

SELECTED MANTRAS FOR WEEKLY SATSANG

एन्द्रं सानुसिं रयिं सजित्वानं सदासहम् ।

वर्षिष्ठमृतये भर ॥ १ ॥

Endra sānasim rayim sajitvānam sadāsaham.

Varṣiṣṭhamūtaye bhara.

Indra, lord supreme of power and glory, bless us with the wealth of life and well-being that gives us the superiority of action over sufferance, delight and victory, courage and endurance, excellence and generosity, and leads us on way to progress under divine protection. Rg. 1/8/1

उदुत्तमं वरुणं पाशमस्मदवाधुमं वि मध्यमं श्रथाय ।

अथा वयमादित्य व्रते तवानागसो अदितये स्याम ॥ १५ ॥

Uduttamaṁ varuṇa pāśamasmadavādhamam vi madhyamaṁ śrathāya.

Athā vayamāditya vrate tavānāgasō aditaye syāma.

Varuna, dearest lord of our choice, we pray, loosen the highest, middling and the lowest bonds of our sin and slavery so that, O Lord Supreme of light, free from sin and slavery and living within the rules of your law, we may be fit for the attainment of the ultimate freedom of Moksha. Rg. 1/24/15

यदुङ्ग दाशुषे त्वमग्ने भद्रं करिष्यसि ।

तवेत्तत् सत्यमङ्गिरः ॥ ६ ॥

Yadaṅga dāśuṣe tvamagne bhadraṁ kariṣyasi. Tavet tat satyamaṅgiraḥ.

Agni, life of life, surely you would do good to the person who is generous and giving. Dear as the breath of life, this is ever true of your divine nature. Rg. 1/1/6

इळा सरस्वती मही तिस्रो देवीर्मयोभुवः ।

बर्हिः सीदन्त्वस्त्रिधः ॥ ९ ॥

Iḷā sarasvatī mahī tisro devīrmayobhuvah.

Barhiḥ sīdantvasridhaḥ.

I invoke three divine graces, brilliant and blissful, Ila, eternal speech of divine omniscience, Sarasvati, universal speech of divine revelation, and Mahi, realised speech of earthly communication. May the three come and sanctify the holy seats of our yajna here and now without delay, without fail. Rg. 1/13/9

शुक्रः शुशुक्वाँ उषो न जारः प्रप्रा समीची दिवो न ज्योतिः ।

परि प्रजातः क्रत्वा बभूथ भुवो देवानां पिता पुत्रः सन् ॥ १ ॥

Śukraḥ śusukvāñ uṣo na jāraḥ paprā samīcī divo na jyotiḥ.

Pari Prajātaḥ kratvā babhūtha bhuvo devānām pitā putraḥ san.

Bright and blazing, pure and purifying as the sun, lover of the dawn, filling both earth and heaven like the light of the sun, Agni, emerging and rising, shines over all with its light and power, being both generator and generated of the divinities of the earth. Rg. 1/70/1

अग्नीषोमा य आहुतिं यो वां दाशाद्धविष्कृतिम् ।

स प्रजया सुवीर्यं विश्वमायुर्व्यंश्नवत् ॥ ३ ॥

Agnīṣomā ya āhutiṁ yo vāṁ dāśāddhaviṣkṛtim.

Sa prajāyā suvīryam viśvamāyurvyāśnavat.

Agni-Soma, fire, air and waters of the firmament, whoever the person offering you oblations in yajna and holy gifts of yajna in charity, may he, we pray, be blest with best of health and energy and a full age of universal prosperity with a happy family and noble friends. Rg. 1/94/3

यं स्मा पृच्छन्ति कुह सेति घोरमुतेमाहुर्नैषो अस्तीत्येनम् ।

सो अर्यः पुष्टीर्विज इवा मिनाति श्रदस्मै धत्त स जनासु इन्द्रः ॥ ५ ॥

Yaṁ smā pṛcchanti kuha seti ghoramutemā-hurnaiṣo astītyenam.

So ayaḥ puṣṭīrvija ivā mināti śradasmai dhatta sa janāsa indraḥ.

Of whom they often ask: Where is he? He is terrible, say they. He is everywhere, say some. He is nowhere, say others. He is the master and lord of all, creates, evolves and devolves, elevates with a heave and, “like a victor” he shoots down the thriving ones: Such, O people, is Indra. Know him well in truth, and have faith. Rg. 2/12/5

इन्द्र श्रेष्ठानि द्रविणानि धेहि चित्तिं दक्षस्य सुभगत्वमस्मे ।

पोषं रयीणामरिष्टिं तनूनां स्वाद्धानं वाचः सुदिनत्वमहाम् ॥ ६ ॥

*Indra śreṣṭhāni draviṇāni dhehi cittim dakṣasya subhagatvam-asme.
Poṣaṁ rayiṇām-ariṣṭim tanūnām svādmānaṁ vācaḥ sudinatvamahnām.*

Indra, lord of the world, bless us with the best of strength and power, high intelligence and awareness, beauty and delicacy of art and expertise, abundance of wealth and prosperity, health and security of senses and body, sweetness of speech and style, and peace and brightness of days and nights. Rg. 2/21/6

त्वमग्ने सुभृत उत्तमं वयस्तव स्पार्हे वर्ण आ संदृशि श्रियः ।

त्वं वाजः प्रतरणो बृहन्नसि त्वं रयिर्बाहुलो विश्वत-स्पृथुः ॥ १२ ॥

*Tvamagne subhrta uttamam vayastava spārhe varṇa ā saṁdṛśi śriyaḥ.
Tvaṁ vājaḥ pratarāṇo brhannasi tvaṁ rayirbahulo viśvatasprṭhuḥ.*

Agni, lord of glory and magnanimity, you are the highest wielder and upholder of great action. Highest are your lives and roles in performance. Lovely and wondrous are your graces in form and view. Mighty great are you, high your vision and knowledge, a saving ark across the seas of sin and suffering. High and plentiful are you in wealth and knowledge, all round great and greater, in measure immeasurable of all. Rg. 2/1/12

महो महानि पनयन्त्यस्येन्द्रस्य कर्म सुकृता पुरुणि ।

वृजनैन वृजिनान्त्सं पिपेष मायाभिर्दस्यूर्भिभूत्योजाः ॥ ६ ॥

*Maho mahāni panayantyasasyendrasya karma sukṛtā puruṇi.
Vṛjanena vṛjināntsaṁ pipeṣa māyābhirḍasyūṅrabhibhūtyojāḥ.*

Many great and good acts of this mighty Indra, ruler and warrior, are worthy of admiration. Lord of might and splendour, hero of victory, he crushes the guiles and evils of the wicked with his strength, and eliminates the thieves and robbers of society by the force of his tactics and intelligence. Rg. 3/34/6

अचित्ती यच्चकृमा दैव्ये जने दीनैर्दक्षैः प्रभूती पूरुषत्वता ।

देवेषु च सवितर्मानुषेषु च त्वं नो अत्र सुवतादनागसः ॥ ३ ॥

Acittī yaccakṛmā daivye jane dīnairdakṣaiḥ prabhūṭī pūruṣatvatā. Deveṣu ca savitarmān-uṣesu ca tvaṁ no atra suvatādanāgasah.

Whatever our trespass whether out of ignorance, or helplessness, or pride, or arrogance, or sense of power, either among or toward the divine people, or the generous and brilliant, or even ordinary people, for that trespass, O lord Savita, giver of light and inspiration, give us the strength and inspiration to correct ourselves and be free from sin and evil here itself in this life we are human, after all. Rg. 4/54/3

वि मे कर्णा पतयतो वि चक्षुर्वीरे दं ज्योतिर्हृदय आहितं यत् ।

वि मे मनश्चरति दूरआधीः किं स्विद्वक्ष्यामि किमु नू मनिष्ये ॥ ६ ॥

Vi me karṇā patayato vi cakṣurvīraṁ dāṁ jyotirhṛdaya āhitam yat.

Vi me manaścarati dūra ādhīḥ kiṁ svid vakṣyāmi kimu nū maniṣye.

My ears, as I feel impelled to have a vision of the inner light of divinity, my eyes, the light of the spirit enshrined in the heart, my mind which connects with far off things, all move to help me see the light of divinity within me. What at all shall I say more? What shall I think more?

Rg. 6/9/6

यो मृळयाति चक्रुषे चिदागो वयं स्याम वरुणे अनागाः ।

अनु व्रतान्यदि तेऋधन्तो यूयं पात स्वस्तिभिः सदा नः ॥ ७ ॥

Yo mṛḷayāti cakruṣe cidāgo vyaṁ syāma varuṇe anāgāḥ.

Anu vratānyaditer-ṛdhanto yūyaṁ pāta svastibhiḥ sadā naḥ.

O Varuna, lord who save even the sinner, bless us that we may be sinless, observing the laws of mother Infinity's discipline. O lord, O saints and sages, teachers and rulers, protect and promote us with peace, progress and all round well being all ways all time. Rg. 7/87/7

मो षु वरुण मृन्मयं गृहं राजन्नहं गमम् ।

मृळा सुक्षत्र मृळय ॥ १ ॥

Mo ṣu varuṇa mṛṇmayam gṛham rājannaham gamam.

Mṛḷā sukṣatra mṛḷaya.

Varuna, refulgent ruling lord of the world, just and merciful, let me not be destined to go to the house of clay. Be gracious, O holy lord of the world order, give me peace and joy. Rg. 7/89/1

माता रुद्राणां दुहिता वसूनां स्वसादित्यानाममृतस्य नाभिः ।

प्र नु वोचं चिकितुषे जनाय मा गामनागामदितिं वधिष्ट ॥ १५ ॥

Mātā rudrāṇām duhitā vasūnām svasādityān-āmamṛtasya nābhiḥ.

Pra nu vocam cikituṣe janāya mā gām-anāgām-aditiṁ vadhiṣṭa.

Mother of Rudras, pranic energies, living forms and scholars of the middle order, sustainer of the Vasus, abodes of life such as earth, and scholars of the graduate order, and sister of Adityas, suns and scholars of the highest order, the centre fount of life's nectar and knowledge: that is Aditi, mother Infinity, Nature, mother knowledge of the Veda, and the mother cow. Speak of mother Aditi to the people who are keen for enlightenment. Do not insult, do not pollute, do not injure, do not kill the innocent cow, Mother Nature and the divine knowledge of Veda. Rg. 8/101/15

हृत्सु पीतासो युध्यन्ते दुर्मदासो न सुरायाम् ।

ऊर्ध्वं नृणां जरन्ते ॥ १२ ॥

Hṛtsu pītāso yudhyante durmadāso na surāyām.

Udharna nagnā jarante.

Draughts of soma create exhilarations in the heart unlike intoxication and illusions of wine, and the celebrants adore the spirit divine as the ocean of ecstasy. Rg. 8/2/12

इन्द्रं वर्धन्तो अप्तुरः कृण्वन्तो विश्वमार्यम् ।

अपघ्नन्तो अरव्याः ॥ ५ ॥

Indraṁ vardhanto apturaḥ kṛṇvanto viśvamār-yam.

Apaghnanto arāvṇaḥ.

They advance vibrant, relentless at top speed, glorifying life, making the world noble and nobler, reducing and eliminating the forces of uncreativity, negativity and selfishness. Rg. 9/63/5

ति॒स्रो वाच॑ ईर॒यति॑ प्र॒ वह्नि॑ऋ॒तस्य॑ धी॒तिं ब्र॒ह्म॑णो मनी॒षाम् ।
गावो॑ यन्ति॒ गोप॑तिं पृ॒च्छमा॑नाः सोमं॒ यन्ति॑ म॒तयो॑ वाव॒शानाः॑ ॥ ३४ ॥

*Tisro vāca īrayati pra vahnir-ṛtasya dhītim bra-hmaṇo manīṣām.
Gāvo yanti gopatiṁ pṛccha-mānāḥ somam yanti matayo vāvaśānāḥ.*

Soma inspires three orders of speech: practical speech that carries on the daily business of life, the thought that conceives of the vibrant immanent divine presence, and the deeper language of silence which is the mode of transcendent reality. The language operations of daily business move in search of the master source of world mystery as in science and philosophy, and the speech of thought and imagination and of love and worship moves to the presence of peace and bliss, Soma. (The three speeches in Vedic language are Ida, Sarasvati, and Mahi or Bharati as described in Rgveda 1, 13, 9 and Yajurveda 21, 19. Explained another way these are the language of the Rks or knowledge, Yajus or karma, and Samans or worship.) Rg. 9/97/34

पृ॒थक्प्रा॑यन्प्रथ॒मा दे॒वहू॑तयोऽकृ॒ण्वत॑ श्रव॒स्यानि॑ दु॒ष्टरा॑ ।
न ये शे॒कुर्य॑ज्ञियां॒ नाव॑मा॒रुह॑मी॒मेव॑ ते न्य॒विश॑न्त॒ केप॑यः ॥ ६ ॥
*Pṛthak prāyan prathamā devahūtayo 'kṛṇvata śravasyāni duṣṭarā.
Na ye śekuryajñiyām nāva-māruhamīmaiva te nyaviśanta kepayah.*

People of the first order dedicated to divinity and yajnic piety go forward by holy paths of the first order and perform admirable acts of the most difficult order. But those who cannot board the ark of yajnic order and divine love, men of unclean character, doubtful mind and crooked ways, lie about here in the lower and lowest orders of being. Rg. 10/44/6

अ॒मा॒जुर॑श्चि॒द्भव॑थो यु॒वं भगो॑ऽ न॒शोश्चि॑द॒वितार॑प॒मस्य॑ चि॒त् ।
अ॒न्धस्य॑ चि॒न्नास॑त्या कृ॒शस्य॑ चि॒द्युवा॑मिदा॒हुर्भि॑षजा॒ रूत॑स्य॒ चि॒त् ॥ ३ ॥
*Amājuraścidbhavatho yuvaṁ bhago 'nāśościda-vitārāpamasya cit.
Andhasya cinnāsatyā kṛśasya cidyuvāmidāhurbhiṣajā rūtasya cit.*

Ashvins, you are the hope and inspiration of the bed-ridden home-confined old person. You are saviours of the debilitated and the weakest persons who are unable to eat and move. O lovers and observers of the truth and law of nature, you

bring light for the blind, strength for the anaemic and health for the chronic sufferers. That is what people call you, “saviours of life”. Rg. 10/39/3

परि चिन्मर्तो द्रविणं ममन्यादृतस्य पथा नमसा विवासेत् ।

उत स्वेन क्रतुना सं वदेत् श्रेयांसं दक्षं मनसा जगृभ्यात् ॥ २ ॥

Pari cinmarto draviṇaṁ mamanyād-ṛtasya pathā namasā vivāset.

Uta svena kratunā saṁ vadeta śreyāṁsaṁ dakṣaṁ manasā jagṛbhyāt.

Let mortal man love and desire wealth, honour and excellence in the comprehensive context of the world and divinity, shine and refine it with faith and reverence by the path of truth and universal law, speak of it, think and define it with his own conscience in communion with divinity, and then, with his own mind and soul, realise the high degree of expertise, vision and perfection of thought, action and achievement for himself. (Divinity, humanity, nature, the world around, these are the context of our success and achievement.) Rg. 10/31/2

अक्षैर्मा दीव्यः कृषिमित्कृषस्व वित्ते रमस्व बहु मन्यमानः ।

तत्र गावः कितव तत्र जाया तन्मे वि चष्टे सविताय-मर्यः ॥ १३ ॥

Akṣairmā dīvyaḥ kṛṣimit kṛṣasva vitte ramasva bahu manyamānaḥ.

Tatra gāvaḥ kitava tatra jāyā tanme vi caṣṭe savitāyamaryaḥ.

Play not with dice. Till the land. Be happy with the land and wealth you produce. Take it that that much is enough and be content. There are the cows, O gambler, there your wife is happy. This is what Savita, lord of life and giver of light has revealed to me. Rg. 10/34/13

अश्वत्थे वो निषदनं पर्णे वो वसतिष्कृता ।

गोभाज इत्किलासथ यत्सुनवथ पूरुषम् ॥ ५ ॥

Aśvatthe vo niṣadanaṁ parṇe vo vasatiṣkṛtā.

Gobhāj it kilāsatha yat sanavatha puruṣam.

Your seat is on the ashvattha tree, on the air and the cloud, your residence is made on the leaf and on the parna tree, you share your efficacy with the earth, sun rays and the cow by which you bestow health and vitality for life. Rg. 10/97/5

विधुं दद्राणं समने बहूनां युवानं सन्तं पलिता जगार ।

देवस्य पश्य काव्यं महित्वाऽद्या ममार् स ह्यः समान ॥ ५ ॥

Vidhum dadraṇam samane bahūnām yuvānam santam palito jagāra.
Devasya paśya kāvyam mahitvā'dyā mamāra sa hyaḥ samāna.

Old age consumes even the youthful man of versatile action whom many fear to face in battle and flee. Look at the inscrutable power of the lord divine by whose inevitable law of mutability the man who was living yesterday is dead today, and the one that dies today would be living to tomorrow. Rg. 10/55/5

प्रेष्ठ वौ अतिथिं स्तुषे मित्रमिव प्रियम् ।

अग्ने रथं न वेद्यम् ॥ ५ ॥

Preṣṭham vo atithim stuṣe mitram iva priyam.
Agne ratham na vedyam.

I sing and celebrate for you the glories of Agni, lord omniscient, light and leader of the world, dearest and most welcome as an enlightened guest, loving as a friend, who, like a divine harbinger, reveals the light of knowledge to us. Sama. 5

उप त्वा जामयो गिरो देदिशतीर्हविष्कृतः ।

वायोरनीके अस्थिरन् ॥ १३ ॥

Upa tvā jāmayo giro dedīśatīr haviṣkṛtaḥ.
Vāyor anīke asthīran.

Moving and vibrant adorations of the enlightened celebrant reach you and stay by you in the movements of air in the middle regions. Sama. 13

अग्निमिन्धानो मनसा धियं सचेत मर्त्यः ।

अग्निमिन्धे विवस्वभिः ॥ १९ ॥

Agnim indhāno manasā dhiyam saceta mar-tyaḥ.
Agnim indhe vivasvabhiḥ.

When the mortal starts lighting the fire in the vedi, let him, with his whole mind in concentration, call up all his faculties of perception, thought and action and say: I light the fire with the sun rays and, all my knowledge, will and awareness, awaken the divine in the soul. Sama. 19

३ २ ३ ३ १ २ ३ १ २ ३ १ २ ३ १ २ ३ १ २
 इमं स्तोममर्हते जातवेदसे रथमिव सं महेमा मनीषया ।
 ३ २ ३ ३ १ २ ३ १ २ ३ १ २ ३ १ २ ३ १ २
 भद्रा हि नः प्रमतिरस्य संसद्यग्ने सख्ये मा रिषामा वयं तव ॥ ६६ ॥

*Imaṁ stomamarhate jātavedase ratham iva saṁ mahemā maṇīṣayā.
 Bhadrā hi naḥ pramatir asya saṁ sadyagne sakhye mā riṣāmā vayaṁ tava.*

This song of celebration and worship in honour of venerable Jataveda, Agni, omnipresent in the created world and lord omniscient, we sing in praise of his glory with our mind and soul in sincerity and offer it to him as a joyous holiday chariot fit for his majesty. Blessed is our mind in his company, while we sit in the assembly of devotees.

Agni, lord of light and knowledge, we pray, may we never come to suffering while we enjoy your company and friendship. Sama. 66

१ २ ३ ३ १ २ ३ १ २ ३ १ २ ३ १ २ ३ १ २
 यं रक्षन्ति प्रचेतसो वरुणो मित्रो अर्यमा ।
 २ ३ ३ १ २ ३ १ २
 न किः स दभ्यते जनः ॥ १८५ ॥

*Yaṁ rakṣanti pracetaso varuṇo mitro aryamā.
 Na kiḥ sa dabhyate janah.*

The man whom Prachetas, men of knowledge and wisdom, Varuna, distinguished and meritorious man, Mitra, friend of all, Aryama, man of justice, all these protect and advance (is really strong). Can he ever be hurt, bullied or suppressed? No! Sama. 185

१ २ ३ ३ १ २ ३ १ २ ३ १ २ ३ १ २ ३ १ २
 अच्छा व इन्द्रं मतयः स्वयं वः सध्रीचीर्विश्वा उशतीरनूषत ।
 १ २ ३ ३ १ २ ३ १ २ ३ १ २ ३ १ २ ३ १ २
 परि ष्वजन्त जनयो यथा पतिं मर्यं न शुन्ध्युं मघवान-मूतये ॥ ३७५ ॥

*Acchā va indraṁ matayah svaryuvaḥ sadhrīcīrviśvā uśatīranūṣata.
 Pari ṣvajanta janayo yathā patiṁ maryaṁ na śundhyuṁ maghavānamūtaye.*

All my thoughts, words and actions, all together in perfect unison concentrated on the love and light of divinity, ecstatically adore and celebrate Indra, lord almighty of existence. Just as wives with love embrace their human lover, protector and husband, so do my prayers centre on Indra, lord of glory, power and purity, for all round protection, promotion and well being. Sama. 375

१ २ ३ ३ १ २ ३ १ २ ३ १ २ ३ १ २
 अपामीवामप स्त्रिधमप सेधत दुर्मतिम् ।

आदित्यासो युयोतना नो अंहसः ॥ ३९७ ॥

Apāmivām apa sridham apa sedhata durmatim.

Ādityāso yuyotanā no amhasaḥ.

May the Adityas, powers of light and life in nature and humanity, drive away all disease of body and mind and keep off negativities of thought and intelligence from us. May the children of imperishable divinity keep us safe, far away from the onslaughts of sin and adversity. Sama 397

महे नो अद्य बोधयोषो राये दिवित्मती ।

यथा चिन्नो अबोधयः सत्यश्रवसि वाय्ये सुजाते अश्वसूनृते ॥ ४२१ ॥

Mahe no adya bodhayoṣo rāye divitmatī.

Yathā cinno abodhayaḥ satyaśravasi vāyye sujāte aśvasūnṛte.

O dawn, lady of morning light brilliant with splendour, arouse us and enlighten us today for the achievement of grandeur, wealth and excellence of life as you have been the giver of enlightenment and generosity ever before, O majesty of renown, symbol of life's extension, nobly born, commander of the nation's power, achievement and love of noble truth. Sama.421

न तमंहो न दुरितं देवासो अष्ट मर्त्यम् ।

सजोषसो यमर्यमा मित्रो नयति वरुणो अति द्विषः ॥ ४२६ ॥

Na tamamho na duritam devāso aṣṭa martyam.

Sajoṣaso yam aryamā mitro nayati varuṇo ati dviṣaḥ.

O devas, divinities of nature, noble scholars and sages, neither sin nor suffering, nor anything vicious can touch the mortal whom Aryama, spirit of enlightened guidance, Mitra, spirit of love and friendship, and Varuna, spirit of judgement and justice, all together with love and care without relent, lead across hate, jealousy and enmity. Sama. 426

प्र वो महे मतयो यन्तु विष्णवे मरुत्वते गिरिजा एवयामरुत् ।

प्र शर्धायि प्र यज्यवे सुखादये तवसे भन्ददिष्टये धुनिव्रताय शवसे ॥ ४६२ ॥

Pra vo mahe matayo yantu viṣṇave marutvate girijā evayā marut.

Pra śardhāya pra yajyave sukhādaye tavase bhandadiṣṭaye dhunivratāya śavase.

O vibrant man of vision, all ye men and women, let all your songs and flights of thought and vision born of the voice of the heart reach Vishnu, all pervasive lord, commander of the winds and warriors, indomitable, highly majestic, adorable and cooperative, blissfully appreciative, relentlessly active and absolute in justice and power. Sama 462

अया रुचा हरिण्या पुनानो विश्वा द्वेषांसि तरति सयुग्वभिः सूरौ न सयुग्वभिः ।
 धारा पृष्ठस्य रोचते पुनानो अरुषो हरिः ।
 विश्वा यद्रूपा परियास्यृक्वभिः समास्ये-भिक्रृक्वभिः ॥ ४६३ ॥

*Ayā rucā hariṇyā punāno viśvā dveṣāṁsi tarati sayugvabhiḥ sūro na sayugvabhiḥ.
 Dhārā pṛṣṭhasya rocate punāno aruṣo hariḥ.
 Viśvā yadrūpā pariyāsyrkvabhiḥ saptāsyebhir ṛkvabhiḥ.*

This Soma spirit of the fighting force of divinity, protecting and purifying by its own victorious lustre of innate powers, overcomes all forces of jealousy and enmity as the sun dispels all darkness with its own rays of light. The stream of its radiance, realised and purifying, shines beautiful and blissful. The lustrous saviour spirit which pervades all existent forms of the world, goes forward pure and purifying with seven notes of its exalting voice and seven rays of light and seven pranic energies expressive of its mighty force. Sama. 463

पवस्व वाजसातमोऽभि विश्वानि वार्या ।
 त्वं समुद्रः प्रथमे विधर्म देवेभ्यः सोम मत्सरः ॥ ५२१ ॥

*Pavasva vājasātamo 'bhi viśvāni vāryā.
 Tvam samudraḥ prathame vidharmāṁ devebhyah soma matsarah.*

O Soma, spirit of universal light and joy, you are the harbinger of food, energy and victory. Radiate and move, purifying and inspiring, toward the spirit of universal vision and wealth for the achievement of knowledge and enlightenment. You are the first ocean of the first laws of Dharma who bore the mighty treasure trove of infinite light and joy and let it open to flow for the divine sages. Sama. 521

माहिर्भूर्मा पृदाकुर्नमस्तऽआतानानर्वा प्रेहि ।

घृतस्य कुल्याऽउपऽऋतस्य पथ्याऽअनु ॥ १२ ॥

*Māhirbhūrmā pṛdākur namasta' ātānānarvā prehi.
 Ghṛtasya kulyā' up' ṛtasya pathyā' anu.*

Man of knowledge, promoter of joy, never be like a snake or violent as a hunter or tiger. Come irresistibly like a stream of ghee close by the path of truth and the law of Dharma. Salutations to you. Gifts of food and hospitality for you in plenty. Yaju 6/12

ये द्वा देवेष्वधि देवत्वमायन्ते ब्रह्मणः पुरऽएताराऽअस्य।

येभ्या नऽऋते पवते धाम किं च न ते दिवो न पृथिव्याऽअधि स्नुष ॥१४॥

Ye devā deveṣvadhī devatvamāyan ye brahmṇaḥ pura'etāro asya.

Yebhyo na'rte pavate dhāma kiñcana na te divo na pṛthivyā adhi snuṣu.

Pranas, life-breath of the spirit of humanity, souls who have attained the state of divine grace among the nobles, who walk in the very presence of this Lord of the universe, without whom nowhere in the world anything moves nor is anything sanctified, they are not confined to any particular region of heaven, nor to any particular region of the earth, they are universal, everywhere. Yaju. 17/14

अभि गोत्राणि सहसा गाहमानोऽदयो वीरः शतमन्युरिन्द्रः।

दश्च्यवनः पतनाषाडयध्योऽस्माकसेना अवत प्र यत्सु ॥३९॥

Abhi gotrāṇi sahasā gāhamāno'dayo vīraḥ śatamanyurindraḥ.

Duścyavanaḥ pṛtanāṣād- ayudhyo'smākaṁ sena avatu pra yutsu.

Indra, valiant commander, relentless warrior of a hundred fold righteous ardour, penetrating deep into enemy defences with his strength of armour, irresistible, invincible, victor of enemy forces, may direct and defend our army and lead it to victory. Yaju. 17/39

देव सवितः प्र सव यज्ञं प्र सव यज्ञपतिं भगाय।

दिव्यो गन्धर्वः कतपूः केत नः पुनातु वाचस्पतिर्वाच नः स्वदतु ॥ १ ॥

Deva savitaḥ pra suva yajñam pra suva yajña-patiṁ bhagāya.

Divyo gandharvaḥ ketapūḥ ketaṁ naḥ punātu vācaspatirvācaṁ naḥ svadatu.

May Savita, generous lord creator of life, expand our yajna of light and action. May He inspire and bless the master of yajna for the achievement of wealth and honour. Glorious is Savita, sustainer of the earth and purifier and sanctifier of knowledge. May the lord sanctify our knowledge. Lord of Speech Divine, may He sweeten, sanctify and bless our tongue and speech. Yaju. 30/1

सहस्रशीषा पुरुषः सहस्राक्षः सहस्रपात्।

स भूमिः सर्वत स्पत्वात्यतिष्ठद्दशाङ्गुलम् ॥ १ ॥

Sahasraśīrṣā puruṣaḥ sahasrākṣaḥ sahasrapāt.

Sa bhūmiḥ sarvata spr̥tva'tyatiṣṭhaddaś-aṅgulam.

Purusha, the Cosmic Soul of Existence, is the soul of the universe of a thousand heads, a thousand eyes and a thousand feet. It pervades the universe wholly and entirely and, pervading and sustaining the universe of ten constituents of living Prakriti, It transcends the world of existence. Yaju. 31/11

प्रजानन्तः प्रति गृह्णन्तु पूर्वे प्राणमङ्गैर्भ्यः पर्याचरन्तम्।

दिवं गच्छ प्रति तिष्ठा शरीरैः स्वर्गं याहि पथिभिर्देवयानैः ॥ ५ ॥

Prajānantah prati gr̥hṇantu pūrve prāṇamaṅ-gaibhyaḥ paryācarantam.

Divam 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. Ath. 2/35/5

यस्तिष्ठति चरति यश्च वञ्चति यो निलायं चरति यः प्रतङ्गम्।

द्वौ संनिषद्य यन्मन्त्रयेते राजा तद्वेद वरुण-स्तृतीयः ॥ २ ॥

Yastiṣṭhati carati yaśca vañcati yo nilāyaṁ carati yaḥ pratāṅgam.

Dvau samniṣadya yanman-trayete rājā tadveda varuṇastr̥tīyaḥ.

Who does not move and stands still, who moves, who deceives, who acts under disguise or openly or crookedly, whatever two people in consult talk and decide together, all these the third, the witness, the all-ruling Varuna, lord of universal judgement, dispensation and retribution, knows, ever watchful. Ath.4/16/2

घृतहृदा मधुकूलाः सुरोदकाः क्षीरेण पूर्णा उदकेन दध्ना।

एतास्त्वा धारा उप यन्तु सर्वाः स्वर्गे लोके मधुमत्पिन्वमाना उप त्वा तिष्ठन्तु पुष्करिणीः समन्ताः ॥ ६ ॥

Ghr̥tahr̥dā madhukūlāḥ surodakāḥ kṣīreṇa pūrṇā udakena dadhnā.

Etāstvē dhārā upa yantu sarvāḥ svarge loke madhumatpinvamānā upa tvā tiṣṭhantu puṣkariṇīḥ samantāḥ.

May all these abundant streams with pools of ghrta, banks of delicious shade and fragrance, full of exciting drink, overflowing with milk, water, curds and exuberant honey, all full of fragrant flowers, flow for you in the state of paradisaal bliss. Ath. 4/35/6

सनातनमेनमाहुरुताद्य स्यात्पुनर्णवः ।

अहोरात्रे प्र जायेते अन्यो अन्यस्य रूपयोः ॥ २३ ॥

Sanātanamenamāhurutādyā syātpunarṇavaḥ.

Ahorātre pra jāyete anyo anyasya rūpayoḥ.

They say this Brahma is Sanātana, Eternal, beyond time and age, and yet it arises ever anew in time and presence, as the day and night arise anew and follow each other in relation to the form and time of the occasion. Ath. 10/8/23

सत्यं बृहदृतमुग्रं दीक्षा तपो ब्रह्म यज्ञः पृथिवीं धारयन्ति ।

सा नो भूतस्य भव्यस्य पत्न्युरुं लोकं पृथिवी नः कृणोतु ॥ १ ॥

Satyam brhadṛtamugraṁ dīkṣā tapo brahma yajñāḥ pṛthivīm dhārayanti.

Sā no bhūtasya bhavyasya patnyurum lokam pṛthivī naḥ kṛṇotu.

Pillars of the Earth: Truth of Constancy, Infinity, Law of Mutability, Passion for Truth and Law, inviolable Commitment, Austerity of discipline, Divine knowledge, Yajna, participative living for creativity and contribution: these sustain the Earth, the life on earth and the human family on earth. May She, Prthivi, Mother, sustainer of past, present and future of all living beings, provide and continue to provide a beautiful wide world of life and joy for all of us. Ath. 12/1/1

जनं बिभ्रती बहुधा विवाचसं नानाधर्माणं पृथिवी यथौकसम् ।

सहस्रं धारा द्रविणस्य मे दुहां ध्रुवेव धेनुरनपस्फुरन्ती ॥ ४५ ॥

Janam bibhratī bahudhā vivācasam nānādha-rmaṇam pṛthivī yathaukasam.

Sahasram dhārā draviṇasya me duhām dhruveva dhenurana-pasphurantī.

Bearing and sustaining many people speaking different languages and observing different forms of Dharma and Karma in life, conduct and profession in many different ways like a family living in the same one home, may the wide and

varied earth mother, constant, firm and undisturbed, give me a thousand showers and streams of wealth like the mother cow profusely giving streams of milk steadily, continuously and patiently.

(This mantra may be interpreted as the prayer of a ruler as well as of a citizen of the country which, in this sukta, should be interpreted as the world.)
Ath. 12/1/45

न किल्बिषमत्र नाधारो अस्ति न यन्मित्रैः समममान् एति ।

अनूनं पात्रं निहितं न एतत्पुक्तरं पुक्वः पुनरा विशाति ॥ ४८ ॥

Na kilbiṣamatra nādharo asti na yanmitraiḥ samamamāna eti.

Anūnam pātram nihitam na etatpaktāram pakvaḥ punarā viśāti.

There is nothing short, no want, no void in the Lord's system here in life, nor props nor false supports, no one can go on without one's own identity on stilts provided by friends. The life before us is full and perfect, prepared and provided by our own selves by our own karma. The dish one has cooked presents itself before the one that has cooked it. One must taste the fruit of one's own action (in the cycle). Ath. 12/3/48

येनावृता श्रिया प्रावृता यशसा परीवृता ॥ २ ॥

Satyenāvṛtā śriyā prāvṛtā yaśasā parivṛtā.

It is consecrated with Truth, enshrined in grace, surrounded with honour.
Ath. 12/5/2

श्रमेण तपसा सृष्टा ब्रह्मणा वित्तर्ते श्रिता ॥ १ ॥

Śrameṇa tapasā sṛṣṭā brahmaṇā vittarte śritā.

The Divine Cow is the Voice of the Veda, brought into being by Divinity with intense thought and spiritual heat, received by the devotee of Divinity, sustained by the law of truth and righteousness, Ath. 12/5/1

स्वधया परिहिता श्रद्धया पर्युढा दीक्षया गुप्ता यज्ञे प्रतिष्ठिता लोको निधनम् ॥ ३ ॥

Svadhayā parihitā śraddhayā paryūḍhā dīkṣayā guptā yajñe pratiṣṭhitā loko nidhanam.

Founded on its own essential power and potential, enshrined in faith, secured in committed loyalty, rooted in yajna, established as the end and aim of life in existence, Ath. 12/5/3

इन्द्रो राजा जगतश्चर्षणीनामधि क्षमि विषुरूपं यदस्ति ।

ततो ददाति दाशुषे वसूनि चोद्द्राध उपस्तुतश्चिदुर्वाक् ॥ १ ॥

Indro rājā jagataścārṣaṇīnāmadhi kṣami viṣurū-paṁ yadasti.

Tato dadāti dāśuṣe vasūni codadrā-dha upastutaścidarvāk.

Indra is the self-refulgent ruler of the moving world and dynamic humanity, the lord that pervades infinite forms of existence over the earth. Thereby he gives prosperity of wealth for the generous yajamana and, invoked and adored, inspires and accomplishes many possibilities of achievement directly. Ath. 19/5/1

आयुषायुष्कृतां जीवायुष्माञ्जीव मा मृथाः ।

प्राणेनात्मन्वतां जीव मा मृत्योरुदगां वशम् ॥ ८ ॥

Āyuṣāyuṣkṛtāṁ jīvāyuṣmāñjīva mā mṛthāḥ.

Prāṇenātmanvatāṁ jīva mā mṛtyorudagā vaśam.

O man, live with full life energy, gift of those divine powers which create the life energy for you. Live with good health for a full age. Never die an untimely death. Live with the life inspiration of those who live and command life energy of the spirit. Never fall a prey to the snares of untimely death. Ath. 19/27/8

भद्रमिच्छन्त ऋषयः स्वविदुस्तपो दीक्षामुपनिषेदुरग्रे ।

ततो राष्ट्रं बलमोजश्च जातं तदस्मै देवा उपसन्नमन्तु ॥ १ ॥

Bhadramicchanta ṛṣayaḥ svarvidastapo dīkṣā-mupaniṣeduragre.

Tato rāṣṭraṁ balamojaśca jātaṁ tadasmai devā upasannamantu.

Wishing for peace, collective progress and all round well being of humanity, the seers who realised divine bliss first dedicated themselves to austere discipline and commitment to basic and universal personal, social and divine values. Thence arose Rashtra, the social order, strength, lustre and splendour. To that same discipline and commitment should all noble people submit and commit themselves, to the basic laws and values of the social order, the Rashtra. Ath. 19/41/1