

The Book of Prayer
Swami Dayananda Saraswati's
Āryābhivinaya

Translated with an Introduction by
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Swami Dayananda Saraswati

A Brief Autobiography

Swami Dayananda was born in the year (1881 Vikrami) 1825 A.D., in an Audichva Brahman family of Tankara, Morvi state, Kathiawad, South Gujarat. His name was Mool Shankar and his father's name was Karshanji Tiwari. Karshanji was a very respectable man of his village and a devout Shaivite. Mool Shankar had his Yajnopavit Sanskar (baptism) at the age of eight and was initiated into the worship of Shiva at the age of ten. He had started his studies at the age of five and by the age of fourteen he had studied a lot of Sanskrit Grammar and vocabulary and learnt by rote a large part of the Yajurveda in addition to Nisitha, Nighantu, Purva-mimansa, and a lot of rituals necessary for a devotee of Shiva. This was the end of his education so far as the father was concerned.

But Moolji had other aims in view which were not yet very clear. A few incidents, however, made him see the things in reality. At the age of thirteen he was made to observe the rituals of Shivratri in full. He kept fast and joined his father and others in the nightly observances and worship in a Shiva temple. The priests and others including his father were overtaken by sleep but Mool Shankar kept awake waiting for a vision of Shiva. And lo! what did he see! A mouse climbed on the Shivalinga, an iconic representation of Shiva and started eating the offerings. Mool Shankar asked himself: "is it Shiva really? Is it alive or dead? Can't it defend its authority Is it helpless even before a rat?" Doubts and questions such as these troubled his soul. He awoke his father and asked him. "Is it the real Shiva?" The father replied: "No, it is only a 'Moorti' (an icon)". The father sent him home. The fast was broken. His mother gave him food. He ate and went to sleep. But the question remained urgent all the time: "What is the real Shiva? Where is He? I must seek and find".

Five years later, Mool Shankar's sister died of cholera. Others wept and wailed, but Mool Shankar was stunned and sat stoned with silent grief. Still later, death struck his uncle. The grief was repeated and hurt deeper. The one question of all questions which has troubled all people big and small shook him to his roots: "Why death? What is it? Shall I too die? Is there any way to escape or conquer it?" Moolji was lost in thought.

The parents thought of getting Mool Shankar married. The young seeker of Shiva and immortality refused to change his course for the chains. In 1846, (Samvat 1903), one night he quietly left home never to return. Mool Shankar moved in the direction

of the great man that he was to become later, Maharshi Dayananda.

He moved around in search of holy men, yogis and Brahmacharis wandering around and living in holy places. The mission was the same one: search for Shiva and the conquest of death. He met a Brahmachari in the town of Sayale who initialed him into his order as a Brahmachari and named him Shuddh Chaitanya.

Shuddha Chaitanya continued moving around until he was spotted and caught at Siddhapur by his father. The father tried his best to take him back home with a strong escort, but Shuddha Chaitanya gave his guards the slip, moving on in search of his mission. He met Sadhus, Brahmacharis, mendicants, yogis, devotees and scholars, read and meditated and moved around wherever he heard, he would find them. He visited holy places, went over the Himalayas even up to the sources of rivers, wandered through forests fording even dangerous rivers and met strange people and watched their ways. During this course of search, he decided to turn a Sanyasi and met one Swami Purnananda Saraswati. Swami Purnananda initiated him into Sanyasa, saintly order, and named him Dayananda Saraswati.

Swami Dayananda Saraswati wrote a short sketch of his life which is being presented here. This sketch covers his life before he met his Guru, Swami Virajananda Saraswati in Mathura.

During his wanderings in search of knowledge and truth, he heard of Swami Virajananda Dandi of Mathura. Swami Virajananda was a blind Sanyasi who had kept alive the ancient tradition of the knowledge of the Vedas, Vedic philosophy and Grammar. He was a mighty scholar and a conscientious teacher, who never deviated from the tradition of the Vedas and the Vedic rishis. He believed in the Vedas as the true knowledge and Vedic Dharma as the eternal dharma. Swami Dayananda knocked at his cottage in 1859. Swami Virajananda responded: "Who is there?" Swami Dayananda replied: "This is exactly what I want to know. I have come to you in search of the mystery who I am?". The teacher was convinced that the right disciple had arrived; the disciple knew that he had reached the right teacher. Swami Virajananda never charged any fees from his disciples.

Swami Dayananda read Panini's *Ashtadhyayi* and Patanjali's *Mahabhashyam*, and Yaska's *Niruktam* and the *Nighantu* and such other basic works of the Rishis as were necessary for the right interpretation of the Vedas and Vedic literature. On the completion of his studies Swami Dayananda offered to give a token of gratitude to Swami Virajananda in the form of clove 'Lawanga', as Swami Virajananda was fond of it: But the Guru said: "Dayananda, I want your life as Gurudakshina, nothing less,

nothing more. Go out into the wide world, proclaim the Truth of the Vedas, and preach the Vedic Dharma. Before the light of Vedic knowledge, ignorance and darkness will disappear". The disciple bowed his head and replied: "I shall do so".

Swami Dayananda committed himself to the Vedic mission. No doubt, no confusion, no compromise. The core of his belief is contained in the ten principles of the Arya Samaj and his own statement of his beliefs in his book named *Expositional Beliefs and Non-beliefs* (Swamantavyamantavya)—the rock-bed-foundation being the Vedas. He was a clear thinker, a forthright speaker and an uncompromising writer. He declared: Veda is the eternal truth, pure truth, the whole truth, and nothing but the truth. There is no history in the Vedas. All historical truth is conditioned by time and place. Pure truth is true for all time and all places. Therefore, while he spread the message of the Vedas, he fought against superstition, the deadwood of custom, the evil practices of religion and the social disabilities of the weaker sections of society. He fought for the equality of all men and women, education for all men and women, simplification of all religious practices and rituals and declared that poverty, injustice, ignorance, inequality and untouchability were sins against humanity and against God. He founded the Arya Samaj on 10th April 1875 in Bombay to carry on the work of his Vedic mission.

Swami Dayananda was one of the greatest men ever born on the earth. Romain Rolland says of him and of the Arya Samaj: "Indian religious thought raised a purely religious Samaj, and at its head was a personality of the highest order, Dayananda Saraswati: This man with the nature of a lion is one of those whom Europe is too apt to forget when she judges India. He was that rare combination, a thinker and a man of action with a genius for leadership". Shri Aurobindo wrote of him: "Here was a very soldier of light, a warrior in God's world, a sculptor of men and institutions, a bold and rugged victor of the difficulties which matter presents to spirit. And the whole sums itself up to me in a powerful impression of spiritual practicality. He was a man with God in his soul, vision in his eyes, and power in his hands to hew out of life an image according to his vision. Dayananda Saraswati was one of those personages whom History will pronounce as supermen. He was one of those whom the Vedas and the Brahmanas call Devas, to whom is due puja, i.e., the respect of mankind".

Swamiji's work for the upliftment and enlightenment of society challenged vested interests. Some abused him, others threw stones at him. Some got him poisoned too. One of the culprits was caught, arrested and brought to him by the police for punishment. But Swamiji was all compassion. He declared: "The world is fettered by the chain forged by superstition and ignorance. I have come to snap asunder that chain and to set slaves at liberty. It is contrary to my mission to have people deprived of

their freedom". On another occasion he said. "I am not anxious about my salvation: I am particularly anxious for the salvation of those lakhs of people who are poor, weak and suffering. I do not mind if I may have to take birth again and again, I will attain salvation when these people will attain it".

Swamiji's work went on apace. He delivered lectures, held debates with Hindu, Muslim and Christian scholars, wrote and published. His most important work is *Satyartha Prakash* (The Light of Truth). His commentary on the Vedas and his introduction to it, *Rigvedadi-Bhashvu-Bhumika* are works of rare vision and scholarship. In addition, there is *Sumskara Vidhi* and many short works. All these works are embodiments of ancient wisdom. They cross the bounds of time and place and present eternal truth in a modern language. Swamiji was thus a man of all time—a modern man whose modernity is dynamic, which will not grow out of date.

Along with work, opposition too went on apace. He was poisoned and he breathed his last on the Diwali day of 1883. This is how the scene of his death is described by Harbilas Sharada: Between five and six p.m. he asked for those who had come from different places and told them to stand behind him. He asked the doors and the two skylights of the room to be opened and enquired what the Hindi date, day of the week and paksha (half of the month) was. Someone said it was krishna paksha (dark half of the month) and Amavasya (fifteenth) and Tuesday. Hearing this he looked at the roof and all round and recited Veda mantras. Then he did Upasana (prayer) in Sanskrit and recited God's attributes in Hindi and with pleasure began to recite Gayatri. He went into Samadhi for a while and then opened his eyes and said: "O merciful, almighty God, this is thy will. This is thy will, let it be done. Ah! What a lila is thine!" After saying this, he lay sideways and holding his breath, he threw up with some force and passed away at about 6 p.m. A death so peaceful and happy was not even that of Socrates.

Swamiji died but he lives and will live for ever in his works. We should study his writings carefully and objectively and we will see that his vision will never fade, his word will never cease, and his mission will continue for ever.

Introduction

Prayer is a pious expression of man's desire to break through his limitations and rise to a realization of his higher self with the help of the highest power. The highest power is over and above the limitations of our existence, and yet as close to our nature and character as mother or father. For the purpose of prayer, the power that is beyond the limitations of existence cannot be anyway short of infinity. That power, therefore, is the Divinity, Lord God Himself.

There is an interesting story about a beggar and Emperor Akbar. Hearing that Akbar was great, the beggar decided to beg something of him. When he went to the palace of the Emperor, he found that he was praying: "What is the emperor praying for?" asked the beggar. "He is praying to God for light and life and the grandeur of his empire and its prosperity," was the reply. The beggar realized that Akbar too was a beggar, a fellow beggar, after all. The beggar decided that from that time onward he would beg of the power that gives to all, the emperor included. He went away from the palace, enlightened.

The highest prayer, therefore, is addressed to God, and it is said in the very language of Divinity. That language of Divinity is the Vedas revealed to mankind at the very dawn of creation. That language is original, universal and without reference to any particular time or place in history. It doesn't belong to any particular group or nation or country whatever. The Vedas are, indeed, the heritage of the whole mankind. "The Vedas are Universal Knowledge meant for all time and all places. There is no history in the Vedas. They are meant for all mankind without discrimination of caste, creed, colour or country." This is Swami Dayananda declared about the Vedas, and that, I think is his greatest contribution to the history of Vedic interpretation.

Swamiji classifies human beings into two kinds: the positivists or the faithfuls and the egoists or the selfish wasters. The egoists are fighters for selfish ends while the men of faith work for themselves as well as for social and universal causes. The pious man of his imagination is not a recluse, refusing or denying every good thing of life in favour of personal good. His man of faith is Dharmic, that is, he believes in the life of this world as well as in the life beyond this world. For him, therefore, worldly well-being is fully compatible with piety and love of *Moksha*-freedom from all suffering. Therefore Swamiji's selection of the Vedic verses of prayer consists of prayers for worldly well-being as well as prayers for ultimate happiness in the state of *Moksa* after the earthly journey is over. The earthly well-being is prayed for in the interest of earthly fulfilment what is generally called the good life, in Western language and the final and ultimate well-being is sought through renunciation of the earthly goods after

they have served their purpose through fulfilment of the person concerned.

According to Swamiji, life in this world is not a punishment, nor a scene of sorrow, nor is the world a prison-house wherefrom one must escape at the earliest, even through suicide as some people do believe even to-day. Life is good, beautiful, enjoyable. It is a boon, or real gift of the Lord. Enjoy it, says he, work for it, but don't get lost in your rush for the means of enjoyment. Work hard, even passionately, but keep your eyes clear in view. Know what you are doing and know its value in a comprehensive perspective. Prepare yourself strongly and conscientiously in the first quarter of life, the Brahmacharya Ashram. Live a life of celibacy and discipline. Then marry and enjoy yourself, doing your duty to the family, the community, the nation, and the humanity— and always remember God as the giver. Having lived that life in the second quarter, call it a day: retire and renounce, and dedicate yourself wholly to social service and meditation.

All the Prayers in this book are addressed to God, the one Supreme Lord of the Universe. He is one but His names are many. However, all the names are adjectival, each depending on the particular characteristic of God which it describes. The best example of this Vedic technique of divine description is found in *Yajurveda* 32. 1. Given at No. 4 in the Second Section of the book. His one name is symbolic, as Maharshi Patanjali says in the Yoga-Sutras: that name is Aum. This name too symbolises God's creation of the Universe, the order and maintenance of it, and lastly the destruction. Even the name God seems to be symbolic; G for genesis (generation/creation), O for order and maintenance, and D for destruction or dissolution. The name of the Divine and the nature and content of the prayer go together. Swamiji insists in his comments again and again that we should pray to the one Omnipresent, Omniscient and Omnipotent God because, he says, to believe in many gods is wrong, something contrary to truth and, secondly, because belief in many Gods divides human society into many fighting sections.

An analysis of the verses will show that the devotee prays for beauty and joy of life, plenty and prosperity, social order, discipline and freedom, and the ultimate freedom and happiness. In short, whether the prayer is for earthly happiness or for ultimate happiness, every prayer underscores the elimination of pain and suffering— suffering physical, psychic and spiritual. Here Swamiji's interpretation of suffering is really revolutionary. Apart from the suffering of the kinds described above, there are sufferings of ignorance (*anjñāna*), injustice (*anyāya*) and poverty (*abhāva*). There are prayers for the elimination of these. But there is one revolutionary prayer in the comment on verse no. 31 in the second section of the book: "**Let no foreigner rule over us, let us never be subjected to slavery.**" This was written in *Samvat* 1932

(*Vikrami*), i.e., 1875 A.D. approximately, ten years before the founding of the Indian National Congress (1885). About the same time he wrote in the *Satyārtha Prakāsh* chapter 8: **"Whatever one might say or do, national government is the best government. A foreign government is never wholly good even if it is free from religious or sectarian prejudice and is as just, kind and merciful as paternal."** Swamiji's idea of prayer is entirely new in relation to personal, social and political life.

Swamiji's idea of prayer in fact is revolutionary. There are three aspects of prayer we should keep in mind: *Stuti* (praise of the Lord), *Prārthanā* (prayer), and *Upāsanā* (sitting close i.e., following the Lord's nature closely and working for imbibing the qualities in one's self). Thus prayer is not mere lip-service to God, it is an active affair. One must be sincere and work hard, then alone the Lord will grant the prayer. Every prayer implies action, thus the prayer for self-rule also implied action. The history of the freedom movement can tell us about the part played by Swamiji's followers in the movement. And Swamiji's contribution to the 1857 movement and the later developments is still a subject of research.

One question now, specially in the modern context of self-education by experience. Throughout history, man has tried to break through his limitations in two ways: One, to act entirely on his own by fighting against the forces which, he felt, bound him down. Such forces were nature, society and sometimes even his own self. All tragic literature of the west is a record of man's struggle against those forces which were supposed to be anti-human and which denied him the full realization of his ambition. This view of self-realization is based on a philosophy of mutual oppositions, fighting and, as a result, victory or defeat is the natural implication. The other way is to understand the environment, discover the nature and operation of mutual positions and relations as complementarities, work out the equations, and work together in the larger context of existence with cooperation for mutual good and for the good of the whole complex that life and the world is. If we look at the history of wars and our plans to avoid wars in the modern time we shall appreciate that mankind is trying to give up the former way of living in favour of the latter. The United Nations Organisation is a tribute to the world's endeavour to live a cooperative life together in mutual interest.

And here also there are two possibilities: One is to learn by one's own experience, and the other is to learn by our collective experience plus our own. If we follow the former way, everyone probably will begin at the same initial point. But we never want to begin at the same point. We begin where others leave off. This is so, especially in the field of science. Science is the cumulative achievement of mankind. If science is a

human endeavour, and a great achievement, why then prayer?

Prayer is the third dimension of human endeavour. Science by itself is a self-contained endeavour. It is a result of the human curiosity to know how things work. It is its own direction and it is its own end. It studies the how of things but not the why of things. In other words, science is a value in itself. The scientist who burns the midnight oil is a master of his interest and desire, may be he is the master of his will, but once he has done his work, it is someone else's property. It is that someone else who sets the value on his work and decides upon the direction of its application. Hence the world-wide concern today on the direction of science and the use of technology. Here comes in prayer.

Prayer adds the vision of the Divine to human achievement, whether it is science or technology or trade or commerce or agriculture, or politics. The Vedas are the language of Divinity. They record the vision and awareness of eternity and, set proper values on things of the world. They reveal the nature and character of the world and reveal the directions which human endeavour should take, the goals which it does and should seek, and the values which humanity should pursue. In other words, the Vedas reveal the how and why of things in general and also the purpose for which things ought to be done. Human endeavour concentrates on the moment when it is pursued, but the vision of eternity places it in a wider perspective and sets its value and meaning. The vision also points to the direction in which human endeavour should move. It is a remarkable contribution of Swami Dayananda that in his interpretation of the Vedas he has combined, rather discovered the combination of, physical science and spiritual values. This combination is seen in Swamiji's commentary on every verse of prayer. No human endeavour is meaningful and valuable unless it combines human comfort, welfare and happiness with the ultimate Happiness of *Mokṣa*. And so far as welfare is concerned, it is valuable only when it is collective. Purely individual welfare is selfish, and selfishness is a sin, according to the Vedas.

Let us therefore pray to God for strength and vision to correct our behaviour and let us seek inspiration to act better and more efficiently. Let us pray for a good life of comfort, joy, freedom and discipline, cooperative community life and a happy world for one and all. Let us remember that the achievement here is not the end, nor earthly joy the only goal. Real joy is far-reaching and the final goal is not a dead end. Life is a continuous cycle.

Translator's Note

To translate anything from one language into another is a challenge. The genius, culture, background, structure, idiom and even the vocabulary of each language is different from another's. There can be similarities between two languages, but identity between the two is impossible. Take, for example, the idiom 'Ek panth do kaj' in Hindi. The English equivalent is 'To kill two birds with one stone.' The culture expressed in the two idioms is completely different.

Swami Dayananda's first language of thought and writing was *Sanskrit*. His mother tongue was *Gujarati*. He learnt *Hindi*— which he called 'Arya Bhasha,' and 'Prakrit' (natural language) for all-India communication. So with regard to the translation of his Hindi into English, we have to think of three, even four languages—Sanskrit, Gujarati, Hindi and English. Sanskrit is an inflexional language, therefore, the word order is free, But Hindi is an analytical language. Therefore the word order is not free, it is more or less fixed. Moreover, Sanskrit has certain structures which Hindi has not. Therefore, the Hindi of Swamiji has certain structures which sound unfamiliar to us for the reason that the basic structure of Swamiji's thought is Sanskrit. So while reading Swamiji's Hindi for translation, one has first to render his Hindi into a version close to modern Hindi. Having rendered his Hindi thus, one has to tackle the problem of English translation.

Hindi and English are two cousin sisters since they belong to the same family of languages, i.e., the Indo- European family. But the two cousins are so distant that they hardly recognize each other. They are strangers. The structure, idiom and vocabulary of Hindi is different from that of English. The word order of the two also is different. The background of Hindi is India, and its ancestor is Sanskrit. The ancestor of English too is Sanskrit but historically and geographically it is so close to German, Latin and Greek—its great-great grand aunties that it has long forgotten its grandmother. Hence if the Hindi of Swamiji has to be translated into English, the translator has to re-organize the structure not only of the sentences but also of the paragraphs. To say the whole thing simply, one has to imagine that if Swamiji himself had to say the thing in English, how would he say? Translation then has to be a trans-creation and the translator has to take some degree of freedom with the responsibility in the matter. This freedom, however, has to be taken with caution: The translator has to be faithful to Swamiji's intention and purpose, to his basic ideas about life and the Vedas. Within Swamiji's own framework, freedom could be justified.

At the end, I would appeal to the reader that if he has read the original, he should

be considerate and even indulgent toward the present effort and read the translated version with sympathy and understanding. I assure him that I have tried to keep the spirit of the translation close to the original as far as possible in the light of "Aryabhivinaya" and also "Satyarthha Prakash" and Swamiji's "Commentary on the Vedas."

Foreword

(By Swami Dayananda Saraswati)

The Lord Supreme, Spirit of all, who is existent, omniscient and blissful in nature, infinite, unborn, just, unsullied, everpure, merciful, all-powerful, is the God of our heart whom we worship. May He help us ever and always so that we are able to do very difficult tasks also with ease. Lord of Mercy, you alone can help us to complete this task also. We hope and trust that you will bless us with success in this project.

This project (i.e., The Book of Prayer) is begun on Thursday, the tenth of the bright fortnight of the month of Chaitra, Samvat 1932 Vikrami (the year 1875 A.D., approximately).

Many people, gentle, thoughtful, learned, virtuous and interested in the good of all approached me with sincere love and trust and asked me to write this (The Book of Prayer). So I undertook this (Book of selected verses of praise and prayer to God) for the good of all people so that they could have the true knowledge of God and feel inspired with the right kind of love and devotion to God.

In this work I have taken original verses from two Vedas only (i.e. Rigveda and Yajurveda) and explained them in the spoken language of the people so that they easily understand the verses and have the right knowledge about God.

God is the giver of ever increasing happiness. In this work, the praise of God is sung (through Stuti), prayers are offered, worship is contemplated and virtue and Dharma are explained through the verses of the Vedas.

The lord Supreme is the cause of pure joy. He is beyond all desire, since He is all Bliss and all fulfilment. He is present in every particle of the universe and He can be realized only through the Vedas. That person alone enjoys the bliss of God in whose heart shines the light of the Lord through the true knowledge and realization of the Lord. Blessed is that person, because he enjoys the Supreme happiness and he enjoys it always.

That man is highly fortunate who, in this world, has full faith and trust in God with complete love, righteousness, knowledge, pious company, good thoughts and self-control, with full reason and without hostility to any one. This is because, with his knowledge of truth, he crosses the ocean of suffering and attains salvation and bliss in the presence of God. On the contrary, that person never attains the bliss of salvation

(*Mokṣa*) who is void of love and devotion to God and who, instead, loves pleasure, falsehood, deceit, pride, obstinacy and evil and hates good thoughts, true knowledge, virtue, control of the senses and the company of the good.

The evil person continues wallowing in the ocean of suffering, subjected to sickness and disease and the pain of the cycle of birth and death. Therefore it is proper for all that they should never fall off from God and His commandments. They should obey God and His will and achieve fulfilment of their life in this world (through right worldly acts) and in the next (through Salvation, i.e., *Mokṣa* as said earlier). This is the ultimate end and aim of human life.

In this work, *Āryābhivinaya* or The Book of Prayer, the verses of the Vedas have been interpreted and explained mainly and briefly with regard to man's relation to God. The two-fold interpretation (i.e., the sacred and the secular) has not been done for the reason that the volume of the work would have increased. Therefore the interpretation with regard to practical knowledge of the world has not been given. But in the commentary on the Vedas both the interpretations, practical and spiritual, will be given in detail with full reason and justification. For example : "That Supreme Soul is *Agni, Āditya, Vāyu*", etc. in the *Yajurveda*, "*Indra, Mitra, Varuna*," etc. in the *Rigveda*," *Brhaspati, Ganapati, Prana, Apah, Agni*," etc. in *Shatapatha* and *Aitaiya Brahmanas*, and the Supreme Lord is Sublime— in all these verses, all the nouns mean the Supreme Soul, Paramatma, God. This is said on the authority of **Nirukta**. But, again, on the authority of the same **Nirukta**, the words '*Agni*' in the verse "*Mukhad agnirajayata*", etc., of the *Yajurveda*, "*Vayu, Agni*," etc., in "*Vayoragnih*", etc., of the *Brahmana*, and '*Agni*' in "*Agniragraniragrabit*", etc., mean the physical fire whose property is heat and light. The two interpretations will be given in the commentary on the Vedas with cogent proof, reasons and on the basis of the actual property and behaviour of the elements. By this sort of interpretation the faults and weaknesses of the commentaries of *Sayana* and others and the blots of the British scholars' commentaries based on *Sayana* will be removed. The commentary thus would mean an exposition of the true meaning of the Vedas. When the great value and endless meaning of the Vedas is thus explained to the people, they will come to have the right love for the Vedas and enjoy great benefit in life. The present work will lead the people to the knowledge of the nature of God and love of Him, faith in Dharma and purity of life and conduct. People would be saved, of course, from falling a prey to the vices of the sects and beliefs founded and propagated by atheists and pretenders.

May the people of all kinds be good and noble ! May the All-Powerful Lord of the Universe bless all with His mercy and grace! May all people give up vice and evil and

accept good and virtue. This is my prayer to God for humanity. The Lord will grant this prayer and bless all, this is my faith and hope.

Section-1

Verses From *Rgveda*

Aum

Tat sat parabrahmaṇe namaḥ

(Salutations to the Lord that is Supreme)

Here begins 'The Book of Prayer' for the pious.

१. शं नो मित्रः शं वरुणः शं नो भवत्वयमा ।

शं न इन्द्रो बृहस्पतिः शं नो विष्णुरुक्रमः ॥ ९ ॥

Śaṁ no mitraḥ śaṁ varuṇaḥ śaṁ no bhavatvar-yamā.

Śaṁ na indro bṛhaspatiḥ śaṁ no viṣṇururu-kramah.

May Mitra bless us with peace. May Varuna bring us peace. May Aryama lead us to peace. May Indra and Brhaspati shower us with peace. May Vishnu, lord of mighty action, bless us with peace and action. (Rg. 1, 90, 9)

Comment: - Lord existent, omniscient and blissful in nature, ever pure, all-aware and free in character, matchless, incomparable and the first cause of the universe, unborn, without form and all powerful (omnipotent), dispenser of justice, ruler of the world, maker and sustainer of the entire creation, eternal, all-beneficent, master of all, paternal ocean of mercy for us, supremely helpful, giver of all happiness, destroyer of all suffering, dispeller of the darkness of ignorance, giver of the light of knowledge, highest bes tower of glory, advancer of universal sovereignty, saviour of the lowest, redeemer of the fallen, promoter of honour, giver of joy to the world, inspirer of all with the ways of humility, creator of faith, blameless, leader, protector, ruler of humanity, changeless, all-pervasive, teacher of all good, giver of salvation (*Moksa*), source of all goodness and virtue, unsullied, desireless, untainted, undisturbed, kind to the weak, giver of supreme happiness, eradicator of poverty, promoter of friendliness, maker of good policy, giver of love, establisher of good rule, destroyer of enemies, giver of all strength, nurse of the weak, promoter of righteousness, giver of prosperity, inspirer of good intentions and noble desires, giver of knowledge, sustainer of children, teacher of Dharma, destroyer of sickness and disease, promoter of the ends and values of life, destroyer of evil qualities of character, giver of success, benefactor of good people with joy, punisher of the wicked, breaker of pride, anger and greed,

Lord Supreme of all, highest ruler of rulers, Supreme soul of the Universe, Lord transcendent, giver of bliss to the world. Supreme master, immanent, subtle and impenetrable, Lord beyond age, death, fear and bondage, unique, beneficial, full of virtues beyond description, first and foremost of the Universe, adorable for the world, giver of joy to the learned, worthy of song and praise for the first and last of the possible attributes of infinity, Lord giver of beneficence, you are the surest friend of all in all ways. Grant us the true happiness of all time. Lord highest of all worthy of choice and acceptance in faith by all. Lord greatest of all, you are *Varuna*, best and most sublime. Give us the greatest joy. Lord of universal love, just and impartial, doer of right and justice, you are *Aryama*, *Yamaraja*, Supreme judge for all. You alone can grant us happiness in all fairness. Lord of the highest glory and power, grant us lasting joy with ah possible honour. Lord *Brhaspati*, God of knowledge and universal speech, Soul of supreme intelligence, you alone are the giver of highest happiness. Lord Omnipresent *Visnu*, wielder of infinite power, give us the highest bliss. We ask of you alone all that we ask for in life, for there is none other than you to whom we can pray. You alone are our sustenance and stay, none else. Just, ail powerful and merciful Lord, our highest father and protector, you are our guardian and saviour. We shall seek shelter with none else but you, the highest.

The Lord by His essential nature and character never forsakes the faithful. May He always give us joy, happiness and bliss. He will. We pray in faith.

२. अग्निमीळे पुरोहितं यज्ञस्य देवमृत्विजम् ।

होतारं रत्नधातमम् ॥ १ ॥

Agnimīḷe purohitam yajñasya devamṛtvijam.

Hotāraṁ ratnadhātamam.

I invoke and worship Agni light of life, self-refulgent lord of the universe, foremost leader and inspirer, blazing light of yajnic creation, high-priest of cosmic dynamics, controller of natural evolution, and most generous giver of the treasures of life. (Rg. 1, 1, 1.)

Comment: - I sing in praise of the Lord Supreme, Agni, most adorable Lord of knowledge, Knowledge Itself in the essence.

The teaching of the Lord to mankind is given in the same manner in which a father or a teacher teaches the children or the disciples. The father or the teacher teaches the children or the disciples how they should respect and honour the parents and the

teachers and how they should behave toward them. Similarly God enlightens all mankind with the right way of worship, adoration, prayer and behaviour. God being the creator and father of all his children (creatures), and He being the Supreme teacher, He has revealed to mankind, out of His love and mercy, the knowledge of all existence and right behaviour. The purpose is that we come to great good and happiness with that knowledge of behaviour and the supreme reality. Just as God is the first cause of all creation, so is He the first and original cause of Supreme knowledge, the Vedas.

Lord benefactor of all, you are '*Purohita*' the giver and doer of good to the whole world. You are the very Lord and spirit of *Yajna*, the most adorable for all and the dearest object of our love and faith in our acts of *Yajna* and knowledge. You are *Rtvik*, you are the ordainer of the cycle of seasons such as the spring, and you provide for whatever kind of timely joy and comfort is needed by your children. You are the '*Hota*' as you bless the world with plenty and its preservation, and at the end of die world, at the time of annihilation you render back die whole world of existence into the original cause. You are '*Ratnadhatamd*', an infinite mine of jewels. That is, you hold the precious planets like the earth, and you create and store for your children and devotees objects of the highest value. Soul Supreme, Omnipotent Lord, I sing songs of joy in praise of you. Accept our homage and worship so that we remain the recipients of your mercy and blessings and always enjoy the bliss of divine love.

३. अग्निना रयिमश्नवत् पोषमेव दिवेदिवे ।

यशसं वीरवत्तमम् ॥ ३ ॥

Agninā rayimaśnavat poṣameva dive dive.

Yaśasaṁ vīravattamam.

By virtue of Agni, light and energy of the universe, one advances in health and wealth day by day, blest with honour and fame of the highest order of heroes.

(Rg. 1.1,3.)

Comment: - Creator of the highest order, Lord of all, Agni, the person who sings in devotion to you gets all the wealth of knowledge, and material prosperity which helps him advance in health, happiness and honour in the world. He gets knowledge, heroism, values, patience, skill, strength and valour. Bless us with people of all these virtues, just, righteous and steadfast, brave and heroic. Bless us with the wealth of gold and jewels, wealth of the knowledge of science and technology, and one expansive empire of the whole humanity across the globe. Bless us with your grace

that we may always be rich, prosperous, righteous and happy.

४. अग्निः पूर्वेभिर्ऋषिभिरीड्यो नूतनैरुत ।
स देवाँ एह वक्षति ॥ २ ॥
Agniḥ pūrvebhirṛṣibhirīḍyo nūtanairuta.
Sa devāñ eha vakṣati.

Agni, lord of light and power, is ever adorable by the saints and scholars of old and modern times. May He bless us with divine vision, knowledge and power in this world. (Rg. 1, 1, 2)

Comment: - Lord Supreme, Giver of light and life, Agni adorable for the whole humanity, you are worthy of the worship and devotion of the ancient seers, saints and learned people and of the scholars and brahmacharis of the present time. The simple and the sophisticated, ignorant and the wise, all worship you alone. While we worship and adore you, we pray that you bless us with virtues of the highest order so that we live with righteousness and joy in the world. You alone we love, you alone we worship.

५. अग्निर्होता कविक्रतुः सत्यश्चित्रश्रवस्तमः ।
देवो देवेभिरा गमत् ॥ ५ ॥
Agnirhotā kavikratuḥ satyaścitraśravastamaḥ.
Devo devebhirā gamat.

Agni, self-refulgent lord of the universe, high-priest of nature, poetic creator of cosmic yajna, wondrous and most resounding, come and bless us with the noblest gifts of life. (Rg. 1, 1, 5)

Comment: - Lord Supreme who see all, creator of all, ever existent and true, indestructible, Lord of heavenly powers and virtues, celestial strength and power of perception and awareness, heavenly beauty and glory, you are the highest and the best. None is equal, none is greater than you. Lord of the Universe, with all your glory and light, let your presence shine in our heart. Light the world of humanity and reveal your presence so that we and our country partake of the glory and shine. The order (empire) of the earth is the Kingdom of God. We are only the children and the servants of the Lord and Master.

६. यदङ्ग दाशुषे त्वमग्रे भद्रं करिष्यसि ।

तवेत्तत् सत्यमङ्गिरः ॥ ६ ॥

Yadaṅga dāśuṣe tvamagne bhadraṁ kariṣyasi.

Tavet tat satyamāṅgiraḥ.

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. 1,1,2,1)

Comment: - O *Anga*, our friend, one who surrenders his soul to you, you bless with practical as well as the ultimate joy. O *Angirah*, dear as our very life, you are committed to your children and devotees to bless them with the highest happiness, ananda. It is your very nature to give us all the joys of life. Bless me with the joys of the world and the highest happiness of salvation (*Moksa*). Remove all our suffering and give us only joy ever and ever.

७. वायवा याहि दशतिमे सोमा अरंकृताः ।

तेषां पाहि श्रुधी हवम् ॥ १ ॥

Vāyavā yāhi darśateme somā arañkṛtāḥ.

Teṣāṁ pāhi śrudhī havam.

Vayu, lord of grace and majesty, come, listen to our prayer, and protect and promote these somas vitalized as nectar and adorned in beauty. (Rg. 1, 2, 1.)

Comment: - Lord of infinite power, Supreme ruler of the world, wondrous beautiful to behold, *Vayu*, bless us with a vision of your glory. We are limited in power but you have created the best Soma juice, and whatever else there is, tire best possible that we have, and we have prepared it all with our utmost skill and love to be offered to you in *Yajna*. Accept these and bless us. Listen to our prayer, poor and humble though we are; and just as a father blesses his child with love when the child makes him a simple offering, so be pleased with us and bless us with grace.

८. पावका नः सरस्वती वाजेभिर्वाजिनीवती ।

यज्ञं वष्टु धियावसुः ॥ १० ॥

Pāvakā naḥ sarasvatī vājebhīrvājīnīvatī.

Yajñam vaṣṭu dhiyāvasuḥ.

May Sarasvati, goddess of divine speech, mother knowledge of arts, science and divinity, come with gifts of food for the mind and intellect and purify us with the light of knowledge. May the mother grace our yajna of arts and sciences and bless us with the light divine. (Rg. 1.3.10)

Comment: - Lord of Speech, master of all knowledge, with your mercy bless us with the gift of Sarasvati, the language which contains the knowledge of all the *Shastras*, arts and sciences. Bless us with the best methods of producing the most nourishing foods; bless us with that pure and edifying language which contains and conveys the true and definite knowledge of science and technology. Bless us with that treasure of language which resides with the highest intelligence and which may inspire us to know and advance the most valuable secrets of divine and practical knowledge of the world as contained in great works of scholarship. We pray for your grace, remove our ignorance and help us expand our knowledge to the highest possibility.

९. पुरु॒तमं॑ पुरु॒णामी॑शानं॒ वार्यी॑णाम् ।

इन्द्रं॑ सोमे॒ सचा॑ सुते ॥ २ ॥

Purūtamaṁ purūṇāmīśānaṁ vāryāṇām.

Indraṁ some sacā sute.

Friends and comrades in study and meditation, when you have distilled the essence of soma, life and spirit present at the heart of things, then sing in praise of Indra, closest at hand of things in heaven and earth, and ruler dispenser of the fruits of love and desire. (Rg 1, 5, 2)

Comment: - Lord greater than the greatest, Soul Supreme, infinitely good and great, you are the destroyer of all the enemies of life. You are the Lord and creator of the great variety of things of the world. You are the highest and worthiest of our choice for worship and you are the giver creator of the highest bliss such as that of *Moksa* (liberation from suffering). You are the origin of the universe since it arises from you. You are Lord of the highest powered glory. May we sing in praise of the Lord with love springing from the core of our heart. Bless us with grace and love so that we too with your kindness advance in honour and prosperity as well as in divine happiness.

१०. तमीशानं जगतस्तस्थुषस्पतिं धियंजिन्वमवसे हूमहे वयम् ।

पूषा ना यथा वेदसामसद् वृधे रक्षिता पायुरदब्धः स्वस्तये ॥ ५ ॥

Tamīśānaṁ jagatastasthuṣaspatiṁ dhiyaṁ jinvamavase hūmahe vayam.

Pūṣā no yathā vedasāmasad vṛdhe rakṣitā pāyuradabdhāḥ svastaye.

For our safety and protection, we invoke and pray to that Lord Ruler of the universe, father and controller of the moving and the non-moving world who inspires and enlightens our mind and sense so that Pusha, lord of health and growth, beyond fear and violence, protector and giver of nourishment be kind and favourable to us for our good and for the growth of our knowledge and competence. (Rg. 1, 89, 5)

Comment: - Lord Supreme of all that is, you are the creator of all the moving creatures and the non-moving objects of the world. You are the Lord of all knowledge, indeed, you are all-knowledge (omniscience) itself. You enlighten the intelligence and nurse the life

of all living beings. We invoke you for our protection and progress. Ever full of love and kindness, you are always protecting and advancing our wealth and knowledge. We invoke you for our health and well-being so that under your care and protection we steadily advance in good work and enjoy the best of happiness.

११. अतो देवा अबन्तु नो यतो विष्णुर्विचक्रमे ।

पृथिव्याः सप्त धामभिः ॥ १६ ॥

Ato devā avantu no yato viṣṇurvicakrame.

Prthivyāḥ sapta dhamabhiḥ.

May the scholars of light and vision favour and protect us with knowledge of the seven stages of creation from earth to Prakṛti through which Vishnu, lord omnipresent, created the universe (of five elements, Virat and Prakṛiti). (Rg. 1, 22, 16)

Comment: - Men of learning and wisdom, the Lord that is Vishnu, present everywhere (Omnipresent), created the seven lokas (planets for the life and habitation of living beings) from the earth onward, so that the jivas (souls) could experience the fruits of their actions good or evil and all the objects of creation could have their stay there. Look at the variety of the earth, places high and low (such as the mountains and the seas). He created the seven, orders of divine poetry and verse, Gayatri, etc., and the Vedas which are the treasure-house of all knowledge. May the Lord omnipresent protect us with the same power and potential with which he created the seven planets

of the universe. Men of learning and wisdom, you also protect and promote us with the divine teachings of the Lord. What sort is that Lord Vishnu? He is the one who created the universe of various forms. May we always worship Him.

१२. पा॒हि नो॑ अ॒ग्ने र॒क्षसः॑ पा॒हि धूर्ते॑ररा॒व्णः ।

पा॒हि री॒षत॑ उ॒त वा॒ जिघां॑सतो॒ बृह॑द्भानो॒ यवि॑ष्ठ्य ॥ १५ ॥

Pāhi no agne rakṣasaḥ pāhi dhūrterarāvṇaḥ.

Pāhi rīṣata uta vā jighāmsato brhadbhāno yaviṣṭhya.

Agni, lord of light and fire, youthful and blazing with mighty glory, save us from the destroyers. Protect us from the wicked and the ungenerous. Protect us from the cruel and the violent. Protect us from the killers. (Let these negative and destructive elements be eliminated.) (Rg. 1, 36, 15)

Comment: - Lord Supreme that is Agni, who burns all the enemies of life and humanity, save and protect us against the wicked, the violent and the evil-minded creatures. Protect us from the cunning rascals and the miserly suckers of life's blood. Lord of Supreme strength and light, protect us against those who kill or wish to kill. Save us, protect us, preserve and advance our life!

१३. त्वम॒स्य पा॒रे रज॑सो॒ व्योम॑न्ः स्व॒भूत्यो॑जा॒ अव॑से धृ॒षन्म॑नः ।

च॒कृ॒षे भूमिं॑ प्र॒तिमा॑न॒मोज॑सोऽ॒पः स्वः॑ परि॒भूरे॑ष्या दि॒वम् ॥ १२ ॥

Tvamasya pāre rajaso vyomanah svabhūtyojā avase dhṛṣanmanah.

Cakṛṣe bhūmiṁ pratimā-namojaso'paḥ svaḥ paribhūreṣyā divam.

Lord of omnipotent force, master of your own essential splendour, you are beyond this world of earth and sky. You create the earth, a symbolic measure of your power, for the sake of life and protection. You pervade the earth, the waters, the regions of bliss and the heavens of light and you are transcendent even beyond. (Rg. 1,52, 12.)

Comment: - Lord Supreme of infinite power and glory, present in all space and beyond, beating and breaking the mind and courage of the wicked with your power and potential, you are ever aware and alert for the protection and advancement of humanity and the world. By your grace we know no fear, and in a state of fearlessness, we are enjoying all happiness. Having created with your power the earth and heaven and the middle region of bliss, you are holding them in order. Present in

all, you are closest to all. You are the creator, container and measure of the suns, the waters and the middle regions, but in yourself you are measureless and unfathomable. Grant us the grace and the knowledge of creation and divinity.

१४. वि जानीह्यार्यान्ये च दस्यवो बर्हिष्मते रन्धया शासदव्रतान् ।

शाकीं भव यजमानस्य चोदिता विश्वेत्ता ते सधमादेशु चाकन ॥ ८ ॥

Vi jānīhyāryānye ca dasyavo barhiṣmate ran-dhayā śāsadvratān.

Śākī bhava yajamānasya coditā viśvettā te sadhamādeṣu cākana.

Know the good, know the evil too, eliminate the wicked, for the sake of the man of yajnic action. Ruling over and controlling the lawless, be a source of strength and inspiration for the yajamana. May all your actions in yajnas and pious homes be for success of the good. This is my prayer and earnest desire. (Rg 1, 51, 8)

Comment: - Lord Omniscient, who know all in reality, know, love and protect the people who are noble in nature and character and act with high degree of knowledge and righteousness. Uproot and destroy all the enemies of righteousness-who deny the truth; who are robbers, thieves, deceivers, foolish, sensual, selfish and cruel; who are disrupters of good and positive acts, given to personal antisocial gains, enemies of true knowledge, lovers of unrighteous, and destroyers of the programmes and plans of collective progress. Control and correct those who are unprincipled and live under no discipline, who violate the planned and progressive stages of education (*Brahmacharya*), family life (*grihastha*), retirement and renunciation (*vanaprastha* and *Sanyasa*), who are habitually guilty of violence against the path of truth and righteousness and refuse to obey the rules of social and corporate living. Even punish them, bring them to book so that they have re-education and live well under discipline of the righteous and the law-abiding or eliminate them from society. You inspire the soul with strength and confidence, you motivate us to good and noble actions, and you dissuade and disengage us from evil. Living in sacred places, knowing your will and obeying your commands, I dedicate myself to positive acts of goodness and piety. Help me, give me fulfilment, bless me with your grace, and I will succeed.

१५. न यस्य द्यावापृथिवी अनु व्यचो न सिन्धवो रजसो अन्तमानुशुः ।

नोत स्ववृष्टिं मदं अस्य युध्यत एको अन्यच्छक्रे विश्वमानुषक् ॥ १४ ॥

Na yasya dyāvāpṛthivī anu vyaco na sindhavo rajaso antamānūśuḥ.

Nota svavrṣṭim made asya yudhyata eko anyaccakre viśvamānuṣak.

The heaven and earth approach not His infinite expanse. Nor do the oceans of waters and spaces find the end of His universe of glory. Nor can any one rival the power and passion of the generosity of this warrior against Vritra, the demon of darkness and drought, in matters of the joy of living. Nor has He Himself, sole Lord as He is, created any one else, or any other world, like Himself or like the world He has created. (Rg. 1. 52. 14)

Comment: - Lord Supreme of infinite power and glory, you are Indra and you wield unimaginable grandeur. So expansive is the power and presence of God that no one can measure or define His utmost boundary. The lowest and grossest earth cannot mark its beginning, the suns, the heavens and tire farthest spaces cannot point to the end of it. He is present in and around everything. The oceans of vapours floating in vast space and the farthest stars and planets cannot measure the extent of His presence. The cloud that beats the earth with torrents of rain and the thunder of lightning that roars and rends the skies cannot surpass the strength and power of the Lord. Lord Supreme, who can measure you? How can anyone surpass you? You are the One unique, with none second or equal. You alone of your own nature and essential power have created I he universe. You alone are everywhere in it and beyond. How can, then, the objects of the universe, your own creatures, measure and surpass the Creator? You never transform yourself into the material world, nor do you create the world from your essential self. But you create the world out of your infinite potential (*Shakti, Prakrit*), and with the same power and potential you sustain the universe, and you withdraw the creation into your potential when the universe has run its course of time. We pray, bless us with strength and support for all time.

१६. ऊर्ध्वो नः पाह्यंहसो नि केतुना विश्वं समत्रिणं दह ।

कृधी न ऊर्ध्वाञ्चरथाय जीवसे विदा देवेषु नो दुवः ॥ १४ ॥

Ūrdhvo naḥ pāhyaṁhaso ni ketunā viśvaṁ samatriṇaṁ daha.

Kṛdhī na ūrdhvañcarathāya jīvase vidā deveṣu no duvaḥ.

Agni, high and great, save us from sin and evil with the gift of intelligence and knowledge. Burn up all grabbing and robbing of other's food and freedom. Help us rise to the heights of knowledge, comfort and happiness for a full life. Accept our prayer that we may rise to our place among the noble and the brilliant. (Rg. 1, 36, 14.)

Comment: - Lord Supreme, present, immanent and transcendent over all, you are the highest. With your kindness, help us to rise to heights of good qualities and enable

us to stay fast on the heights. You are the greatest of the great destroyers of sin and evil. Give us the gift of the various knowledge of arts and sciences and save us from the sins of ignorance and keep us off from nescience (*Avidya*). Protect, nurse and advance the whole universe (the earth, the living beings and the environment). Dispenser of justice and friend and protector of truth, bum our sins such as the passions of incontinence (*Kama*) and anger and destroy all those enemies of ours who try to deflect us from the path of virtue. Raise us higher and higher in goodness, virtue and intelligence; give us the gifts of knowledge, valour, patience, strength and heroism, skill and wealth of various kinds; bless us with humility, empire and the rule of law internal and social, right thought and intelligence, right love, and service to the nation for its happiness, progress and prosperity. Give us the best of happiness, enjoyment, freedom of movement without restriction from one country to another, good health, a strong body, pure and strong morale and knowledge of the sciences. Bless us with your support so that with good qualities of mind and heart and character, and noble wealth of knowledge we are given a place among the learned and the wise sagely people and among them we always shine with honour and respect.

१७. अदितिर्द्यौरदितिर्न्तरिक्षमदितिर्माता स पिता स पुत्रः ।

विश्वे देवा अदितिः पञ्च जना अदितिर्जातमदितिर्जनित्वम् ॥ १० ॥

Aditirdyauraditirantarikṣamaditirmātā sa pitā sa putrah.

Viśve devā aditiḥ pañca janā aditirjāta-maditirjanitvam.

Heaven, the region of light, the lord of light, is eternal, imperishable. Akasha, i.e., the sky region is eternal. Mother is eternal. The father is eternal. The son is eternal. All the divinities of nature and humanity are eternal. The five orders of society are eternal. All that is born is eternal. All that is being born and will be born is eternal.

Note: - Eternal, imperishable, permanent: these terms are to be understood in the context of Vedic philosophy, and not in the context of daily life. Things are eternal in two ways: essentially and existentially. God, i.e., Ishvara/Brahma, jiva/ the soul, and Prakrti, these are eternal essentially. They are there when the universe is created and they remain after the life of one creation is over at the time of pralaya, annihilation. But the things that come into existence at the time of creation, such as light, sun, sky, air, water, earth, human and other forms of life, human relations such as father, mother, son, daughter, classes of people etc., go out of existence to annihilation at the time of pralaya. And yet, at the time of the next creation, they come into existence again. Thus they come into existence and go out of existence, and this flow of

existence-non existence continues for all time, eternally. This flow is eternal. This flow is called Pravaha. These things are eternal in relation to this flow of existence. They are eternal existentially. The three, God, soul and Prakrti (nature) are eternal essentially. (Rg. 1, 89, 10)

Comment: - Lord Supreme, irresistible through past, present and future, ever indestructible, self-luminous— eternal light and knowledge itself, you are the unchangeable sole presiding Deity (God) of the universe. You are the Lord who bless the souls in the state of Moksa (total and ultimate freedom) with unperishable joy and honour in your presence. You are our father, creator and supporter—eternal and indestructible. You are the saviour, protector and purifier of all the learned and virtuous people who are keen for salvation, saving them from the suffering that is hell. You are the Lord of heavenly powers and attributes such as the creation, sustenance, support and destruction of the world. You are the eternal, indestructible Soul Supreme, creator of the five vital airs/energies {pranas) which support the life of the world, you are also known by the five names of energy -*Prana, apana, vyana, udana and samana*. You are the sole intelligent omniscient Lord, always existent but sometimes manifest (during creation) and sometimes unmanifest (hidden in the darkness of annihilation— pralaya). The same eternal Lord, you are the cause of the birth of the Universe, no one else.

Note: - The names such as Diva are names of other things also, but here they have been interpreted as names of God only. This should be taken as based on proper authority.

१८. ऋजुनीती नो वरुणो मित्रो नयतु विद्वान्।

अर्यमा देवैः सजोषाः ॥ १ ॥

Rjunīti no varuṇo mitro nayatu vidvān.

Aryamā devaiḥ sajoṣāḥ.

May God, Lord Omniscient, Varuna, lord of justice and worthy of our intelligent choice, Mitra, lord of universal friendship, and the man of knowledge, wisdom and divine vision bless us with a natural simple and honest way of living. May Aryama, lord of justice and dispensation, bless us with a straight way of living without pretence. May He, lord of love who loves us and whom we love bless us with the company of noble, generous and brilliant people in humanity, and may He grant us the benefit of such generous powers of nature. (Rg. 1, 90, 1)

Comment: - Lord Supreme, Sovereign ruler of all the powers of the Universe, with your kindness and grace give us the special, simple and pure qualities of character such as sweetness and refinement and the ethical and regal philosophy of great emperors of the world. You are *Varuna* being the best and highest. Give us the best rule, higher knowledge and higher policy of governance. You are Mitra, friend of all, free from enmity. Bless us with a masterly sense of justice in the midst of many friends. You are the Supreme Lord of knowledge. Give us the knowledge of truth, policy and polity so that we always may deserve the right to free and sovereign government. You are *Aryama, Yamaraja*, who do justice without favour or prejudice. You are the just dispenser of the fruits of right and wrong, virtue and vice for all the souls in the world. Make us just in our lives and give us strength to accept your justice. Grant us the grace of love, superior qualities of body, mind and soul, and the company of the learned and the wise so that, with all these virtues, we love you and enjoy the bliss of your presence. Lord of Mercy, help us, support us, give us a sense of right and justice, so that we may advance and prosper in self-rule.

१९. त्वं सोमासि सत्पतिस्त्वं राजोत वृत्रहा ।

त्वं भद्रो असि क्रतुः ॥ ५ ॥

Tvaṁ somāsi satpatistvaṁ rājota vṛtrahā.

Tvaṁ bhadro asi kratuḥ.

Soma, you are the lord and ruler of the ultimate and essential reality of existence. You are the ruler and controller of the negativities of existence and a breaker of the clouds of rain. You are the ultimate good and kind father, lord of yajna, omniscient, giver of knowledge, creator of knowledge and yajna. (Rg 1. 91. 5)

Comment: - Lord Supreme, master of truth and reality, ruler of the world, you are Soma, all peace at heart, closest to all, knower of every thing in the essence, and ruler of the universe. You are *Vrtraha*, maker, mover and destroyer of the clouds. Goodness, Beauty and Grace itself, you are the doer of all good and giver of all bliss. You are the creator of the whole universe, you alone, none else.

२०. त्वं नः सोम विश्वतो रक्षां राजन्नघायतः ।

न रिष्येत्त्वावतः सखा ॥ ८ ॥

Tvaṁ naḥ soma viśvato rakṣā rājannaghāyataḥ.

Na riṣyet tvāvataḥ sakhā.

Soma, ruler of life and nature, you are the all round protector of ours against all sin and evil. No friend and devotee of yours under your divine protection ever suffers. He never perishes. (Rg. 1, 91, 8)

Comment: - Lord ruler of the universe, Soma, protect us from all those who, among us, are sinful or wish to do evil. If somebody is your red friend, dedicated to you, he is never never lost or destroyed. With your help and grace, under your care and protection, we shall never have an iota of fear or suffering. If someone is your friend and you are his friend, how can such a person suffer any pain or fear?

२१. तद्विष्णोः परमं पदं सदा पश्यन्ति सूरयः ।

दिवीव चक्षुराततम् ॥ २० ॥

Tadviṣṇoḥ paramaṁ padaṁ sadā paśyanti sūra-yah.

Divīva cakṣurātataṁ.

Heroic souls of vision realise the supreme presence of Vishnu in their soul as they see the light of the sun in heaven. (Rg. 1, 22, 20)

Comment: - Men of learning and wisdom, keen on freedom and liberation (*Moksa*), the pious, righteous and self- controlled scholars who wish all well, cherish, watch and see in reality the supreme presence of God who is all-pervasive (*Vishnu*). That presence is the highest reality of all existence worth knowing and worth attaining. Once the soul of a person gets there, it stays there in divine bliss and doesn't for ages and ages return from there to come back to a slate of suffering. Just as the light of the sun pervades in the sky, just as the light of the eye travels and pervades in space, so does the presence of God pervade the whole universe, all calm and somnely ?That supreme presence of the Lord is our supreme goal. Only by attaining that does a person get divine happiness and freedom from suffering, not otherwise. Therefore we should always try to rise and attain the grace of God.

२२०. स्थिरा वः सन्त्वायुधा पराणुदे वीळू उत प्रतिष्कभे ।

युष्माकमस्तु तविषी पनीयसी मा मर्त्यस्य मायिनः ॥ २ ॥

Sthirā vaḥ santvāyudhā parāṇude vīlū uta prati-ṣkabhe.

Yuṣmākamastu taviṣī panīyasī mā mar-tyasya māyinaḥ.

May your weapons be strong and steady to drive off the enemy, and strong and

firm to stem the onslaught. May your forces be admirably intelligent and resourceful. Let the cunning and wicked people have nothing such. (Rg. 1, 22, 2.)

Comment: - The Lord blesses all the jivas (Souls, i.e., human beings) May your weapons—guns, rifles, bows and arrows, swords and rapiers—be strong in top condition. For what purpose? To defeat your enemies so that no wicked enemy may cause you suffering and humiliation. May your defence forces, strong and efficient, able to resist and contain the onslaught of the enemy, overthrow the enemy and win the praise and admiration of the world so that no one may even think of attacking you. The unjust and the unfair never deserve the blessings of the Lord. The strength and national honour of the wicked and the sinful, void of devotion to God, never increases. May such people and such nation be defeated. Brothers, come together. Let us wipe out our suffering and please God to grant us victory so that our enemies may never grow.

२३. विष्णोः कर्माणि पश्यत यतो व्रतानि पस्पशे ।

इन्द्रस्य युज्यः सखा ॥ १९ ॥

Viṣṇoḥ karmāṇi paśyata yato vratāni paspaśe.

Indrasya yujyah sakhā.

Watch the creation and actions of Vishnu. Thence the souls know and observe the law and discipline of their existence. Vishnu is the friend and constant companion of the soul. (Rg. 1. 22. 19.)

Comment: - Ye people of the world, behold the wonders of God, Vishnu who is omnipresent in the universe—the creation of the world, its continuance and maintenance, and the destruction of it ! What is the basis on which we should say that these are the acts of God? We observe the vows such as celibacy (*Brahmacharya*). We observe the discipline of speaking the truth. We follow the laws of our life and the universe. We live in a body which is beautiful. We got this body by His grace. We observe the rules and laws of discipline because being inside us, He inspires us. So the creation, maintenance and destruction of the world also are the wonders of God's work. Living in the human body and blessed with the organs of sense, the soul is the doer of actions and the sufferer of the results of action. We act and suffer because God is within us. Indeed, He alone is our real and ultimate friend. Beyond God and other than God, none can be a real friend of ours. Therefore we should always remain dedicated to Him as our dearest and closest friend.

२४. परा णुदस्व मघवन्नमित्रान्त्सुवेदा नो वसू कृधि ।

अस्माकं बोध्यविता महाधने भवा वृधः सखीनाम् ॥ २५ ॥

Parā ṇudasva maghavann-amitrānt-suvedā no vasū kṛdhi.

Asmākaṁ bodhyavitā mahādhane bhavā vṛdhaḥ sakhīnām.

Lord of wealth, honour, power and excellence, treasure home of glory and grandeur, throw off the enemies far away. Give us the wealth of life. Give us the knowledge and awakenment for good living. Be our saviour and protector in the strife of existence which is otherwise too great for us. Be the promoter of all friendly forces. (Rg. 5, 32, 25)

Comment: - Lord Supreme of power and glory, Maghavan, Indra, defeat all our enemies. Giver most generous of nature, provide for us the wealth of the whole earth. Lord of wealth, you alone are the protector and promoter of us all, our friends and our defence forces. We are your children, dear Lord. Know this. Lord of all, when you are our protector, then we shall be blest with victory in every field. There is absolutely no doubt in this.

२५. शं नो भगः शमु नः शंसो अस्तु शं नः पुरन्धिः शमु सन्तु रायः ।

शं नः सत्यस्य सुयमस्य शंसः शं नो अर्यमा पुरुजातो अस्तु ॥ २ ॥

Śaṁ no bhagaḥ śamu naḥ śaṁso astu śaṁ naḥ purandhiḥ śamu santu rāyaḥ.

Śaṁ naḥ satyasya suyamasya śaṁsaḥ śaṁ no aryamā purujāto astu.

May our honour and glory and our praise and approbation prevailing around be for our good and well being. May our law and order for social sustenance and our wealth and honour be for peace and well being. May our honour and respect for true Dharma and law and for the proper pursuit of Dharma and law in effective governance and administration be for our joy and prosperity for the good life. And may our law and justice of universal value and fair application be for our good and well being in peace. (Rg. 7. 35. 2)

Comment: - Lord of the Universe, may you and your gift of wealth and honour be auspicious and beneficial for us. Bless us all that we may always have soothing words of appreciation. Lord of the world, your presence, air, energy and all our wealth be full of bliss and happiness for us. That praise and appreciation, arising from our dedication to truth, righteousness, spiritual discipline and control of the mind and senses, may be full of peace and happiness for us. Lord of justice and master of

infinite power as you are, be gracious and give us all the good and blessedness of peace and joy.

२६. त्वमसि प्रशस्यो विदथेषु सहन्त्य ।

अग्ने रथीरध्वराणाम् ॥ २ ॥

Tvamasi praśasyo vidatheṣu sahantya.

Agne rathīradhvarāṅām.

Agni, you are adorable in sacred congregations, the one patient, challenging and victor power, and pioneer and leader of non-violent yajnic programmes of creation and production in humanity. (Rg. 8, 11, 2)

Comment: - Lord Omniscient, Agni, you alone are ever worthy of praise and adoration, no one else. You alone are worthy of invocation and praise in our *yajnas* (acts of charity and social productivity) and in our battles of life. He who gives you up and takes to the worship of material objects never meets with success in yajhas and battles of life. You are destroyer of hoards of life's enemies and saviour of good people. You alone are the warrior on chariot in all the creative acts of goodness and defensive acts of war. You are the victor over the warriors of our enemies, and for this reason we shall never suffer any defeat in life.

२७. तन्न इन्द्रो वरुणो मित्रो अग्निराप ओषधीर्विनो जुषन्त ।

शर्मन्त्स्याम मरुतामुपस्थे यूयं पात स्वस्तिभिः सदा नः ॥ २५ ॥

Tanna indro varuṇo mitro agnirāpa oṣadhīrva-nino juṣanta.

Śarmantsyāma marutāmupasthe yūyaṁ pāta svastibhiḥ sadā naḥ.

May Indra, ruling lord of the world, Varuna, the ocean and the world's powers of judgement and discrimination, Mitra, the sun and our brilliant friends, Agni, cosmic fire and the leaders, Apah, spatial waters and our people of holy action, and the herbs and trees of the earth, all brilliant and inspiring, be favourable and generous. May we, we pray, live close under the protection of the best of human world and nature. O divine powers of nature and humanity, protect, preserve and promote us with all good fortune and well being of life all round, all ways, all time. (Rg. 7, 34, 25)

Comment: - Lord of life and power, under your dispensation, may the sun, the moon, the air, the fire, the water, the trees and vegetation of the forests be for our good and happiness. Lord protector, while we live in the lap of the winds and energies

of nature, may we, by your grace, always enjoy peace, comfort and happiness. Protect us with all kinds of safety and security in life. May we never come to any harm.

२८. ऋषिर्हि पूर्वजा अस्येक ईशान ओजसा ।
इन्द्रं चोष्कूयसे वसु ॥ ४१ ॥
Rṣirhi pūrvajā asyeka īśāna ojasā.
Indra coṣkūyase vasu.

Indra, you are the omniscient poet and visionary of the universe, all seer, eternal and first manifestation of existence in creation, sole one and absolute ruler of the universe by your might and majesty, and you love to give wealth, honour and excellence with highest joy to humanity. (Rg. 8, 6, 41.)

Comment: - Lord of the world, Spirit Omniscient, Sole and Unique father of the fore-fathers of us all since the dawn of creation, you are the sole Lord of infinite power remaining even after the annihilation of the world (*Pralaya*). Indra, king of kings of the Universe, giver of all wealth and prosperity, immensely kind and merciful as you are by nature, may your bounty and charity flow for ever for the benefit of your devotees.

२९. नेह भद्रं रक्षस्विने नावयै नोपया उत ।
गर्वे च भद्रं धेनवे वीराय च श्रवस्यतेऽनेहसो व ऊतयः ।
सुऊतयो व ऊतयः ॥ १२ ॥
Neha bhadraṁ rakṣasvine nāvayai nopayā uta.
Gave ca bhadraṁ dhenave vīrāya ca śravasyate'nehaso va ūtayaḥ,
su-ūtayo va ūtayaḥ.

No good here for friends of evil, no possibility of escape, no appeasement. But for the cow, the lands, literature and culture, for the milch cow, for creative and productive forces, for the brave warriors and philanthropists of renown, for all these, yes, all good, all safe, all opportunities. Sinless are your protections, unfailing your safeguards. (Rg. 8, 47, 12)

Comment: - Lord of the Universe, never allow the wicked, the violent and the evil-minded to have any peace and comfort in this world. May those who act against Dharma and righteousness never have comfort and joy. May those who live by the

sinful and assist them never come to any good and comfort. We pray that the evil and the cruel may never enjoy any peace or joy because if they do, no one will have interest and faith in Dharma (righteousness and truth). Grant joy and comfort only to the righteous and the truthful. May our organs of perception and action be under control, sensitive and healthy. May our cows be healthy and yield plenty of milk. May our children be brave, our servants be fearless, our rulers, administrators and financiers be blessed with knowledge, science and plenty and prosperity of material goods and honour. May they all enjoy righteous and undisturbed peace, comfort and security. Lord protector of all, you are the real and ultimate protector of all of these. Those who are blest with protection and security in your lap of love and affection will always come to good and they alone will enjoy the highest happiness. Others not.

३०. वसुर्वसुपतिर्हि कमस्यग्रे विभावसुः ।

स्याम ते सुमतावपि ॥ २४ ॥

Vasurvasupatirhi kamasyagne vibhāvasuḥ.

Syāma te sumatāvapi.

Agni, you are the shelter home of all, lord protector and ruler of the world's wealth, blissful, refulgent lord of kindness and love. We pray let us be under the protection of your goodwill. (Rg. 8, 44, 24)

Comment: - Supreme Soul, you are Vasu as the whole universe exists in you and you are present in it. You are Vasupati since you are Lord of the planets such as the earth where all the living beings reside. Lord Agni, self-existent in the joy of your omniscience, indeed, self-existent and self-luminous light itself, you are Bliss Itself and the giver of joy to all the creatures of the world. You are Vibhavasu, self-illuminant truth of the highest value of the universe. Lord Supreme, we pray that we may be firmly established in the highest awareness of your presence in bliss and live together as one human family in mutual love and respect.

३१. वैश्वानरस्य सुमतौ स्याम राजा हि कं भुवनानामभिः ।

इतो जातो विश्वमिदं वि चष्टे वैश्वानरो यतते सूर्येण ॥ १ ॥

Vaiśvānarasya sumatau syāma rājā hi kaṁ bhuvanānāmabhiḥ.

Ito jāto viśvamidam vi caṣṭe vaiśvānaro yatate sūryeṇa.

May we abide in the pleasure and good will of Vaishvanara Agni, ruler of humanity and indeed the spirit and vitality of all life on earth. The ruling power, for

sure, is the order, beauty and grace of the world, the real wealth and life of existence. Born of the original cause, Prakrti, and manifesting here, this Agni shows this world and acts in unison with the sun and prana. (Rg. 1, 98, 1)

Comment: - All human beings, know ye all that the Lord God is the ruler of us all and of the whole world. He is the Lord of all the regions and He is the giver of joy, beauty and grace to all. He is the leader and guide of all human beings living in the world. Existing in the Sun, He is the giver of light. Indeed, all the shining stars have been created by Him. Let us have the vision of that Lord sublime of eternal light and have the awareness of His perfect knowledge. Let us be happy and experience the joy of His bliss. Lord Supreme, controller of all great powers of the world, give us the grace, grant us our hope and prayer.

३२. न यस्य देवा देवता न मर्ता आपश्च न शर्वसो अन्तर्मापुः ।

स प्ररिक्वा त्वक्षसा क्ष्मो दिवश्च मरुत्वान्नो भवत्विन्द्र ऊती ॥ १५ ॥

Na yasya devā devatā na martā āpaścana śavaso antamāpuḥ.

Sa prarikvā tvakṣasā kṣmo divaśca marutvān no bhavatvindra ūtī.

The end of whose power and potential, neither divinities, nor the mind and sense and imagination of any one, nor the human mortals, nor even the realised souls reach and comprehend, that Indra pervades and, with his subtle and mysterious omnipotence, transcends heaven and earth. May he, lord of Maruts, be our protector and saviour. (Rg. 1, 100, 15)

Comment: - God is the Lord of infinite power, indeed He is infinite power and intelligence itself. Ordinary mortals, even the most learned people with their senses and intelligence can never comprehend His power and intelligence. Nor can the Sun, universal mind, waters in space, cosmic energy, the winds and oceans can ever reach the farthest expanse of His existence. But He is clearly and brilliantly present in all of them and infinitely exceeds them. He is thus immanent and transcendent. God, that Lord of infinite power, holds and sustains the earths and the regions of light, counters the negative forces of the world and sustains the universe with His cosmic dynamics of existence. May the same Lord Indra of infinite power and glory protect us for all time, ever sustain us, and advance us in life.

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The Book of Prayer

३३. जा॒तवे॑दसे॒ सु॒नवाम् सोम॑म॒राती॒यतो॒ नि द॑हाति॒ वेदः॑ ।

स नः॑ प॒र्षद॑ति॒ दुर्गा॑णि॒ विश्वा॑ ना॒वेव॒ सिन्धुं॑ दु॒रिता॒त्यग्निः॑ ॥ १ ॥

Jātavedase sunavāma somam arāṭiyato ni dahāti vedah.

Sa nah parśadati durgāṇi viśvā nāveva sindhuṁ duritātyagniḥ.

For the sake of Jatavedas Agni, lord omnipresent and omniscient of creation, we love and respect the abundant things of the world and, in a spirit of thanks to Him, distil every drop of soma joy from it. Indeed, He burns off the easy wealth of those who are jealous, hateful, ungrateful and wasteful. Just as a boatman helps us cross the river by boat, so does the omnipresent lord help us cross all the evils and the most difficult problems of life. (Rg. 1, 99, 1)

Comment: - Lord Supreme, you are Jataveda, knower of all that exists in creation, being present everywhere. Omnipresent, known as felt by the learned, you are lord of the wealth of creation and infinite lord of knowledge. Our dearest and most cherished wealth and virtues, all is offered and dedicated to you. Lord of mercy for the good, burn and destroy the wealth and power and evil means of all the enemies of goodness and righteousness in the world. May the evil ones, under the fear of your judgment, give up their wickedness and change into good and virtuous people. Help us to conquer all unbearable suffering and come to lasting happiness. Just as a boat helps man to cross a turbulent river or the deep ocean, so help us, Lord, to cross our terrible suffering born of sin and lead us soon to the highest joy and real happiness in this very life and later in the state of liberation, *Moksa*.

३४. स व॒ज्र॒भृद्स्यु॒हा भी॑म उ॒ग्रः स॒हस्र॑चे॒ताः श॒तनी॑थ॒ ऋभ्वा॑ ।

च॒म्री॑षो न श॒र्वसा॑ पाञ्च॒जन्यो॑ म॒रुत्वा॑न्नो भव॒त्विन्द्र॑ ऊ॒ती ॥ १२ ॥

Sa vajrabhr̥d dasyuhā bhīma ugrah sahasra-cetāḥ śatanītha ṛbhvā.

Camriṣo na śavasā pāñcajanya marutvān no bhavatvindra ūtī.

Indra is the wielder of the force of the thunderbolt, destroyer of the wicked, fierce, passionate, knowledgeable of a hundred things and problems, versatile with a hundred plans and policies, mighty, concentration of the force of armies as the centre of yajna congregations, manager of all the five communities with his power and intelligence. May be, commander of the Maruts, he our ruler and protector for freedom and progress. (Rg. 1, 100, 12)

Comment: - Lord Supreme, destroyer of evil, benefactor of the good and noble

people and promoter of positive tilings of existence, you wield unbreakable strength and power, a very thunderbolt of justice to protect good and destroy evil. You are thus the destroyer of evil and wickedness. You are a terror to those who give up the path of justice and violate your command of right living. You are the master of infinite knowledge and virtues. You are the giver of innumerable tilings, you shine in the light of your infinite knowledge and you illuminate the heart and mind of all your devotees. Great lord of infinite power and force, it is impossible for the greatest force of the world to overcome and conquer you. You are the creator and master of five *pranas*, the five kinds of cosmic energy working in every thing and all living beings in the universe. You are the originator, mover and controller of all the currents of energy and the winds. Lord of power, be kind and merciful, save and support us so that we do not fall a prey to evil and defeat.

३५. सेमं नः काममा पृण गोभिरश्वैः शतक्रतो ।

स्तवाम त्वा स्वाध्यः ॥ ९ ॥

Semaṁ naḥ kāmamā pṛṇa gobhiraśvaiḥ śata-krato.

Stavāma tvā svādhyah.

Indra, Lord of infinite acts of creative yajna and joyous fulfilment, fulfil our noble desires and ambitions with cows and horses, health of mind and senses and the fastest modes of motion and attainment. Pious, thoughtful and meditative, we worship you alone. (Rg 1, 16, 9)

Comment: - Lord Supreme of infinite dynamics of the universe, attainable by innumerable acts of sacrifice and knowledge, you are the doer of infinite acts of creation. Generous and powerful as you are, grant us fulfilment with success in all our projects. Give us health with efficient organs of sense and action. Give us healthy cows, swift horses and other animals. Give us the knowledge of breeding and rearing healthy animals. Give us intelligence and wisdom so that we may worship you in the right manner. We know in faith that none except you can help us to success and fulfilment. We pray to you, to none else. Those who worship and pray to anyone else come to no success, they come to grief.

३६. सोमं गीर्भिष्ट्वा वयं वर्धयामो वचोविदः ।

सुमृळीको न आ विश ॥ ११ ॥

Soma gīrbhiṣṭvā vayaṁ vardhayāmo vacovidaḥ.

Sumṛṭīko na ā viśa.

Soma, lord of health and well-being, we praise, celebrate and extol you in the words we know, which describe your virtues and powers. Harbinger of peace and well-being, come and be with us. (Rg. 1, 91, 11)

Comment: - Lord Creator of the universe, Soma, we adore you as the Supreme Existence, blest as we are with language and the Veda and all other works of knowledge and wisdom. As you provide your children with comfort, joy and happiness, we pray that you may with your mercy and grace reveal your presence and radiance of knowledge in our heart.

३७. सोमं रारन्धि नो हृदि गावो न यवसेष्वा ।

मर्यैइव स्व ओक्व्ये ॥ १३ ॥

Soma rārandhi no hṛdi gāvo na yavaseṣvā.

Marya iva sva okye.

Soma, come and abide with pleasure in our heart, and let us be at peace with delight at heart as cows are in the fields of rich barley and humans are at peace in security in their own homes. (Rg. 1, 91, 13)

Comment: - Soma, Lord of the Universe and gracious giver of comfort, joy and bliss, come and enlighten our heart with your divine presence. Just as the light rays of the sun fill the space, as the mind of the scholar is engaged with his subject of interest, as cows and other animals love the grass, so fill our heart with your love and presence. Just as a person loves his home and is absorbed in it, so make our heart your sacred abode and illumine our soul with your divine light. Give us the vision of your omniscience, enlighten us with knowledge of various kinds and grant us divine happiness.

३८. गयस्फानो अमीवहा वसुवित्पुष्टिवर्धनः ।

सुमित्रः सोम नो भव ॥ १२ ॥

Gayasphāno amīvahā vasuvit puṣṭivardhanah.

Sumitraḥ soma no bhava.

Soma, you are the giver and promoter of pranic vitality. You are the destroyer of disease. You are the lord giver of the wealth of good health and growth with nourishment. You are a good friend. Come and be with us. (Rg. 1, 91, 12.)

Comment: - O pious souls, devotees of God, the Lord Supreme whom we love and worship is the giver and promoter of our people, our wealth and prosperity, our state and our nation and the country. He is the giver of health and happiness as he destroys the ailments of our body, senses and mind. He knows the places of life's habitation such as the earth and other planets. He is omniscient and blesses us with all kinds of knowledge. He promotes the health and strength of our body, senses, mind and soul. He is the real and abiding friend of all. Let us all pray that He, the creator of the entire world, be kind and merciful and grant us the gift of His love and friendship. Let us too be friends of all other creatures, and let all living beings and the human family live in mutual trust, love and friendship.

३९. त्वं हि विश्वतोमुख विश्वतः परिभूरसि ।

अप नः शोशुचदघम् ॥ ६ ॥

Tvaṁ hi viśvatomukha viśvataḥ paribhūraṣi.

Apa naḥ śośucadagham.

Agni, lord omnipresent of universal face and all-seeing eye, you are the lord supreme over all the worlds. Lord of light and fire, burn off our sins and let us shine pure and powerful. (Rg. 1, 97, 6.)

Comment: - Soul Supreme, Lord of light, knowledge and energy, Agni, you are present in every nook and corner of this vast universe. So you have an infinite number of faces as you see all round and every-where. Lord of universal vision, you reveal your presence and your knowledge in the core of the heart of every soul everywhere and always. That direct spiritual revelation is your mouth that speaks directly to the soul. Lord of mercy, may the sin in our heart be destroyed by your presence and its revelation, so that, sinless, pure and pious, we dedicate ourselves in obedience and adoration to your presence and the righteous ways of life be revealed by you.

४०. तमीळत प्रथमं यज्ञसाधुं विश्वा आरीराहुतमृञ्जसानम् ।

ऊर्जः पुत्रं भरतं सृप्रदानुं देवा अग्निं धारयन्द्रविणोदाम् ॥ ३ ॥

Tamīlata prathamam yajñasādham viśva ārīrā-hutam ṛñjasānam.

Ūrjaḥ putraṁ bharaṭam sṛpra-dānuṁ devā agniṁ dhārayan draviṇodām.

O grateful and dynamic people, serve and worship Him, Agni, first and highest

of existence, invoked and loved with homage through yajna, visualised and realised through vision and discrimination, manifested in energy and products of energy, sustainer of all and inspiring all with knowledge. Devas, divinities of nature and nobilities of humanity, hold on to Him and bear on the fire of yajna from generation to generation, universal giver as He is. (Rg. 1, 96, 3)

Comment: - All human beings of the earth, worship and adore the One Supreme Lord of light and knowledge, Agni. He existed before this universe was created. He is the original cause and creator of all that is. He is the creator and promoter of all constructive and productive activities of the world. Men of the world, know Him and be with His presence. Invoke His presence in you with humility and obedience, Him whom the scholars and sages know and realize through scientific and philosophical knowledge and yogaic vision. He is the sustainer, maintainer, nourisher and holder of earth and the entire universe. He is the prime mover of the universe. He gives it energy and He reveals the knowledge of it to human beings. The scholars, saints and sages call Him Agni, Lord of light, energy and knowledge and Him they hold in their heart and soul. He is the giver of the means of living, food, water and knowledge. Surrender to Him, worship and obey Him alone, none else.

४१. तमृतयो रणयञ्छूरसातौ तं क्षेमस्य क्षितयः कृण्वत त्राम् ।

स विश्वस्य करुणस्येशु एको मरुत्वान्नो भवत्विन्द्र ऊती ॥ ७ ॥

Tamūtayo raṇayañchūrasātau taṁ kṣemasya kṣitayaḥ kṛṇvata trām.

Sa viśvasya karuṇasyeśa eko marutvān no bhavatvindra ūtī.

Him, the battles of defence inspire for victory of the brave. Him, the people elevate to the status of the protector of peace and prosperity. He, unique among all, rules the projects of love and cooperation among the people. May he, commander of the Maruts, be our leader and protector for peace and progress. (Rg 1, 100, 7)

Comment: - Ye men, worship and adore the one Lord, Supreme Lord Indra, surrender and pray to Him and you will be blessed with ample strength and infinite protection. In the battle of life, He will give us the qualities of heroism, mutual love and support. He will give us the protection of His very presiding presence. Fighters in the field of life, take only Him as the supporter and protector of your safety and efficiency so that we never have to face failure and defeat. There is only one and no other who showers his kindness and generosity on the world. May that one Lord of energy and power, strength and wind, guardian of our forces with His own powers,

protect us so that we are never defeated but are blest with victory.

४२. स पूर्वया निविदा कव्यतायोरिमाः प्रजा अजनयन्मनूनाम् ।

विवस्वता चक्षसा द्यामपश्च देवा अग्निं धारयन्द्रविणो-दाम् ॥ २ ॥

Sa pūrvayā nividā kavyatāyorimāḥ prajā ajana-yan manūnām.

Vivasvatā cakṣasā dyāmapaśca devā agniṁ dhārayan draviṇodām.

With the ancient and eternal poetry of omniscience and from the eternal cause, He, the lord of light, creates these children of Manus, men of thought and vision. And with the brilliant light of the sun, he creates the regions of light and waters and others such as the earth. The devas, divinities of nature and the noblest of humanity, hold on to him and bear on the fire of yajna from generation to generation, universal giver as He is. (Rg. 1, 96, 2.)

Comment: - In the beginning, there was only the first, original and eternal Lord of truth and infinite powers and virtues. Nothing created was there. At the dawn, that God, the one and only one, light and knowledge Itself by nature, created the creatures of the world. With intention to create (the thought of creation) and His powers of omniscience, etc., He created the Vedas, treasure of true knowledge, human beings, thoughtful and intelligent, animals, trees and vegetation and all other things. The mutual relations of humans and animals also were created by Him for the business of the world. For intelligent people, He alone is worthy of worship. He alone created the bright sun and other stars which give light to all other objects; He created the regions of beauty and exceptional happiness (S varga) in the middle space; He created the regions of middle character, planets such as the earth, and the lowest regions of suffering (Naraka). Indeed, He alone created the stars that we see and all other (unseen) regions of the universe. The Lord creator is existent, intelligent and blissful by nature. He is the giver of light and knowledge and all the wealth of the world. Saints and sages of learning and wisdom call Him Agni. We should worship Him only.

४३. वयं जयेम त्वया युजा वृतमस्माकमंशमुदवा भरेभरे ।

अस्मभ्यमिन्द्र वरिवः सुगं कृधि प्र शत्रूणां मघवन् वृष्या रुज ॥ ४ ॥

Vayaṁ jayema tvayā yujā vṛtamasmākamaṁśa-mudavā bharebhare.

Asmabhyamindra varivaḥ sugaṁ kṛdhi pra śatrūṇāṁ maghavan vṛṣṇyā ruja.

Indra, let us win the prizes of life with your help. In every battle and in every contest, keep our selected part and our deserved prize safe. Indra, lord of wealth and

power, let the treasures of life be reachable and make the way to them straight and simple. Lord of power and force, break down the storms of enemy power for us.
(Rg. 1, 102, 4)

Comment: - Soul Supreme, Indra of infinite power and glory, may we in your presence, under your protection and with your blessings, win over the forces that are our enemies. What sort of enemy? The one that is besieged by our strength and power. Lord Supreme of the ruling powers of the earth, be kind and gracious and in every field of action protect and promote our strength and fighting forces of action in the best manner so that never in any field of battle do we lose morale and never do we feel frustrated and defeated. They always win success who enjoy your blessings and support. Lord of power and glory, origin and master of all the wealth of the world break and destroy the might and powers of our enemies of life. Bless us with the kingdom of the earth and bring us the wealth of the world. Grant us the favour of your grace and mercy so that the kingdom of the earth and the wealth of humanity may be ever on the increase.

४४. यो विश्वस्य जगतः प्राणतस्पतिर्यो ब्रह्मणे प्रथमो गा अविन्दत् ।

इन्द्रो यो दस्यूरधराँ अवातिरन् मरुत्वन्तं सख्याय हवामहे ॥ ५ ॥

Yo viśvasya jagataḥ prānataspatiryo brahmaṇe prathamo gā avindat.

Indro yo dasyūradharāñ avātiran marutvantam sakhyāya havāmahe.

Indra is the lord ruler, controller and sustainer of all the moving and breathing universe. He is the first, creator manifestive in expanding space who created the mind and senses and the moving earths for the living creatures. He is the lord of law and justice who throws down the wicked to the darkest caverns. We invoke and pray to Indra, lord of Maruts, for our protection and support as his dear ones and friends.

(Rg. 1, 101, 5)

Comment: - All men of the earth, God is the Supreme ruler of the world, animate and inanimate. He maintains and nourishes all living beings. He exists eternally. He existed before the creation of the universe. He ordained the law that the riches of the earth are for the learned and the wise who will rule the world. God, the Lord of power and glory, beats down the robbers and even eliminates them. Come you all, brothers and friends, join together in love and invoke Him happily and enthusiastically to bless us with His love and friendship. He is kind and merciful, and He will grant us His love and friendship. No doubt in it at all.

४५. मृळा नो रुद्रोत नो मयस्कृधि क्षयद्वीराय नमसा विधेम ते ।

यच्छं च योश्च मनुरायेजे पिता तदश्याम तव रुद्र प्रणीतिषु ॥ २ ॥

Mṛlā no rudrota no mayaskṛdhi kṣayadvīrāya namasā vidhema te.

Yacchaṁ ca yośca manu-rāyeje pitā tadaśyāma tava rudra praṇītiṣu.

Rudra, be kind to us, be good and give us peace, comfort and good health. We do homage to you, leader and protector of the brave, with oblations and salutations. The peace and freedom which Manu, father guardian of humanity, procured and secured for us, may we, we pray, attain under your kind guidance and discipline. (Rg. 1, 114, 2)

Comment: - Lord of Terror, God of the universe, beating down the wicked and driving them away crying and howling, give us peace, comfort and joy in security. Destroyer of the brave among the enemies of mankind, we invoke you and pray in all humility, give us protection against the wicked. Lord of Terror, Rudra, you are our father and guardian, grant peace and comfort to our people. Eradicate sickness and disease from our society. Just as a venerable father loves his children as a family in various ways, so love us and sustain us. Lord of terrible power and glory, give us strength and will to obey your commandments, to pursue fair and noble policies of life and to attain one world community and government. Grant us your mercy, give us the grace and your blessings.

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The Book of Prayer

४६. देवो न यः पृथिवीं विश्वधाया उपक्षेति हितमित्रो न राजा ।

पुरःसदः शर्मसदो न वीरा अनवद्या पतिजुष्टेव नारी ॥ ३ ॥

Devo na yaḥ pṛthivīm viśvadhāyā upakṣeti hita-mitro na rājā.

Puraḥ sadah śarmasado na vīrā anavadyā patijuṣṭeva nārī.

Holding the world like the brilliant sun, ruling over the heart like a sincere friend, he closely abides by the earth. The people of the state live together in unison like young and brave children of the house living together in a blessed home. The women are pure and worthy of praise like wives dedicated to the husband. Such is the leader. (Rg. 1, 73, 3.)

Comment: - Dear learned brothers, Lord God is blazing with divine light like a cosmic sun in and out of the universe. Having created the world with the stars such as

the sun and planets such as the earth, He holds them in order and yields the power that sustains them. He holds, controls and maintains the force of universal gravitation which keeps the balance of the cosmos in unison. He is the best friend and most loving ruler of the world who protects and promotes the welfare of His children. He and none else is the guardian of our human family. Those who love and obey Him live in peace and joy. Just as the children live happy and fearless in the father's house, similarly the devoted and loving children of God live in His world in joy and comfort. They worship the formless Divine present everywhere sincerely with single-minded devotion exactly as a faithful wife, a woman of noble virtues, nurses and serves her husband with love and dedication of her body, mind and soul. Brothers and sisters of the world, let us come together in love and worship the only one God of the universe and, with His grace, live in the highest joy.

४७. सा मा सत्योक्तिः परिं पातु विश्वतो द्यावां च यत्र ततन्त्रहानि च ।

विश्वमन्वन्नि विशते यदेजति विश्वाहापो विश्वाहोदेति सूर्यः ॥ २ ॥

Sa mā satyoktiḥ pari pātu viśvato dyāvā ca yatra tatanannahāni ca.
Viśvamanyanni viśate yadejati viśvāhāpo viśvāhodeti sūryaḥ.

May the word of truth abide by me and protect and sustain me all round all time: That Sun, light of the world, is the presence in which the heavens of light and the green earth abide, days and nights arise and expand, wherein the other worlds abide and all else moves and abides, wherein all dynamics of the universe abide and move day and night, wherein the sun rises every morning for all time in the existential world. (Rg. 10, 37, 2)

Comment: - Lord Supreme, protector of all, your authority and commands which we obey may guard and sustain us in all ways and may keep us away from unholy acts so well that we may not even desire to do evil (adharma) and violate dharma. May your protection give us holy joy and guard us against suffering. The higher regions of space where shine the suns and stars of light marking the days and nights in your creation, may be free from all disturbance. Protect us, Lord, from the dangers of space. The world of creation follows your will and law and then recedes into annihilation (pralaya). Protect us, Lord, there and in that time too. And when this world, with your will and law wakes up and moves into existence, then too protect and save us from all suffering. Whatever and whoever acts against the world and causes suffering, counter and destroy that. The cycle of creation, sustenance and destruction of the world follows your will and law, so no evil force can do anything against you. You brilliantly shine in the world with your presence everywhere. With

your grace, illumine our heart and shine there so that the darkness of our ignorance is destroyed.

४८. देवो देवानामसि मित्रो अद्भुतो वसुर्वसूनामसि चारुरध्वरे ।

शर्मन्त्याम तव सप्रथस्तमेऽग्रे सख्ये मा रिषामा वयं तव ॥ १३ ॥

*Devo devānāmasi mitro adbhuto vasurvasūnā-masi cāruradhvare.
Śarmantsyāma tava sapra-thastame'gne sakhye mā riṣāmā vayaṁ tava.*

Agni, lord of light and peace, you are the divinest of divinities, a friend of friends most wonderful. You are the shelter of shelters for all and the treasure of all treasures. In your vastest and supreme order of yajnic existence, we pray, we may enjoy perfect peace of mind and soul. May we never face any suffering or misery under your rule of friendship, gracious as you are. (Rg. 1, 94, 13)

Comment: - Ye all brothers and sisters of the world, know what the Supreme Lord is like so that we may worship Him aright. Lord Supreme of the Universe, Agni, you are the greatest Lord of light and knowledge, greater than all others who know and enjoy your bliss of no highest order. You are the one ultimate saviour and a real friend who give us all kinds of happiness. You are the creator and sustainer of planets such as the earth where the living beings find a safe heaven for rest. Your presence enlightens and enlivens all our creative activities (Yajnas) and lends diem beauty and grace. Lord Supreme, help us to be stead-fast in this vast and blissful world of yours in tire noblest works, friend as you are, friends as we are. May we never come to any suffering. With your grace, guard us against falling off from the love of ail living beings. May we all live in mutual love and faith.

४९. मा नो वधीरिन्द्र मा परा दा मा नः प्रिया भोजनानि प्र मोषीः ।

आण्डा मा नो मघवञ्चक्र निर्भेन्मा नः पात्रा भेत्सहजानुषाणि ॥ ८ ॥

*Mā no vadhīrindra mā parā dā mā naḥ priyā bhojanāni pra moṣīḥ.
Āṇḍā mā no maghavañ-chakra nirbhenmā naḥ pātrā bhet sahajānuṣāṇi.*

Indra, destroy us not, deliver us not unto aliens. Deprive us not of our cherished dreams and desires. Lord of great action and power, wealth and honour, destroy not the future in the womb. Neglect not those who deserve, let them not be lost in oblivion. Alienate not our brethren, descendents and traditions. (Rg. 1, 104, 8)

Comment: - Lord Supreme of power and glory, Indra, give us the grace that we may

never fall off from you—falling off from you is death. Save us from death. Forsake us not. Give us and protect for us the best and dearest gifts of life against loss. May the foetuses in the wombs of the mothers never be miscarried, let them mature. Lord of all the powers of nature, God omnipotent, protect our children upto full life, may they never meet premature death. Protect our beautiful golden wares, let us never be deprived. Protect and support our dearest friends who are simple-hearted and closest to our soul. Forsake them not, deprive us not. Bless us with happy children, faithful friends, joy and prosperity and, above all, your love and grace.

५०. मा नो महान्तमुत मा नो अर्भकं मा न उक्षन्तमुत मा न उक्षितम् ।

मा नो वधीः पितरं मोत मातरं मा नः प्रियास्तन्वो रुद्र रीरिषः ॥ ७ ॥

Mā no mahāntamuta mā no arbhakam mā na ukṣantamuta mā na ukṣitam.

Mā no vadhīḥ pitaram mota mātaram mā naḥ priyāstanvo rudra rīriṣaḥ.

Rudra, lord of mercy and justice, frustrate not our great men, saints and scholars, and our seniors. Strike not our children. Slay-not our youth. Kill not the fetus in the womb. Kill not our father, nor our mother. Hurt not our lovely bodies, nor hurt our beloved wives. (Rg. 1, 114, 7)

५१. मा नस्तोके तनये मा न आयौ मा नो गोषु मा नो अश्वेषु रीरिषः ।

वीरान्मा नो रुद्र भामितो वधीर्हविष्मन्तः सदमित्त्वा हवामहे ॥ ८ ॥

Mā nastoke tanaye mā na āyau mā no goṣu mā no aśveṣu rīriṣaḥ.

Vīrān mā no rudra bhāmito vadhīrhaviṣmantāḥ sadamit tvā havāmahe.

Rudra, lord eternal of mercy and justice, strike not our baby, nor our child. Snap not our life short. Kill not our cows, nor horses. If ever you feel angry for our trespasses, forgive, we pray, strike not our brave. With our hands raised in prayer with holy offerings, we always invoke you and pray for kindness and grace. (Rg. 1, 114, 8)

Comment: - Lord Supreme, Dispenser of justice and punishment, Rudra, destroyer of evil and the wicked, bless us with your kindness and grace. Help and support with good health our fathers and seniors advanced in age, experience and knowledge. Let them not be strained and broken under the burden of life. Protect our babies, our young and virile sons and mature daughters, and the foetuses in the womb. Let them not lose their life. Let not our father, mother, and our healthy body suffer any violence.

Bless with our youngest, middle and eldest children with full age, protect our cows and horses, the brave warriors of our defence and those who are faithfully performing yajha. Be not angry, subject them not to displeasure. Lord Rudra, Soul Supreme, we always invoke you and pray, protect our children and property and advance us in prosperity.

५२. उद्गातेव शकुने सामं गायसि ब्रह्मपुत्र इव सर्वनेषु शंससि ।

वृषैव वाजी शिशुमतीरपीत्या सर्वतो नः शकुने भद्रमा वद विश्वतो नः शकुने पुण्यमा वद ॥ २ ॥

Udgāteva śakune sāmā gāyasi brahmaputra iva savaneṣu śamsasi. Vṛṣeva vājī śiśumatīrapītyā sarvato naḥ śakune bhadrāmā vada viśvato naḥ śakune puṇyamā vada.

Shakuni, poet of power and homage to Indra, like the Sama-singer in yajna, you sing the songs of ecstasy. Like the disciple of a Vedic scholar Brahamana, you sing in homage to the lord in holy rites. Like a virile and passionate bull approaching youthful females, speak to us with enthusiasm of all round good things. All round, speak to us of noble and blissful things. (Rg. 2, 43, 2)

५३. आवदंस्त्वं शकुने भद्रमा वद तूष्णीमासीनः सुमतिं चिकिद्धि नः ।

यदुत्पतन्वदसि कर्करिर्यथा बृहद्वदेम विदथे सुवीराः ॥ ३ ॥

Āvadaṅstvam śakune bhadrāmā vada tūṣṇīmā-sīnaḥ sumatiṁ cikiddhi naḥ. Yadutpatan vadasi karkariryathā bṛhad vadema vidathe suvīrah.

Shakuni, poet of power and imagination, while speaking, speak to us of good. Silent and sitting, enlighten our mind with noble thoughts. While flying on the wings of imagination, you speak of the way you do good. Let us then, blest with good and brave children, sing songs of high praise for the lord. (Rg. 2, 43, 3)

Comment: - Lord Supreme of power and glory, the verses of Sama axe your song vibrating in infinite space. Illumine our heart with the light of knowledge and let it vibrate with the ecstasy of your love in song. Just as a learned sage sings the verses in a Yajna, so do you expand our soul with the music of the verses and illumine their truth and meaning in our intelligence. You reveal in ecstasy the prize-knowledge of^{the} sciences of nature, sing of us and to us also. Just as a sagely scholar of the Vedas, knowing the secrets of nature, speaks of the manifold realities of life, so you too grant

us the grace of knowledge and spiritual light. You are the strongest, the fastest, the most powerful and the most generous as you bless us with plenty of everything. You rain down on the earth the wealth of the world and bless mankind with showers of light and knowledge. You never withdraw your kindness, love and grace, continue to pour your favours on us all. Bless us with the finest children and with devotion and dedication so that we sing songs of gratitude to you. Lord of all power and potential, reveal to us the secrets of happiness and bliss, goodness and prosperity. Reveal your will and command so that we never entertain any thoughts of evil. Lord Benefactor of all, teach us to be good and pious to act in faith. May all do good and be righteous. Let none think of evil, let none do sin.

Lord of the Universe, speak to our soul of the highest good, spiritual salvation and freedom (*Moksa*) beyond all the possible pleasures of the world. Lord immanent of the smallest particle and present in the deepest recesses of the heart, bless us within in silence and give us the knowledge and vision of your presence. Dwell in our heart as in a home and let us feel there your vision and divinity. Leading us into piety of action and conduct, speak to us of dutiful actions, show us the path of righteousness, help us to the * noblest achievement, and you dissuade us from evil actions and wickedness. We hear the divine voice: Work is worship, give it not up. The good and brave warriors of the world fight the battles of goodness against the negative forces of life. They do so through collective acts of knowledge and righteousness for all the living creatures (*Yajnas*) of the world. They listen to your voice, pray to you, and worship you. They dedicate themselves to you, doing good to all humanity and thus they serve your empire of the world. May they all enjoy your grace and bliss.

End of Section-I

Section-II

Verses From Yajurveda

Aum

(Salutations to the Lord Supreme Soul of the Universe!)

- 1 ओ३म् सहनाववतु । सहनौ भुनक्तु । सहवीर्यं करवावह । तेजस्विनावधीतमस्तु । माविद्विषावहे ॥
ओ३म् शान्तिः शान्तिः शान्तिः ॥

*Om Sahanāvavatu. Sahanau bhunaktu. Sahavīryam karvāvahai.
Tejasvināvadhītam-astu. Māvidviṣāvahai. Om śāntiḥ śāntiḥ śāntiḥ.*

May the lord Self-existent, Self-refulgent, all blissful, dearest of all, destroyer of sufferings, giver of the freedom of bliss, protect and promote us both, speaker and his listener, teacher and disciple, writer and reader. May the Lord dedicate us both to the service of Divinity and humanity. May our study be bright, vigorous and enlightening. May we, by the Lord's grace, achieve the strength and vigour of life and never suffer from hate, jealousy and enmity. May we ever enjoy the life of love, cooperation and universal friendship, all together, extending knowledge, removing ignorance and making ourselves and the world noble and nobler. (Opening Prayer from What is Veda), (Taittiriya Upanishad, Brahmananda Valli. Opening Prayer).

Comment: - Lord Supreme of tolerance and love, you and we in your presence be ever together, you protect us and we praise and worship you in peace and joy. May we, with your grace, pray to you, worship you and sing in praise of you. May we always know and remember that you alone are our father, mother, brother, ruler, master, helper, joy-giver, friend closest to our heart, the highest teacher and all. May we never for a moment forget you. Let us realize that there is none equal to you or greater. With your grace, may we all live in mutual love, protect and help one another and work to our highest capacity. Let us be sensitive to one another's suffering, and may we work for the people of our country and those of other countries so that all human beings may live together with love, free from enmity and hatred, superstition and humbug. May we all people of the world, under your care and protection, enjoy the highest happiness to (for) common good and advantage of all. Let us share the supreme and infinite bliss in your presence. Deprive us not for a moment of that divine bliss. With your blessing and grace and with our cooperative effort may we attain the highest fruit of our joint endeavour, the True Knowledge. Lord Infinite and

Omniscient, with your kindness, may our teaching and learning bear the fruit of knowledge and wisdom so that we shine the most in the world, and with mutual Love and working heroically we attain to world government free of thorny problems. May we all be virtuous and follow good policy in a good polity. Grant us your infinite kindness so that we give up all kinds of nonsense, all falsehood and sectarian beliefs which are against the Vedas. May we follow, without faltering, the one, true and eternal path of Dharma, the timeless law of God. May the various and conflicting faiths and beliefs, which are at the root of all hatred, fear and enmity of mankind, disappear from the human family. Lord Supreme of the Universe, with your infinite power, make us free from all jealousy and conflict so that we work with love without calumny and opposition. May we all cooperate and work together with all the power of our body, mind, wealth, love and knowledge for the common good, happiness and welfare.¹ There are three kinds of sufferings in the world : One is bodily suffering such as the pain of fever etc. The second is the suffering caused by other living beings such as some enemy, snake, tiger, thief, etc. The third is mental or natural such as ailments of the mind or of the senses, or suffering caused by natural forces, fire, wind, Flood, famine, heatwave etc. Lord of Mercy, deliver us from the suffering of these kinds so that we are always happy and dedicated to your worship without fail.

Supreme teacher of the world, deliver me from untruth, falsehood, transitory things and wrong activities of the world. Let me be confirmed in the love of true and eternal values of life and acts of high virtue and nobility. Creator of universal happiness of the world, save and deliver us from all pain and bless us with happiness. Lord Creator and Sustainer of all the living beings, bless us with good children, happy families, and animals of top breed such as horses, elephants and cows. Bless us with the highest knowledge, a world state and the highest honour and glory leading to lasting peace and happiness.

Supreme healer and giver of health, deliver us from all sickness and disease and give us the best of health. Lord residing in the mind of all, closest teacher of truth and giver of purity, whatever sins I might have committed in thought, word and deed, or whatever sins I might commit, deliver me from all those. Prevent me from doing evil consciously so that I am cleansed and purified and I stay firm in your service. Lord of all, save me from evil desires, greed and all other vices and, with your kindness, confirm me properly in the best of conduct, behaviour and actions. With utmost humility I pray and beg I may follow your will and command and never feel tempted by anything contrary to your will. Lord of life, giver of life, saviour of life, dear as life, you are the very basis of life's continuance and energy, and giver of self-rule. You alone are the protector of our life and existence. You alone are our sustainer, none else. Highest Lord of kings and rulers, may the rule and justice of our country and

society be as stable, peaceful and permanent as yours—truthful, just and inviolable. May the power of your mercy soon make us beneficiaries of your just and divine rule of the world and grant us self-rule. Lover of justice, bless us with the love of justice as the order of justice should be. Lord of law and Dharma, make us firm in law and Dharma. Father Merciful, just as the mother and father nourish, sustain and maintain their children, so nourish, sustain and maintain us.

2. स पर्यगाच्छक्रमकायमव्रणमस्नाविरशब्दमपापविद्धम् ।

कविर्मनीषी परिभूः स्वयम्भूर्यथातथ्यतोऽथान् व्यदधाच्छाश्वतीभ्यः समाभ्यः ॥८॥

*Sa paryagācchukramakāyamavraṇam asnāvi-rañ śuddhamapāpavidddham.
Kavirmanīṣī paribhūḥ svayambhūryāthātathyato'arthān vyadadhācchā-
śvaṭībhyaḥ samābhyaḥ*

The Supreme Soul is omnipresent, omnipotent, without body, without any flaw, without sinews, pure, sinless, visionary poetic creator and omniscient, existent in the heart and mind of all, transcendent, self-existent, who for the infinite ages of eternity creates, organises, reveals and sustains all the forms of existence as they are and ought to be. (Yajurveda, Chapter 40, Verse 8)

Comment: - The Soul Supreme is present everywhere like space. He is the generator of the world but He is never born or contained in body-form. He is indivisible, without end, without any change or variation. Hence He never takes a body-form. There is none and nothing that exceeds or excels Him, hence nothing can contain Him in a (limited) body form. Indivisible, samely without any change or evolution, impenetrable, unbreakable, unshakable and immovable, He is not subject to division and distinction between parts and the whole—impenetrable and indivisible as He is. Without bonds and binding with sinews or ligaments, He is one and whole, therefore nothing can bind Him into any state or particular condition. Extremely fine and subtle as He is, nothing can cover Him, nothing can aliect Him. He is wholly, entirely and perfectly pure, therefore He is always unsullied, sinless and immaculate, always free from dirt and dust and darkness. He is always free from want and weakness, defect and deprivation such as ignorance, birth and death, joy and sorrow, hunger and thirst, etc. One who worships the pure becomes pure, but one who worships the impure becomes impure. God never commits any sin because He is perfectly just and impartial. He is Omniscient, He knows the past, the present and the iuture, since His knowledge is infinite. He knows the mind of all living beings, He knows it first-hand, being present there, and He controls the minds too. He is the Lord President over all and above all, present in all places and directions, and presiding over all tilings and living beings. He is self-existent, there is no father, no mother, no

creator, no original and first cause of Him. He has revealed, as always He does, the truth, and the divine knowledge of truth through the four Vedas for the benefit of all His human children. The Vedas are the sum of knowledge which our merciful father, dispeller of darkness and ignorance, has created and blazed for us. He is the first cause of everything, so He is also the original cause of the Scriptures of knowledge. God has revealed the knowledge of truth out of love for us— having gifted us everything of the world, why would He not give us the gift of knowledge ? Surely God has revealed the highest knowledge to us as a divine gift. And the Vedas being the original revelation made at the dawn of creation, no other book of revelation can be divine. As the knowledge and justice of God is perfect, so the Vedas too are perfect knowledge of the whole truth, and no other scripture can be divine and equal to or greater than the Vedas. More on this subject in my work The Satyārtha Prakāśh to which reference may be made.

3. दृत् दृह मा मित्रस्य मा चक्षषा सर्वाणि भूतानि समीक्षन्ताम् ।

मित्रस्याहं चक्षषा सर्वाणि भूतानि समीक्षे । मित्रस्य चक्षषा समीक्षामहे ॥१८॥

Dr̥te dr̥mha mā mitrasya mā cakṣuṣā sarvāṇi bhūtāni samīkṣantām.

Mitrasyāham cakṣūṣā sarvāṇi bhūtāni samīkṣe. Mitrasya cakṣuṣā samīkṣāmahe.

Lord of light and power, strengthen us for a place of honour and respect. May all the living beings view me with the eye of a friend. May I look at all the living beings with the eye of a friend. May we all view all with friendly eyes of love and understanding. (Yaj.36, 18)

Comment: - Lord of infinite strength and power, destroyer of all those who are evil at heart, save me and prevent me from acting negatively against all things good. Let me never act against knowledge, wisdom and all other good things. Keep me away from the enemies of good. Help me with your kindness and power to be firm in the love of knowledge and wisdom, truth and dharma (The law and practice of righteousness). Lord Supreme of power and glory, bless me with the gifts of truth and righteousness (*Dharma*), wealth and prosperity of well-being (*Artha*), noble feelings and desires to do good (*Kama*), and the final release from all suffering and bondage (*Moksa*). Bless me with knowledge and wisdom and let me expand in the field of life's goodness and beauty. Lord friend of all and closest to the heart of all, may all the living beings look at me and treat me with love. May all be friends with me and may none treat me with jealousy and enmity. Soul Supreme, with your kindness, may I be free from all hate and hostility so that I may treat the whole world, animate and

inanimate, movable and immovable, with the love of a friend, may I hold them as dear to me as my breath of life, as my soul. Bless us all so that all the living beings of the world live together with mutual love. Let them not deal with anyone unfairly and unjustly. Love and justice is the highest principle of Dharma and the Lord God has taught mankind this central lesson through the Vedas. Let us all dedicate ourselves to love, justice and righteousness.

4. तदेवाग्निस्तदादित्यस्तद्वायुस्तद् चन्द्रमाः।

तद्व शक्रं तद् ब्रह्म ताऽआपः स प्रजापतिः॥१॥

Tadevāgnistadādityastadvāyustadū candramāḥ.

Tadeva śukraṁ tadbrahma tā'āpaḥ sa prajāpatih.

The One Eternal Lord Supreme is Agni, self-effulgent and omniscient. That is Aditya, all-consuming on annihilation. That is Vayu, omnipotent, all-sustaining. The same is Chandrama, blissful giver of joy. The same is Shukra, instant and immaculate. That is Brahma, greatest and infinite. That is Apah, immanent and omnipresent. And He is Prajapati, lord of creation and father of all His children. (Yaj. 32, 1)

Comment: - The cause of the world is the one Supreme Lord of power and glory. His name is Agni, Lord of the highest knowledge, worth knowing, worth attaining, and the most worthy of worship. The One God is called Agni because the word means that infinite qualities reside in Him. The *Shatapatha Brahmana* and *Aitareya Brahmana* are the authorities of the different names of the One. The One that is never destroyed and is self-illuminant is called Aditya. Hence the Lord is also called Aditya. The One who holds the whole world, who is infinitely strong and who is dearest than the breath of life is called *Vayu*. Hence His name is *Vayu*. The One who is Bliss Itself and grants bliss to all his devotees is *Chandrama* (The Moon). Hence the name of the Lord is *Chandrama* too. He is Omniscient, Omniscience Itself, bright and refulgent, and the Creator of life. Hence His name is Shukra. He is infinitely great and expansive, so His knowledge and awareness too is infinite. He grants the grace of joy, knowledge and all other virtues to the highest measure to His devotees. Hence His name is Brahma. He is aware of all and pervades everywhere. Hence His name is *Apā*. He is the father of the world family, He nourishes and maintains it, no one else. Hence His name is *Prajapati*, that is, the father of His children. He alone is the object of our worship. The One Lord God sustains and maintains us. We should know Him alone as the God of the world, and Him alone we should worship, no one else.

5. स ना बन्धर्जनिता स विधाता धामानि वेद भुवनानि विश्वा।

यत्र देवाऽऽमृतमानशानास्ततीय धामन्नध्यैरयन्त॥१०॥

Sa no bandhurjanitā sa vidhātā dhāmāni veda bhuvanāni viśva.

Yatra devā'amṛtamāna-śānāstrīye dhāmannadhyairayanta.

He is our father and our brother. He is our sustainer and controller. He knows all the worlds of existence which are home to the created beings. There in His supreme presence, third haven of being (the other two are Prakriti and jiva), the divine souls tasting of the immortal joy of heaven roam around at will. (Yaj. 36, 1)

Comment: - Lord of mercy, Supreme Soul of the Universe, biess me with the wealth of listening to the recitation of the Vedas so that I may be able to speak of it and spread the message of the Rgveda. Bless me with the meaning and value of the Yajurveda so that the true purport of the Veda may enrich my mind and understanding through thinking and meditation on it. Bless me with the meaning and message of the Sama Veda so that I may realize it in the soul and be inspired with the music and energy of its truth. Give me the power of speech. Within me as you are, reveal to me in my soul the truth of existence so that I may have a vision of reality. Give me the strength of the body in perfect health, give me firmness and steadfastness of the mind with all purity and virtue. Giver and sustainer of life for all, give me the energy of Prana, the breath that gives elevating energy. Strengthen the Apana which activates the system downward. Both these Pranic energies, all my senses, the purity of all the chemicals and elements of the body, strength of health, vitality and nourishment, natural movement of and protection of the vital organs—all these, Lord merciful, give unto me. With your kindness and grace, give me the rhythm of energy, smooth and musical working of the system, a joyful mind and the love of divinity so that I may always live in obedience to you with prayer and worship.

6. स ना बन्धर्जनिता स विधाता धामानि वेद भुवनानि विश्वा।

यत्र देवाऽऽमृतमानशानास्ततीय धामन्नध्यैरयन्त॥१०॥

Sa no bandhurjanitā sa vidhātā dhāmāni veda bhuvanāni viśva.

Yatra devā'amṛtamāna-śānāstrīye dhāmannadhyairayanta.

He is our father and our brother. He is our sustainer and controller. He knows all the worlds of existence which are home to the created beings. There in His supreme presence, third haven of being (the other two are Prakriti and jiva), the divine souls tasting of the immortal joy of heaven roam around at will. (Yaj. 32, 10.)

Comment: - Lord God is our brother, helper and saviour from suffering. He is the father of all, creator and sustainer of us all and of the whole universe. He creates, holds and maintains the world with His law and will. He is the One who gives us success in all our work and activities. Having created the regions of the world, stars and planets for the habitation of life, He knows all of them with His infinite omniscience. He is the Lord in whose presence the wise and virtuous saints and sages dwell in total bliss after they have crossed all the pain and suffering of life and death. The wise and virtuous people of wisdom and knowledge live freely and blissfully in the three regions of the universe: One, the gross, material, physical regions such as the earth; Second, the subtle regions, that is, the original material cause of the world; and Third, the presence of the infinite blissful God where there is no pain, no weakness, no loss. The pious and virtuous people of knowledge and wisdom, free of all the difficulties of the world, purified at heart, live in the soothing and blissful haven of rest and joy in the lap of the father who is beyond all limitations of time, space and form of individuality, and Who is the omnipresent home and haven of the Universe. Those who once join that heaven of bliss do not again fall back into the ocean of misery.

7. यता यतः समीहसे तता नाऽअभयं कुरु।

शं नः कुरु पजाभ्योऽभयं नः पशुभ्यः॥२२॥

Yato yataḥ samīhase tato no'abhayaṁ kuru.

Śaṁ naḥ kuru prajābhyo'bhayaṁ naḥ paśubhyaḥ.

Here, there, anywhere, wherever you initiate and inspire us, from there itself render us free and fearless. Create peace, freedom and prosperity for our people. Create peace, freedom and fearlessness for our animals. Create freedom and fearlessness for us from people and from animals. (Yaj, 36,22)

Comment: - Great Lord of the world, most merciful, whatever the regions in which we live, under your thoughtful care and protection, therein render us free of fear. Whenever we start feeling an attack of fear and insecurity, remove the cause of fear and bless us with safety and self-confidence. May our children and all our people be fearless and happy. Let there be no cause of fear for anyone. Let there be no fear from the world of animals. Lord merciful, may there be no fear at all from any quarter whatever. May we always be fearless, move about freely to enjoy the bliss of divine presence. May we live and enjoy ourselves constantly in your discipline, praying to you and worshipping you throughout our existence.

8. वेदाहमेतं पुरुषं महान्तमादित्यवर्णं तमसः परस्तात् ।
तमव विदित्वाति मृत्युमति नान्यः पन्था विद्यतेऽयनाय ॥१८॥

Vedāhametaṁ puruṣaṁ mahāntam āditya-varṇaṁ tamaśḥ parastāt.

Tameva viditvāti mṛtyumeti nānyaḥ panthā vidyate'yanāya.

I know this great and glorious Purusha of the brilliance of the sun beyond the dark. Having realized Him only does man transcend the world of existence, birth and death. There is no other way than this to the final freedom of Moksha. (Yaj. 31, 18)

Comment: - Purusha, Lord God, described as the Being with a thousand (infinite) heads etc., is the Lord present everywhere in the world. "I know that Universal Being", says the universal man, which means that every man should remember God and never be unmindful of His presence. We should know that there is none other God. And what is He like? He is the greatest, greater than all the other great forms or presences, none is as great as He, none is like Him. Imaginable as something like the sun, He is creator of the sun and giver of light to the sun. He Himself is light indeed, ever and always. He is beyond darkness, ignorance and nescience. Indeed He saves His devotees, lovers of truth and the right ways of living, from the darkness of sin and ignorance. Men of knowledge and wisdom are one in faith that without the knowledge and kindness of God no soul can ever be happy. No human soul can conquer death except through the grace of God, because there is no other path to freedom from suffering and death than the knowledge, awareness, love and service of the Divine. Such is the commandment of the Lord. All human beings should follow that commandment and they should shun all confusion and pretension.

9. तेजाऽसि तेजा मयि धेहि वीर्यमसि वीर्यं मयि धेहि ।
बलमसि बल मयि धेहि ओजाऽस्योजा मयि धेहि ।
मन्युरसि मन्युं मयि धेहि सहाऽसि सहा मयि धेहि॥१॥

Tejo'si tejo mayi dhehi vīryamasi vīryaṁ mayi dhehi balamasi balam mayi dhehyojo'syojo mayi dhehi manyurasi manyuṁ mayi dhehi saho'si saho mayi dhehi.

You are the light of life, put light into me. You are the vigour and vitality of life, put vigour and vitality into me. You are the strength and force of life, put strength and force into me. You are the lustre of health and energy of life, bless me with the glow and lustre of health and energy. You are the passion for life, put passion into me. You are the challenge and victory of life, bless me with the spirit

of challenge and the ambition for victory. (Yaj. 19,9)

Comment: - Lord self-illuminant, master of infinite glory and power. Free from all darkness and ignorance, you are truth, knowledge and light by yourself. Give me the grace and bless me with the vision of that light so that I may never be deprived of that light, never feel helpless, weak, forsaken and cowardly. Lord of infinite power and prowess, Supreme Strength Yourself, bless me with a share of that strength. Lord of infinite courage and valour, bless me with that courage and heroic brilliance. Lord of terror and destroyer of evil, bless me with that holy and righteous anger against evil so that I may never bow to sin and wickedness. Lord of infinite endurance, bless me with that tolerance and endurance so that the strength and vitality of body, senses, mind and soul may never forsake me. Bless me that ever strong in love and dedication to you in thought, word and deed, I may be happy and enjoy your kindness and grace.

10. परीत्य भूतानि परीत्य लोकान् परीत्य सर्वाः पदिशा दिशश्च।

उपस्थाय प्रथमजामतस्यात्मनात्मानमभि सं विवेश॥११॥

Parītya bhūtāni parītya lokān parītya sarvāḥ pradiśo diśaśca.

Upasthāya prathamajā-mṛtasyātmanā'tmānamabhi sam viveśa.

Having known and crossed over the material forms of existence, having gone over the regions of the world, having crossed through directions and sub-directions all, and reaching the original voice of eternal truth in the Veda by the soul, the man of knowledge and vision attains to the supreme soul of the universe and, one with it in union, abides. (Yaj, 32, 11)

Comment: - The Lord Supreme is present everywhere, immanent in all the forms of creation from nature (Prakrit) and space to all the regions of the universe upto the earth. He pervades all the directions and the intervening spaces, up and down, upto every particle of existence. Nothing is void of the presence of the Lord. The human soul, in its ownself by itself- pursuing the path of truth, knowledge, faith and devotion, standing close to the presence of God, face to face with the ultimate Reality, experiences the Supreme bliss (ananda). It abides in the presence of God, free of all pain and suffering, and lives on in bliss.

11. भग प्रणेत्तर्भग सत्यराधा भगेमां धियमुदवा ददन्नः।

भग प्र ना जनय गोभिरश्वैर्भग प्र नृभिर्नृवन्तः स्याम॥३६॥

Bhaga praṇetarbhaga satyarādhō bhagemām dhiyamudavā dadannaḥ.

Bhaga pra no janaya gobhiraśvairbhaga pra nṛbhirnṛvantaḥ syāma.

Lord of glory, lord of inspiration for advancement, lord of truth and beneficence, lord of light and knowledge, blessed us as you have with intelligence, we pray, save this intelligence of ours from sin and lead us to the vision of divinity. Lord of power and prosperity, help us grow with cows and horses, let us advance with manpower, bless us with men of vision and leaders of quality. (Yaj. 34, 36.)

Comment: - Lord God of Supreme glory, giver of power and grandeur, you inspire the universe with your presence and you are the doer of supreme good to the world. You are the sovereign majesty of creation, no other power rules the world. You bestow supreme power and joy on all in accordance with your law and justice as is your will. Save us from want and poverty and bless us with the wealth and prosperity of life, since things move according to the operation of your law. You alone are the dispenser of real greatness and majesty. Bless us with lasting joy and greatness. You alone are the giver of moksha, the ultimate joy of freedom, no one else is. True, great, and only Lord of the universe, give us the gift of bright intelligence so that we may understand your nature and character, obey your will and command in life, and pursue knowledge. Give us the gifts of true intelligence, right conduct and action, and sterling qualities of character, so that we may have the right knowledge of the finest and the subtlest things of the world. Creator of the best and richest wealth of the world, provide the best means of wealth and prosperity in the world. Give us the best cows and horses, and give us the best of men to live with so that we may come to have the highest of joy and happiness in life. Lord of all power, bless us with your kindness with the best men and women and children and with the best workers. Our earnest prayer is that no one of us may be wicked or foolish, nor should any wicked or foolish be born in our community, so that we always enjoy honour and good reputation in the world and no one may speak ill of us.

12. तदेजति तन्नैजति तद् दूरे तद्वन्तिके।

तदन्तरस्य सर्वस्य तद् सर्वस्यास्य बाह्यतः॥५॥

Tadejati tannaijati tadd ū re tadvantike.

Tadantarasya sarvasya tadu sarvasyāsyā bāhyataḥ.

It moves, yet It does not move, (being omnipresent). It is at the farthest of space, even farther, and It is at the nearest. It is within this all, and surely It is outside of all this. (Yaj. 40,5.)

Comment: - Lord God moves everything of the world of its own proper speed. The ignorant, therefore, feel that God too moves like any other created and limited object in the world. But the Lord is present in all forms and in all space, and there is no space beyond Him. Therefore He moves not. Neither is He moved, nor does He move Himself. He is ever constant, stable and motionless. That is how the wise ones know Him to be. He is far off from the evil doers, the ignorant, the thoughtless and the indulgent, void of devotion. From such people the Lord is far away, they never attain to Him even in millions of years. They wallow in the ocean of suffering through death and rebirth for ages, as long as they know Him not. He is closest to those who speak the truth and act in tire pursuit of truth in full faith in Him. Those whose mind and senses are under control, and who act for the good of all find Him soon. Indeed the Lord is ever present with those who are men of knowledge and whose thoughts concentrate on Him. The Lord is within, present in the soul itself in the same way as He pervades in the entire space outside. Soul of the soul, He is in and out and resides in the very core of everything. Not an atom is without His presence. He is an indivisible whole, constant, unchanging, and all pervasive. Only through knowledge and realization of Him does one come to happiness and Moksa (ultimate freedom from bondage), not otherwise.

13. आययज्ञेन कल्पतां प्राणो यज्ञेन कल्पतां चक्षुर्यज्ञेन कल्पतां॥श्रोत्रं यज्ञेन कल्पतां वाग्यज्ञेन कल्पतां मना यज्ञेन कल्पतामात्मा यज्ञेन कल्पतां ब्रह्मा यज्ञेन कल्पतां ज्योतियज्ञेन कल्पतां॥स्वर्यज्ञेन कल्पतां पृष्ठं यज्ञेन कल्पतां यज्ञो यज्ञेन कल्पताम्। स्तोमश्च यजुश्चऽऋक् च साम च बहच्च रथन्तरञ्च। स्वर्देवाऽऽगन्मामृताऽऽभूम प्रजापतेः पजाऽऽभूम वेद् स्वाहा॥२९॥

Āyuryajñēna kalpatām prāṇo yajñēna kalpatām cakṣur yajñēna kalpatām śrotraṁ yajñēna kalpatām vāgyajñēna kalpatām mano yajñēna kalpatāmātmā yajñēna kalpatām brahmā yajñēna kalpatām jyotiryajñēna kalpatām svaryajñēna kalpatām Prṣṭham yajñēna kalpatām yajño yajñēna kalpatām. Stomaśca yajuśca'ṛk ca sāma ca bṛhacca rathantaram ca. Svardevā aganmāmṛtā'abhūma prajāpateḥ prajā'abhūma veḥ svāhā.

Man of the yajna of governance, to accomplish your task, may health and age grow by yajna, may pranic energy grow by yajna, may the eye and vision grow by yajna, may the ear and information grow by yajna, may the tongue and communication grow by yajna, may the mind and morale and national confidence grow by yajna, may the soul grow strong by yajna, may the man of universal knowledge and the sense of higher values grow by yajna, may the light of justice and wisdom grow by yajna, may comfort and joy grow by yajna, may the questions, heights and foundations of life grow by yajna, may the yajna of Dharma grow by the

yajna, pursuit of Dharma, may the hymns of praise and celebration of the Divine, the Yajus, the Riks, and the Samans, the Brihat Sama and Rathantara Sama also grow by yajna. May the noble people attain to the eternal joy of immortality. May we all attain to you and immortality. May we all be the children of the Lord and father of the universe by the truth of word and deed. (Yaj. 18,29.)

Comment: - (*Yajna is Visnu, a// pervasive ; it is Brahma*, the creator of everything—this is what *Aitareya and Satapatha Brahmanas* say). *Yajna* is worthy to be pursued with faith, reverence and the spirit of self-sacrifice. It is the very Lord God adorable. All human beings ought to surrender themselves to *Yajna* in faith without any reservation, in this verse there is the prayer to God: Lord Supreme of all existence, you command and ordain that all things be surrendered unto you. So we surrender everything to you, everything we have and all that we do in life—our life and age, breath and energy, eyes, ears, speech, mind, the soul, vitality, our vision and knowledge of the Veda, all our scholars and their learning, light and lights (such as the sun-regions and heat-light-energy), all our means of happiness and paradisaal bliss, regions and supports of life such as the earth, our acts and effort, all our noble deeds, all our songs and praises of the divine, *Rgveda, Yajurveda, Samaveda and Atharvaveda, B'rhadrathantara, Maharathantara and Sama* etc., all our greatness and achievements—all these we dedicate to you. Under your shelter and protection, we are yours. Do unto us as you will. Children as we are of yours, we only pray: May we with your kindness and grace come to the highest good and happiness. May we enjoy in our life-time freedom and happiness of a world-slate, and may we come to have divine happiness after death also. Highest Lord Immortal, bless us with the highest knowledge, bless us with the highest bliss in your presence. May we ever be dedicated to the Divine in obedience and to acts of holiness for the attainment of the Divine. Abiding as you are in our very soul, inspire our heart with knowledge and give us the will to follow your will and command in thought, speech and act so that we never do otherwise. Lord of Mercy, you alone look after our success, achievement and security. May we always be blest with joy and success.

14. यस्मान्न जातः पराऽअन्योऽअस्ति यऽआविवेश भुवनानि विश्वा ।

पजापतिः पजया सऽरराणस्त्रीणि ज्योतींश्चि सचते स षाडशी॥३६॥

Yasmāna jātaḥ paro' anyo' asti ya' āviveśa bhuvanāni viśvā.

Prajāpatiḥ prajāyā saṁ-rarāṇastrīṇi jyotīṁṣi sacate sa ṣoḍaśī.

None other ever existent is beyond Him, Him who pervades and transcends all the worlds of the universe. Father of His creation, ever rejoicing with His children, Lord of sixteen powers, full and complete, He illuminates the three lights of the world

and reigns — the One sole and absolute Lord existent, omniscient and blissful. (The three lights are fire, electricity and the sun. The sixteen powers are: will, energy, faith, earth, water, fire, air, space, sense, mind, food, vitality, austerity, Word, life (jiva) and language). (Yaj. a 36)

Comment: - Verily the Lord God is only He. There neither was nor is nor shall be any greater, equal or better or higher. He pervades the innumerable stars and the planets and regions of the world where life dwells. He is the Lord of His creatures, and father of His children. The creation dwells in Him and He pervades the creation. He has created the three sources of light, the fire, the wind and the sun. These three are the main subjects of scientific study and technological application in the world. He has created the sixteen branches of art for which He is known as the Lord of sixteen arts and sciences. These are: thought (*vicara*), energy (*prana*), faith (*sraddha*), space (*akasa*), wind (*vayu*), heat (*agni*) including light, water (*Jala*), earth (*prthivi*), senses (*indriya*), mind (*mana*), food (*anna*), valour (*parakrama*), virtue and discipline (*tapa*, *pursuit of dharma*), knowledge of Vedic verses (*mantra*), volition and action (*karma and cesta*), and the regions of the world (*loka*). These arts and sciences comprise the knowledge of the world and behaviour. But God is the Lord of infinite knowledge and art. Those who give Him up and pursue other objects of love and worship never come to any good or happiness. They continue to suffer beyond redemption.

15. स नः पितेव सूनवेऽग्न सूपायनो भव ।

सचस्वा नः स्वस्तय ॥२४॥

Sa naḥ piteva sūnave'gne sūpāyano bhava.

Sacasvā naḥ svastaye.

Agni, as father to the child, be the father, guardian and protector for all of us. Be with us always, for happiness and well-being. (Yaj. 3, 24)

Comment: - Brahma, Lord God, is Agni, says the *Satapatha Brahmana*. He is knowledge itself, Lord of Light and Vision of Reality. Come and bless us. Lord, with your presence, easily and readily at the earliest. Give us the best means of living, give us the best places and environment, and always save and protect us against the anti-life forces. Lord of all, you are the sole doer of good to us and giver of happiness. Remove our suffering and give us joy to make our present full of happiness. Just as a father looks after the children and works for their happiness and welfare, so be the Lord to us for our good and joy. If we are no good, we won't be worthy children of the Lord, and that would be no good for the Lord either, because the merit of the children

makes the father proud. The goodness of the children is the parents' pride, nothing else. Let us be worthy children, and may He be an affectionate and merciful father.

16. विभूरसि प्रवाहणो वह्निरसि हव्यवाहनः।
श्वान्नाऽसि प्रचेतास्तथाऽसि विश्ववदाः॥३१॥

Vibhūraṣi pravāhaṇo vahnirasi havyavāhanaḥ.

Śvatro'si pracetāstutho'si viśvavedāḥ.

Agni, you are vast as space, flowing as a river and rolling as the sea, the fire that carries the fragrance of yajna across the world. You are the lord giver of knowledge and awareness and promoter of wisdom, and you are the vision of the world.

17. उशिगसि कविरङ्घारिरसि बम्भारिरवस्यूरसि दुवस्वाञ्छु-न्ध्यूरसि माजालीयः सम्राडसि कृशानः
परिषद्याऽसि पवमाना नभाऽसि प्रतक्वा मृष्टाऽसि हव्यसूदनऽऋत- धामासि स्वर्ज्योतिः॥३२॥

Uśigasi kaviraṅghārirasi bambhārir-avasyūraṣi duvasvāñ chundhyūraṣi mārjālīyaḥ samrādasi kṛṣānuḥ pariṣadyo'si pavamāno nabho'si pratakvāmrṣṭo'si havyasūdana' ṛtadhāmā'si svarjyotiḥ.

Agni, you are the lord of light, eternal poet of vision and creation, enemy of sin and evil, deliverer from bondage, protector from suffering, adorable, edifying purifier and sanctifier. Self-refulgent, you burn away the dirt, wash away and dry up pollution; centre-presence of the assembly, you emanate joy; light of the sky, you refine the yajna and carry it in space. Light of heaven and abode of the eternal law of Dharma, you are the spirit of patience and the power of endurance.

18. समुद्राऽसि विश्वव्यचाऽअज्जोऽस्येकपादहिरसि बध्न्यो वागस्यैन्द्रमसि सदाऽस्यृतस्य द्वारा मा मा सन्ताप्त-
मध्वनामध्वपत् प्र मा तिर स्वस्ति मऽस्मिन् पथि देवयाने भूयात्॥३३॥

Samudro'si viśvavyacā' ajo'syekpād-ahirasi budhnyo vāgasyaindramasi sado'si ṛtasya dvārau mā mā santāptam adhvanāmadhvapate pra mā tira svasti me'smin pathi devayāne bhūyāt.

Agni, vast and deep as the ocean, unfathomable as space, immanent and omnipresent, you are the original power and motion of existence. Unborn and eternal, spirit of all knowledge, the world is but one vibration of this eternal consciousness, and the Veda is just one Word of its articulation.

Man of wisdom and learning, path-maker and guardian of advancement in knowledge, Dharma and science, Agni, Lord of Life, is the lord of knowledge and power. He opens the doors of internal and external knowledge. You too keep the doors open, extend the paths, do not cause any suffering, help us cross the hurdles and lead us on in this noble pilgrimage of divine life on earth. Lord of life, knowledge and action, bless us that we may succeed. (Yaj. 5, 31-33)

Comment: - Lord all-pervasive of the universe, you are infinitely expansive. Light of the world, you are the Lord of greatness and majesty, you alone, none else. Expansive and Omnipresent as you are, you are the mover of the world, you are the supporter of all. Self-luminant, carrier of the fragrant materials of sacrifice, and life of life, you are Agni (*fire*); You burn the best and richest materials of the world and give them a shape and form; you draw up and attract the life's nourishments and bestow them on the earth. You are the instant presence in the world as Spirit. You are the purest knowledge in the essence and giver of true knowledge. Lord Omniscient, you are the Spirit of the universe, present everywhere, felt everywhere. You are the giver of good everywhere.

Lord dearest of all, you are grand and beautiful, loved of all. You are the universal seer and wholly knowledgeable. You are the destroyer of the sins of your devotees because you are the enemy of evil. You support and nourish the entire universe and give your devotees and the pious people food and knowledge. You are the most adorable of the wise and the learned. You are purest in the essence, cleanser of the world and saviour of the people of the world from sin and wickedness. No one else is as pure, as clean and as wise and intelligent. You are the king of kings, ruler of rulers, and comfort and solace of the poor and the weak. Lord of Justice and Spirit of Purity, you are the ordainer of assemblies, manifesting in the heart of legislators, Lord President of the assembly, dearest of the assemblies of men, and protector of the institutions. You are purity itself in the essence and the purifier of all. You are the promoter of happiness through the assembly, and the object of the love of the pure at heart. Lord unchangeable and incorruptible, you are deep as space, absorbent of all disturbance and strain and as subtle as the sky. You are the knower of all and witness to the true and false actions of all human beings. You are the dispenser of the fruits of men's actions according as they deserve: No confusion in the system, none can get the fruit, good or evil, of the actions of another. Pure and untouched by sin or dirt, you wash your children of their sin and evil and you season them into good. You are the purifier of air and rain through the sweet, fragrant, vitalizing and nourishing materials offered into and raised up by the *yajna* fire. You are the catalyst of all the materials in nature. Hence you are "*Havya Sudana*", i.e., the manager-dispenser of the materials of '*Havana-yajna*'. Your home is everywhere, you reside in truth and reality (not in false

pretence) and you &less the honest and sincere people for their conduct. You ar^ bliss itself and you are the giver of happiness. You are light itself of the world and bestow the light of knowledge on all.

You are kind and merciful, deep and vast as the sea, flowing in kindness and melting in mercy. All the forms of creation come from you and all of them go back to you since you are the creator and they are the creatures. You lire the first and original cause. You project the world into time and space, hence you are the container and the projector of the world. You are eternal and never-born, you are infinite and boundless, the whole cosmos is contained in a tiny part of your presence. You are endless, never subject to decrease or diminution. First cause of the universe, you pervade the space between heaven and earth. You are infinite awareness and knowledge, you are the giver of all the knowledge contained in the scriptures, hence you are *Vak*, the holy speech. Lord of power and glory in the essence and Supreme among those who know, hence you are *Aindra*, the Supreme Presence. The whole world rests in you, hence you are the haven of peace and joy and justice for all. The door to your presence opens through the knowledge of truth and the pursuit of Dharma—both these are two doors of entry into the state of *Moksa*, freedom from all bondage in your presence. Never close these two upon us, cause us no affliction, no pain of being shut out. Let these be open to us for our happiness and joy in your presence. Lord of all the paths of life, universal guide, keep the paths of sendee and good conduct open to us without suffering or difficulty. Bless us with your grace to follow these in peace and joy without any hurt or impediment.

19. दवकृतस्यैनसोऽवयजनमसि मनुष्यकृतस्यैनसोऽवयजन मसि पितृकृतस्यैनसोऽ वयजनमस्यात्मकृतस्यैनसोऽ-
वयजनमस्येनसऽएनसोऽवयजनमसि । यच्चाहमेना विद्वाँ श्चकार यच्चाविद्वाँस्तस्य सवस्यैनसोऽवयज-
नमसि॥१३॥

*Devakṛtasyainaso'vayajanamasi manuṣya-kṛtasyainaso'vayajanamasi pitṛ-
kṛtasyainaso'vayajanamasyātmakṛtasyainaso'vayaja-namasye'nasa'enaso'
vayajanamasi. Yaccāha-meno vidvāṅścakāra yaccāvidvāṅstasya sarvasyainai-
aso'vayajanamasi.*

You are the redeemer from the sin committed by the generous superman; you are the saviour from the sin committed by the ordinary person; you are the redeemer from the sins committed by the forefathers; you are the redeemer from the sin committed by one's own self; you are the redeemer from the sins begotten of sin. Whatever the sin I have committed in a state of knowledge, or I have committed in a state of ignorance (or I might commit in future), you are the saviour from all that. (Yaj. 8. 13)

Comment: - You are the destroyer of the sin and evil of all. You are the destroyer of the suffering of the meritorious men of knowledge and wisdom. You are the remover of the pain and trouble caused by the senses. None else is. You are untouched and uncorrupted by the Sin and evil committed by average human beings, even by men of great knowledge. You are far off from the corruption of mortal souls. And you are also the Lord merciful, father of all your children. You alone save us from sin and suffering. Lord of infinite knowledge, whatever the sins I might have committed consciously or unconsciously, you alone are the saviour, you alone are the shelter, none else in this world. Redeem us from the evil of ignorance, save us from sin and wickedness, give us the gift of a pure and pious life.

20. हिरण्यगर्भः समवत्तताग भूतस्य जातः पतिरेकऽआसीत्।
स दाधार पृथिवीं द्यामतेमां कस्मै देवाय हविषा विधेम॥४॥

Hiranyagarbhaḥ samavarttatāgre bhūtasya jātaḥ patireka'āsīt.

Sa dādharma pṛthivīm dyāmutemām kasmāi devāya haviṣā vidhema.

The One Lord of Light and the sole creator of lights such as the sun existed before creation (as He ever exists). He alone was and is the lord and sustainer of all forms of created being. He holds and sustains the earth and heaven and supports this whole universe. We worship the same one lord and offer Him homage with libations of fragrant materials. (Yaj. 13, 4)

Comment: - Before the world was created, there was only one Lord, solely existing by himself, the first of all, unique, without anyone like Him. That was *Hiranyagarbha*, 'The Golden Egg', because It contained in Itself the seeds of the world with its objects such as the sun and moon etc. It was 'the golden egg' since it was the first and original cause of die creation, the Lord Creator. God is the eternal, manifest and well-known Lord of the entire creation. The same Lord creates, holds and supports the cosmos from the earth to the first manifest form of *Prakṛti*. God is *Prajapati*, the father of the created world and all the living beings in it. We should worship Him only, with the surrender of our soul to Him. There is no other object of worship. One who worships anyone else instead of God or even as a substitute or representation comes to no good. In fact, even the country of such people comes to no good and falls on evil days, it is a well-known fact. Wake up, ye men and women all, if you want to be happy, worship and serve properly the only one formless Divine. Otherwise, you cannot be happy and successful in life in any way.

21. इन्द्रा विश्वस्य राजति ।
शत्राऽअस्तु द्विपदे शं चतुष्पदे ॥८॥

Indro viśvasya rājati.

Śam no'astu dvipade śam catuṣpade.

Indra, lord of light, power and glory, rules the world. By His grace, may all be peace and joy with the humans and with the animals. (Yaj.36, 8)

22. शत्रा वातः पवताः शत्रस्तपतु सूर्यः।
शत्रः कनिक्रददेवः पर्जन्याऽअभि वर्षतु ॥१०॥

Śam no vātaḥ pavatāḥ śam nastapatu sūryaḥ.

Śam naḥ kanikradaddevaḥ parjanya'abhi varṣatu.

May the winds blow cool and calm for us. May the sun shine warm and clear for us all. May lightning, thunderous brilliant, bring peace for us all. And may the generous cloud shower rains of soothing joy and prosperity for us all over the world. (Yaj. 36. 10)

23. अहानि शं भवन्तु नः शश्रात्रीः प्रति धीयताम्। शत्राऽइन्द्राग्नी भवतामवाभिः शत्राऽइन्द्रावरुणा रातहव्या।
शत्राऽइन्द्रापूषणा वाजसाता शमिन्द्रासोमा सविताय शंयोः ॥११॥

Ahāni śam bhavantu naḥ śam rātrīḥ prati dhīyatām. Śam na'indrāgnī bhavatā mavobbhiḥ śam na'indrāvaruṇā rātahavyā. Śam na' indrāpūṣaṇā vājasātau śamindrāsomā suvitāya śam yoh.

May the days be good and useful for us. May the nights hold peace and comfort for us. May Indra and Agni, energy and heat, be good and productive with safety and protection. May Indra and Varuna, power and water, be good and generous with food and wealth. May Indra and Pusha, power and good health, bring peace and freedom. May Indra and Soma, power and peace, bring inspiration for the joy of living. (Yaj. 36, 11)

Comment: - Lord of Supreme power and glory, Indra, you are the ruler of the world. You are the power that illuminates the whole universe. Lord protector, bless our men and children with the highest joy and happiness. Bless our animals such as elephants, horses and cows, etc. with health, strength and well-being. Bless us all with lasting happiness.

Lord Controller and guide of the universe on its course, let the winds blow cool and fragrant, slowly with a message of joy for us. Let the sun shine mellow and comforting. Let the clouds bring a message of joy with gentle sound and soothing showers so that we may always live and enjoy happily. Bless us, Lord, with your grace.

Lord of time and its movement, may the days move on to bring us joy and peace under your law and by your grace. May the nights move and pass blissfully. Lord of power and glory, may all the days and nights be comfortable and joyful for us in a stable and steadfast manner so that we may not suffer any vagaries of the weather but enjoy peace and happiness. Lord and master of all, may the sun and the heat, with your grace, give us protection and joy. Lord of breath and wind, may the wind and the moon, purified and strengthened with the fragrance of *yajna*, be full of joy and holy inspiration for us. Lord of energy, may we, enjoying full age with strength and vitality under your kind protection, be stable and steadfast in our life of righteous action and never feel weak in the face of the enemies of life. Lord ruler of the universe, under your law and control may the rulers and the people live together a life of true virtue and lull knowledge and create happiness, prosperity, mutual love and joy. We are your children. May you be happy with our well-being and bless us. May we be firm in our love and devotion to you and remain happily obedient to your will and command.

24. प्र तद्वाचेदमृतं नु विद्वान् गन्धर्वो धाम विभक्तं गुहा सत्।

त्रीणि पदानि निहिता गुहास्य यस्तानि वेद स पितुः पितासत् ॥१॥

Pra tadvoicedamṛtaṁ nu vidvān gandharvo dhāma vibhṛtaṁ guhā sat.

Trīṇi padāni nihitā guhāsya yastāni veda sa pituḥ pitā'sat.

The man of knowledge gifted with the divine voice may speak of this immortal haven and eternal spirit covered in mystery yet shining in the soul. Three parts of it are hidden in the cave. He who knows them is the man of super-wisdom, father of the paternal wise. (Yaj. 32, 9)

Comment: - Lord Supreme, worthy of adoration and celebration by men of learning and the Vedas, is the abode of the souls in bliss who have crossed the limitations of death and pain. He is omnipresent and the giver of support and nourishment to the whole world. He is Brahma, aware of the intelligence and will of all the human beings. The person who knows the Veda and holds the Lord in faith and love in his heart is a gandharva. Nothing in the universe is unknown to the Lord, He is therefore called Brahma. There are three orders of divine operation—creation, maintenance and

withdrawal (destruction) of the universe. One who knows the Lord and the threefold divine operation and holds the Lord with love in his heart is the father of fathers, seniormost among men, the most learned of the learned.

25. द्यौः शान्तिरन्तरिक्षं शान्तिः पृथिवी शान्तिरापः शान्तिरोषधयः शान्तिः। वनस्पतयः शान्तिर्विश्वेदेवाः
शान्तिर्ब्रह्म शान्तिः सर्वशान्तिः शान्तिरेव शान्तिः सा मा शान्तिरेधि॥१७॥

*Dyau śāntirantarikṣaṁ śāntiḥ pṛthivī śāntirāpaḥ śāntiroṣadhayaḥ śāntiḥ.
Vanaspatayaḥ śāntirviśve devāḥ śāntirbrahma śāntiḥ sarvaṁ śāntiḥ śāntireva
śāntiḥ sā mā śāntiredhi.*

May the heavens bring us peace. May peace be with the skies, and may the skies shower us with peace. May there be peace on earth, and may the earth mother bring us peace. May there be peace with the waters, and may the waters bring us peace. May there be peace in the herbs, and may the herbs bring us peace. May peace be with the trees and may the trees bring us peace. Peace be with the divinities of the world, and may they bless us with peace. May the Great Lord of the universe bless us with peace, and may the Veda inspire us with peace. May all existence be at peace and may peace come from all existence to all. May there be peace only, universal peace for all. May that heavenly peace come and bless me. May It bless all. (Yaj. 36, 17)

Comment: - Lord of peace, pacifier of all pain, may the astral space above the lower and middle regions be full of peace and joy for us. May it be free from all disturbance. May the middle regions and the wind and air there, the earth and what it holds, water and whatever there is in it, herbs and their virtues, vegetation and its contents, the learned sages of the world, verses of the Vedas and the knowledge of the world contained in them, all the senses, the sun and rays it radiates and the qualities the rays carry, the Vedas and the Lord God, the gross and the subtle materials, the moving and the immovable creatures and objects of the world, may all these, O Lord, with your bounty and grace, be peaceful, beneficial, and agreeable. Bless me with peace so that I may be free from evil, anger, agitation and disturbance. May all the creatures of the world be free from evil and anger and all kinds of disturbance. Bless us all and bless our world with peace and joy.

26. नमः शम्भवाय च मयोभवाय च नमः शङ्कराय च मयस्कराय च नमः शिवाय च शिवतराय च॥४१॥

*Namaḥ śambhavāya ca mayobhavāya ca namaḥ śaṅkarāya ca mayaskarāya ca
namaḥ śivāya ca śivatarāya ca.*

Salutations to the lord of peace, and to the lord giver of peace and joy in life.

Salutations to the lord of prosperity, and to the lord giver of prosperity. Salutations to the lord of peace, prosperity and grace, and to the lord giver of peace, prosperity and grace more and ever more. (Yaj. 16, 41)

Comment: - Lord that is Bliss itself, who showers peace and grace, you are *Sambhava*, the ultimate freedom and joy of *Moksa*. You are the giver of *Moksa* to your devotees. We bow to you in salutation and adoration. You are *Mayobhava*, giver of all the joys of the world. I bow in obeisance to you. You are *Sankara*, Lord of joy and beneficence for all the creatures of the world. No one else is the source of joy and peace. You are *Mayaskara*, giver of peace and joy to the mind and senses and breath of life to the soul in its earthly existence. You are ‘Siva’ the benevolent, and ‘Sivatara’, the more and more benevolent, you are kindness and beneficence itself, and the giver of good. We bow to you in salutation and obedience again and again.

The people who bow to God in faith and love always come to good and enjoy the grace of the Lord.

27. भद्रं कर्णेभिः शृणुयाम देवा भद्रं पश्येमाक्षभिर्यजत्राः।
स्थिरैरङ्गस्तुष्टुवाꣳꣳ सस्तनूभिर्व्यशेमहि देवहितं यदायः॥२१॥

*Bhadraṁ karṇebhiḥ śṛṇuyāma devā bhadraṁ paśyemākṣabhiryajatrāḥ.
Sthirairāṅgai-stuṣṭuvāṁsastanūbhirvyaśemahi devahitaṁ yadāyuh.*

Devas, men of knowledge and divinity, dedicated to yajna, may we hear only good with our ears, may we see only good with our eyes. Singing songs of praise with strong and stable limbs, may we live our full span of life, enjoying with strong and healthy bodies in the service of God and the divines. (Yaj. 25, 21)

Comment: - O Lord, God of the noblest ones, O sages of wisdom and learning, let us hear only good with our ears. May we never lend an ear to evil. Lord God, adorable of all, and all those who perform Yajha in honour of the Lord, let us always see only good with our eyes. Lord of the universe, may all our parts of the body, our systems and sub-systems (senses such as the ear, and parts of the nation such as the army, etc.) be strong, stable and efficient so that we can devote ourselves firmly to your service and command. May we all attain, with ease and comfort, health and long life for the good of the soul, the body, our senses and our men of learning and wisdom. Bless us with all kinds of peace and joy, good health and wealth of body, mind and character.

28. ब्रह्म जज्ञानं पथमं परस्ताद्वि सीमतः सरुचा वेनऽआवः।

स बध्न्याऽउपमाऽअस्य विष्टाः सतश्च योनिमसतश्च विवः ॥३॥

Brahma jajñānam prathamam purastād vi sīmataḥ suruco vena'āvaḥ.

Sa budhnyā'upamā' asya viṣṭhāḥ sataśca yonimasataśca vi vaḥ.

Brahma, infinite spirit of the universe, all-creator and omniscient, is the first and greatest reality of existence. Worthy of love and adoration, It is the highest object of desire for the wise. The great and glorious objects (such as the sun, the moon, the earth) which fill the skies in various regions of space are exemplary revelations of Its creative power.

In the beginning of creation, that Brahma, from the potential and law of Its own existence, invokes Prakriti, the original Nature which is the cause of all that is come into existence and also that which is yet to come into existence. (Yaj. 13, 3)

Comment: - Great God of the universe, you are greater than the greatest. None is greater than you, none is equal to you. You are present and manifest in the whole world. You are the first and prime cause of the universe. The stars and planets, etc., all within their laws and bounds, are lighted by you. Having first created them, you are holding and supporting them. You are dispensing the laws of existence and governing the working of the various regions and the motions of the stars and planets. You are blissful, bliss itself in the essence, therefore, there is no one in the world who does not want to attain to you. Indeed, all wish to be with you to enjoy the heavenly bliss. Lord infinite of knowledge and power, you are the only protector in every way. You, the Lord Supreme, divide the universe into regions (such as the astral, the middle and the lower ones) and directions. These regions are good, each in its function and behaviour, being places of habitation for the variety of existence which the world is. The Vedas, *Sastras* and the men of learning say that you alone are the mother of this multifarious world, the solid objects of existence and the subtle objects which are too fine for the senses. You are the father, you are the mother of the universe, and you alone are the object of our prayer and worship.

29. सुमित्रिया नऽआपऽओषधयः सन्तु दुर्मित्रियास्तस्म सन्तु ।

योऽस्मान् द्वेष्टि यं च वयं द्विष्मः॥२३॥

Sumitriyā na'āpa'oṣadhayaḥ santu durmi-triyāstasmai santu.

Yo'smān dveṣṭi yaṁ ca vyaṁ dviṣmaḥ.

May the waters, pranic energies and herbs be friendly tonics for us, and may they be antidotes to whatsoever hates and injures us and what we hate and disapprove.

(Yaj. 36,23.)

Comment: - Lord and friend of all and the giver of friends to all, bless us with your grace that the energy of nature, water, knowledge and all the herbs be friendly, beneficial and full of joy for us. These may never go counter to our health and interests. If there be those who are unfriendly and jealous to act against us, and if there be those to whom we are unfriendly and jealous, then, Lord of universal justice, for all the unfriendly ones, may nature be never beneficial and good. To the unrighteous, the forces of the world may be unfriendly (so that they give up their unrighteousness). May the unrighteous be ever unable to trouble us. Bless us all with comfort, joy and peace.

30. यऽइमा विश्वा भुवनानि जुह्वदृषिर्होता न्यसीदत्पिता नः।

सऽआशिषा द्रविणमिच्छमानः प्रथमच्छदवरांऽऽआवि-वेश॥१७॥

Ya'imā viśvā bhuvanāni juhvadṛṣirhotā nysīdat pitā naḥ.

Sa'āśiṣā draviṇami-cchamānaḥ prathamacchadavarāñ āviveśa.

Our father, Vishvakarma, omniscient lord and cosmic sacrificer (yajamana), consumes all these worlds into His own fire of cosmic yajna and remains. And then He, self-moved by His own will to create the profuse variety of existence, projects and pervades the first evolutes and later continues the expansion and self pervasion on and on. (Yaj. 17, 17)

Comment: - The Lord is hota, He gives and takes back : He gives and projects at the time of creation and, at the time of annihilation (*Pralaya*), He withdraws and takes back all that He gave at the time of Creation. The Lord is *Rsi*, as He is Omniscient, there is nothing that can escape His eye. He is eternal, ever existent. He withdraws and swallows into the original matter (*Prakrit*) all the various regions, suns and planets of the universe at the time of annihilation and remains ever existent and awake. Indeed, the original matter is His own potential (*Sakti or Samarthyā*) from which He projects forth the universe and into which He withdraws the whole creation. But through all this change of the birth and death of the world, He stays, ever constant and eternal, unchanged, unaffected, un-involved. That great Lord is our father and protector. And again, when He wishes, He creates the real material world of various forms as it should be. He does it with His own will at His own time in the most natural and spontaneous manner. Having created this vast world of the moving and the non-moving forms, He covers it with His infinite presence as well as pervades it within as the internal and immanent witness to the world of events and change. He is thus both

within and outside of creation, immanent and transcendent. He alone is our father creator. Those who forsake Him and take to the worship of others such as the idols are ungrateful and they suffer sin and misery always. The man who lives and works in obedience to the Lord, our father merciful, enjoys peace and happiness in the world.

32.31. इषे पिन्वस्वार्जे पिन्वस्व ब्रह्मणे पिन्वस्व क्षत्राय पिन्वस्व द्यावापृथिवीभ्यां पिन्वस्व ।

धर्मासि सुधर्मान्यस्मे नृम्णानि धारय ब्रह्म धारय क्षत्रं धारय विश धारय ॥१४॥

Iṣe pinvasvorje pinvasva brahmaṇe pinvasva kṣatrāya pinvasva dyāvāpṛthivībhyāṁ pinvasva. Dharmāsi sudharmā'menyasme nṛmṇāni dhāraya brahma dhāraya kṣatram dhāraya viśam dhāraya.

Man of yajnic power, grow for the growth of food. Grow for the growth of energy. Grow for the growth and expansion of divine knowledge. Grow for the strength and protection of the social system. Grow for the growth and protection of the earth and the environment. You are Dharma, the sustainer. You are Sudharma, noble ruler and sustainer. You are the man of love and non-violence. Hold and bring the wealths of life for us. Sustain and support research, education and the Brahmana. Support and strengthen organisation, governance and the Kshatriya. Govern, support and promote the economic system and the Vaishya producer of wealth. (Yaj. 38,14.)

Comment: - Lord Supreme, giver of all joy and prosperity, shower on us the abundance of food and energy, health and vitality. May none suffer from want of food and nourishment. Let none suffer from ill-health and weakness. Lord of strength and valour, bless us with the excellence of power and achievement. Lord of the Vedas, bless us with intelligence and vision so that we may excel in life with the knowledge of the Vedas and follow the path of truth. Lord Supreme and highest ruler of rulers, shower us with the abundance of prowess and heroic virtue, courage,- endurance, political wisdom, courtesy, chivalry and bravery so that we may advance to a world-order of peace, freedom and progress. Let no foreigner rule over us, let us never be subjected to slavery, let us be free people in a world of freedom. Lord of the earth and regions of happiness, strengthen us to achieve the joy of abundance on earth and enlighten us so that we rise to the eternal happiness of *Moksa*, and cross the limitations of suffering into heavenly freedom. Father of Truth, Right and the law of Dharma, you are Dharma Itself, and you do the right and give universal justice. Give us the strength and will to follow the path of Dharma. Lord of Love, you are ever free from jealousy and enmity. Let us be free from jealousy and enmity. Create for us a world of knowledge, action and plenty—animal wealth of elephants and horses, mineral wealth of gold and diamonds, highest kind of government, tire best of men

and women, and mutual love and friendship so that we never suffer from want and deprivation. Lord of all the Universe, may there be in our country *Brahmanas*, intellectuals endowed with all the knowledge and virtue, *ksatriyas*, warriors and administrators endowed with intelligence, knowledge and bravery, *Vaisyas*, intelligent, knowledgeable and industrious producers of food and other wealth, and dedicated men who perform the services of various kinds. Hold, support and help to maintain our polity so that, with your kindness and grace, our system remains stable and inviolable in its greatness and efficiency.

32. किञ्चिदस्विदासीदधिष्ठानमारम्भणं कतमत् स्वित्कथासीत्।

यतो भूमिं जनयन्विश्वकर्मा वि द्यामौर्णोन्महिना विश्व- चक्षाः ॥१८॥

Kiñ svid āsīdadhiṣṭhānamārambhaṇam katamat svit kathāsīt. Yato bhūmiṁ janayan viśvakarmā vi dyāmaurṇonmahinā viśvacakṣāḥ.

What is the ultimate stay of the universe? What is the original cause of the creation? What sort? From which Vishvakarma, omnipresent seer who pervades the universe, created the earth and then heaven with His mighty potential? (Yaj 17,18.)

Comment: - Question: What is the mainstay of this Universe? What is the cause and who is the creator of this world? How does this world come into existence? Is there any mainstay of the creator containing Him? What is the efficient cause of the world? And what is the material or instrumental cause?

Answer: *Visvakarma*, the Supreme Lord of the Universe, is the creator of it and of all that which is in it. He has created it out of and with His infinite power and potential. He is the mainstay, He is the efficient cause, He is the instrument, the chief agent. He has created the world of existence for all the souls, He has made everything from the earth to heaven, and He is covering, protecting and maintaining it with His sole power. The Lord Himself is His own mainstay, none else is, since He is self-existent, self-sustained and self-maintained. He does the creation, protection, preservation and maintenance of the world. And what sort is the Lord? He is all bliss and blissful, He watches and observes the universe, and He is the sole Lord and Master. If someone relies on any other power than the Lord, there is nothing but an ocean of suffering and misery for him/her.

33. तनूपाऽअग्नेऽसि तन्व मे पाहि । आयर्दाऽअग्नेऽस्यायर्मे देहि ।

वचादाऽअग्नेऽसि वचा मे देहि ।

अग्नं यन्मे तन्वाऽऊनं तन्मऽआपृण ॥१७॥

Tanūpā' agne'si tanvaṁ me pāhi, Āyurdā'agne'-syāyurme dehi, Varcodā' agne'si varco me dehi. Agne yanme tanvā' ūnaṁ tanma' āpr̥ṇa.

Agni, you are protector of the body with health and nourishment. Protect my body. You are the giver of life. Give me full life. You are the giver of lustre and glory. Give me lustre and glory. Whatever is short and wanting in me, that, I pray, fulfil and complete and perfect. (Yaj. 3.17.)

Comment: - Lord protector of all, Agni, you are the protector and preserver of our body, you nourish and help maintain it. Physician Supreme, you are the giver of health and long life. Give me health and a long life of comfort. Lord of infinite knowledge, light and lustre, you are the giver of lustrous knowledge. Give me the light and power of knowledge. Give us health of body and joy of spirit. Whatever is the weakness in our body and health, make that good with ease and fulness by your kindness. Leave no want and weakness, make us perfectly happy and comfortable with the best things of life. All these things we ask of you, none else. Being your children, where else shall we go to ask for anything big or small, you alone being our universal father and mother? And you will give us whatever we need we know, because none feels happier and more proud to do things for children than the father and the mother. As the all-powerful father of us all, you alone are all competent and self-sufficient to give us the gift of comfort, joy and the beauty and glory of living.

34. विश्वतश्चक्षुरुत विश्वतामुखो विश्वताबाहुरुत विश्वत-स्यात् ।

सं बाहुभ्या धमति सं पतत्रैर्द्यावाभूमि जनयन्द्वऽ-एकः॥१९॥

Viśvataścaṅsuruta viśvatomukho viśvatobāhur-uta viśvataspāt.

Sam bāhubhyāṁ dhamati sam patatrairdyāvābhūmī janayan deva'ekah.

Vishvakarma, the one absolute self-effulgent lord of the universe, with universal eye to watch, and universal mouth to reveal the Word, and universal arms for action, and universal feet for omnipresence, having created the heaven and earth from dynamic particles of Prakriti, keeps the universe in constant motion with his mighty arms of omnipotence. (Yaj. 17.19)

Comment: - The Lord is the universal eye of the world, nothing escapes His notice. His is the universal mouth, arms, feet, ears, etc. He sees everything everywhere, speaks everything everywhere, holds everything everywhere, reaches everywhere because He is omnipresent. If man fears His eye, His ears and His hands, then only he

will act according to Dharma, otherwise not. The Lord Creator, *Visvakarma*, is one, unique without a second. He is the maker of the world from the earth to Heaven. Infinite potency (strength and power) is one arm of the Lord, His performance is the other. He is also just, merciful and impartial father of all the creatures of the world. He dispenses the rewards as well as punishments to the living beings according to the good and evil acts they do. He deals out the fruits of actions to the living beings with His two hands—His power and His action. In this way, the omnipotent performer spins the world round and round while the living beings receive the fruits of their actions and spin around in consequence on the wheel of existence. No one should accept any other power than the formless, unborn, infinite, omnipotent, just and merciful omnipresent Lord Supreme of the Universe. He is the only one we should ask from, He is the One we should worship, He is our Lord and Master. He is our darling father, the object of our prayer and adoration. He alone will give us joy and comfort, none else.

35. भूर्भुवः स्वः सुप्रजाः पजाभिः स्यात्सुवीरा वीरैः सपोषः पोषः ।
नर्यं पजां म पाहि शत्स्य पशून् म पाह्यथर्यं पितुं मे पाहि॥३७॥

Bhūrbhuvah svaḥ suprajāḥ prajābhiḥ syāṁ suvīro vīraiḥ supoṣaḥ poṣaiḥ.

Narya prajāṁ me pāhi śāmsya paśūn me pāhya-tharya pitum me pāhi.

Lord Existent, Intelligent and Blissful, merciful to the noble people, protect my people, Lord worthy of praise, protect my wealth and cattle, Lord firm and irresistible, protect my food, I pray, may I be a happy family man with noble people and children, nobly brave with heroic friends around generously supportive, blest with rich means of health and support. (Yaj. 3, 37)

Comment: - Lord Supreme, giver of all good, you are *Bhuh*—constant and present. You are *Bhuvah*—creator of the elements such as the wind and regions such as the wind. You are *Svah*—creator of regions of joy. Give us the joy of all the three regions. Lord President of all, be kind and bless me with the best and most virtuous children and grand children. Bless me with the bravest warrior forces so that I may always win the battles of life. Great giver of health and nourishment, bless me with the means of all-round health of body and mind— knowledge, the soma herb, gold, health and physical fitness. Lord Benefactor of people, protect my family and friends. Lord Supreme, worthy of praise and adoration, help us raise and look after our animal wealth— elephants, horses, etc. Lord pervasive and omnipresent, protect our food and nutriment. Lord merciful, bless us with all kinds of plenty and prosperity, and give us the highest joys of life.

36. किंश्चिद्विद्वन् कऽउ स वक्षऽआस यता द्यावापृथिवी निष्टतक्षुः।
मनीषिणा मनसा पृच्छतेद तद्यदध्यतिष्ठद्भुवनानि धारयन्॥२०॥

Kiṁsvidvanam ka'u sa vṛkṣa'āsa yato dyāvā-pṛthivīniṣṭatakṣuh.

Manīṣiṇo manasā pṛcchatedu tadyad adhyatiṣṭhad bhuvanāni dhārayan.

What is that original cause, that lovely tree, from which the lord maker shaped the heaven and earth and the whole dynamic world? Men of intelligence and conscientious mind ask the men of wisdom and vision: Who is that lord who holds and sustains the regions of the world and presides over all these and yet remains the sole lord above the universe? (Yaj. 17, 20)

Comment: - Question: What is knowledge? What is the forest and what is the tree?

Answer: The Universe is the forest, the same is the tree. Just as the carpenter makes various things in various ways, so does the Lord Maker, *Visvakarma*, make the region of beatitude (*svarga*), the earth and the middle region of joy, and the lower regions of suffering (*Naraka*). These regions are the forest, these are the tree. Ye men of knowledge and wisdom, ask your questions and find your answers about the Lord Who creates, sustains and presides over the regions of the universe. Know Him; only with the knowledge of the Lord does man come to good, not otherwise.

37. तच्चक्षुदेवहितं परस्ताच्छुक्रमुच्चरत् । पश्येम शरदः शतं जीवम शरदः शतं शृणुयाम शरदः शतं प्र
ब्रवाम शरदः शतमदीनाः स्याम शरदः शतं भूयश्च शरदः शतात्॥२४॥

*Taccakṣurdevahitam purastācchukram-uccarat. Paśyema śaradaḥ śataṁ
jīvema śaradaḥ śataṁ śṛṇuyāma śaradaḥ śataṁ pra bravāma śaradaḥ
śatamadīnāḥ syāma śaradaḥ śataṁ bhūyaśca śaradaḥ śatāt.*

That light divine, blissful to the divinities, pure and wide awake since eternity, may we continue to see for a full hundred years, live under its benign eye for a hundred years, hear for a hundred years, speak and celebrate for a hundred years, and be fit and fine in a state of freedom and independence for a hundred years, and even more than a hundred years! (Yaj. 36.24)

Comment: - The Lord Supreme is '*Caksuh*', the eye of the world, He watches everything. He is '*Deva*', that is, He is good to all the noble and pious people, and to our mind and senses, and He is the giver of the Supreme happiness of *Moksa*. He is '*Purastat*', the first cause of all and everything and every living being. He is '*Sukram*',

He is pure in the essence and He is the creator of all. He is 'Uccarat', that is, after the annihilation of the world (*Pralaya*) He remains, conscious and awake. By the grace of the Lord, may we see for a hundred years, may we live a full hundred years, may we hear for a hundred years, may we speak for a hundred years, and may we be independent and free for a hundred years. We may never be subjected to slavery or dependence on any one. In other words, may we live, healthy and happy, with the gifts of divine knowledge, intelligence, strength and valour, with all our body, mind and senses fit and free of weakness and disease. Lord Supreme, bless us with a life-span of hundred years and more with strength and intelligence, good health and vigour, happiness and freedom.

38. या त धामानि परमाणि यावमा या मध्यमा विश्वकर्मन्त्रतेमा।

शिक्षा सखिभ्यो हविषि स्वधावः स्वयं यजस्व तन्व वृधानः ॥२१॥

Yā te dhāmāni paramāṇi yā'vamā yā madhyamā viśvakarmannutemā.

Śikṣā sakhibhyo haviṣi sva-dhāvaḥ svayaṁ yajasva tanvaṁ vṛdhānaḥ.

Vishvakarma, lord of your own omnipotence, lord of nature, heaven and earth, maker of the universe, enlighten us, your friends and devotees, about the worlds of your own creation, the highest, the lowest and youngest, and the middle ones. Lord of food and energy, expanding the material world of existence, you yourself provide for sustenance with constant inputs into the systemic growth of the universe. (Yaj. 17.21.)

Comment: - Supreme Lord of the world, maker and ordainer of all, *Visvakarman*, friends and children as we are of yours, give us the knowledge of all the regions you have created, the highest, the middle and the lower ones, all the three orders of the world. When we have the knowledge of the reality of the regions, what they receive and what they give, we live happy and successful. Lord and wielder of your own essential strength and power, you are the nourisher and promoter of our body and its health. Give us the virtue and blessing of knowledge, the elevating company of men of knoweldgc and wisdom, and the feeling of honour and reverence towards the saints and sages. Of your generosity and grace, give us the gift of ioy and happiness. Limited as we are,we have no power or gifts to please or serve you. We cannot always act in accordance with your will and pleasure. But you are the saviour of the weak and the fallen, so bless us with comfort and happiness of your own will and grace.

39. यन्म छिद्रं चक्षुषा हृदयस्य मनसा वातितृण्णं बृहस्पतिमे तद्धातु।

शं ना भवत् भुवनस्य यस्पतिः॥२॥

*Yanme chidraṁ cakṣuṣo hṛdayasya manaso vātitṛṇṇaṁ bṛhaspatirme
taddadhātu. Śaṁ no bhavatu bhuvansya yaspatiḥ.*

Whatever the weakness of my eye, of my heart, and of my mind, whatever the loop-holes anywhere, may the Lord of Infinity make up and re-fill. May the lord who is father and guardian of the universe, we pray, be good and gracious to us.
(Yaj. 36, 2)

Comment: - Great Lord of the world, *Brhaspati*, you bring the elements of the universe together into a unity and dispose everything in the right place. Whatever holes of weakness there might be in my eyes, heart and soul, my breath, mind, intellect, knowledge and vision, fill those up and restore me to full health. Whatever defect or weakness there might be, whatever debility, undue affection, over-curiosity or hyper-sensitivity or dullness there might be in my senses, rectify that and place me firmly into my right sense of duty and Dharma. Great as you are, Lord *Brhaspati*, you alone can bring about this grand repair and replacement. Cover the holes of my weakness, redeem me back to health. Once redeemed, we can devote ourselves to your service and command. You are the Lord of the regions of the world. We pray to you, be kind and generous, help us to be good and meritorious. There is none else who can give us all the good. We trust you, you alone. You alone will fulfil our hopes, expectations and ambitions!

40. विश्वकर्मा विमनाऽआद्विहाया धाता विधाता परमोत सन्दृक् ।
तेषामिष्टानि समिषा मदन्ति यत्रा सप्तऽऋषीन् परऽएकमाहुः ॥२६॥

Viśvakarmā vimanā'ādvihāyā dhātā vidhātā paramota sandṛk.

Teṣāmiṣṭāni samīṣā madanti yatrā sapta'rṣīn para'ekamāhuḥ.

Vishvakarma is the one lord maker of the world, sole treasure-home of universal knowledge, present in the universal variety of existence, creator and sustainer of the universe, all-seeing universal presence and supreme reality, whom the wise sages call one and absolute, wherein the humans with their five senses, mind and intelligence rejoice and wherein they realise their supreme ambitions. (Yaj: 17.26.)

Comment: - Omniscient Lord Creator of all, maker of the various regions and objects of the Universe, *Visvakarman*, you are Lord of the knowledge of infinite variety. You are omnipresent, expansive across and beyond the space, beyond change and agitation, holder and container of all, wielder and holder of the world, maker of the wonderful variety of things, highest of all that is in existence. You watch all that

happens, good as well as evil, done by human beings. Those who devote themselves to God, trust Him and worship Him—none other than Him even in the least—they come to enjoy the fruits of their pious desires. Others don't. The Lord grants His devotees the joy of their prayer and the devotees enjoy life according to their devotion and desire. They suffer no pain, no misery. The Lord is one, unique and without a second. Under His power and control, exist the seven—the five pranas (vital energies), the mind and the soul—which are the causal materials of life and death upto the dissolution of the world. The Lord brings about the creation, maintenance and annihilation of the world, while He himself remains constant, unaffected and blissful throughout this world of change. Let us worship the One Lord only, then alone we can be happy.

41. चतुःस्रक्तिर्नाभिर्ऋतस्य सप्रथाः स ना विश्वायः सप्रथाः स नः सर्वायुः सप्रथाः ।

अप द्वेषाऽप ह्वराऽन्यवतस्य सश्चिमा॥२०॥

Catuṣraktirnābhirṛtasya saprathāḥ sa no viśvāyuhḥ saprathāḥ sa naḥ sarvāyuhḥ saprathāḥ. Apa dveṣo'apa hvaro'nyavratasya saścima.

Ruler, head of the national yajna of governance and administration, well-armed you are all round in the four directions. Centre-hold of the law and the body-politic, you are expansive (omnipresent, as if, through the system). Universally popular, may you attain to full age to protect and promote us. Celebrated head of universal development and friend of all, may you live a full age of dignity for us. We reject hate and hostility, crooked opposition and those committed to contrary values.

(Yaj. 38. 20)

Comment: - Supreme healer of the Universe, remover of all diseases and ill-health, give us full health of the fourfold navel centre, give us *rta*, full spirit of health and centre of intelligence and make us comfortable with your kindness. Bless us with full age with perfect health. Vast as you are, bless us with the ability to follow the path of piety and expansiveness of heart. Let there be no narrowness or meanness in our character, in our full span of life. Lord of peace and love, bless us to give up jealousy. Let us be firm and steadfast, inviolable in our faith and devotion to you. May we follow your will and command, no one else's. It is our solemn vow to follow you and serve you alone, no other God but you. Help us Lord to keep our vow and follow our resolve with strength and determination.

42. यो नः पिता जनिता यो विधाता धामानि वेद भुवनानि विश्वा।

यो दवानां नामधाऽएकऽएव तस्मिन् भुवना यन्त्यन्या॥२७॥

Yo naḥ pitā janitā yo vidhātā dhāmāni veda bhuvanāni viśvā. Yo devānām nāmadhā' eka'eva taṁ sampraśnaṁ bhuvanā yantyanyā.

Vishvakarma is the lord who is our father and creator, law-giver and sustainer, who knows all the regions of the universe, who is one and absolute yet holds the names of all the powers of nature and His own potential. In Him enter all the worlds, and He is the eternal question and mystery for all the conscientious souls.
(Yaj. 17. 27)

Comment: - The Lord is our father who supports us as His children. He is our creator who brings us into being. He is the giver of all comfort, joy, and the ultimate happiness of *Moksa* (freedom and bliss). He is the maker of all the regions of the world which He knows and pervades. Indeed He is present in all the objects of creation—from the elements to the stars, and from the atom and the cell to the most complicated forms of life. He is the only Lord and the sole maker of the regions of the suns. He is the creator of the most intelligent men of knowledge and wisdom. He is the ordainer of all the systems of the universe, none else. He is our Lord and master, father and generator. We should not entertain any doubt about Him. All the scholars, Vedas and other learned works, indeed all intelligent beings are and have been busy unravelling that Supreme mystery of His existence and working, asking questions in faith and finding answers with conviction. Indeed, our highest act and endeavour should be to obey His will and firmly understand His nature alongwith the working of His creation. If we know Him, we achieve the four great aims of life: Dharma (duty according to Divine law), Artha (material well-being), kama (fulfilment), and *Moksa* (ultimate freedom and Happiness in a state of beatitude). We cannot achieve these four ends otherwise. Thus all human beings should try honestly and conscientiously to achieve these aims of life with their body, mind and soul without sparing anything of their material wealth also— because the money spent in the service of life and its Lord is money most well-spent. We should do so to our best capacity and pray to God for help and support.

43. यज्जाग्रतो दूरमुदैति दैव तद सुप्तस्य तथैवैति।
दूरङ्गमं ज्योतिषां ज्योतिरेकं तन्मे मनः शिवसङ्कल्पमस्तु॥१॥

Yajjāgrato dūramudaiti daivam tadu suptasya tathavaiti.

Dūraṅgamam jyotiṣāṁ jyotirekaṁ tanme manaḥ śivasankalpamastu.

The 'Daiva mind', perceptive faculty of the intelligent soul, which in the waking state goes far and shines, which in the dream state also roams around the same

way and takes us far, that one unique light of lights, that mind of mine, I pray, be full of noble thoughts, intentions and resolutions. (Yaj. 34. 1)

Comment: - Lord Supreme of the inviolable law of Dharma, by your kindness and grace, may my mind be always full of pious intentions. May it never entertain any thoughts of evil. What sort is the mind . While we are awake, it reaches far off, ranges round and comes back, that's its nature. The fire, the sun and the senses such as the ear are all illuminant, because they give us light and information. But the mind illuminates these also, because no light or knowledge is received except through the mind. The mind is fast and highly volatile. It can be stable, pure, rightful, righteous, intelligent and knowledgeable only by the grace of God. It is the chief agent and instrument of the soul since it reveals the past, present and future. Lord God is the master controller of the mind. May He help us to control our mind so that we are never caught up in evil, but always dedicate ourselves to knowledge, rectitude (Dharma or right thought, word and deed) and the service of God.

44. न तं विदाथ यऽइमा जजानान्यद्युष्माकमन्तरं बभूव।

नीहारेण प्रावृता जल्प्या चासतृपऽउक्थशा सश्चरन्ति॥३१॥

Na taṁ vidātha ya'imā jajānānyadyuṣmākam-antaraṁ babhūva.

Nihāreṇa prāvṛtā jalpyā cāstr̥pa'ukthaśāsaścaranti.

You don't know Him who has created all these worlds. He is different and distant from you all, and yet within you all. People sunk in darkness roam around quoting scripture but serving their own selfish ends with empty words void of vision. (Yaj. 17. 31)

Comment: - Ye children of God, you don't know the Lord Supreme who is the maker of all the regions of the world— He is the 1 ord Visvakarma, the creator, ordainer and sustainer. Those of you who are suffering from the darkness of ignorance, falsehood and loss of faith in God and existence, talk nonsense. If you do so you will suffer nothing but misery, you will never come to any good or joy. You are steeped in selfishness and self-service. You indulge in pleasures of the senses and do acts contrary to the Vedas. You go counter to the order and will of the Lord who is just and omnipotent. Hence you don't know the Lord. (Know Him, that's the highest achievement).

Question: - The Lord God. Brahman, and we are one or not?

Answer: - The unity (identity) of God and the soul can never be proved by logic and on the authority of the Vedas. They are essentially and eternally different. The soul is subject to limitations, God is free of all limitations. Hence it is definite and proven that the two are not one, they never were and never will be one. The relation of soul and God is that of the pervaded and the pervader, the sustainer and the sustained, the master and the servant. Therefore no one should hold that God and the soul are one.

45. भगवन् एव भगवाँस् ॥ अस्तु देवास्तेन वयं भगवन्तः स्याम ।

तं त्वा भग सर्वस्य इज्जाहवीति स ना भग पुरस्ता भवेह ॥ ३८ ॥

Bhaga'eva bhagavāñ'astu devāstena vyaṃ bhagavantaḥ syāma.

Taṃ tvā bhaga sarva' ijjahavīti sa na bhaga pura etā bhaveha.

Masters of wisdom and brilliance, the Lord creator of the glorious universe alone is the Lord Supreme of honour and prosperity. May we be prosperous by virtue of His generosity.

Lord of honour and glory, the entire humanity invokes, adores and worships you only.

Lord giver of honour and prosperity, may you be our guide, inspire us and lead us to prosperity. (Yaj. 34.38.)

Comment: - Lord Supreme of all. Ruler of rulers, you are the lord of the highest glory, hence you are 'Bhagavan'. Men of knowledge and wisdom, let us too be masters of goodness and glory by the kindness and support of God. Lord Supreme, the whole world is keen to be close to you to have your favours. Who is so unfortunate and miserable as not to desire to be with God? So come to us. Lord, at the earliest and may you and your glory never forsake us. Grant us the grace of giving us an experience and vision of your infinite majesty in this life itself. Bless us with constant service ever in your presence.

46. गणानां त्वा गणपतिं हवामहे प्रियाणां त्वा प्रियपतिं हवामहे निधीनां त्वा निधिपतिं हवामहे वसो मम ।

आहमजानि गर्भधमा त्वमजासि गर्भधम् ॥ १९ ॥

Gaṇānāṃ tvā gaṇapatiṃ havāmahe priyāṇāṃ tvā priyapatiṃ havāmahe nidhīnāṃ tvā nidhipatiṃ havāmahe vaso mama. Āhamajāni garbhadhamā tvamajāsi garbhadham.

Lord of the universe, you are the presiding and protective fatherly presence over all the groups, communities and republics of the world. Such as you are, we accept, realise and surrender unto you.

You are the darling life-giver and protector of all things of existence which are so dear to you. We recognise, realise and worship you in love and faith.

You are the giver, protector and promoter of all the wealths of the world. We surrender to you in worship and gratitude and pray to you for all the wealth, prosperity and happiness of life.

Lord omnipresent in every particle of existence, every particle of existence exists in you. You are my haven and home too. You are the father of all forms of existence. I pray that I may know you, the father, that I may know Prakriti, the mother; and that I may know all the forms of existence, as you do. (Yaj. 23. 19)

Comment: - Lord Supreme of the assemblies of free people, being the Supreme presiding power of the assemblies or districts, you are known and honoured as *Ganapati*. You are also the sustainer and protector of our cherished workers, assets and men, hence you are '*priyapati*'. Similarly you are the Lord of all our treasures of life, hence you are *nidhipati*'. Shelter and main support of all the world, you have created the world with your power and potential, you are the supporter and sustainer of our strength and power too. Your power is the creative cause of all. It is your power which also holds and sustains the whole world. This world of life takes birth and comes into existence, dies and goes out of existence, but you go on for ever, unborn, undying and eternal. By your grace and kindness and, may I ward off and give up all evil, ignorance and wickedness of habits and intentions. By your kindness, we try anxiously and conscientiously to attain to your presence. If we let up even for a moment, we shall be nowhere.

47. अग्ने व्रतपते व्रतं चरिष्यामि तच्छकेयं तन्मे राध्यताम्।

इदमहमनतात् सत्यमुपैमि॥५॥

Agne vratapate vratam carisyāmi tacchakeyam tanme rādhyatām.

Idamahamanrātātsatyamupaimi.

Lord of the fire of *yajna*, Lord of Law and vows of faith, I take to the vow of commitment to truth and I give up the untruth. Bless me that I may be able to keep the vow. Bless me that I may realize it. (Yaj. 1, 5)

Comment: - Lord existent, intelligent and blissful, self-illuminant, agni. Lord of the world, I shall observe the true discipline of *Brahmacharya* (study and celibacy), *Grhastha* (marriage and family life), *Vanaprastha* (life of quiet retirement and social service) and *Sanyasa* (total renunciation). I shall follow this discipline with solemn vows. Help me to achieve success in my vow of discipline. I promise to give up the love of the false and the unreal, i.e., the transient body and all that passes away, and I pledge myself to the real and the true —unchangeable, incorruptible and imperishable Dharma characterized by knowledge and vision. Bless me with success in my faith and pledge so that I may have the virtues of knowledge, culture, righteous conduct, devotion and dedication to Dharma at heart and God

48. यऽआत्मदा बलदा यस्य विश्वऽउपासते पशिषं यस्य देवाः।

यस्य छायामृतं यस्य मृत्युः कस्मै देवाय हविषा विधेम॥१३॥

Ya'ātmadā baladā yasya viśva'upāsate praśiṣaṁ yasya devāḥ.

Yasya cchāyāmṛtaṁ yasya mṛtyuḥ kasmai devāya haviṣā vidhema.

The Lord who is the giver of birth to the soul with its power and potential, whose glory all the divinities of the world celebrate in song, whose shade of protection is immortality and falling off is death, to Him we offer our homage and worship in hymns with havi. (Yaj. 25. 13)

Comment: - The Lord Supreme blesses us with the soul, i.e., He gives us birth as human beings, and He gives us the knowledge of the soul. He gives us vital energy of *Prana*. He gives us the strength of three kinds: strength of mind and knowledge, strength of the senses such as eyes and ears, and the lustre of health and strength of body, virility, strong limbs and vital energy. Men of knowledge and wisdom accept His Divine law properly. All beings, whether living or non-living, learned or ignorant accept His discipline and command, nobody can violate the rules and laws of the Lord, For example, we hear with the ear only, not any other way, we see with the eye only, not otherwise. No one can change this law of the Lord. To walk in His shelter means Moksa and freedom from suffering for the good, while being outside of His protective care means repeated births and deaths for the evil people who suffer endlessly. Friends and good people the Lord is the only father and giver of joy and comfort. Let us worship Him with love, faith and devotion. Let us never forsake him for another. He alone will give us eternal happiness. There is no doubt, absolutely no doubt.

49. उपहृताऽइह गावऽउपहृताऽअजावयः। अथोऽअन्नस्य कीलालऽउपहृतो गृहेषु नः।

क्षेमाय वः शान्त्य प्रपद्ये शिवःशगमःशयोःशयोः॥४३॥

Upahūtā' iha gāva' upahūtā'ajāvayaḥ. Atho' annasya kīlāla' upahūto gṛheṣu nah, Kṣemāya vaḥ śāntyai prapadye śivaṁ śagmaṁ śamyoh śamyoh.

The cows are brought and called in, sheep and goats are brought and called in, and then, plenty of food is brought in and stored in our homes for your comfort and safety and for our comfort and protection. With all the means of comfort in safety, I am at peace with the joy of well-being. Peace! peace! and joy! (Yaj. 3.43.)

Comment: - Lord of all the animals, Soul Supreme, with your kindness and generosity, may we have the best cows, buffaloes, horses, elephants, goats, sheep and others such useful animals. May we have a sure, steady and plentiful supply of food and most effective herbs and medicines in our homes so that we may never suffer from any want or pain. Men of knowledge and wisdom, may I, in your company by the grace of God, enjoy the happiness of the world and the ultimate find last ing happiness of *Moksa*. May I have these cherished gifts of life with health, safety and peace so 'hat all the disturbances of life are eliminated and there is joy and comfort all around. I want the joy of life here and now, and I want the ultimate peace and happiness of *Moksa* after this earthly journey. Lord, fulfil both these ambitions of mine. Kind, generous and merciful as you are by nature, you listen to your devotees and grant their prayer. Listen to me too, dear Lord, and grant my prayer.

50. तमीशानं जगतस्तस्थुषस्पति धियञ्जन्वमवसे हूमहे वयम्।

पूषा ना यथा वेदसामसद् वधे रक्षिता पायुरदब्धः स्वस्तय॥१८॥

Tamīśānaṁ jagatastasthuṣaspatim dhiyañjinva-mavase hūmahe vayam.

Pūṣā no yathā'-vedasāmasad ṛdhe rakṣitā pāyuradabdhaḥ svastaye.

For our protection, we invoke and worship the lord and ruler of the moving and the unmoving world who inspires our intelligence, dedication and devotion, so that He, lord supreme inviolable, may be the protector, sustainer and promoter of all our wealth of life for the sake of advancement and well-being. (Yaj. 25. 18)

Comment: - Ye children of the earth, desirous to have both the joy of this life and the ultimate happiness of *Moksa*. we are keen to realize and attain the Lord of the Universe who creates it and rules over it with love for His children. He alone is the father and supporter of the world, both movable and immovable, none else. He is intelligent, aware and all-knowing. He is the giver of knowledge, happiness and fulfilment, none else is. Let us invoke Him for protection and support. He is the giver

of nourishment and growth. He is the protector of the growth of our wealth and knowledge. He looks after us for our progress and prosperity in peace so that there arise no disturbances in our life. He is all love, no violence at all in Him. Forget Him not, the One formless, omnipresent Lord and the giver of all and ultimate happiness. There is no other source of solace and joy, no other shelter.

51. मयीदमिन्द्रऽइन्द्रियं दधात्वस्मान् राया मघवानः सचन्ताम्। अस्माकं सन्त्वाशिषः सत्या नः
सन्त्वाशिषऽउपहृता पृथिवी मातोप मां पृथिवी माता ह्वयतामग्निराग्नीध्रात् स्वाहा॥ १०॥

*Mayīdamindra'indriyam dadhātvasmān rāyo maghavānaḥ sacantām.
Asmākaṁ santvāśiṣaḥ satyā naḥ santvāśiṣa'upahūtā pṛthivī mātopa mām
pṛthivī mātā hvayatāmagnirāgnī-dhrāt svāhā.*

May Indra, Lord Supreme of power and glory, invest me with the powers of sense and mind. May He enrich us all with the knowledge, wealth and prosperity of the world. May all our hopes and aspirations come true and turn into blessings for all of us. May the mother earth invoked and served by us be kind and bless us. May Agni bless us from the vedi, the seat of *yajna*, with the gifts of fire. This is the voice of Divinity. (Yaj. 2, 10)

Comment: - Lord of ultimate power and glory, master and ruler of all the riches of the world, Indra, bless me with wealth, bless me with healthy organs of perception, bless me with clear and pious intelligence. Lord of the universe, you are the giver of joy and fulfilment. Be generous and bless us with the fulfilment of all our desires and ambitions. Grant us our boons at the earliest, Lord and father of the children of the earth. Grant us our prayers, give us the fruits of our just desires so that we always live in happiness.

52. सदसस्पतिमद्भुतं प्रियमिन्द्रस्य काम्यम्।
सनिं मधामयासिषः स्वाहा॥ १३॥

*Sadasaspatimadbhutam priyamindrasya kāmyam.
Sanim medhāmayāsiṣaṁ svāhā.*

In truth of word and deed with all sincerity of mind and spirit I invoke the Lord of the universe, wondrous great, loved and worshipped by the human soul, and, pray for a gift of that intelligence which distinguishes between the temporary and the permanent. (Yaj. 32, 13)

Comment: - Lord of the assembly, master of knowledge, dispenser of justice, loving and loved of the assembly, always present in the assembly, may the assembly be our just and fair ruler. Let us have the desire and understanding that we never appoint only one man as our sole ruler, but we should appoint the president and the ruler through the assembly only. Dear and loved of the people, you are possessed of unique and exceptional Virtue and quality of mind and character. You are the right object of the love of Indra, i.e., the human soul. You alone are the worthy of the worship and service of all the human beings. Lord, I pray for medha, the highest order of intelligence, knowledge, truth, faith and awareness of the true Dharma. Bless me with that order of intelligence. The voice of the Veda is the voice of Divinity. It says : There is Only One God of man and the world. There is none other worthy of worship. This is the will and commandment of the Lord in the Veda. This is what all should hold in faith and follow in life.

53. यां मधां देवगणाः पितरश्चापासते।

तया मामद्य मधयाग्न मधाविनं कुरु स्वाहा॥१४॥

Yām medhām devagaṇāḥ pitaraścopāsate.

Tayā māmadya medhayā'gne medhāvinam kuru svāhā.

Agni, lord of light and knowledge, I pray, enlighten me here and now with that discriminative intelligence which the noblest people of piety and senior guardians of humanity value and pray for.

This is the voice of the heart in truth of word and deed. (Yaj. 32. 14)

Comment: - Spirit of the Universe. Omniscient Intelligence of the world. Lord of Light. Agni, bless me, here and now. with that high order of intelligence which is prayed for by senior men of wisdom and virtue and which researchers reverence in their holy pursuit of science and philosophy. Bless me Lord, here and now, and lift me from ignorance to light. Grant me my prayer in your generosity and grace.

54. मेधां म वरुणो ददातु मधामग्निः प्रजापतिः।

मधामिन्द्रश्च वायुश्च मेधां धाता ददातु मे स्वाहा ॥१५॥

Medhām me varuṇo dadātu medhāmagṇiḥ prajāpatiḥ.

Medhāmindraśca vāyuśca medhām dhātā dadātu me svāhā.

May *Varuna*, supreme lord of the universe, and the scholar of highest knowledge, bless me with supreme intelligence.

May *Agni*, lord of universal light, and the eminent scholar and teacher, bless me with discriminative intelligence.

May *Prajapati*, guardian sustainer of creation, and the generous scholar, bless me with generous and life-sustaining intelligence.

May *Indra*, lord of universal grandeur, and the leader of honour and power, bless me with honourable intelligence.

May *Vayu*, lord of universal energy and power, and the scholar of science and technology, bless me with intellectual and vitalizing intelligence.

May *Dhata*, lord preserver of the universe, and scholar of life-sciences, bless me with life-preserving intelligence.

This is the divine voice from the heart. (Yaj. 32, 15)

Comment: - Lord Supreme of all. you are *varuna*, the Spirit of highest, eternal and ultimate bliss. You are worthy of our choice for worship and prayer. Bless me, in your generosity, with *medha*, that high order of enlightenment and intelligence which holds the immensity of knowledge. You are *agni*, lord of light and knowledge and giver of knowledge and enlightenment. You are *prajapati*, the Lord and Guardian of all the living beings. You are *Indra*, the Lord of Power and Glory. You are *Vayu*, wielder of infinite strength and master of all knowledge. You are *dhata*, holder, ruler and supporter of the universe. Lord of all. .bless me with the highest and holiest order of intelligence.

Note : - Repetition of prayer and supplication is an expression of deep love as of a child for the father or mother. It is an expression of urgency and anxious desire for immediate acceptance of the prayer. There is nothing more valuable than intelligence. Only through intelligence does man realize and achieve all kinds of knowledge, comfort and joy. Therefore the best thing is to pray to God again and again for intelligence of the highest order.

55. इदं मे ब्रह्म च क्षत्रं चाभे श्रियमश्नुताम्।
मयि द्वा दधतु श्रियमुत्तमां तस्यै ते स्वाहा॥१६॥

Idam me brahma ca kshatram cobhe śriyam-aśnutām.

Mayi devā dadhatu śriyamuttamām tasyai te svahā.

May this knowledge of mine and the Brahmana fellowship, and this power and honour of mine and the Kshatra organisation, both grow to excellence and grace. May the noblest people bless me with the best of excellence and grace.

All the best for you in truth of word and deed. This is the divine voice of the soul. (Yaj. 32.16.)

Comment: - Lord of the world, ruler of rulers, master of universal knowledge, by your kindness and grace, may our *brahmanas*—intellectuals, men of knowledge and wisdom, saints and sages—be good, efficient and creative. May our *ksatriyas*—rulers and administrators, and our polity—be efficient, just, brave and good. May both of these be auspicious for our society. May we come to have a nation and state highly enlightened, prosperous and powerful. Lord of the earth, bless us with the stability and prosperity of your love, kindness and generosity, exceptional qualities, high order of knowledge and vision. May I have the good sense to accept the gifts of the Lord with love in a mood of faith, and may I have the will and vision to use that gift of knowledge and virtue for the good and advancement of the country and of the whole world.

End of Section-II Finished

Note: - This translation of the Principles is based mainly on the late Pandit Chamupatiji's with such modification as was deemed necessary in the interest of further clarity. As far as possible it has been kept close to the structure of the original in Hindi.

—Tulsi Ram Sharma

Tributes

Dayananda Saraswati was a personality of the highest order. This man with the nature of a lion is one of those whom Europe is too apt to forget when she judges India but whom She will probably be forced to remember to her cost for he was that rare combination, a thinker of action with a genius of leadership.

Dayananda Saraswati was the most vigorous force of the immediate and present action in India at the moment of the re-birth and re-awakening of the national consciousness. He was one of the most ardent prophets of reconstruction and of national organization. I feel that it was he who kept the vigil.

—Romain Rolland

Swami Dayananda Saraswati had not only studied from his youth onwards that supreme Vedic culture out of which India has risen to her full height of spiritual wisdom and experience, he had lived it.

—C.E Andrews

Swami Dayananda was the first to proclaim India for Indians.

—Dr. Annie Besant

Dayanand Saraswati was a man of large views. He was a dreamer of splendid dreams. He had a vision of India purged of her superstitions, filled with the fruits of science, worshipping One God. Fitted for self-rule and honoured as the primeval source of the world's science and religion. All will admit that the vision of regenerated India seen by the prophet and founder of Arya Samaj is a splendid and inspiring one.

—A German Critic

I offer my homage of veneration to Swami Dayananda, the great path-maker in modern India who through bewildering tangles of creeds and practices-the dense undergrowth of the degenerate days of our country cleared a straight path-that was meant to lead the Hindus to a simple and rational life of Devotion to God and service for man, with a clear-sighted vision of truth and courage of determination, he preached and worked for our self-respect and vigorous awakenment of mind that could strive for a harmonious adjustment with the progressive spirit of the modern age and at the same time kept in perfect touch with that glorious past of India when it revealed its personality in freedom of thought and action in an unclouded radiance of spiritual realization.

—Rabindranath Tagore

What is the greatest asset of the nation? Its Pioneers and Prophets. One of them was Swami Dayanand. His is the character of a man of whom any nation and any age may be proud. Think of his passion for truth. He is not afraid of being 'inconsistent'. Consistency, says Emerson, is hobgoblin of little minds. Truth as he sees it, is what Dayananda worships. He leaves Sivaism for Vedantism and again Vedantism for Vedism as seen in the light of Sankhya-Yoga. He is not afraid of changes; he must follow the light where it leads.

And to light this way, God put a torch in Dayanand's hand. In Dayanand I see reflected, as in very few others, the spirit of Aryavarta. Dayananda is to me an exponent of Aryan India, a symbol of Indian India, a prophet of dawn, a herald of the future.

—Saint T.L.Vaswani