and drink also सर्वदा always आवहन्ती procures for me वितन्वाना कुर्वाणा spreads plentifully (यः श्रीः तां) लोमशां herds of lambs and goats with wool पशुभिः सह with other animals श्रिय the goddess of fortune ततः after being endowed with intelligence मे for me आवह bring स्वाहा Svaha.

May thou, O Aum, bring to me without delay, fleecy lambs and other animals along with Shree (the goddess of fortune) who always procures for me food, drink and raiment as well as cows and spreads plentifully the same all around. Svaha.<sup>1</sup>

1. Svaha—the chant is used while actually offering the oblation into the sacrificial fire.

Taittireeya Upanishad—I. iv. 3.

यशोजनेऽसानि स्वाहा ॥

श्रेयान् वस्यसोऽसानि स्वाहा ॥

जने among men यश : glorious असानि may  
I be स्वाहा svaha.

वस्यसः of the richest श्रेयान् (richer, better)  
foremost, असानि may I be स्वाहा svaha.

May I be glorious among men, Svaha.  
May I be the foremost among the richest.  
Svaha.

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**Taittireeya Upanishad—I. iv. 4.**

तं त्वा भग प्रविशानि स्वाहा ॥

स मा भग प्रविश स्वाहा ॥

तस्मिन् सहस्रशाखे निभगाहं त्वयि मृजे स्वाहा ॥

हे भग O revered one तं that त्वा Thee  
प्रविशानि May enter into स्वाहा Svaha हे भग सः  
that—Thou मा me प्रविश enter into स्वाहा ।

हे भग तस्मिन् in such सहस्रशाखे comprising  
thousand branches त्वयि in Thee अहं I  
निमृजे purify myself absolutely by a plunge.

O revered one (Aum), may I enter into  
Thee, (the sheath of Brahman). Svaha.

Thou (too), Oh Brahman, Aum-in-  
form) enter into me. Svaha.

I purify myself absolutely by a plunge  
into Thee, O revered one, that spreadest  
out in a thousand branches.

The spirit of the prayer is—May I merge  
into God and may God merge into me. In other  
words May I be absolutely indentedified with the  
Absolute.

## Taittireeya Upanishad—I. iv. 4.

यथाऽपः प्रवता यन्ति । यथा मासा अहर्जरम् ॥  
 एवं मां ब्रह्मचारिणः । धातरायन्तु सर्वतः स्वाहा ॥  
 प्रतिवेशोऽसि प्र मा भाहि प्र मा पद्यस्व ॥

आपः waters यथा just as प्रवता flowing downward यन्ति go (into the ocean) यथा, मासा the months अहर्जरम् into the year यन्ति merge (हे) धातः O Protector (Ood) एवं so ब्रह्मचारिणः the seekers after learning, the pupils सर्वताः from all quarters मा to me आयन्तु come, स्वाहा : Svaha. प्रतिवेशः refuge, shelter असि Thou art मा to me प्रभाहि reveal Thyself मा me पद्यस्व take possession of.

As the waters flowing downward fall into the ocean and months merge into the year,<sup>1</sup> so, O Protector (God), may pupils flock to me from all quarters. Svaha.

Thou art the refuge (of all things.)

Reveal Thyself to me.

Do take possession<sup>2</sup> of me.

1. Year has been called "Aharjara", consumer of days. because they all are engulfed into it; or Aharjara might also mean 'consumer by means of change of days' for, it is the year that helps in the gradual decay of beings as the days pass away into it.

2. Take possession of me—speaks of a spirit of entire resignation,



Taittireeya Upanishad—S. V. Ch. X.

अहं वृक्षस्य रेखिव ॥ कीर्तिः पृष्ठं गिरेखिव ॥

ऊर्ध्वपवित्रो वाजिनीव स्वमृतमस्मि ॥

द्रविणं सवर्चसम् ॥ सुमेधा अमृतोक्षितः ॥

इति त्रिशङ्कोर्वेदानुवचनम् ॥

अहं I वृक्षस्य of the tree (of the world)  
रेखिव sender, originator मम my कीर्तिः glory  
गिरे of the mountain पृष्ठं summit, peak इव  
like (उत्थिता rises) वाजिनी इव like the sun  
ऊर्ध्वपवित्रः high and pure स्वमृतम् truly im-  
mortal अस्मि am द्रविणं wealth सवर्चसम्  
effulgent Brahman सुमेधा bright intelli-  
gence अमृतं immortal अक्षितः without any  
decay, immutable, इति this त्रिशङ्कोः of the  
sage Trishanku वेदानुवचनं word of self-  
realisation.

I am the originator of the world-tree.  
My glory rises like the peak of a moun-  
tain. High and pure as the sun I am  
truly immortal. My wealth is the efful-  
gent knowledge of Brahman. I am with-  
out decay, immutable and immortal. This  
is the sage Trishanku's message of self  
realisation.

Taittireeya Upanishad—S. V. Ch. VIII 1.

ओमिति ब्रह्म ॥ ओमितीदं सर्वम् । ओमित्ये-  
तदनुकृतिहस्म वा ॥ अप्योश्रावयेत्याश्रावयन्ति ॥  
ओमिति सामानि गायन्ति ॥ ओं शोमिति  
शास्त्राणि श ५ सन्ति ॥ ओमित्यध्वर्युः प्रतिगिरं  
प्रतिगृणाति ॥ ओमिति ब्रह्मा प्रसौति ॥ ओमि-  
त्यग्निहोत्रमनुजानति ॥ ओमिति ब्राह्मणः प्रवक्ष्य  
न्नाह ब्रह्मोपाप्रवानीति ॥ ब्रह्मैवोपाप्रोति ॥

ओम्: Aum इति this syllable ब्रह्म Brahman  
ॐ इति, इदं this सर्व all ॐ इति Aum एतत् this ॐ  
अनुकृति assent हस्म, वै, known to all अपि  
and also ओं श्रावय Aum make them (Gods)  
hear ओं इति आश्रावयन्ति reply (to the fact  
that the Gods have been informed) comes  
back with Aum ओं इति thus सामानि Samans  
गायन्ति sing chant ओं, शों Aum shom इति  
likewise शास्त्राणि mantras or Richas (chant-  
ing of) शंसन्ति recite ओम् इति अध्वर्युः Priest  
officiating (Yajusah) प्रतिगिरं every action  
प्रतिगृणाति executes ओम् इति ब्रह्मा Brahma  
(Ritvic) प्रसौति permits ओम् इति अग्निहोत्रं



sacrifice called Agnihotra अनुजानाति complies प्रवक्ष्यन् while teaching ब्राह्मणः Brahmin ओम् इति आह utters ब्रह्म Brahman or Vedas उपाप्रवानि may I realise or learn इति Thus ब्रह्म Brahman or Vedas उपाप्नोति realises or learns.

The syllable "Aum" is Brahman. The syllable Aum is all this<sup>1</sup>. It is well known that Aum is used as an assent. The priests also (while performing sacrifices) start "Make them (Gods) hear" with Aum. With Aum they begin to sing samans. With Aum they begin to recite Ric mantras. With Aum the officiating priest (Yajushah) executes every action. With Aum the Brahma permits. With Aum the sacrifice called Agnihotra is sanctioned to be begun. With Aum the Brahmin begins to teach his disciple who says. "May I realise Brahman". And he realises Brahman.

1. This means both Absolute Brahman and Relative Brahman.

Taittireeya Upanishad I. 8.

ओमिति ब्रह्म ।

ओमिति इदं सर्वम्

ओम Aum इति this ब्रह्म Brahman इदं this  
सर्वम् all

Aum is this Brahman.

Aum is all this.

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Taittiriya Upanishad III. 1. 1.

यतो वा इमानि भूतानि जायन्ते ।  
 येन जातानि जीवन्ति ।  
 यत् प्रयन्त्यभिसंविशन्ति ।  
 तद्विजिज्ञासस्व । तद्ब्रह्मेति ।

यतः from which इमानि these भूतानि beings जायन्ते are born येन by which जातानि born ones जीवन्ति live यत् that प्रयन्ति at the time of death अभिसंविशन्ति enter into तत् that ब्रह्म Brahman विजिज्ञासस्व dost seek.

Seekest thou to know that from which all these beings are born, having born by which they live, and into which while departing, they enter. That is Brahman.

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## Shwetashwatara Upanishad IV. 2.

तदेवाग्निस्तद्वायुस्तत्सूर्यस्तदुचंद्रमा :  
 तदेव शुक्रममृतं तद्ब्रह्म तदापस्तत् प्रजापतिः ॥  
 सर्वेऽनिमेषा जज्ञिरे विद्युतः ॥

तत् that एव indeed अग्निः Agni (fire) तत् वायुः vayu (air) तत् सूर्यः the sun उ and, also चन्द्रमाः the moon शुक्रम् effulgent अमृतं immortal ब्रह्म Brahman तत् आपः water प्रजापतिः Prajapati (the primal being) सर्वे all अनिमेषा unwinking (winkless) जज्ञिरे are born विद्युतःपुरुषात् from the effulgent Purusha.

That (self) is indeed Agni (the fire); it is Vayu (the air); it is the Sun and it is the Moon; it is effulgent, immortal; it is Brahman; it is water and it is He, the Prajapati (the primal being). All the unwinking beings (the demi gods) are born of the lightning .- the effulgent Purusha.

## Taittireeya Upanishad—VI. 20

अतस्समुद्राः गिरयश्च सर्वेऽस्मा-  
 त्स्यन्दन्ते सिन्धवस्सर्वरूपाः ।  
 अतश्चविश्वा ओषधयो रसाश्च  
 येनैष भूतस्तिष्ठत्यन्तरात्मा ॥

अतः from that समुद्राः the oceans गिरयः mountains च as well as सर्वे all सिन्धवः rivers अस्मात् from that सर्वे रूपाः of various forms स्यन्दन्ते flow from अतश्च from that विश्वाः all the worlds ओषधयः herbs रसाश्च waters येन by which भूतः all creatures तिष्ठन्ति exist अन्तरात्मा inner soul.

From That originate all the oceans and the mountains; from that flow all the rivers of various forms. From that all the worlds originate, grow and all watery products come and that is the inner soul of all beings.

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**Taittireeya Upanishad—II. 9. 1.**

यतो वाचो निवर्तन्ते । अप्राप्य मनसा सह ।  
आनन्दं ब्रह्मणो विद्वान् । न बिभेति कुतश्चनेति ॥

यतो whence वाच : speech निवर्तन्ते recoil  
अप्राप्य without getting मनसा सह with the  
mind आनन्दं bliss ब्रह्मण : of the Brahman  
विद्वान् having known न बिभेति fears not  
कुतश्चन anything इति

Know that to be the blissful Brahman  
from which speech with the mind turns  
away being unable to reach it. He who  
knows it fears from nothing.

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## Taittiriya Upanishad—II, 6, 1.

सोऽकामयत् । बहु स्यां प्रजायेयेति । स तपोऽ  
तप्यत् । सतपस्तप्त्वा । इदं सर्वमसृजत् ।  
यदिदं किञ्च । तत्सृष्ट्वा । तदेवानुप्राविशत् ।  
तदनुप्रविश्य । सच्च त्यच्चाभवत् ॥

सः He अकामयत् desired बहु many स्यां may  
I be प्रजायेय let me procreate इति so सः He  
तपः austerities अतप्यत् practised सः He तप्ता  
having performed tapas इदम् this सर्वम् all  
असृजत् projected (created) यत् whatever इदं  
this च as well as किं else, other तत् that एव  
verily, truly अनुप्राविशत् entered into तत्  
अनुप्रविश्य having entered सत् being च and  
त्यत् beyond च as well as अभवत् because.

He (supreme self) desired; may I be  
many; may I procreate myself. He  
brooded over him. Having brooded over,  
He projected all this whatsoever is here.  
Having brought that forth verily He  
entered into that. Having entered that  
He became both the beings (existence,  
the visible) and the beyond (non-existence,  
the invisible).

Taittireeya Upanishad—IV. 9.

सूर्यचन्द्रमसौ धाता यथापूर्वमकल्पयत् ।

दिवं च पृथिवीं चांतरिक्षमथो स्वः ॥

सूर्यचन्द्रमसौ The sun and the moon धाता upholder, supporter यथापूर्व as before अकल्पयत् conceived (created) दिवं heavens च and पृथिवीं the earth च as well as अंतरिक्षं the sky (ethereal space between) अथः and then स्वः the paradise.

He is the upholder (supporter) that as before created the sun, the moon, the heavens, the earth as well as the intervening space (ethereal regions) and then the paradise.

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**Taittireeya Upanishad—VI. II.**

यच्च किञ्चिज्जगत्यस्मिन्दृश्यते श्रूयतेपिवा ।  
अन्तर्बहिश्च तत्सर्वं व्याप्य नारायणः स्थितः ॥

यच्च whatever किञ्चित् anything अस्मिन् in  
this जगति world दृश्यते seen श्रूयते is heard of  
अपि or तत् that सर्व all अन्तः inside बहिः  
outside च as well as व्याप्य pervading नारायणः  
Narayana (supreme being) स्थितः exist.

Whatever in this world is seen or heard  
of, Narayana (the supreme being) pervades  
all that inside as well as outside.

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## Taittireeya Upanishad—II. 6.

रसो वै सः । रसं ह्येवायं लब्ध्वा नन्दी भवति

सः He ( Brahman ) वै indeed रसः (bliss)  
 हि verily एव itself अयं that लब्ध्वा attaining  
 भवति become आनन्दी happy (blissful).

That (Brahman) is bliss itself; attaining  
 to that the soul indeed becomes happy  
 (blissful).

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## Taittireeya Upanishad—II. I. 1.

सत्यं ज्ञानमनन्तं ब्रह्म । यो वेद  
 निहितं गुहायां परमे व्योमन्  
 सोऽश्नुते सर्वान् कामान् सह  
 ब्रह्मणा विपश्चिता ।

यो who वेद knows सत्यं truth ज्ञानं know-  
 ledge अनन्तम् without end गुहायां in the  
 cave निहितं hidden परमे in the highest व्योमन्  
 ether सः He सर्वान् कामान् all desires  
 (blessings) सह ब्रह्मणा with Brahman विपश्चिता  
 omniscient.

He who knows Brahman as the eternal  
 embodiment of truth and knowledge,  
 seated hidden in the cave (depth of the  
 heart), in the ether above, he enjoys all  
 blessings at one with Brahman, the  
 omniscient.

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## Shwetashwatara Upanishad—VI. 7.

तमीश्वराणां परमं महेश्वरं  
 तं देवतानां परमं च दैवतं ।  
 पतिं पतीनां परमं परस्तात्  
 विदाम देवं परमेशमीज्यम् ।

तं Him ईश्वराणां of gods परमं the great महेश्वरं the Supreme Lord तं Him देवतानां of the deities परमं दैवतं the highest deity पतीनां of rulers, administrators परमं पतिं the Supreme ruler ईज्यम् worshipable, adorable परस्तात् transcendant भुवनेशं the Lord of the universe विदाम may we realise.

May we realise Him, the transcendent one, the adorable Lord of the Universe who is the Supreme Lord of all Lords,<sup>1</sup> the supreme God of all the Gods<sup>2</sup> and the supreme Ruler of all the rulers.<sup>3</sup>

1. Lords - Vaivaswat, Yama, etc.
2. Gods - Indra, Agni, etc.
3. Rulers - Prajapatis.

## Shwetashwatara Upanishad—VI. 1.

नित्योऽनित्यानां चेतनश्चेतनानाम्  
 एको बहूनां यो विदधाति कामान् ।  
 तत्कारणं सांख्ययोगाधिगम्यं  
 ज्ञात्वा देवं मुच्यते सर्वपाशैः ।

यः Who नित्यानां of the eternal नित्यं the eternal चेतनानां of intelligence चेतनः the intelligence एकः one सन् being बहूनां of the many कामान् desires विदधाति gives, grants. सांख्ययोगाधिगम्यं to be comprehended by philosophy and religious practices तत्कारणं that cause देवं god ज्ञात्वा realising, knowing सर्वपाशैः from all fetters मुच्यते is freed.

He is the eternal of all the eternal, the intelligent of all intelligents; who, though one, fulfils the desire of many. One is freed from all fetters by realising Him, the cause of all; He is comprehensible through philosophy and religious practices.

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## Shwetashwatara Upanishad—VI. II.

एको देवः सर्वभूतेषु गूढः  
 सर्वव्यापी सर्वभूतान्तरात्मा ।  
 कर्माध्यक्षः सर्वभूताधिवासः  
 साक्षी चेता केवलो निर्गुणश्च ॥

एकः one देवः God सर्वभूतेषु in all beings गूढः is concealed सर्वव्यापी all pervading सर्वभूतान्तरात्मा the innerself of all creatures कर्माध्यक्षः Lord of all actions सर्वभूताधिवासः the abode of all beings साक्षी witness चेता pure consciousness केवलः single निर्गुणः free from three gunas-Satwa, Tamas and Rajas च and.

God, the only one, exists hidden in all beings. He is all-pervading and is the innerself of all creatures. He is the Lord (presides over) of all actions and the abode of all beings. He is the witness and pure consciousness free from the three gunas of Nature.

## Shwetashwatara Upanishad—III. 9.

यस्मात्परं नापरमस्ति किञ्चित्  
 यस्मान्नाणीयो न ज्यायोऽस्ति कश्चित् ।  
 वृक्ष इव स्तब्धो दिवि तिष्ठत्येक-  
 स्तेनेदं पूर्णं पुरुषेण सर्वं ।

यस्मात् to whom परम् superior अपरं than  
 whom अणीयः more minute ज्यायः older in  
 age कश्चित् any one न अस्ति there is not वृक्ष  
 इव like a tree स्तब्धः immovable एकः alone  
 दिवि in his own effulgence तिष्ठति stands तेन  
 पुरुषेण by that Purusha (Being) इदं सर्वं the  
 whole of this पूर्णं filled.

There is nothing higher than or different  
 from Him. Nothing is greater or more  
 minute than Him. Seated in His own  
 glory He stands like a tree, one without a  
 second and immovable. By that Purusha  
 (Supreme being) the whole universe is  
 filled (pervaded).

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## Shwetashwatara Upanishad—III. 19.

अपाणिपादो जवनो ग्रहीता  
 पश्यत्यचक्षुः सः शृणोत्यकर्णः ।  
 सः वेत्ति वेद्यं न च तस्यास्ति वेत्ता  
 तमाहुर्ग्यं पुरुषं महान्तम् ॥

सः He अपाणिपादः bereft of hands and feet  
 जवनः quick ग्रहीता one who grasps अचक्षुः  
 without eyes पश्यति sees अकर्णः without ears  
 शृणोति hears सः He वेद्यं which is to be  
 known, knowable वेत्ति knows तस्य of Him  
 न not अस्ति there is वेत्ता knower तम् Him  
 अग्र्यम् the foremost, the first महान्तम् eminent  
 पुरुषं Purusha (the infinite being) आहुः they  
 say.

Without hands He grasps and without feet He moves fast, without eyes He sees and without ears He hears. He knows what is to be known. But there is none who knows Him. They say He is the foremost, the most eminent and infinite being.



## Shwetashwatara Upanishad—IV. 12.

यो देवानां प्रभवश्चोद्भवश्च  
 विश्वाधिपो रुद्रो महर्षिः  
 हिरण्यगर्भं पश्यत जायमानं  
 स नो बुद्ध्या शुभया संयुनक्तु ।

यः Who देवानां of the gods प्रभवः originator उद्भवः supporter च and विश्वाधिपः Lord of the universe रुद्रः Rudra (destroyer of sins and sorrows of the devotees, the bestower of wisdom and bliss to the devoted and punisher of all those who break his laws). महर्षिः the great saint हिरण्यगर्भं the cosmic soul जायमानं being born पश्यतः saw सः He नः us शुभया good बुद्ध्या with thoughts संयुनक्तु may endow.

May he, who is the creator and supporter of Gods; Who witnessed the origin of the cosmic soul; Who confers bliss and wisdom upon the devoted, who destroys their sins and sorrows and punishes all transgressions of law, Rudra, the great seer, and the Lord of the universe endow us with good thoughts.

CHAPTER III  
**SAMAVEDA**  
*PEACE CHANT*

ॐ आप्यायन्तु ममाङ्गानि, वाक् प्राणश्चक्षुः  
 श्रोत्रमथो बलमिन्द्रियाणि च सर्वाणि ।  
 सर्वं ब्रह्मोपनिषदं । माहं ब्रह्म निराकुर्यां,  
 मां मा ब्रह्म निराकरोदनिराकरणमस्त्वनिरा-  
 करणं मे अस्तु ।  
 तदात्मनि निरते य उपनिषत्सु धर्मास्ते मयि  
 सन्तु ते मयि सन्तु ॥  
 ॐ शान्तिः शान्तिः शान्तिः ॥

मे My अङ्गानि members of the body  
 आप्यायन्तु be perfectd वाक् speech प्राणः vital  
 organ चक्षुः eyes श्रोत्रम् ears अथ as well as  
 बलम् strength सर्वाणि च and all इन्द्रियाणि  
 senses सर्वं the whole of this universe  
 उपनिषदम् of the upanishad ब्रह्म Brahman  
 अहं I ब्रह्म Brahman मा not निराकुर्यां repudiate  
 ब्रह्म Brahman मा me मा not निराकरोत् cut off  
 अनिराकरणं inalienation अस्तु, may be. मे my  
 अनिराकरणं inalienation अस्तु, तदात्मनि in that

Supreme Self निरते being devoted to उपनिषत्सु in the upanishads ये those धर्माः virtues ते all those मयि in me सन्तु repose ते मयि सन्तु (as before.) ॐ Aum शान्तिः peace.

May the members of my body, speech, sight, hearing, functions of the vital energy, strength as well as all other senses be perfected. Brahman as enjoined in the Upanishads is all these in this universe. May I not repudiate Brahman. May It not repudiate me. May there be no repudiation. May there be no repudiation<sup>1</sup> from me. May all the virtues as inculcated by the Upanishads repose in me when I am (thus) devoted to the Supreme Self. May all those virtues repose in me.

Aum Peace, Peace, Peace.

1. No repudiation. i.e. of the consciousness. The individual self is no other than the Supreme Self. Let not this consciousness be lost even for a moment.

### Agneya Parva—Ch. 1, 4.

अग्निर्वृत्राणि जङ्घनद् द्रविणस्युर्विपन्यया ॥

समिद्धः शुक्र आहुतः

I. Adhiyajnik: द्रविणस्युः Desirous of granting different kinds of fruits to the performers of sacrifice समिद्धाः fully blazed शुक्रः pure आहुतः fed with oblations अग्निः sacrificial fire विपन्यया being worshipped by manifold hymns वृत्राणि disease that precludes happiness जङ्घनद् absolutely annihilate.

The mantras of the Samaveda admit of two different interpretations, (1) Adhiyajnik, that is, from the standpoint of sacrifice and (2) Adhyatmik, that is, from the standpoint of Self. Two only are explained from both the standpoints to satisfy the curiosity of the readers and the rest are explained only from the Adhyatmik standpoint.

May the pure, fully blazed sacrificial fire which is fed with oblations and worshipped by many a hymn and which gladly grants boons to the performers of sacrifice totally annihilate all obstructions (disease, etc.) to happiness.

II. Adhyatmik : द्रविणस्यु : eager to grant (to the worshippers) spiritual strength समिद्धा : revealed into the heart शुक्र : pure आहुत : fully meditated upon अग्नि : the omniscient, Supreme Being विपन्यया praised by many a hyman वृत्राणि the obstructions such as sins and ignorance on the way to the relisation of God जङ्घनद् annihilate.

May the Pure, Supreme Being, praised by manifold hymns, fully meditated upon and revealed to the heart, be eager to grant spiritual strength to the worshippers and totally annihilate all obstructions to God-realisation

## Agneya Parva—Ch. 1. 6.

त्वं नो अग्ने महोभिः पाहि विश्वस्य अरातेः  
उत द्विषो मर्तस्य ।

I. Adhiyajnik : अग्ने O Agni त्वं Thou महोभिः pleased with the oblation (done by us) विश्वस्य all अरातेः from evils like disease उत as well as मर्तस्य of men द्विषः from troubles arising from drought and famine नः us पाहि protect.

Do thou, O Agni, pleased as Thou art by our oblations, protect us from all troubles in the form of diseases and evils arising out of drought and famine that mortal beings are subject to.

II. Adhyatmik : अग्ने O all-knowing Being त्वं Thou महोभिः being worshipped by our five great sacrifices विश्वस्य all अरातेः from evils internal and external उत as well as मर्तस्य of men द्विषः from troubles due to drought and famine नः us पाहि save.

Do Thou, O Supreme Being, worshipped as Thou art by our five great sacrifices, save us from all evils, internal and external as well as troubles due to drought and famine that mortals or men suffer from.

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### Agneya Parva—Ch. 1. 44

उपत्वाग्ने दिवे दिवे दोषावस्थः धिया वयम् ।  
नमो भरन्त एमसि ॥

अग्ने O Paramatman, वयम् we (the worshippers) दिवे दिवे for illumination दोषावस्थः day and night धिया by intellect, understanding नमः thy worship भरन्त performing त्वा thee उप एमसि obtain.

May we, Thy worshippers, O Dispeller of gloom, worshipping Thee day and night for illumination with understanding intellect, realise Thee.

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### Agneya Parva—Ch. 1. 61

त्वमग्ने गृहपतिस्त्वं होता नो अध्वरे  
त्वं पोता विश्ववार प्रचेता यक्षि यासि च वार्यम् ॥

अग्ने O great God (Agni) नः our अध्वरे  
knowledge-sacrifice त्वं Thou गृहपतिः owner.  
master of the body (self) त्वं होता giver of  
fruits त्वं पोता purifier प्रचेता giver of know-  
ledge विश्ववार O God, the revered one of  
the universe त्वं Thou यक्षि perform sacrifice  
च and वार्यम् the fruits of actions of the  
performers of penances यासि bestow.

O Great God, in our knowledge-  
sacrifice, Thou art the master of the body,  
the purifier, the awakener of knowledge,  
the giver of fruits. It is Thou, O Lord  
of the universe, who performest the  
sacrifice and bestowest the fruits of  
actions to the performers.

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## Agneya Parva—Ch. 1. 91

सोम ५ राजानं वरुणमग्निमन्वारभामहे ।  
आदित्यं विष्णु ५ सूर्यं ब्रह्माणं च बृहस्पतिम् ॥

सोम the originator of the universe  
राजानं luminous, brilliant, resplendent वरुणं  
revered आदित्यं immutable विष्णुं all-per-  
vasive सूर्यं guide ब्रह्माणं great बृहस्पतिं the  
creator of Vedas अग्निं the Supreme Being  
अन्वारभामहे invoke for protection.

We invoke the Supreme Being who is  
all-pervasive and immutable, revered and  
resplendent, the great guide, the Ori-  
ginator of the universe and the creator of  
the Vedas for our protection.

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### Agneya Parva—Ch. 1. 106

श्रुष्ट्यग्ने नवस्य मे स्तोमस्य वीर विश्वपते ॥  
निमायिनस्तपसा रक्षसो दह ॥

वीर the Mighty विश्वपते O the Lord of the universe अग्ने Agni, the dispeller of gloom मे my नवस्य स्तोमस्य according to hymns and prayers chanted just now श्रुष्टि at once मायिनः illusive रक्षसः demons तपसा by The own power नि दह destroy.

According to prayers said to Thee just now, O Mighty One, the Lord of the universe, the Dispeller of darkness, destroy the illusory demons by They own power at once.

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## Agneya Parva—Ch. 1. 42

अग्न आयूँषि पवसे आसुवोर्जमिषं च नः ।  
 आरे बाधस्व दुच्छुनाम् ॥

अग्ने O Agni, the dispeller of darkness, hence purifier नः out आयूँषि years of life पवसे let flow towards good deeds ऊर्ज strength च as well as ईषं food आसुव provide, fully दुच्छुनाम् all our obstructions आरे far off बाधस्व drive off.

Do Thou, O Dispeller of darkness, cause to flow our years towards good deeds, provide us fully with food and strength and drive off all our obstructions.

(This Mantra has been prescribed for chanting on seeing ominous dreams.)

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## Kenopanished—P. 1. 4.

यद्वाचानभ्युदितं येन वागभ्युद्यते ।

तदेव ब्रह्म त्वं विद्धि नेदं यदिदमुपासते ॥

यत् what वाचा by speech अनभ्युदित un-  
expressed येन by what वाक् the speech  
अभ्युद्यते is expressed तत् that एव alone, only  
त्वं thou ब्रह्म Brahman विद्धि know यत् what  
इदं this ( लोकः people ) उपासते worship  
इदं this न not.

What no speech can express but  
that by which speech itself speaks—know  
that, alone to be Brahman and not this  
that<sup>1</sup> people worship.

1. This that—refers to gods such as Indra  
Varuna or Mitra who are worshipped by the  
ordinary people.

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## Kenopanished—P. 1. 5.

यन्मनसा न मनुते येनाहुर्मनो मतम् ।  
तदेव ब्रह्म त्वं विद्धि नेदं यदिदमुपासते ॥

(जनः people) मनसा by mind यत् what न not मनुते comprehend येन by what मनः the mind मतं is comprehended (इति ब्रह्मविदः So the knowers of Brahman) आहुः say. The other part as in previous shloka.

What none can comprehend with the mind but that by which, as the sages say, the mind is comprehended—know that alone to be Brahman and not this that people worship.

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**Kenopanished—P. 1, 6.**

यच्चक्षुषा न पश्यति येन चक्षूंषि पश्यति ।  
तदेव ब्रह्म त्वं विद्धि नेदं यदिदमुपासते ॥

( लोकः people ) चक्षुषा with the eye यत् what न not पश्यति sees येन by what चक्षूंषि the eyes पश्यति see तत् एव etc. as in previous verses.

What none can see with the eye but that by which the eyes are seen—know that alone to be Brahman and not this that people worship.

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## Kenopanished—P. 1. 7.

यच्छ्रोत्रेण न शृणोति येन श्रोत्रमिदं ५ श्रुतम् ।  
तदेव ब्रह्म त्वं विद्धि नेदं यदिदमुपासते ॥

(लोकः people) श्रोत्रेण with the ear यत् what  
न not शृणोति hears येन by what इदं this  
श्रोत्रं the hearing श्रुत is perceived. The  
rest as in previous verses.

What none can hear by the ears but  
that by which the hearing is perceived—  
know that alone to be Brahman and not  
this that people worship.

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Kenopanished—P. 1. 8.

यत्प्राणेन न प्राणिति येन प्राणः प्रणीयते ।  
तदेव ब्रह्म त्वं विद्धि नेदं यदिदमुपासते ॥

यत् what (जनः people) प्राणेन with the vital breath न प्राणिति cannot live येन by what प्राणः the five-fold breath प्रणीयते is made to function.....the rest as in previous verses.

What none can breathe with the vital breath<sup>1</sup> but that by which the five fold vital breath is made to function—know that alone to be Brahman and not this that people worship.

1. Vital breath means all the five fold functions of Prana, Apana, Vyana, Udana, Samana.

### Agneya Parvr—Ch. 1. 33

शन्नो देवीरभीष्टये शन्नो भवन्तु पीतये  
शंयोरभिश्चवन्तु नः ।

देवी: the Divine Power नः our अभीष्टये for the realisation of the highest and शं भवन्तु be favourable नः to us पीतये for the enjoyment of perfect bliss शं भवन्तु, नः upon us शंयो: streams of happiness अभिश्चवन्तु may shower.

For the realisation of our end may the Divine Power be favourable (to us). For the enjoyment of perfect bliss may She be good to us and shower upon us streams of happiness.

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Chhandoyya Upanishad—III. 14. 1.

सर्वं खल्विदं ब्रह्म तज्जलानिति  
शान्त उपासीत ।

इदं This सर्व all खलु indeed, verily ब्रह्म  
Brahman तत् that ज is born ला exist न  
merged इति as शान्त quickly, calmly उपासीत  
worship, meditate upon.

All this is indeed Brahman. Let one  
calmly meditate on it as that, from which  
the universe is originated, by which it is  
maintained and into which it is merged.

CHAPTER IV  
**ATHARVAVEDA**  
 PEACE CHANT

ॐ शान्तिः शान्तिः शान्तिः ॥

ॐ भद्रं कर्णेभिः शृणुयाम देवा भद्रं पश्येमाक्ष-  
 भिर्यजत्राः । स्थिरैरङ्गैस्तुष्टुवांसस्तनूभिर्व्यशेम  
 देवहितं यदायुः । स्वस्ति न इन्द्रो वृद्धश्रवाः ।  
 स्वस्ति नः पूषा विश्ववेदाः । स्वस्ति नस्तार्क्ष्यो  
 अरिष्टनेमिः स्वस्ति नो बृहस्पतिर्दधातु ॥

ॐ Aum देवाः Gods कर्णेभिः by ears भद्रं  
 what is pleasant शृणुयाम may we hear अक्षिभिः  
 by eyes भद्रं what is auspicious पश्येम see  
 यजत्राः maintainers of consecrated fire or  
 worshippers तुष्टुवांसः chanters of Thy  
 hymns or Thy hymnodists स्थिरैः perfect  
 अङ्गैः with limbs तनूभिः with bodies देवहितं  
 bestowed or granted by gods आयुः lease of  
 life व्यशेम may we enjoy.

वृद्धश्रवाः farfamed इन्द्रः Indra नः our स्वस्ति  
 Welfare विश्ववेदाः all-knowing, omniscient

पृषा nourisher (Sun) नः स्वस्ति तार्क्ष्यः Tarkshya  
 अरिष्टनेमिः the destroyer of all evils नः स्वस्ति,  
 बृहस्पतिः Brihaspati दधातु grant to us.

Aum. O Gods, with our ears may we hear what is blessed; with our eyes may we, the worshippers, see what is auspicious. May we, Thy hymnodists, with perfect limbs and bodies enjoy the lease of life granted by gods.

May Indra the far-famed, Pusha<sup>1</sup> the omniscient, Tarkshya<sup>2</sup> the destroyer of all evils and Brihaspati (the presiding deity of speech) grant welfare unto us.

1. Pusha—the sun. so called because he nourishes the growth of all beings.

2. Tarkshya—The name of a Saint of keen in sight, knowledge; son of Kashyapa-Garuda-The immortal one.

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## Prashnopanishad—VI. 6.

अरा इव रथनाभौ कलाः यस्मिन्प्रतिष्ठिताः ।

तं वेद्यं पुरुषं वेद यथा मा भो मृत्युः ।

परिव्यथा इति ॥

रथनाभौ In the nave of a wheel अरा<sup>1</sup> spokes इव like कलाः the parts यस्मिन् in that ( person ) प्रतिष्ठिताः rest वेद्यं worth knowing तं that पुरुषं All-pervading Person वेद know ( भो शिष्याः O, disciples ) यथा by knowing which ओ मृत्युः the death वः you all मा not परिव्यथाः trouble, hurt, इति mark of completion of the verse.

Know the All-pervading Person who is eminently deserving of our knowledge, in whom all the parts<sup>1</sup> rest like spokes in the nave of a wheel, so that death cannot hurt or trouble you.

1. Parts—refers to the sixteen parts of a person which have been described as Prana, Shradbha, five elements, sense, mind, food, vigour, penance, hymns, sacrifice, etc. in the 4th verse of this chapter.

## Prashnopanishad—VI. 7.

तान्होवाच—एतावदेवाहमेतत् परं ब्रह्म वेद ।  
नातः परमस्तीति ॥

तान् the disciples ह उवाच said to (सः पिप्प-  
लाद Pippalada the preceptor) अहम् I एतावत्  
thus far एव only एतत् this परंब्रह्म Supreme  
Brahman वेद know अतः परम् higher than  
that न not अस्ति exist.

(Pippalada the preceptor) said to the  
disciples, "Thus far do I know this  
Supreme Brahman, nothing exists higher  
than That".

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## Prashnopanishad—VI. 8.

ते तमर्चयन्तस्त्वं हि नः पिता  
योऽस्माकमविद्यायाः परं पारं तारयसीति ।

नमः परमऋषिभ्यो

नमः परमऋषिभ्य

ते the disciples तं the preceptor अर्चयन्तः  
when worshipping (ऊचुः said) त्वं Thou हि  
indeed नः our पिता father यः who अस्माकं  
us अविद्यायाः of ignorance परं the other  
पारं side तारयसि land नमः Salutation  
परमऋषिभ्यः to the great Rishis.

The disciples worshipped their preceptor and said, "Thou art indeed our father<sup>1</sup> who has landed us to the other<sup>2</sup> side of ignorance', salutation to the great Rishis,<sup>3</sup> salutation<sup>4</sup> to the great Rishis.

1. Father—because of giving birth to a new life, namely, the life of knowledge to us.

2. the other side of ignorance—the world of knowledge.

3. Rishis—are the seers of truth.

4. Salutation—The twice repetition of the salutation marks the end of the book occurring as the hymn does in the concluding lines of the Upanishat.



Chap. X. 8. 1.

यो भूतं च भव्यं च सर्वं यश्चाधितिष्ठति ।

स्वर्यस्य च केवलं तस्मै ज्येष्ठाय ब्रह्मणे नमः ॥

यः who भूतं the past च and भव्यं the future च as well as सर्वं the whole universe  
यः च अधितिष्ठति governs, controls स्वः bliss  
यस्य whose (nature) च verily केवलं pure  
तस्मै to that ज्येष्ठाय the highest (of all gods)  
ब्रह्मणे to Brahman नमः salutation.

He who is all that was in the past and that will be in the future, who lords over the whole universe and whose very nature is pure bliss—to Him, Brahman the highest, my salutation.

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## Mandookyopanishad—1.

ओमित्येतदक्षरमिदं सर्वं तस्योपव्याख्यानं भूतं  
भवद्भविष्यदिति सर्वमोङ्कार एव ॥

यच्चान्यत्रिकालातीतं तदप्योङ्कार एव ॥

इदं this सर्वं whole universe ॐ Aum  
इति एतत् this the अक्षरं letter तस्य Of that  
उपव्याख्यानम् explanation भूतं the past भवत्  
the present भविष्यत् the future इति सर्वं all  
these ओङ्कार the Aum एव indeed यत् That  
च and अन्यत् the other त्रिकालातीतं beyond  
the three divisions of time तत् that अपि too  
ओङ्कार Aum एव verily.

All this is the letter Aum. The following  
is an explanation of that. The Aum is  
indeed the past, the present and the future.  
And all that is beyond the three divisions  
of time—that too is verily the Aum.

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## Atharva Veda—Ch. IX. 1.

उपप्रियं पणिप्रतं युवानमाहुती वृधम् ।  
अगन्मो विभ्रतो नमः दीर्घयायुः कृणोतु मे ॥

प्रियं doer of good to all, hence dear to all  
पणिप्रतं worshipped by all युवानं ever young  
आहुति वृधम् developed by oblations i.e. the  
fire नमः salutations विभ्रतः paying, offering  
उपागन्मः worshipped मे my आयुः life, long-  
evity दीर्घम् long कृणोतु do.

May He, who with profound regard, is  
worshipped by all; who is ever young and  
the giver of fruits of actions and is deve-  
loped by oblations, grant to us a long lease  
of life. We bow down to that Almighty  
again.

## Mundakopanishad—I. 1. 7.

यथोर्णनाभिः सृजते गृह्यते च  
यथा पृथिव्यामोषधयः संभवन्ति ।  
यथा सतः पुरुषात् केशलोमानि  
तथाक्षरात्संभवतीह विश्वम् ॥

यथा as उर्णनाभिः the spider सृजते spins (creates) गृह्यते draws back, contracts च and यथा as सतः living पुरुषात् of or from man केशलोमानि hairs on the head and body संभवन्ति grow तथा so इह here अक्षरात् from the Imperishable विश्वम् the universe संभवति comes furth.

As the spider sends forth and draws back its web, as the herbs germinate on the earth, as the hair grows (on the head and all over the body of man of themselves), so from the Imperishable being the universe springs forth (evolves).

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## Atharva Veda VII—III. 1.

यन्न इन्द्रो अखनद् यदग्निर्विश्वेदेवाः

मरुतो यत् स्वर्काः

तदस्मभ्यं सविता सत्यधर्माप्रजापति-

रनुमतिर्नियच्छात् ॥

इन्द्रः O the Almighty God नः to us यत् फलम् the fruit, boon, blessings अखनत् give अग्निः Agni विश्वेदेवाः the God of the universe मरुतः the Marut (forty nine winds) स्वर्काः the gods of heaven तत् that अस्मभ्यं to us सविता sender (giver) of all सत्यधर्माः doer of virtues (right actions) प्रजापतिः Prajapati (Brahma) अनुमतिश्च as well as, Anumati (Godess) निर्यच्छात् do give or grant to us.

The blessings that the Almighty God bestows upon us, may again the gods of this universe with Marut (forty nine winds) being properly worshipped by mantram yield to us the same.

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## Atharva Veda—Ch. VIII. 1.

इन्द्रोतिभिर्वहुलाभिर्नो अद्ययावच्छ्रेष्ठाभिर्मघवन्  
शूर जिव् ।

यो नः द्वेष्ट्यधरः सम्पदीष्ट यमुद्विष्मस्तम्  
प्राणो जहातु ॥

इन्द्र O Indra बहुलाभिः by manifold ways  
ऊतिभिः protection अद्य now नः us पालय do  
protect मघवन् O the powerful one शूर  
hero श्रेष्ठाभिः by the best यावत् all of us जिव्  
animate, refresh यः enemy नः us द्वेष्टि harm,  
kill सः he अधरः downward सम्पदीष्ट fall यं the  
enemy वयं we द्विष्म hate तं him प्राणः life  
जहातु kill, take away.

O Indra ! by the best manifold powers  
dost thou, O the powerful and valorous  
one ! animate us in all possible ways and  
protect us thoroughly. May the enemy  
which is harmful to us and which we want  
to kill be deprived of life.

ॐ पूर्णमदः पूर्णमिदं पूर्णात्पूर्णमुदच्यते ।  
पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते ॥  
ॐ शान्तिः शान्तिः शान्तिः ॥

For translation see Ch. II, sec. I  
Peace chant.

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# **VEDIC PRAYERS**

## **OPINIONS**

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