

Vedic Sukthas

These are the earliest prayers known to man. Most of them are manthras for Homa or the fire sacrifice. They were taught by one person to other as there were no writing at that time. Since the meaning depends on how a word is chanted, later also they continued to be taught from one person to another. After Vedas the first stotras were found in Valmiki Ramayana

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Aghamarshana Suktham

अघमर्षणसूक्तम्/
(महानारायणोपनिषत्)

Translated by
P.R.Ramachander

(Aghamarshana Suktam is not a mantra that performs miracles or clears sins in a second. It is a mantra that helps a person to purify his body and understand his true nature as well.

This mantra is chanted during evening prayers.

The Sukta is chanted before taking bath as it is believed that it washes away sins. This belief is because Aghamarshana Suktam is dedicated to Varuna, the Lord of the waters. He is the guardian of night (sins and other doshas of beings). He stays in waters and gives room for purity and sanctity. He is a doshapaharakah. He is a practical deity interested in helping the people devoted to him. He is associated with other deities and they are friendly and supporting. A good coordination and cooperative functioning is excuted by the deity for the promotion of the world and social orders. He is prme deity to whom prayers are submitted while wanting cleansing of the body and attain the spirituality needed for the use of the body.

Reciting this Vedic hymn while taking bath brings immense Punyam, removes sin committed by knowingly or unknowingly accepting gifts from those who have sinned.

A dedicated decent lifestyle, self-discipline, righteous path were given utmost importance in Vedic period. Cruelty and Sins were taboo and the society was well structured based on ethics. Filthy tendencies were brushed aside by people. Gifts showered by sinned people were not accepted.

There is a clear cut reference to such an incident in Chandokyopanishad; "The King calls five Veda Vidhwans and declare : "There is no thief, no miser, no drunkard, no unwise man, no adulterator in my country" - therefore, I request you to accept my gifts and contributions" This denotes that a gift accepted from wrong or immoral person was considered a great sin and remedial measures were sought to expiate the wrongdoing. This hymn is named after Aghamarshana Rishi.

Of the rivers mentioned in this Hymn, only Ganga and Yamuna exist in India, Saraswathi believed to be running under the earth and other remaining rivers flows now in Pakistan.)

हिरण्यशृङ्गं वरुणं प्रपद्ये तीर्थं मे देहि याचितः ।

यन्मया भुक्त-

मसाधूनां पापेभ्यश्च प्रतिग्रहः । यन्मे मनसा वाचा कर्मणा वा दुष्कृतं कृतम् । तन्न इन्द्रो वरुणो बृहस्पतिस्सविता च पुनन्तु पुनःपुनः । नमोऽग्नयेऽप्सुमते नम इन्द्राय नमो वरुणाय नमो वारुण्यै नमोऽद्भ्यः ॥

यदपां कूरं यदमेध्यं यदशान्तं तदपगच्छतात् । अत्याशनादतीपाना-

द्यच्च उग्रात् प्रतिग्रहात् । तन्नो वरुणो राजा पाणिनाह्वयमर्शतु । सोऽहमपापो विरजो निर्मुक्तो मुक्तकिल्बिषः । नाकस्य पृष्ठ-मारुह्य गच्छे-

द्ब्रह्मसलोकताम् । यश्चाप्सु वरुणस्सपुनात्वघमन्षणः । इमं मे गङ्गे यमुने सरस्वति शुतुद्रि स्तोमं सचता परुष्ण्या । असिक्निया मरुद्वृधे वि

तस्तयाऽऽर्जकीये शृणुह्या सुषोमया । ऋतं च सत्यं चाभीद्धा-त्तपसो-ऽध्यजायत । ततो रात्रिरजायत । तत-स्समुद्रो अर्णवः ॥

समुद्रादर्णवा-दधि संवत्सरो अजायत । अहोरात्राणि विदधद्विश्वस्य मिषतो वशी ।
सूर्याचन्द्रमसौ धाता यथापूर्व-मकल्पयत् । दिवं च पृथिवीं चान्तरिक्ष-मथो सुवः ।
यत्पृथिव्याँ रजस्व मान्तरिक्षे विरोदसी । इमाँ स्तदापो वरुणः पुनात्वघमर्षणः
पुनन्तु वसवः पुनातु वरुणः पुनात्वघमर्षणः । एष भूतस्य मध्ये भुवनस्य गोप्ता ।
एष पुण्यकृतां लोकानेष मृत्योहिरण्मयम् । द्यावापृथिव्योर् हिरण्मयँ सँ श्रितँ सुवः ॥

सन-स्सुव-स्साँशिशधि । आर्द्रं ज्वलति ज्योति-

रहमस्मि । ज्योतिर्ज्वलति ब्रह्माऽहमस्मि । अहमेवाहं मां जुहोमि स्वाहा ॥ अकार्यकार्यवकीर्णीस्तेनो भ्रूणहा गुरुतल्पगः । वरुणोऽपामघमन्ष
ण-स्तस्मात्पापात्प्रमुच्यते । रजोभूमि-स्तस्माँरोदयस्व प्रवदन्ति धीराः । आक्रान्त्समुद्रः प्रथमे विधर्मञ्जनयन् प्रजा भुवनस्य राजा ।
वृषा पवित्रे अधिसानो अव्ये बृहत्सोमो वावृधे सुवान इन्दुः ॥

Translation by P.R. Ramachander :

I take refuge in Varuna, who is of golden lustre or who has a golden diadem. O Varuna, being entreated by me, grant me the saving grace. For I have enjoyed what belongs to bad people and accepted gift from sinners. May Indra, Varuna, Brihaspati and Savita completely destroy that sins committed by me and my people in thought, word and act. Salutations to fire hidden in water. Salutation to Indra. Salutation to Varuna. Salutation to Varuni, the consort of Varuna. Salutation to the deities of waters. (Through the power of this mantra). let all that is injurious, impure and troublesome in water be destroyed.

May the King Varuna efface by his hand whatever sin I have incurred by unlawful eating, unlawful drinking and accepting gifts from an unlawful person. Thus being sinless, stainless and unbound by evil and bondage, may I ascend to the happy heaven and enjoy equality of status with Brahman. May the sin-effacing Varuna who dwells in other sources of water like rivers, tanks and wells also purify us. O Ganga, O Yamuna, O Sarasvati, O Sutudri, O Marudvrudha, O Arjeekeeya, come together and listen to this hymn of mine along with Parushni, Asikni, Vithasta and Sushomaya. From the all-illuminating Supreme, by His resolve, the right and the true were generated. From Him night and day were generated. And from Him again was generated the sea with different waters.

Then, after the creation of the vast ocean the year was generated. Afterwards the ruler of the world of sentient and non-sentient beings who made day and night ordained sun and moon, sky and earth and the atmosphere and blissful heaven, just as they were in the previous cycles of creation. May the sin-effacing Varuna, the deity presiding over the waters, purify the taint of sin that attaches to the beings dwelling on the earth, in the atmospheric region and in the space between the earth and heaven and also connected with us (the performers of religious work). May the Vasus purify us. May Varuna purify us. May Aghamarshana, the sage called by that name, purify us. He, Varuna, is the protector of the world that was and also the world that exists at present between the past and the future worlds. He grants to the doers of meritorious deeds the worlds which they deserve and to the sinful the world of death called Hiranmaya. Again Varuna who is the support of heaven and earth, having become the sun is wholesome and attractive. Being such, blissful in nature, thou O Varuna, grant us thy favours and purify us.

That Supreme Light which projected Itself as the universe like a soaked seed which sprouts (or that Supreme Light which shines as the substratum of the liquid element) – I am that Supreme Light. I am that supreme light of Brahman which

shines as the inmost essence of all that exists. In reality I am the same infinite Brahman even when I am experiencing myself as a finite self owing to Ignorance. Now by the onset of knowledge I am really that Brahman which is my eternal nature. Therefore I realise this identity by making myself, the finite self, an oblation into the fire of the infinite Brahman which I am always. May this oblation be well made. He who is a transgressor of the scriptural conduct, a recreant, a thief, a feticide or an outrager of his preceptor's honour is released from his sins; for Varuna, the regent of waters and effacer of sins (absolves them from sins by the repetition of this mantra). I am the ground of sins. Therefore you cause me to weep. Wise men say (don't make me weep, but favour me by destroying my sins). The Supreme represented as the ocean has over flown to the whole creation. He has created at first creatures according to the deserts of their various past deeds. He is the ruler of the universe and the munificent giver of gifts to the devotees. He dwells together with Uma (His power giving spiritual illumination) in the hearts of devotees which are holier than other parts of their body (the seat of the Divine) and therefore superior and elevated like a peak and affording protection. The Jiva who is his abode grows to be infinite. He is the Lord who delights the individual souls by guiding according to their deeds and conferring on them fruits of their actions.

Ayusha suktham- Prayer for long life span

Ayusha suktham

आयुषसूक्तम्

Prayer for long life span

Translated by

P.R.Ramachander

Suktams are Vedic hymns addressed to deities and are recited for specific outcomes (phalas). Ayushya suktam, found in Yajur Veda is a hymn addressed to a group of Gods and Goddesses. In Ayushya sUktam, the deities invoked are Brahma, Shiva, Parasakthi, Agni, Surya, Lakshmi, Dakshayani, Ganhas, Celestials

Ayushya homam is performed on one's Nakshatra birthday. The mantra chanted during the fire ritual is Ayushya Suktam. People suffering from critical ailments can do this homa every month on their specific Nakshatra. To lead a fulfilling life, free from diseases and obstacles is the very purpose of this particular homa. This homa has brought miraculous transformation in the lives of many ailing devotees. Those who are unable to initiate this homa may chant the Ayushya sukta with Shraddha and bhakti. (Taken from from post of [Rajeswari Ranganathan](#). Thanks to her

Hear the Suktham chanted by Vedic students <https://www.youtube.com/watch?v=ILWhLHHv6gY>)

यो ब्रह्मा ब्रह्मण उज्जहार प्राणैः शिरः कृत्तिवासाः पिनाकी ।

ईशानो देवः स न आयुर्दधातु तस्मै जुहोमि हविषा घृतेन ॥१॥

Yo Brahma Brahmana ujjahaara praanaai sira kruthivasa , pinaki,

Eesaano deva sa na Aatyurdathathu thasmai juhomi havishaa gruthena

Let that Brahman who gave soul to Lord Brahma ,

The one who wears the elephant hide and holds the Pinaka bow,

And the one who is the lord of North east , grant us a great life span ,

And I am offering this ghee offering to him through fire

विभ्राजमानः सरिरस्यमध्याद्रोचमानो घर्मरुचिर्य आगात् ।

स मृत्युपाशानपनुद्य घोराणिहायुषेणो घृतमत्तु देवः ॥२॥

Vibraajamaanaa sareerasya madhyaa , drocha mano Dharma ruchirya AAgaaath ,
SA mruthyu pasaan anapanudhya Ghorraihaayu sheno gruthamathu devaa

Due to his shining from the middle of the body, the warmth of life is felt,

And let that God free us from this terrible rope of death

And grant us greater life span by accepting the ghee offered to him.

ब्रह्मज्योतिर्ब्रह्मपत्नीषु गर्भं यमादधात् पुरुरूपं जयन्तम् ।

सुवर्णरंभग्रहमर्कमर्च्यं तमायुषे वर्धयामो घृतेन ॥३॥

Brahma jyothir Brahma pathnishu garbha yamaa dadhaath puru roopam jayantham,

Suvarna rambha graham arkam archya thamaayushe vardhayaamo gruthena

Lord Brahman gave the preimeval form in to the womb

Of his wife the Parasakthi and we are offering ghee to that god

Who shines like Sun , for increasing our life span

श्रियं लक्ष्मीमौबलामबिकां गां षष्ठीं च यामिन्द्रसेनेत्युदाहुः ।

तां विद्यां ब्रह्मयोनिं सरूपामिहायुषे तर्पयामो घृतेन ॥४॥

Sriyam Lakshmiri oubhalaam ambikaam gaam shashteem cha yaa indra sene thyudaahu,

Thaam vidhyaam brahma yonim saroopamihayushe tharpayamo gruthena

We are satisfying that Goddess Sri, who is called as Lakshmi, oubhalaa ,

Ambika, Kama dhenu and Indhrasena , who is the birth place of Brahman,

By offering ghee to her for getting longer life span.

दाक्षायण्यः सर्वयोन्यः स योन्यः सहस्रशो विश्वरूपा विरूपाः ।

ससूतवः सपतयः सयूथ्या आयुषेणो घृतमिदं जुषन्ताम् ॥५॥

Dakshaayanyaa sarva yonyaa sa yonyaa saharaso viswaroopaa viroopaa,

Sasoonava sapataya sayoodhyaa aayusheno grathamidham jushantham.

Goddess Dakshayani with her super universal form

As well as no form shines in all the thousands of birth places,

Taking innumerable forms of woman as well as her lord

And let her receive this ghee which is offered and give us a greater life span.

दिव्या गणा बहुरूपाः पुराणा आयुस्त्रिदो नः प्रमथन्तु वीरान् ।

तेभ्यो जुहोमि बहुधा घृतेन मा नः प्रजां रीरिषो मोत वीरान् ॥६॥

Divyaa ganaa bahu roopaa puraanaa aayuschidho na prabadhnanthu veeraan,

Thebhyo juhomi bahudhaa gruthena maa na prajaam reerisho motha veeraan.

WE are offering great amount of ghee to the divine beings

Which have several forms not contained by time,

And we pray the Gods to kill those valorous ones,

Who are capable of taking our lives and

Not trouble the valorous people who support us

एकः पुरस्तात् य इदं बभूव यतो बभूव भुवनस्य गोपाः ।

यमप्येति भुवनं सांपराये स नो हविर्घृतमिहायुषेत्तु देवः ॥७॥

Yeka purasthaath ya idham babhoova yathi babhoova bhuvanasya gopaa ,

Yamapyethi bhuvanam saamparaayo sa no havirgrutha mihaayusheththu DEva

Let that one thing which existed before creation ,

From which this universe took its birth

And which is the protector of this world,

And that to which this world would merge at time of deluge,

Accept this offer of ghee and protect us.

वसून् रुद्रानादित्यान् मरुतोऽथ साध्यान् ऋभून् यक्षान् गन्धर्वाश्च पितृंश्च विश्वान् ।

भृगून् सर्पाङ्गिरसोऽथ सर्वान् घृतं हुत्वा स्वायुष्या महायाम शश्वत् ॥८॥

Vasson rudraan, aadhithyaan marutho adha saadhyaan rubhoon yakshaan gandharwascha pithrumscha viswaan,

Brugoon sarpaschham angiraso adha sarvaan grutham hruthwaa swa aayushaa mahaayama Saswatha

Let all the vasus , Rudras , Aadhithyaas, Maruths Saadyaas, Riboos

Yakshhas, Gandharwaas , Pithrus, Viswe devas ,

Progenies of Brugu , Serpents , Progenies of angeerasa,

Accept the ghee and increase our life span.

विष्णो त्वं नो अन्तमश्शर्मयच्छसहस्र्य ।

प्रतेधारा मधुश्च्युत उष्सं दुहते अक्षितम् ॥९॥

Vishno thwam no antham sasarmayascha sahanthya ,

Prathe dhaaraa madhu schutha udhsam dhuhruthe akshitham.

Oh Lord Vishnu grant us with a life that is better than all,

And that which falls like rain on us and is great and which never ends.

Bhagya Suktham

Bhagya Suktham

Translated by
P.R.Ramachander

(This prayer to Bhaga , the God of wealth and fortune occurs in Rig Veda. He is the son of Adithi , supporter and bestower of bliss. Though Bhaga is not a puranic God, he has contributed his name to the words, Bhagawan, Bhagya etc. The Suktha in sanskrit along with its meaning can be found in <http://vedicsuktams.blogspot.com/2011/03/bhagya-suktam-rigved-7-41.html>. This suktha in sanskrit is also available in <http://praramamurthy1931.blogspot.com/2011/07/bhagya-suktam.html>. I have referred to both these sites.)

1.Pratar agnim, Pratar Indram havamahe pratar mitra varuna , prathar aswina,
Prathar bhagam pooshanam Brahmanaspathim pratha soma muthaa rudram huvema.

At dawn we invoke Fire God (Agni), Indra , Sun god(Mithra) ,
God of rain(Varuna) and the two Aswini kumaras(Doctors)
At dawn we invoke Bhaga(God of fortune), poosha(God of way),
Brahmanaspathi (Teacher of devas) , Soma(moon God) and Rudra(God of anger).

2.Pratha arjitham bhaga mugram, huvema vayam putra madhitheyo vidartha,
Adhraschid manya maana suraschid yam Bagam Bhakshithaya.

In the morning we make as our own Bhaga, who is the son of Adhithi and a great supporter,
And therefor even the gods who appear to be great are making Bhaga their own.

3.Bhaga parentar bhaga sathyaradho bhage maam dhiyamudavaa dhadhanaa,
Bhaga parano janaya gobhir aswai bhaga para nrbhirnavantha sayaama

Oh Bhaga , cross our way, Oh Bhaga who gives true gifts, continue giving your gifts,
Oh Bhaga add cows and horses to our store, Oh Bhaga bestow on us men and kings.

4.Uthedaniam bhaga vantha sayomotha paripithwa utha madhye ahnam,
Uthoditha magavana sooryasya vayam devaanaam sumathou sayama.

Make us one with wealth/luck and when light breaks and at noon,
And even at sunset , let us be under the good grace of the gods.

5.Bhaga eva bhagavanasthu Devaasthena vayam bhagavantha sayama,
Tham thavaa bhaga sarva ijjohaveethi sa no bhaga purethaa bhaveha.

Let Bhaga be the one who gives me wealth/luck , and Oh Gods, make us lucky,
Oh Bhaga we pray you with all our mind, that you bhaga be our leader here.

6.Samadhwarooushaso namatha dadikraveva suchaye padhaaya,
Arvaacheenam vasuvidham bhagam no radhamivaswa vaajina aavahanthu.

Let due to our worship at dawn , make them come to a pure place like Dadikravan,
Similar to strong horses leading the chariot , let Bhaga turn towards us the essence of riches.

7.Aswaavathi rgamatheerna ushaso veeravathi sadamucchanthu bhadraa,
Ghartham duhaana viswatha para peethaa yuyam patha.

Let the dawns be with us ,always safely with horses, cattle and heroes,
Milking the world with plenty and look after us ,Oh God with blessings.

8.Yo maagne bhaginam santhamadhahagam chikeershati ,
Abhagamagne tham kuru maam agne bhaginam kuru

Oh Fire , the participating saints have offered the present offering
Oh fire let that portion be made that of the participants.

Bhoo Suktha

Translated by
P.R.Ramachander

((This is the Suktha about earth and occurs in Taitheeya Samhitha and Rig Veda. It aims at the unification of Yajna, which is the effort of all of to propitiate the Gods. I have taken this Suktha text from the book by R.L.Kashyap (2007) Veda Manthras and Sukthas and published by Aurobindo Kapali Shastri Institute of Vedic Culture, Bangalore)

Bhoomna dairvarina,
Anthaikshma mahithva,
Upasathe they devi adithe,
Agnim annadam annadaya adadhe,

Oh Goddess Adithi , you pervade the earth,
You are supreme in heaven,
You are vast in the environment,
I place on your lap, oh Adithi,
Fire , the food giver for eating of food

Aayam gau prashnir akramith,
Asanan matharam purah,
Pitharam cha prayant svah

The cow (knowledge?) comes again
It reaches the mother earth,
And goes back to the father heaven.

Trimshat dhama vi rajathi vaak,
Patangya dhiyathe,
Prathi vasthoroha dhybhi.

The word(speech*) shines in thirty abodes**,
It is in the bird (or soul),
And it carries the light forward.
* Speech is represented by fire ** Thirty abodes are all the thirty days

Asya pranaath apanathi,
Anthascharathi rochanaa,
Vakhyaan mahisha dhivam.

It* travels upward(prana-inhalation) and downward(apana-exhalation),
It travels within the luminous bodies,
And in its gross form it illuminates us.
* The Agni or fire within us

Yathwa krudhah parovapa,
Manyunaa yad avarthaya,
Sukalpam agne.,
Thathawa puna thva uddheepayamasi.

If I have scattered you insensibly,,
In wrath or though unfortunate behaviour,
Please ignore it , oh fire god,
And we would raise you again (within us)

Yathe manyu paropthasya,
Prithweemanu dadhwase,
Aadithya vishve thath deva,
Vasavascha samabharan.

Whatever portion of you has been scattered,
Was spread over the earth and,
The sun god and other devas,
And Vasus have gathered it back.

Mano jyothir jushathaamajyam,
Vichinnam yajnam samimam dadhaadhu.
Brihaspathisthanuthamimaam ,
No vishve devaa yiha maadayanthaam.

Oh light of the mind, be pleased by this offering of ghee,
May the scattered yajna become one again,
May Brahaspathi (Jupiter) may help in this,
And let all the devas rejoice because of this.

Chamakam

Agnaa Vishnu sajosh semaa vardhanthu vaam gira.
Dyumnai vajebi raagrutham.
Vaaajas cha may, prasavam cha may,
Prayathis cha may, praseethis cha may, deedhis cha may, krathus cha may,
swaras chamay,
Slokas chamay, suvas chamay, sruthischa may, jyothishas cha may, suvas cha may, praanas chamay, apanas cha may,
Vyaanas cha may, asus cha may, chittam cha may, aadheetham cha may,
Vaak cha may, manas cha may, chakshus cha may, srothras cha may, dakshas cha may,
Balam cha may, oojas cha may, sahas cha may, aayus cha may,
Jaraas cha may, aathmaas cha may, thanus cha may, sarmas cha may, varmas cha may,
Angaanis cha may, Asthaanis cha may, paarungsshis cha may, sareeraanis cha may 1

Oh Lord who is fire and who is Vishnu,
Both of you be pleased ,
To show love towards me,
Let these words which praise you,
Grow for ever and you both,
Should bless me with food and all wealth.

Food is with me,
The mind to give food is with me
Cleanliness is with me,
Enthusiasm is with me,
Capacity to protect is with me,
Capacity to earn food is with me,
Strength to chant mantras with out fault is with me,
Fame is with me
Strength to recite properly is with me,
Enlightenment inside is with me,
Heaven is with me,
The spirit of the soul is with me,
Aapana is with me,
Vyaana is with me,
The soul is with me,
Thought is with me,
Things known by thought are with me,
Words are with me,
Mind is with me,
Eyes are with me,
Ears are with me,
Strength of organs for gaining knowledge are with me

Strength of sensory organs are with me,
Strength of soul is with me,
Strength to defeat enemies is with me,
Span of life is with me,
The old age is with me,
The soul inside is with me,
Good body is with me,
Pleasure is with me,
The Armour to protect the body is with me,
Strong stable organs are with me,
Bones are with me,
Joints are with me,
And all other parts of the body are with me,
Because I worship Rudra.

Jyaishyam cha may, aadhipatyam cha may, manyus cha may,
Bhaamaa cha may, aamyas cha may, jemaas cha may, mahimaa cha may,
Varimaa cha may, prathimaa cha may, varshmaa cha may, draguyaas cha may,
Vrudham cha may, vrudhis cha may, satyam cha may, sraddhas cha may,
Jagascha may, dhanas cha may, vasas cha may, twishis cha may, kreedas cha may,
Modhas cha may, jaatham cha may, janishmaanam cha may, sookthas cha may,
Sukrutham cha may, vitham cha may, vedhyam cha may, bhootham cha may,
Bavishyam cha may, sugam cha may, supadham cha may, ruddham cha may, ruddhis cha may,
Kluptham cha may, klupthis cha may mathis cha may sumathis cha may. 2

Fame is with me,
Capacity to head is with me,
Internal anger is with me,
External anger is with me,
Fathomless mid is with me,
Pure cold water is with me,
Capacity to win is with me,
Capacity to be honoured is with me,
Immovable assets are with me,
Sons and grand sons are with me,
Deathless progeny is with me,
Pleasure of wealth is with me,
Growth of knowledge is with me,
Truth is with me,
Attention to detail is with me,
Assets are with me,
Wealth is with me,
Capacity to attract is with me,
Luster of the body is with me,
Sports is with me,
Happiness coming out of that is with me,
Whatever has been made is with me,
Whatever is being made is with me,
Praise of gods is with me,
Good deeds are with me,
Saved money is with me,
Whatever money I will earn is with me,
Earned assets are with me,
Assets, which I am going to earn, are with me,
Places, which I can easily reach, are with me,
Good paths are with me,
Good results of sacrifices done are with me,
Good results, which I am going to earn, are with me,
Assets earned by proper ways are with me,
Good capacity to carry our things is with me,
Capacity to foresee is with me,
And stability to manage is with me,
And all these are with me,
Because I worship Rudra.

Sam cha may, mayas cha may, priyas cha may, anukaamas cha may,
Kaamas cha may, soumanasas cha may, bhadram cha may, sreyaas cha may,
Vasyas cha may, yajas cha may, bhagas cha may, dravinam cha may,
Yantha cha may, dhartas cha may, ksemas cha may, druthis cha may,
Viswam cha may, mahas cha may, samvich cha may, jnathram cha may,
Suus cha may, prasoos cha may, seeram cha may, layas cha may, hritham cha may,
Amrutham cha may, ayakshnam cha may, anamas cha may, jeevathus cha may,
Deergayuthwam cha may, anaamithram cha may, abhayam cha may, sugam cha may,
Sayanam cha may, sooshaa cha may, sudhinam cha may. 3

Pleasures of this world are with me,
Pleasures of other world are with me,
Liking is with me,
The desire due to that is with me,
The result of the desire is with me,
Relatives sweet to the mind are with me,
Security is with me,
Great fame is with me,
Good habitats are with me,
All good luck is with me,
All wealth is with me,
Teacher showing the way is with me,
One who carries me like father is with me,
Protection of assets is with me,
Courage is with me,
Good to all are with me,
Reward is with me,
Knowledge of Vedas and science is with me,
Capacity to teach is with me,
Capacity to order is with me,
Capacity to get work done is with me,
Wealth of cattle is with me,
Destruction of blocks in my path are with me,
Fire sacrifices and other good deeds are with me,
The good result of such action is with me,

Freedom from tuberculosis is with me,
Freedom from small fevers are with me,
The medicine for life without sickness is with me,
Long life is with me,
The state of all people being my friends is with me,
Absence of fear is with me,
Good conduct is with me,
Good sleep is with me,
Good mornings are with me,
Good days are with me,
And all these are with me,
Because I worship Rudra.

Oorkas cha may, sunoothas cha may, payas cha may, rasas cha may,
Gruthams cha may, madhu cha may, sagdhis cha may, sapeethis cha may,
Krushis cha may, vrushtis cha may, jaithram cha may, oudbheedhyam cha may,
Rayis cha may, raayas cha may, pushtam cha may, pushtis cha may,
Vibhus cha may, prabhus cha may, bahu cha may, bhooyas cha may,
Poorna cha may, poorna tharam cha may, aakshithis cha may, kooyavaas cha may,
Annam cha may, akshu cha may, vreehayas cha may, yavaas cha may, bhashaas cha may,
Thilaas cha may, mudhgas cha may, kkhhalvas cha may, godhumas cha may,
Masooras cha may, priyangavas cha may, anavas cha may, sayamaakas cha may,
Neevaaras cha may. 4

Food is with me,
Good words are with me,
Milk is with me,
The essence of milk is with me,
Ghee is with me,
Honey is with me,
Taking food together with relatives is with me,
Drinking together is with me,
Agriculture is with me,
Rain is with me,
Land which gives victory is with me,
Production out of plants and trees are with me,
Gold is with me,
Gems are with me,
Greatness that wealth brings is with me,
Health is with me,
Wealthy harvest is with me,
Fame that the harvest brings is with me,
Many good things that harvests brings are with me,
Further and further growth is with me,
Completeness is with me,
State above perfection is with me,
Deathless state is with me,
Maize is with me,
Rice food is with me,
Wheat is with me,
Black gram is with me,
Oil seeds are with me,
Green gram is with me,
Other grams are with me,
All types of wheat are with me,
Masoor dhal is with me,
Lentils are with me,
Sorghum is with me,
Millets are with me,
Red rice is with me,
And all these are with me,
Because I worship Rudra.

Asmas cha may, mruthikas cha may, girayas cha may, parvathaas cha may, sikathaas cha may,
Vanaspathayas cha may, hiranyam cha may, vyas cha may, seesa cha may,
Thrapus cha may, sayaamam cha may, loham cha may, agnischa may, aapas cha may,
Veerudhas cha may, ooshadhyas cha may, krushtapachyam cha may, Akrushtapachyam cha may,
Graamyas cha may, pasava aaranyas cha may, yagnena kalpantham vitham cha may,
Vithischa me, bhootham cha may, bhoothischa me vasus cha may, Vasathis cha may,
Karma cha may, saktis cha may, arthas cha may, eemas cha may, ithis cha may,
Gathis cha may. 5

Stones are with me.
Mud is with me,
Hills are with me,
Mountains are with me,
Sand is with me,
All that grows from soil is with me,
Gold is with me,
Steel is with me,
Lead is with me,
Zinc is with me,
Black iron is with me,
Other metals like copper are with me,
Fire is with me,
Water is with me,
Climbing plants are with me,
Medicinal herbs are with me,
All, which is cultivated, is with me,
All produce, which is not cultivated, is with me,
All that is in villages is with me,
All that is in the forest is with me,
All animals are with me,
All material required for fire sacrifice are with me,
All assets inherited by me are with me,
All assets of children and friends are with me,
All my assets are with me,
All movable property is with me,
All immovable property is with me,
All religious duties are with me,

Strength to do duty is with me,
Good results of duty are with me,
Pleasures that can be attained are with me,
Methods to attain such pleasures are with me,
Attainments are with me,
And all these are with me,
Because I worship Rudra.

Agnis cha ma indras cha may, somas cha ma indras cha may,
Saviithaas cha ma indras cha may, Sarswathi cha ma indras cha may,
Pooshaa cha ma indras cha may, Brahaspathees cha ma indras cha may,
Mithras cha ma indras cha may, varunas cha ma indras cha may,
Twashtaas cha ma indras cha may, Dhaathhas cha ma indras cha may,
Vishnus cha ma indras cha may, Aswinou cha ma indras cha may,
Maruthas cha ma indras cha may, Viswe cha ma indras cha may,
Prithvee cha ma indras cha may, Aanthareeksham cha ma indras cha may,
Dhyous cha ma indras cha may, dhisas cha ma indras cha may,
Moorthaas cha ma indras cha may, prajaapathis cha ma indras cha may. 6

Fire and Indra,
Moon and Indra,
Sun and Indra,
Saraswathi and Indra,
Pooshaa and Indra,
Teacher of Gods and Indra,
Mithra and Indra,
Varuna and Indra,
Twashtaa and Indra,
Dhathaa and Indra,
Vishnu and Indra,
Aswini devas and Indra,
Marut devas and Indra,
Viswe devas and Indra,
Earth and Indra,
Atmosphere and Indra,
Heaven and Indra,
Four Directions and Indra,
The direction over head and Indra,
And Prajaa pathi and Indra.
Would bless me.

Amsus cha may, rasmis cha may, Aadhabhyas cha me, Adhipathis cha may,
Upamsus cha may, antharyaamas cha may, aindravaayavas cha may,
Maithraa varunas cha may, Aaswinas cha may, prathiprasthaanas cha may,
Shukras cha may, mandhis cha may, Aagrayanas cha may, Vaiswa devas cha may,
Druvas cha may, Vaisaanaras cha may, hriruth gruhas cha may, athi grahyas cha may,
Aindragnas cha may, vaiswa devas cha may, maruthvadheeyas cha may, mahendryas cha may,
Aadhithyas cha may, saavithras cha may, saarasvathas cha may, paishnas cha may,
Paathnivathas cha may, haari yojanas cha may. 7

(Please note that the following are vessels used in the fire sacrifice and since I am not familiar with what they are, I am unable to translate them and have given them as such)

The vessels for Soma Yaga are with me,
The rays of sun are with me,
The vessels of Adhaabhya are with me,
The vessels of curd are with me,
The vessels to give planet Venus with the juice of Soma are with me,
The vessels of Andaryaama are with me,
The vessels to give planet Indra with the juice of Soma are with me,
The vessels to give Maithra Varuna with the juice of Soma are with me,
The month of aaswina is with me,
The prathi prasthaana is with me,
Shukraa is with me,
Mandhee is with me,
Aagrayana is with me,
Vaiswa deva is with me,
The vessels to give star Dhruva with the juice of Soma are with me,
The vessels to give seasons with the juice of Soma are with me,
Adhigraahya is with me,
Aindraagna is with me,
Vaiswa deva is with me,
Mrud vadheeya is with me,
Maahendra is with me,
Saveethra is with me,
The vessels to give saraswathi with the juice of Soma are with me,
Poushna is with me,
Paathni vadha is with me
And Haari yojana is with me,
And all these are with me,
As I worship Rudra.

Idmas cha may, barhis cha may, vedhis cha may, thisnyaas cha may,
Suchas cha may, chamasas cha may, gravaanas cha may, swaravas cha may,
Uparavaas cha may, adhisshavanes cha may, drona kalasa cha may,
Vaayvyani cha may, poothamus cha may, aagavaneeyas cha may,
Aagneetham cha may, havirgaanaam cha may, gruhaas cha may, sadas cha may,
Purodhas cha may, pachathaascha may, avabhoodhas cha may,
Swagaakaaras cha may. 8

(Please note that the following are other materials required for the fire sacrifice and since I am not familiar with what they are, I am unable to translate them and have given them as such)

Tender branch pieces of banyan (Samith) are with me
Durbha grass is with me,
The sacrifice platform is with me,
The place to sit for those who do the sacrifice is with me,
The ladles for doing the fire sacrifice is with me,
The vessels for drinking Soma juice is with me,
The stones for crushing the Soma creeper is with me,
The wooden pieces are with me,
The holes dug in the earth is with me,

The plank used to extract juice out of soma creeper is with me,
The drona pot is with me,
The vaayavyas are with me,
The holy pots are with me,
The aadavaneeya vessels are with me,
The stage of Aagnidran is with me,
The platform for keeping materials to be put in fire is with me,
The place for woman to sit is with me,
The general place for those who want to attend is with me,
The cooked rice meant for fire sacrifice is with me,
The platforms for animal sacrifice is with me,
The bathing done at the end of the sacrifice is with me,
And the burning of Samiths in the fire is with me,
And all these materials meant for fire acrifice come to me ,
As I am a devotee of Rudra.

Agnis cha may, garmas cha may, arkas cha may, sooryas cha may,
Praanas cha may, aswa medhas cha may, pruthvee cha may, adithis cha may,
Dithis cha may, dhyous cha may, sakvaree-rangulayos cha may,
Yagnena kalpaantharug cha may, saama cha may, sthomas cha may,
Yajus cha may, deekshas cha may, tapas cha may, hruthus cha may, vrutham cha may,
Aahorathrayor vrushtyaa bruhadradhanthares cha may, yagnena kalpethaam. 9

Let fire be made over to me,
Let what has to be done before the fire sacrifice be made over to me,
Let Arka sacrifice be made over to me,
Let sun sacrifice be made over to me,
Let the soul sacrifice be made over to me,
Let horse sacrifice be made over to me,
Let the God of earth be made over to me,
Let the Adhiithi God be made over to me,
Let the Thidhi God be made over to me,
Let Gods of heaven be made over to me,
Let the sakvaree meter be made over to me,
Let the limbs of supreme purusha be made over to me,
Let the different directions be made over to me,
Let Rig-veda be made over to me,
Let Saama Veda be made over to me,
Let Yajur Veda be made over to me,
Let the sanctity required to do the fire sacrifice be made over to me,
Let the starving rites which would remove sins be made over to me,
Let the proper time for fire sacrifice be made over to me,
Let the rite of drinking milk from one udder of the cow be made over to me,
Let good crop made by ceaseless rain in night and day be made over to me,
Let the singing of Samaa be made to me,
As I am the devotee of Rudra.

Garbhaa se vatsaa cha may, trayavus cha may, trayavee cha may,
Dhitya vaat cha may, dhiyou hee cha may, pancha vib cha may,
Panchaa vee cha may, trivatsas cha may, trivatsaa cha may,
Turya vaat cha may, thuryou hee shashta vaat cha may,shsthou hee cha may,
Ukshaa cha may, vasaa cha may,
Rishabhas cha may, vehascha may, meagadvaa s cha may, dhenus cha may,
Aayu yagnena kalpathaam praano yagnena kalpathaam apano,
Yagnena kalpathaam yyano yagnena kalpathaam chakshur, yagnena kalpathaam srothram, yagnena kalpathaam mano, yagnena kalpathaam vag yagnena kalpathaam athma,
Yagnena kalpathaam yagne, yagnena kalpathaam. 10.

Let cows with calves in the womb be made over to me,
Let calves be made over to me,
Let one and half year old bulls be made over to me,
Let one and half year old cows made over to me,
Let two-year-old bulls be made over to me,
Let two-year-old cows be made over to me,
Let two and half year old bulls be made over to me,
Let two and half year old cows be made over to me,
Let three-year-old bulls be made over to me,
Let three-year-old cows be made over to me,
Let three and half old bulls be made over to me,
Let three and half year old cows be made over to me,
Let four-year-old bulls be made over to me,
Let four-year-old cows be made over to me,
Let breeding bulls be made over to me,
Let barren cows be made over to me,
Let bullocks be made over to me,
Let cows which have young calves be made over to me,
By the fire sacrifice that I perform.
Let the fire sacrifice give me long life,
Let fire sacrifice give me inhaled air,
Let fire sacrifice give me exhaled air,
Let fire sacrifice give me able eyes,
Let fire sacrifice give me able ears,
Let fire sacrifice give me able mind,
Let fire sacrifice give me able words,
Let fire sacrifice give me an able soul,
Let fire sacrifice give me ability to perform more fire sacrifices.

Eka cha me, thisra cha may, panchas cha may, saptha cha may,
Ekadasa cha may, tryodasa cha may, pancha dasa cha may, saptha dasa cha may,
Nava dasa cha may, eka trimasathis cha may, tryovimsathis cha may,
Pancha vimsathis cha may, saptha vimsathis cha may, nava vimsathis cha may,
Eka trimasathis cha may, tryatrimasathis cha may, pancha trimasathis cha may,

Chathasras cha may, ashtou cha may, dwadasa cha may, shodasa cha may,
Vimsathis cha may, chatur vimsathis cha may, ashtaa vimsathis cha may,
Dwathrimasathis cha may, shat trimasas cha may, chatvarimsa cha may,
Chathus chathvarimsa cha may, ashta chatvarimsa cha may,
Vaajas cha prasavas cha pijascha kradis cha suvas cha moordha cha
Vyasniyas cha anthyayanasa cha anthyas cha
Bhouvans cha bhuvanasa chadhipadhis cha. 11

One is with me,*
Three is with me,
Five is with me,
Seven is with me,
Nine is with me,
Eleven is with me,
Thirteen is with me,
Fifteen is with me,
Seventeen is with me,
Nineteen is with me,
Twenty-one is with me,
Twenty-three is with me,
Twenty-five is with me,
Twenty-seven is with me,
Twenty-nine is with me,
Thirty-one is with me,
Thirty-three is with me,
Four is with me,
Eight is with me,
Twelve is with me,
Sixteen is with me,
Twenty is with me,
Twenty-four is with me,
Twenty-eight is with me,
Thirty-two is with me,
Thirty-six is with me,
Forty is with me,
Forty-four is with me,
Forty-eight is with me,
Food is with me,
Production of food is with me,
Growth of food is with me,
Fire sacrifice is with me,
And I request
The Sun, the reason of all this and
The sky at the top and
The gods presiding over the sky and
The gods presiding over deluge and
The deluge and
The gods presiding over the world and
The world and
The god presiding over every thing,
To be merciful on me.

Idaa deva hoor- manur yagnaneer-brihaspathir
Ukthaa madhaneer samsishat viswe devaa sooktha vachaa
Prithvi maatharma
Maa himsee madhu vadhishyaami madhur mathi devebhyo
Vaacha mudhyaasam susrushenyam manshyebhyastham maa
Devaa avanthu shobhaayai pitharo anumadhanthu.
Om shanthi Om shanthi Om shanthi.

Kaama dhenu summons the devaas,
Manu conducts the sacrifice,
Brihaspathi chants the joy giving manthraas,
Viswe devaas tell the methods,
Oh mother goddess of earth,
Do not give trouble to me.
I would think by my mind only sweet things,
I would do only sweet things,
I would take only sweet things for worship of devas,
I would talk of only sweet things,
I would only give sweetest things with devaas,
And men who want to hear good things,
Let the devas protect me who does this way,
And let my ancestor gods protect me.

Let there be peace, let there be peace, let there be peace.

Ithi Sri Krishna yajur vedyai thaitreeya samhithaayam,
Chathurth kande saphama prapataka.

Thus ends the seventh section of the fourth chapter,
From the Thaitreeya collection of
Krishna Yajur Veda.

Devi (Vak) Suktha

VAK suktha

Translated by
P.R.Ramachander

(This Suktha is from Rig Veda. It is also called "Devi Suktha". Vak is literally "word" but could also mean ability of thought and speech. I have taken this Suktha text from the book by R.L.Kashyap (2007) Veda Manthras and Sukthas and published by Aurobindo Kapali Shastri Institute of Vedic Culture, Bangalore)

Aham Rudrebhir vasubhir charami,
Aham aadhithyer uta vaisvadevaii,
Aham mithra varunobha bibharmi,
Aham indragni , aham ashvinobha.

I move with Rudras and Vasus,
I walk with the Sun and other Gods,
I esteem mithra , varuna
And Indra, fire and the Aswini devas.

Aham somam ahaanasam bhibhrami

Aham thwashtaaramr utha pooshanam bhagam,
Aham dadhami dravinam havishmathe,
Supravye yajamanya sunwathe.

I esteem Soma , which is extracted,
I support thwastri, pushan and bhaga,
I give wealth to those who perform yagna,
Who reach the gods with offerings.

Aham rashtri samgamani vasooanam,
Chikithushee pradhamaa yagniyaanaam,
Thaam maa devaa vyadhaduha puruthra,
Bhuristhathram bhooyar visayanthim.

I am the one who gives wealth to the nation,
I am the first one to whom this sacrifice is addressed,
The gods have found my manifoldness,
And enter in to it and take possession of the manifoldness.

Mayaa so annamathi
yo vipasyathi, Ya pranithi
y aim shrunothi yuktham,
amaanathvo maam tha upa kshiyanthi,
Shrudhi shruthi shraddivam they vadami

I am the power which makes one eat the food, to see , to breath,
And to hear what I am saying ,
They who do not believe me perish,
And I am telling you the truth, hear with attention.

Aham yeva swayam idham vadhami,
Jushtam devebhir utha manushebhi,
Yam kaamaye tham tham ugram krunomi,
Tham brahmanam tham rishim tham sumedham,

I am myself telling this,
Which man and gods should try to understand,
"The one whom I love, I make him mighty,
I Make him Brahman , I make him the sage , and I make him wise."

Aham rudhraya dhanura thanomi,
Brahmadwishe sharave hanthava vu,
Aham janaaya samadham krunomi,
Aham dhyayaprihwi aa vivesha.

I stretch the bow to Rudra,
So that he who hates Brahman is hurt by the arrow,
I bestow equality on people at war,
I am throughout the heaven and earth.

Aham suvepitharamasya moordhan,
Mama yonir apswatha samudhre,
Thatho vi thishte bhuvananu vishwotha,
Amum dhyam varshamanopam vishva utha.

I brought about the progenitor in to earth,
I sprang from the water of the ocean,
And from there I spread throughout the universe,
I touch that heaven with a flowering body.

Ahameva vatham yiva vatha yiva pravami,
Arambhamana bhuvanani viswam,
Paro dhiva para yena prithwya,
Yaithavathi mahinaa sam bhabhooava.

I blow like the fierce winds,
Which commences from the universe,
Which extends far beyond heaven and far below the earth,
And I have become very gross because of this.

Durga Suktham

Durga Suktham
(From Maha Narayana Upanishad)
Translated by
P.R.Ramachander

(This is a prayer to the fire God Agni occurring in the Maha Narayana Upanishad. "Durga" is used here as a word for "Difficult problems" in almost all the stanzas. The salutation to Durga is given only in the second stanza. But many people consider this as prayer to goddess Durga for removing all obstacles and evils) I have relied on the translation of Maha Narayana Upanishad by Swami Vimalanda, for making this translation. Ref: <http://www.celexel.org/108upanishads/mahanarayana.html>)

Jatavedase sunavama soma marathee yatho nidhahadhi veda,
Sa na parshadathi durgani viswa naaveva sindhum durithathyagni. 1

Our oblations of Soma to the fire god,
May he , the all knowing one destroy all those who do not like us,
May that divine fire lead us out of all perils,
Like a captain takes his boat across the sea,
And also save us from all wrongs.

Thaam agni varnaam thapasa jwalanthim vairochanim karma phaleshu jushtam,
Durgam devam saranamaham prapadye, sutharasi tharase nama. 2

I take refuge in the divine mother Durga*,
Who shines like a fire due to her penances,
Who resides in actions and their fruits and makes them effective,
And I salute her who helps us cross our difficulties.
* It could be translated as "Mother of difficulties" also

Agne thwam paaraya navyo asmaan swasthibhirathi durgani viswa,
Pushscha prithwi bahula na urvee bhava thokaaya thanayaya shamyoh. 3

Oh God of fire , you are worthy of praise,
For by novel methods you help us cross,
The difficulties and make us happy,
May our land in this earth become extensive,
May the land for growing crops become large,
And be pleased to join our children and,
Their children with joy and happiness.

Vishvaani no durgaa jathaveda sindhunaa nava durithathi parshi,
Agne athrivan manasaa grina no asmakam bodhayithwa thanoo naam. 4

Oh Jatha Vedas who is the destroyer of all sins,
Make us cross all our troubles like a boat,
Which takes us to the other shore without problems,
Oh Fire , protect us like the sage Athri , who would take care of us ,
Mindful of our safety and our happiness.

Prithana jitham saha mana mugram agnim huvema paramath sadhasthath,
Sa na parshadathi durgani viswa kshamaddhevo athi durithatyagni. 5

We invoke the fierce Fire God who is the leader of us all.
And who is the killer of all our enemies from the highest place,
To take us across all difficulties and all that is perishable and protect us.

Prathnoshika meedyo adhvareshu sanacha hota navyascha sadhsi,
Swacha agne piprayaswa asmabhyam cha soubhahya maya jaswa. 6

Oh Fire God, you are praised during sacrifices,
And always increase our happiness, and exist as sacrifices,
Which are olden and those which are new,
Please make us , who are only yourself, happy,
And grant us good fortune from all our sides.

Gobhir jushta mayujo nishithktham thavendra vishnor anusancharema,
Naa kasya prushtam abhisamvasaano vaishnavim loka iha madhayantham. 7

Oh Lord , you are not connected with sin and sorrow,
Permit us to always serve you who pervades all wealth,
May the Gods who live in the highest region make me ,
Who adores Vishnu , delighted and happy and grant my wishes.

Mantra Pushpam

Mantra Pushpam
(The flower of Vedic chants)
Translation

By
P.R.Ramachander

This great mantra is taken from Taithreeya Aranyakam of Yajur Veda. It is normally sung in a chorus by all the priests together after performing any Pooja (worship) or Yagna. It tells in short that water is the basis of this universe. The reason why it is repeated in all functions is not known to me. What I have attempted is a simple translation of this great chant. People interested to know more of the deeper meaning and implications are requested to refer to the archives of <http://www.ramanuja.org/sv/bhakti/archives>. Here Sri Sadagopan has given a scholarly commentary broken in five parts or to the Wikipedia article (en.wikipedia.org/wiki/Mantra_pushpam).

Yopam puspam veda
Puspavan prajavan pasuvan bhavati
Candramava Apam puspam
Puspavan, Prajavan pasuman bhavati
Ya Evam Veda
Yopa mayatanam Veda
Ayatanam bhavati.

He who understands the flowers of water,
He becomes the possessor of flowers, children and cattle.
Moon is the flower of the water,
He who understands this fact,
He becomes the possessor of flowers, children and cattle.
He who knows the source of water,
Becomes established in himself,

Agnirva Apamayatanam
Ayatanavan Bhavati
Yo agnerayatanam Veda
Ayatanavan bhavati
Apovagner ayatanam
Ayatanavan bhavati
Ya Evam Veda
Yopa mayatanam Veda
Ayatanavan bhavati

Fire is the source of water,
He who knows this,
Becomes established in himself,
Water is the source of fire,

He who knows this,
Becomes established in himself.
He who knows the source of water,
Becomes established in himself,

Vayurva Apamaya tanam
Ayatanavan bhavati.
Yova Yorayatanam Veda
Ayatanavan bhavati|
Apovai va yorayatanam
Ayatanavan bhavati.
Ya Evam veda
Yopamayatanam Veda
Ayatanavan Bhavati

Air is the source of water,
He who knows this,
Becomes established in himself,
Water is the source of air,
He who knows this,
Becomes established in himself.
He who knows the source of water,
Becomes established in himself,

Asowvai tapanna pamayatanam
Ayatanavan bhavati
Yo musya tapata Ayatanam Veda
Ayatanavan bhavati
Apova Amusyatapata Ayatanam
Ayatanavan bhavati
Ya Evam Veda
Yopa mayatanam Veda
Ayatanavan bhavati

Scorching sun is the source of water,
He who knows this,
Becomes established in himself,
Water is the source of scorching sun,
He who knows this,
Becomes established in himself.
He who knows the source of water,
Becomes established in himself,

Candrama Vama pamayatnam
Ayatanavan bhavati.
Yascandra masa Ayatanam Veda
Ayatanavan bhavati
Apovai Candra masa Ayatanam
Ayatanavan bhavati
Ya Evam Veda
Yo pamayatanam veda
Ayatanavan bhavati

Moon is the source of water,
He who knows this,
Becomes established in himself,
Water is the source of moon,
He who knows this,
Becomes established in himself.
He who knows the source of water,
Becomes established in himself,

Nakshtrani va Apamayatanam
Ayatanavan bhavati
Yo Nakshtrana mayatanam Veda
Ayatanavan bhavati
Apovai Nakshtrana mayatanam
Ayatanavan bhavati
Ye evam Veda
Yopamaya tanam Veda
Ayatanavan bhavati

Stars are the source of water,
He who knows this,
Becomes established in himself,
Water is the source of stars,
He who knows this,
Becomes established in himself.
He who knows the source of water,
Becomes established in himself,

Parjanyaova apamayatanam
Ayatanavan bhavati
Yah parjanyasya syayatinam Veda
Ayatanavan bhavati
Apovai parjanya Syayatanam
Ayatanavan bhavati
Ye Evam veda
Yopa maya tanam Veda
Ayatanavan bhavati

Clouds are the source of water,
He who knows this,
Becomes established in himself,
Water is the source of clouds,
He who knows this,
Becomes established in himself.

He who knows the source of water,
Becomes established in himself,

Samvastaro Va Apamayatanam
Ayatavan bhavati
Yassavatsa rasyaya tanam Veda
Ayatavan bhavati.
Apovai samvasara ayatanam
Ayatanavan bhavati
Ya Evam veda
Yopsu Navam pratistitam veda
Pratyeva tistati

Rainy season is the source of water,
He who knows this,
Becomes established in himself,
Water is the source of rainy season,
He who knows this,
Becomes established in himself.
He who knows that there is a raft is available,
Becomes established in that raft.

(This stanza is included in some versions of mantra Pushpam
Om thad Brahma, Om it is Brahma
Om Thad Vayu. Om it is air
Om Thad Athma Om it is the soul
Om Thad Sathyam Om it is the truth
Om That Sarvam Om it is everything
Om That puror nama Om salutations to that Purusha
Anthascharathi bhootheshu Guhyam Viswa Murthishu
That which is inside all beings secretly is that Universal God
Thvam Yajna You are the fire sacrifice,
Thvam vashatkara You are the the personification of Vedic sacrifice
Thvam Indra You are the Indra
Thvam vayu You are the air
Thvam Rudra You are the Rudra
Vishnus thvam You are the Vishnu
Brahmasthanam You are the Brahma
Thvam prajapathi You are the Lord of all beings
Om Thadhapa apo jyothi raso amrutham brahma bhur bhuvastvam
Om water is light, the essence is the nectar and the concept of Brahma is in all the seven worlds.)

Rajadhi rajaya Prasahya Sahine|
Namō Vayam Vai Sravanaya Kurmahe
Samekaman Kama Kamaya mahyam
Kamesvaro Vai Sravano dadatu
Kuberaya Vai Sravanaya
Maha rajaya Namah.

(This last stanza is normally recited by priests while giving back prasada after performing an Archana in all temples)

King of kings , we praise thee,
Who is the giver of all victories,
Who is the fulfiller of all desires,
Please bless me with wealth,
To fulfill all our desires,
Oh, Kubhera*, we praise thee,
Salutations to the king of kings.
* Kubhera is the Lord of wealth.

Medha Suktham

Translated by
P.R.Ramachander

(Medha Suktham is an ode to the capacity of clear understandings. Medha can be also translated as genius. This medha Suktham is a part of Mahanarayana Upanishad, I understand there are Medha Sukthas also in Rig Veda and Atharva Veda. I have taken this Suktham text from the book by R.L.Kashyap (2007) Veda Manthras and Sukthas and published by Aurobindo Kapali Shasthri Institute of Vedic Culture, Bangalore.)

Devi jushamana na aagath,
Viswachi bhadra sumanasyamana,
Thvaya jushta jushamana dhurookthan,
Brahad vadema vidardhe suveera.

Let the goddess of intellect come here with happiness,
She is everywhere and has a happy frame of mind,
May we who were grief stricken, before she came,
Become greatly intelligent and know the ultimate.

Thwaya jushtaa rishir bhavathi devi,
Thwaya brahmagath srirutha thwaya,
Thwaya jushthaschithramvindathe vasu,
Sa no jushasva dravinena medhe.

By your grace one becomes a saint,
One becomes learned, one becomes rich,
Showered by your grace one gets different kinds of wealth,
And so goddess of wealth ,give us wealth and intellect.

Medham ma indro dadathu,
Medham devi Saraswathi.
Medam may ashvinou ubhavadathaam,
Pushkarasrajo.

Let Indra give me intelligence,,
Let Saraswathi give me intelligence,
Let the Aswini Kumaras support my intelligence,
For they wear the garlands of lotuses.

Aapsaraasu cha ya medha,
Gandharveshu cha yan mana,
Devi medha Saraswathi ,
Sa mam medha surabhir jushtaam
svaha.

Apsaras posses intelligence,
Gandarwas possess intelligence,
Goddess of intelligence is Saraswathi,
Let the intelligence spread like fragrance
I offer you without any reservations*
* Svaha is the wife of fire God. We give offerings to her and she gives it to fire , who gives it to devas.

Aa maam mesha surabhir viswa roopa,
Hiranya vama jagathi jaamya,
OOrjaswathi payasaa pinvamaanaa,
Sa maam medha suprathika jushtaam.

Intelligence is glorious in form and is like nectar,
Intelligence is golden and pervades the entire universe,
Intelligence is powerful and is sought after continuously,
Let it come to me with love and favour me.

Narayana Suktham

Translated by
P.R.Ramachander

Shanthi Pata

Sahana navathu.Sahanou bunakthu. Saha veerya karavavahai.
Tejaswinaa vadheedamasthu maa vidwishavahaii.
Om shanthi, shanthi, shanthi.

Let Brahman protect the teacher-student duo,
And also protect us,
We would work with vigour,
Let our learning be lustrous,
Let not we quarrel among ourselves,
Let there be peace, peace and peace.

Narayana Suktham

Sahasra seersham devam viswaksham viswa sambhavam.
Viswam narayanam devam aksharam paramam padam. 1

I meditate on god Narayana,
Who has thousands of heads,
Who sees everywhere,
Who does good to all the world,
Who is the world,
Who is indestructible,
And who is the greatest destination.

Viswatha paramanithyam viswam narayanam harim,
Viswamevedam purusha stadvishcha mupajeevathi. 2

I meditate on God Narayana,
Who is much greater than this world,
Who is forever,
Who is the world,
Who destroys sins and suffering,
And say, that this world is Purusha,
And is alive because he is inside it.

Pathim viswasyatmeshwara, saswatha shivamachyutham,
Narayanam mahagneyam viswathmanam parayanam. 3

I meditate on Narayana,
Who owns this world,
Who is the god of all souls,
Who is forever,

Who is personification of good,
Who never slips,
Who needs to be known with great effort,
Who is the soul of everything,
And who is the great destination.

Narayana paro jyothirathma narayana para,
Narayana para brahma tatwam narayana para.
Narayana paro dyatha , dyanam Narayana para. 4

Narayana is the great light,
Narayana is the great soul,
Narayana is the ultimate Brahmam,
Narayana is the great principle,
Narayana is the greatest among those who meditate on him,
And Narayana is the great meditation.

Yachcha kinchid jagat sarvam drusyathe srusyathe bhi vaa,
Antharbahischa tatsarva vyapya narayana sthitha. 5

Narayana is spread,
All over the world.
In everything that we see and hear,
And in its inside and outside.

Anantham avyayam kavi samudrentham viswasambhuvam,
Padmakosa pratheekasa hrudhyam chapyadho mukham. 6

I meditate on God Narayana,
Who is endless,
Who is indestructible,
Who is all knowing,
Who is inside the sea,
And who does good to all world.
I also state that the heart hangs like an inverted lotus bud.

Adho nishtaaya vithasthyaanthe nabhyam upari thishtathi,
Jwalamalaakulam bhathi viswasya yatanam mahat. 7

Inside the heart,
Which is Just below the collarbone,
And one hand above the belly button,
Shines .as if it is surrounded by a flame,
The greatest habitat of the universe

Santhatha shilabhisthu lambatya kosa sannibham,
Tasyanthe sushira sookshmam tasmin sarve prathishtitham. 8
The lotus like heart hangs,
Attached to the bones on all four sides,
And inside the heart is a very tiny hole,
And inside that hole everything exists.

Tasya madhye mahan agni viswa archir viswatho mukha,
Sograbuk vibhajan thishtaa annahara majara kavi. 9

Inside the center of the heart,
There is an ever-shining fire,
Which is spread in all directions,
And that fire which burns stable,
Sees everywhere,
Never gets old,
And divides and supplies the food.

Tirya goordhwa madhasa sayee rasmayas tasya santhatha,
Santhapayathi swam deha mapada thala masthaka,
Tasya madhye vahni shika aneeryordhwa vyavasthitha. 10

The rays of that fire is always spread,
All over from one end to other,
And throughout the length,
And from head to foot,
And the body of that fire,
Heats our body all over,
And its one thin flame,
Shines erect in the center of the heart.

Neela thoyadha madhyastha dwidyullekheva bhaswaraa,
Neevara sooka vathanvee peetha bhaswat yanoopama. 11

Like the sparkle of lightning,
From within a black dark cloud,
Like the sprout of a red paddy,
Thin and golden,
And as tiny as an atom,
That flame continues burning.

Tasya shikhaya madhye paramathma vyavasthitha,
Sa brahma sa shiva sa hari sendra sokshara parama swaraat. 12

In the center of the flame lives the all-pervasive God.
Who is Brahma,
Who is Shiva,
Who is Vishnu,
Who is Indra,
Who is perennial and ever living,
And He is the greatest emperor.

Rhutha sathyam param brahma purusham Krishna pingalam,
Oordhwaretham viroopaksham viswa roopaya vai namo nama. 13

Salutations and salutations,
To Him who is the beauty of everything,
To Him who is ever lasting truth,
To Him who exists as Para Brahman in all bodies,
To Him who is the black Vishnu and reddish Shiva rolled into one,
To Him who looks after the progeny,
To Him who is three eyed,
And to Him who assumes the form of all beings of the universe.

Narayanaya vidmahe vasudevaya deemahi,
Thanno Vishnu prachodayath. 14

Let us try to know that Lord Narayana,
Let us try to meditate on that Vasudeva,
And let that Vishnu employ us to do good deeds.

The Nava Graha Sukthas

(The odes on the nine planets)

Translated by

P.R.Ramachander

(Planets are called Grahas in Sanskrit. According to the Hindu concept there are nine grahas viz Sun(Adhithya) , moon (Soma) , Mars (Angaraka) , Mercury (budha), Jupiter (Brahaspathi), Venus (Shuka), Rahu and Kethu. The last two of them are called shadow planets. These nine are deities (not planets) in the Vedas. The prayers to these deities occur mainly in Rig Veda and Atharvana Veda. A collection of such relevant prayers along with a ritual beginning is this prayer called "Nava graha Suktha". This is chanted to pacify /attract the nine planets and fulfill our wishes. It is interesting to note that in the prayer , they are not referred to as planets and most of the prayers are addressed to Indra and Agni(fire) who are both very powerful Vedic Gods and not to individual planets. The language and meter used in these Sukthas are in Vedic Sanskrit. Since my knowledge of Vedic Sanskrit is not up to the mark, I have relied on the translation given by R.L.Kashyap(2007) Veda Manthras and Sukthas, SAKSI, Bangalore. Though the translation is my own. The sukthas in Deva nagari script are given in <http://lansingtemple.org/navagrahas/prayers/NG%20Suktam.pdf> The text used by me slightly differs from what is given in the web site as I have relied on the text given in the above referred book. I have broken up the lines in to smaller ones while translating so that the meaning is more clear.)

Preliminary Manthra.
Om Nava Graha Suktham

Om Shuklam baradaram vishnum sasi varnam chatur bujam
Prasanna vadanam dhyayeth sarva vignoba santhaye.

Dressed in white you are,
Oh, all pervading one,
And glowing with the colour of moon.
With four arms, you are, the all knowing one
I meditate on your ever-smiling face,
And pray, " Remove all obstacles on my way".

OM Bhoo, Om Bhuva, Ogum Suva, Om Maha. Om Jana . Om Thapa,
Om thathsa vithurvarenyam bhargo devasya deemahi dhiyo yona prachodayath,
Om AApa, jyothi rasa, bhoorbhuvastwarom

We meditate on the seven upper worlds and the great Mantra Gayathri.

Mamo partha duritha kshaya dwara Sri Parameshwara preethyartham Adithyadhi nava graha namakaran Karishye.

For removing all my problems and pleasing Lord Parameshwara I am praying to Sun God and other nine planets,

I.Adithya
Sun God

(Adithya is the Sun God and is the son of Sage Kashyapa and Adhithi. He is strong, splendid, bold, regal, warlike , victorious and energetic*. He travels in a chariot drawn by seven horses and his charioteer is Aruna)

* The characteristics of all planets are mentioned By sage Aurabindo and are reproduced.)

Om Aa Sathyena rajasa varthamano
nivesayannamrutham marthya cha,
Hiranyayena savitha rathena aa devo yati,
Bhuvanani pasyan. 1

Moving through truth ,
Recognizing the mortal and immortal,
The God Savitha (Sun) comes in a golden chariot,
And sees the world.

Agnim dhootham vrunemahe,
Hotaram viswa vedasam,
Asya yagnasya sukrutham. 2

We choose the fire as the messenger,
Because he has the knowledge of entire world,
And also because he does perform yajna properly.

Yesham eesepasupathi pasooanam,
Chathushpatham utha cha dvi padam,
Nishkeerthoyam yagniyam bhagamethu,
Rayasposha yajna manasya santhu. 3

Thus the lord of all beings sees,
The four legged and two legged beings,
Let him accept the refined sacrificial share,
And let the glorious wealth reach the performer of Yajna.

Om adhidevatha prathyadhidevatha sahithaya Adithyaya nama.

Om my salutations to sun God with all his peripheral gods.

II.Angaraka
Mars

(This is the planet Mars also called as Kuja and Mangala. I could not trace his lineage. He is a politician , soldier , crafty , unscrupulous and tyrannical)

Om Agni moordha divah kakut,
Pathi prithya,
Ayam aapam rethamsi jinwathi. 1

Om Fire is in the peak of heaven,
And is the consort (lord) of the earth,
And it sets in motion the essence of waters

Syona prithvi bhava .
Anruksara nivesini,
Yacha na sharma sapradha. 2

Oh earth be happy,
Give us thorn less abode,
Which is wide and grants us refuge.

Kshethrasya pathina vayam hitheneva,
Jayamasi gam ashvam poshayitva,
Saa no mrulathee drushe. 3

Through the master of the body who is friendly,
Be victorious ,in getting that which nourishes our energy,
And let he appear to us gracious.

Om adhidevatha prathyadhidevatha sahithaya Angarakaya nama.

Om my salutations to Mars God with all his peripheral gods.

III.Shukra (Venus)

(Shukra is the planet Venus and is the son of sage Brugu . His mother's name is Kavyaa. He was adopted as their Guru by the Asuras and he guided them in their wars with devas. He is self willed , lustful , master of state craft, poet, thinker and philosopher)

Om Pra va shukraya bhanave bharadhwam,
Havyam matim cha agnaya sputam,
Yo daivani manisha janumshi,
Anthar vishwani vidmana jigathi. 1

Bring the fire from the light of the sun, Oh Shukra,
Offer the brain as sacred offering in that purified fire,
Which travels with the knowledge of man,
Between the births in earth and heavens.

Indranim aasu naarishhu subhagam,
Aham sravam,
Na hi asya aparam chana jarasaa marate pati,
Vivasmad indra uttarah. 2

The wife of Indra is most blessed among women,
So I have heard,
For her consort will never die in any battle,
And he is the one who is supreme in this universe.

Indram viswahtahs pari,
Havamahe janebhya,
Asmkam asthu kevalaa. 3

Indra is above the entire universe,
And all people give him oblations,
And let him be our only object of worship.

Om adhidevatha prathyadhidevatha sahithaya Shukraya nama.

Om my salutations to Shukra God with all his peripheral gods.

IV.Soma (Moon)

(He is the moon God and rose from the ocean of milk when it was churned. He is inconsistent, amorous, charming , imaginative and poetical.)

Om Gaurir mimaya salilani thakshathi,
Ekapadhi , dvipadhi sa chathushpadi,
Ashtapadi navapadi baboovushi,
SAhasrakshara parame vyoman. 1

Forming water of consciousness , the cow of speech is crafted,
In to one footed, two footed four footed ,
And she who has become eight footed becomes nine footed,
And the one with thousand letters is supreme.

Aapyasva,
Samethu they viswatha soma vrushnyam,
Bhavaa vaajasya samgadhe, 2

Oh moon, grow with us,
Let your sparkling fire become united,
And be with us in our oblation.

Apsu may somo abraveedh,
Anthar viswani bhashaja,
Anim cha vishwa shambhuvam,
Aapascha viswabhashaji. 3

Moon has told me,
All medicines are in water,
And the fire bestows happiness of all,
And waters are the panacea.

Om adhidevatha prathyadhidevatha sahithaya Somaaya nama.

Om my salutations to moon God with all his peripheral gods.

V. Budha (Mercury)

(He is the planet Mercury. He is the illicit child of Moon and his teacher Brahaspathi's wife. He is speculative scientific , skilful.)

Om Udhhbhayasva agne prathi jagrahi,
Tvam ishta poorthe smsru medha mayam cha,
Puna krunvana pitara yuvana,
Anvaatham sithvayi thanthu metham. 1

Oh fire , be alert and conscious of us,
May you and the Lord of the yajna create the offering,
Make my father feel young again,
May he carry out the sacrifice supported by you.

Idam vishnur vichakrame,
Tredha ni thadhe padam,
SAMulham asya paamsure. 2

Thus Vishnu strode,
And placed his feet thrice,
And all were established in the dust of his feet,

Vishno raratmasi, vishno prashtamasi,
Vishno shjnpathra stho,
Vishno syoorasi , vishnor dhruvamasi,
Vaishnavam asi vishnava tva. 3

Yajna is the forehead of Vishnu. It is the back of Vishnu,
Yajna is the purifier acting for Vishnu,
Yajna is the thread of Vishnu , Yajna is the immortal Vishnu,
The principle of Vishnu exists and I want to be one with it.

Om adhidevatha prathyadhidevatha sahithaya Budhaya nama.

Om my salutations to Budha God with all his peripheral gods.

VI, Brahaspathi (Jupiter)

(He is the planet Jupiter and the son of sage Angeeras. There is also a story that he is the son of Lord Brahma himself. He was adopted as their teacher by Devas. He is religious learned, and philosopher, wise and a statesman.)

Om Brahaspathe athi yad aaryao arhad,
Dhyumat vibhadhi kruthumajjanneshu,
Yad didhayat cchavasa rithaprajath,
Thad asmasu dravinam dehi chithram. 1

Oh Brahaspati, you do not deserve a foe,
You shine among holy people full of power,
You shine with the strength born out of truth,
You are the great treasure given to us, Oh son of truth.

Indra maruthwa eha pahi somam,
Yadha saaryathe apibha suthasya,
Thava praneethi thava soora sharman,
AAVivasvanthi kavaya suyajna. 2

Oh Indra, drink Soma along with Maruths,
As you are drinking it along with Sharayata,
Be pleased , oh heroic Brahmin,
The sages expert in Yagna are eager to serve you.

Brahma jajnaanaan pradhama purasthaath,
Viseematha surucho vena aava,
Sabudhniya upama asya vishtaa,
Sathascha yonim asathascha viva. 3

The Sun was born first as an effect of the word,
His brilliance spreads over the entire world,
He has revealed every thing in various forms,
He has revealed the birth place of the visible and invisible.

Om adhidevatha prathyadhidevatha sahithaya Brihaspathyaya nama.

Om my salutations to Brahaspathi God with all his peripheral gods.

VII. Shaischara (Saturn)

(He is the planet Saturn and the son of Sun God. He is lame and moves slowly. He is cruel, vindictive , gloomy, immoral ,and destructive.)

Om Sham no devir abheeshtaya ,
aapo bhavanthu peethaye,
Sham yorabhi sravanthu na. 1

May the Goddess fulfill our wishes like water,
May our wishes be satisfied by drinking it,
May the waters flow blissfully towards our happiness.

Prajapathe na tvadethani aanyo,
Viswaa jaathani pari thaa bhabhoova,
Yath kamasthe juhumasthanno asthu,
Vayam syama pathayo rayeenam. 2

Oh creator , there is none like you,
You pervade all that has come in to being,
Let our desires rise to you as prayers,
May we become the lord of riches.

Imam yama prastharama hi seedha,
Anghirobhi pithrubhi samvidhana,
Aa thva mantra kavishastha vahanthu,
Yena rajan havisha madhayasva. 3

Oh Yama come and be seated on this altar,
Along with sage Angiras and the manes,
Let the mantras chanted by sages carry and bring thee,
And let this offering make you happy, Oh king.

Om adhidevatha prathyadhidevatha sahithaya Sanaischaraaya nama.

Om my salutations to Saturn God with all his peripheral gods.

VIII. Rahu

(He is the son of sage Kasyapa and his Asura wife Simhika. When Vishnu as mohini and was distributing nectar to devas, he tried to get it by deceit. Lord Vishnu cut him in to two. Rahu is the head portion and Kethu the body part. He is violent , head strong , frank and furious.)

Om Kayaa naschithraa bhoovadhoothi,
SAa vrudha sakha,
Kayaa sachishtaya vruthaa. 1

How will Indra come to us , picturesque one,

Oh friend who is ever waxing,
And in company of the mighty ones.

AAyaam gow prashneer akramidha,
Asadan mataram pura,
Pitaram cha prayantsva. 2

The variegated cow of knowledge has come,
And sat before mother in the east,
And is advancing towards father's heaven.

Yath they devi nirrytheera babanda dhama girvasu,
Avicharthyam,
Idham they thad vishyam ayusho na madhyaath,
Adhaa jeeva pithumadhi pramuktha. 3

The bondage of Goddess niruthi is on your neck,
And should not be unchained,
But I will loosen it from the middle part of life,
And when it is loosened, you can eat Soma*.
*The elixir of the Gods .

Om adhidevatha prathyadhidevatha sahithaya Rahuve nama.

Om my salutations to Rahu God with all his peripheral gods.

IX.Kethu

(He is the son of sage Kasyapa and his Asura wife Simhika. When Vishnu as Mohini was distributing nectar to devas, he tried to get it by deceit. Lord Vishnu cut him in to two. Rahu is the head portion and Kethu the body part. He is secretive . meditative and unsocial.)

Om Kethum krunvanna kethave,
Pesho aarys aapesase,
Sam ushad bhira jayadhaa. 1

Oh strong one you create strength in the weak,
You give form to the one who has no form,
And you are born in the dawn of knowledge.

Brahma devaanaam padavi kaveenaam,
Rishir vipraanaam mahisho mrugaanaam,
Syeno grudhraanaam swadhithir,
Vanaanam soma pavithra mathyerthi rebhan. 2

Brahma of the Gods is the leader among sages,
Sages among the wise are the bull among animals,
Hawk among vultures and self-law among delights
So sings Soma* among those who purify.
* moon
Sa chithra chithram chithayanthasme,
Chithra kshathra chithrathamam vayodhaam,
Chandram rayim puruveeram bruhantham ,
Chandra chandra abhigunathe yuvasva. 3

Oh fire you are brilliant and join us with the brilliant treasures,
And find the growth through luminous nights,
Oh Chandra join him with very delightful words,
And have vast delightful wealth and keepers of heroes.

Om adhidevatha prathyadhidevatha sahithaya Kethubhyo nama.

Om my salutations to Kethu God with all his peripheral gods.

OM adithyadhi nava graham devathabhyo nama.

Om my salutations to the nine planet Gods lead by the Sun God.

Om Shanthi, Om Shanthi, Om Shanthi
Let there be peace, let there be peace and let there be peace.

Nila Suktha

Translated by
P.R.Ramachander

(This is also called Vishnu Pathni Suktham and also as Adithi Suktham. Nila Devi or Adithi who is the creator of the world is addressed here. Though it is well known that Lord Vishnu has two wives Goddess Lakshmi and Goddess Bhudevi, the fact that he had a wife called Nila Devi aka Adithi is not well known. Nila Devi is supposed to have born as Radha, when Lord Vishnu took the Krishna avathara.This Suktha is taken from Thaitheeya Samhitha. I have taken this Suktha text from the book by R.L.Kashyap (2007) Veda Manthras and Sukthas and published by Aurobindo Kapali Shasthri Institute of Vedic Culture, Bangalore)

Stomathrayasthrimse bhuvanasya pathni,
Vivasvatathe abhi nom grunahi,
Gruthawathi savithar aadhipathyai payasvathi,
Ranthis aashaa na asthu.

Oh ,one among thirty three thousand, you protect the world,
You are breathed by Vivaswan, please hear our prayers and respond,
Oh creator ,rich in clarity and knowledge,
Engulf me with your love from all directions.

Dhruva disaam vishnupathni aghora,
Asya eeshaana sahaso ya manotha,

Make all directions stable ,
oh consort of peaceful Vishnu,
Who is the god of strong and adored by all.

Brahaspathir mathariswotha,
Vayu sandhuvanaa vata,
Abhi no granathu.

Let Brahaspathi , the wind god
And matharishva be pleasant towards us.
May all of them bless us

Vishtambho dhivo
Dharuna pridhvya,
Asyeshana jagatho Vishnu pathni
Visvavayachaa ishayanthi subhoothi
Hiva no asthu adithir upasathe,

The consort of Vishnu props the heaven,
Supports the earth,
Rules the world,
She occupies everywhere,
Impels the desirable and
gives happiness to all,
Let Adithi be peaceful to us and place us in her lap.

Pavamana Suktha

Translated by
P.R.Ramachander

(This hymn is for purification. Soma, the sacred intoxicator is the lord of delight. Pavamana is another name for Soma. Pavamana also means that which flows. / That which purifies. A search in the web indicated the existence of a Pavamana of Pavamana Suktha with 114 slokas. What I have presented is the version 21 slokas taken from I have taken this Suktha text from the book by R.L.Kashyap (2007) Veda Manthras and Sukthas and published by Aurobindo Kapali Shastri Institute of Vedic Culture, Bangalore. It is mentioned that these are a part of Thaitheeya Samhitha and Thaitheeya Brahmana.)

Hiranya vamaa suchaya paavakaa,
Yasu jatha kasyapo yaswindrah
Agnim ya garbham dadhire virupaa,
Tha na aapaa sam syona bhavanthu.

In this golden , pure and purifying,
Waters were born Kashyapa and also Indra,
The fire God of various forms was also made by these waters ,
And let these waters be full of bliss and make us happy.

Yaasaam raja varuno yathi madhye,
Sathyanrutha ava pasyaan janaanaam,
Madhuschutha suchayo ya pavaka,
Taa na aapa syona bhavanthu.

The king Varuna is in their middle,
Examining men for truth and falsehood,
These waters are honeyed , pure and purifying,
And let these waters be full of bliss and make us happy.

Yaasaam devaa divi krunvanthi bhaksham,
Ya anthareekshe bahudha bhavanthi,
Ya pruthweem payasa udanthi shukrah,
Taa na aapa syona bhavanthu.

These waters are the food for gods,
They are found in various environments,
These pure waters drench the earth,
And let these waters be full of bliss and make us happy.

Shivena maa chakshusha pasyathaaapa,
Shivaya thanuvopa sprusad thwachama may,
Sarvaan aagnir aapsushadho huve,
Vo mayi varchaa balamojo ni datha.

Oh Waters see me with your peaceful eyes,
Oh waters , please touch my skin with your body.
And oh fires , which exist in different waters,
Please bless me with brilliance, strength and power.

Pavamanas suvarjana,

Pavithrena vicharshanee,
Ya pothaa sa punathu maa.

Those who purify live in the suvar lokaa(world)
Let them , with holiness and thought,
Along with deity Pota purify us.

Pnanthu maa deva janaa,
Punanthu manavo dhiyaa,
Punanthu vishvaa aayava,

Let the gods purify me,
Let me be purified by manu and other learned ones,
Let all human beings purify me.

Jaathavedaa pavithravath,
Pavithrena punaahi maa,
Shukrena deva dheedhyaath,
Agne kruthwaa kruthamranu.

Oh God who knows all those who are born, purify us,
Oh God purify us with purity,
Oh God who shines with purity, purify us,
Oh Fire God ,purify us and give us will power.

Yaththe pavithram archishi ,
Agne vithatham antharaa,
Brahma thena puneemahe.

Oh fire god, Purify our knowledge using your power,
Which is spread all over and is in the midst of your flames.

Pavamaniro adhyethi
Rishibhirsambhrathaam rasam
Thasmai Saraswathi duhe,
Ksheeram sarpir madhuudhakam.

He who recites Pavamana Suktha,
Which is essence of Vedas collected by sages,
For him Saraswathi extracts,
The milk of knowledge, clarity and exhilarating Soma..

Pavaamani svasthyayani,
Sudhughaa hi payaswathi,
Rishibhir sambhrutho rasa,
Brahmeshwamrutham hitham.

This Pavamani suktha leads to peaceful and indestructible life,
They can be easily understood and knowledge can be improved,
The sages understand the essence of Vedas from these,
And this is the nectar for the knower of God.

Pavamanir dishanthu nah,
Imam lokamadho aamum,
Kaamaan samradhayanthu nah,
Devir devai samaabhruthaa.

Those who are purified by Pavamana Suktham,
Get this world as well as the next,
Their wishes would be fulfilled,
And they would be united with gods and goddesses

Pavamana svasthyayani,
Sudhugha hi gruthaschutha,
Rishibhir sambhrutho rasa,
Brahmaneshvamrutha hitham

This Pavamani suktha leads to peaceful and indestructible life,
They can be easily understood and mental clarity would be released,
The sages understand the essence of Vedas from these,
And this is the nectar for the knower of God.

Yena devaa pavithrena,
Aathmaanam punathe sathaam,
Thena sahasra dhaarena,
Pavamanya punanthu maa.

Those Gods who are pure,
Purify our souls,
With thousand showers of purity,
May Pavamana Suktha purify us.

Praajapathyam pavithram,
Shathodhyamam hiranmayam,
Thena brahma vidho vayam,
Pootham brahma punimahe,

These purify the creator himself,
Makes us hundred fold great and with golden luster,
Makes the knowledge of Brahma as ours,
Makes us pure and purifies us.

Indrasuneethi saha maam punaathu,
Soma savashthyya,
Varuna samichyaa,
Yamo raja pramrunaabhipunaathu maa,
Jathavedaa morjayanthya punaathu.

May Indra purify us by the right path,
May Soma purify us by peace and well being,
May Varuna purify us by his closeness,
May king Yama purify us with strength,
May Jataveda purify us with energy.

Purusha Suktham

Translated by

P.R.Ramachander

Introduction

Among the great Gods of Vedas is Purusha, which in simple translation means the "male". But the word actually indicates Lord Vishnu, who is the God among the great trinity in charge of the care of the created beings. He is supposed to live in the ocean of milk and his consort is Lakshmi the goddess of wealth and prosperity. Possibly along with Rudra it is one of the greatest stotras originating from the Vedas. While the devotees of Rudra are afraid of his anger and request Him again and again the devotees of Purusha keep praising him, describing his various facets and request boons from him. Though the original Purusha suktha manthra occurs in Rig Veda, it also occurs in Vajaneya Samhitha of Shukla Yajur Veda, Taiteeriya Samhitha of Krishna Yajurveda and also with slight differences in Sama Veda as well as Atharva Veda. Many great sages have given details of how this great Sutra should be used in Fire Sacrifices and many sages including the great Sayanacharya have written commentaries on Purusha Suktham.

Purusha in this Suktham is described as a gigantic personality who is spread everywhere. Brhama the creator is supposed to have his huge body as a sacrifice so that he can create the world.
Shanthi Pata

Thachamyo ravrunimahe.gatham yagnaya.
Gatham Yagna pathaye.Daivee swasthi –rasthu na.
Swasthir Manusebhya. Urdhwa Jigathu beshajam.
Sam no asthu dwipadhe.Sam chatush pade
Om Shanthi, shanthi, Shanthi.

Request we from you with all enthusiasm,
For the good deeds that are medicine,
For the sadness of the past and future,
Request we for the growth of fire sacrifices,
Request that only good should occur,
To the one who presides over such sacrifices,
Request we for the mercy of gods to man,
Request we for good to the community of men,
Request we that the herbs and plants,
Should grow taller towards the skies.
Request we for good for all two legged beings,
Request we for good to all four legged beings,
Request we for peace, peace and peace.

First Anuvaaka

Sahsra seerhaa purusha; Sahasraksha saharpath.
Sa bhoomir viswatho vruthwa.Athyathishtha ddhasangulam. 1-1

The Purusha has thousand heads,
He has thousand eyes,
He has thousand feet,
He is spread all over the universe,
And is beyond the count with ten fingers.

Purusha eeveda sarvam.Yad bhootam yad bhavyam.
Utha amruthathwasya eesana. Yad annena adhirohathi. 1-2

This Purusha is all the past,
All the future and the present,
He is the lord of deathlessness,
And he rises from hiding,
From this universe of food.

Ethaa vaanasya mahimaa.Atho jyaaya scha purusha.
Padhosya viswa bhoothanee.Tripaadasyamrutham divi. 1-3

This Purusha is much greater,
Than all his greatness in what all we see,
And all that we see in this universe is but his quarter,
And the rest three quarters which is beyond destruction,
Is safely in the worlds beyond.

Tri paddurdhwa udaith prurusha. Padhosye habha vaath puna.
Thatho vishvangvyakramath.Sasanana sane abhi. 1-4

Above this world is three quarters of Purusha,
But the quarter, which is in this world,
Appears again and again,
And from that is born the beings that take food,
And those inanimate ones that don't take food.
And all these appeared for every one of us to see.

Tasmath virad jayatha. Virajo agni purusha.
Sa jatho athya richyatha. Paschad bhoomi madho pura. 1-5

From that Purusha was born,
The scintillating, ever shining universe,
And from that was born the Purusha called Brahma,
And he spread himself everywhere,
And created the earth and then,
The bodies of all beings.

Yat purushena havishaa. Devaa yagna mathanvath.
Vasantho asyaasee dhajyam. Greeshma idhma saraddhavi. 1-6

The spring was the ghee,
The summer was the holy wooden sticks,
And the winter the sacrificial offering,
Used or the sacrifice conducted by Devas through thought,
In which they also sacrificed the ever-shining Purusha.

Sapthaasyasan paridhaya. Thri saptha samidha Krutha.
Devaa yad yagnam thanvaana. Abhadhnan purusham pasum. 1-7

Seven meters were its boundaries,
Twenty one principles were holy wooden sticks,
And Devas carried out the sacrifice,
And Brahma was made as the sacrificial cow.

Tham yagnam barhisi prokshan. Purusham Jaatham agradha.
Thena deva ayajantha. Saadhya rushayasch ye. 1-8
Sprinkled they the Purusha,
Who was born first,
On that sacrificial fire.
And the sacrifice was conducted further,
By the Devas called Sadyas,
And the sages who were there.

Tasmad yagnath sarva hutha. Sam brutham prushad aijam.
Pasus tha aschakre vayavyaan. Aaranyaan graamyascha ye. 1-9

From this sacrifice called "All embracing".
Curd and Ghee came out,
Animals meant for fire sacrifice were born,
Birds that travel in air were born,
Beasts of the forest were born,
And also born were those that live in villages

Tasmad yagnath sarva hutha.Rucha saamanee jagniree.
Chanadaa si jagnire tasmath.Yajus tasmad jaayatha. 1-10

From this sacrifice called "All embracing"
The chants of Rig Veda were born,
The chants of Sama Veda were born,
And from that the well-known meters were born,
And from that Yajur Veda was born.

Tasmad aswaa ajaayantha. Ye ke chobhaya tha tha.
Gavooha janjire tasmath. Tasmad gnatha ajavaya. 1-11

From that the horses came out,
From that came out animals with one row of teeth,
From that came out cows with two rows of teeth,
And from that that came out sheep and goats.

Yad purusha vyadhadhu.Kathidhaa vyakalpayan.
Mukham kimsya koo bahu. Kaavuruu pada a uchyathe. 1-12

When the Purusha was made
By their thought process by the Devas,
How did they make his limbs?
How was his face made?
Who were made as His hands?
Who were made as his thighs and feet?

Brahmanasya Mukham aseel.Bahu rajanya krutha.
Ooru tadasys yad vaisya.Padbhyo sudro aajayatha. 1-13
His face became Brahmins*,
His hands were made as Kshatriyas*,
His thighs became Vaisyas*,
And from his feet were born the Shudras*.

Chandrama manaso Jatha.Chaksho surya Ajayatha.
Mukhad Indras cha Agnis cha.Pranad Vayua aajayatha. 1-14

From his mind was born the moon,
From his eyes was born the sun,
From his face was born Indra and Agni,
And from his soul was born the air.

Nabhya aseed anthareeksham.seershno dhau samavarthatha.
Padbyam Bhoomi,, disaa srothrath.Tadha lokaa akampayan. 1-15

From his belly button was born the sky,
From his head was born the heavens,
From his feet was born the earth,
From his ears was born the directions,
And thus was made all the worlds,
Just by his holy wish.

Vedahametham purusham mahantham.Adhitya varna thamasathu pare,
Sarvani roopani vichinthya dheera. Namaani kruthwa abhivadan yadasthe. 1-16

I know that heroic Purusha, who is famous,
Who shines like a sun,
And who is beyond darkness,
Who created all forms,
Who named all of them,
And who rules over them.

Dhaatha purasthad yamudhajahara.sacra pravidhaan pradhiascha thathra.
Thamevam vidwaan anu mrutha iha bavathi. Naanya pandha ayanaaya vidhyathe. 1-17

The learned one who knows that Purusha
Whom the creator, considered as one before Him,
And whom the Indra understood in all directions,
Would attain salvation even in this birth,
And there is no need for him to search for any other path.

Yagnena yagnam aya jantha devaa. Thaani dharmani pradhmanyasan.
Theha naakam mahimaana sachanthe.yatra poorvo saadhyaa santhi devaa. 1-18

Thus the devas worshipped the Purusha,
Through this spiritual yagna,
And that yagna became first among dharmas.
Those who observe this Yagna,
Would for sure attain,
The heavens occupied by Saadya devas.

Second Anuvaaka

Adhbhyaa sambhootha pruthvyai rasascha.Viswakarmanas samavarthadhi.
Tasyas twashtaa vidhadh drupamethi.tad purushasya viswa maajanam agre. 2-1

From water and essence of earth was born,
The all pervading universe.
From the great God who is the creator,
Then appeared that Purusha
And the great God, who made this world,
Is spread as that Purusha, in all fourteen worlds.
And also the great form of Purusha,
Came into being before the start of creation.

Vedaham etham purusham mahantham.Aadithyavarna thamasa parasthath.
Thamevam vidwan amrutha iha bhavathi.nanya pandhaa vidhyathe ayanaaya. 2-2

I know that great Purusha,
Who shines like the sun,
And is beyond darkness,
And the one who knows him thus,
Attains salvation even in this birth,
And there is no other method of salvation.

Prajapathis charathi garbhe antha. Aajayamano bahudha vijaayathe.
Tasya dheera parijananthi yonim. Mareechinaam padamicchanthi vedhasa. 2-3

The Lord of the universe,
Lives inside the universe,
And without being born,
Appears in many forms,
And only the wise realize his real form,
And those who know the Vedas,
Like to do the job of,
Savants like Mareechi.

Yo devebhya aathapathi. Yo devaanaam purohitha.
Poorvo yo devebhyo jatha.Namo ruchaaya brahmaye. 2-4

Salutations to ever shining brahmam,
Who gave divine power to devas,
Who is a religious teacher of devas,
And who was born before devas.

Rucha brahmam janayantha.Devaa agne tadha bruvaan.
Yasthaiva barahmano vidhyat. Tasya deva asaan vase. 2-5

The devas who teach the taste in Brahman,
Told in ancient times,
That. He who has interest in Brahman,
Would have the devas under his control.

Hreescha the lakshmischa patnyou.Ahorathre paarswe.
Nakshatrani roopam.Aswinou vyatham. 2-6

Hree and Lakshmi are your wives,
Day and night are your right and left,
The constellation of stars your body,
And Aswini devas your open mouth..

Ishtam manishaana.Amum manishana.Sarve manishana. 2-7

Give us the knowledge that we want,
Give us the pleasures of this world,
And give us everything of this and other worlds.

Thachamyoravrunimahe.gathum yagnaya.
Gathum Yagna pathaye.Daivee swasthi –rasthu na.
Swasthir Manushebhya. Urdhwa Jigathu beshajam.
Sam no asthu dwipadhe.Sam chatush pade
Om Shanthi, shanthi, Shanthi.

Request we from you with all enthusiasm,
For the good deeds that are medicine,
For the sadness of the past and future,
Request we for the growth of fire sacrifices,
Request that only good should occur,
To the one who presides over such sacrifices,
Request we for the mercy of gods to man,
Request we for good to the community of men,
Request we that the herbs and plants,
Should grow taller towards the skies.
Request we for good for all two legged beings,
Request we for good to all four legged beings,
Request we for peace, peace and peace

Rudra pranam or Rudram

Rudram
Translated into verse
By
P.R.Ramachander

Introduction

Among the oldest books ever composed by Man are the Vedas-the sacred books of Hindus. The word Hindu is the modern term coined by those from foreign land, to denote the followers of Vedas, who preferred to term themselves as those following Sanathana Dharma (literally the birth less and deathless perennial dharmic(just) thought process).

Vedas are believed to be birth less and the term originates from the word "vid" meaning knowledge. Initially, the Vedas were not written down and the composers simply taught them to their disciples along with pronunciation. This was necessary because the language in which it was composed relied upon compound words, which, if pronounced or split differently gave rise to different meanings. The great Veda Vyasa is supposed to have edited this storehouse of inherited knowledge, which was composed by very many rishis in various poetic styles and in prose. He divided it in to four books viz., Rig Veda, Yajur Veda, Sama Veda and Atharva Veda. Each Veda is further sub divided in to Samhithas and Brahmanas. The appendices to Brahmanas are Aranyakas and the appendices to Aranyakas are Upanishads. Each of these has several sookthas (loosely translated verses but many of them were written in prose). The Yajur Veda was rewritten once more and there are two Yajur Vedas - Krishna Yajur Veda and Shukla Yajur Veda. Samhitaas are mainly poems written about various Gods, Brahmanas are mainly information about fire sacrifices with stories interspersed. There are about one hundred thousand verses in the four Vedas.

Though most of the Vedic Gods can be identified with Gods mentioned in the Puranas, the importance ascribed to them differed very much in Vedas and Puranas. For example the first Veda viz. Rig Veda mentions Vishnu in five places and Rudra just in one place. The gods whom Veda considered as very important were Indra, Varuna, Agni, Mithra and Maruth who became minor gods later in the Puranas. The Sri Rudram occurs in Krishna Yajur Veda in the Samhitha (Book?) of Taihithreeya in the fourth and seventh chapters. This mellifluous prayer to Rudra has two parts-the Namakam (verses ending with Nama) and the Chamakam (Verses ending with Cha May).

"There are Several meanings to the word Rudra.

"Rtam (dam) Samsaara dukham draava yat iti Rudrah".

He destroys the sorrows of the world i.e. (Rudra).

"Rodati Sarvamantakala" The one who makes one to suffer.

"Rtou Naadaante dravati – draavayateeti Rudrah. The end note of the musical sound i.e. (Rudra).

"Rtya – Vedarupaya, dharmadinava-loka yati praayateeti vaa Rudrah". In the form of Veda Dharma is promoted i.e. (Rudra).

"Rtya-vaagrupaya, vaakyam, prapayateeti Rudrah". In the form of Speech, brings out the importance of the meaning of words i.e. (Rudra).

Rtya-Pranava rupaya svatmanam prayateeti Rudrah". In the name of pranava (OM) He makes one to realize him.

"Rudrorouti satye rorupamaano dravati pravashati martyaaniti Rudrah". In the form truth he enters humans.

"Rtam Sabdam Vedaatmaanam Brahmane dadati Kalpaadaaviti Rudrah". Rudra presented Vedas to Brahma at the Commencement of kalpa. Rudras also means the persons created by Rudra as Sadrusha.

"Rtim Raati is responsible for the sound. He is praana Svarupa. Granter of praana (life).

Rudram is i.e. light Teja and Ruth who binds and attracts.

"Taam bhakte draavayati). He is even capable of driving away hat Shakti (energy)."

There are also several stories about the birth of Rudra. Some of them are given below.

1.Brahma created first four rishis called Sanandha, Sanaka, Sanathana and Sanal Kumara with a view to initiate the activities of creation. But all the four preferred to be ascetics and never bothered to reproduce. Then Brahma got so angry that the anger was sufficient to burn all the three worlds. This anger escaped from his eyebrows and took the form of Rudra. Rudra's form was half woman and half man. Brahma commanded him to divide and disappeared. Rudra divided himself into Rudra the male part as well as Rudhrani the female part. This male part further got divided in to eleven parts. They were Ajan, Ekaath, Ahirbudhnyan, Twashita, Rudra, Hara, Sambhu, Tryambaka, Aparajitha, Easana and Tribhuvana. (Another source mentions them as Manyu, Manu, Mahinasa, Mahaan, Shiva, Ruthudwaja, Bhava, Kaama, Vaamadeva, and Drutha Vrutha and yet another source mentions them as Mrigavyadga, Sarpa, Nirvithi, Ajaikapada, Ahirbudhya, Pinakin, Dahana, Kapalin, Sthanu, Bhaga

and Tryambaka.). The female aspect was called Rudrani and she also divided herself into eleven parts and became consort to the eleven Rudras.
2.From Brahma's anger was born the Rudra, from his lap Narada, from his right Thumb Daksha, from his mind the Sanaka and from his left thumb one daughter called Veeraani.
3.When Brahma was deep in prayer requesting for a son similar to him, a baby deep blue in colour came on to his lap. That son started crying and Brahma told him not to cry-"Maa Ruda" The child wanted a name. Since he was crying (rudha) , he was called Rudra. The child cried another seven times asking for names and another seven Rudras were formed.
The first prayer in the Vedas addressed to Rudra occurs in the Rig Veda and it is composed by sage Kanva and reads as follows: -
"Kadruaraaya prachetasey meelustamaaya vavyasey.
Vocheyma shantam hridey."

Which means that

"We sing this praise from our hearts of the great Rudra –who is a pourer for the sake of peace."

(Please note that Ru means sound or to vibrate, Ruda is to pour or to cry and Rudra is to shed, to flow, to inflict)

The Sri Rudram called also as Satha Rudreeyam or Rudra Prasnam occurs in Krishna Yajur Veda in the Tãithireeya Samhitha. It has two parts as mentioned before viz., Namakam and Chamakam each with eleven sections. While Namakam is a prayer to Rudra to forget about his avenging fierce, fearful and horrendous form and turn himself into a peaceful form and do good to us, Chamakam on the other hand lists out the blessings to be got from a prayer to Rudra and prays Him to regulate and bless our life for a moment forgetting his anger. This also has eleven parts.

"Foremost among the mantras contained in Rudram is the Panchakshari Mantra;

"Om namah Shivaya" possibly the manthra most often chanted by Shaivites,

The great mrutyunjaya mantra;

"Tryambakam yajamahe
Sugandhim pushtivardhanam
Urvarkamiva bhandhanam
Mrityor mukshiyã ma -mrtat."

We salute and respect,
Him who is naturally scented,
Him who looks after his devotees with mercy,
And him who has three eyes.
And pray and request,
To move us away from the catch of death,
Like the cucumber separated from its stalk,
And firmly put us in the path of salvation.

The musical chant most often used for Deeparadhana for Shiva also occurs in Rudram.

Namas the asthu bhagavan visweswaraaya mahaadevaaya tryambakaaya,
Tripuraanthakaayaã trikagni kaalaaya kaalaagni rudhraaya neela kantaaya,
Mrutyumjayaaya sarveshwaraaya sadashivaaya sirman maha devaaya nama.

Salutations to you God,
Who is the lord of the universe,
Who is the greatest among gods,
Who has three eyes,
Who destroyed the three cities,
Who is master of the three fires,
Who is the Rudra who burns the world,
Who has a blue neck,
Who won over the God of death,
Who is Lord of everything,
Who is ever peaceful,
And who is the greatest God with goodness.
Salutations again.

As mentioned earlier Sri Rudram is divided in to eleven sections called anuvaakas.

In the first anuvaaka consisting of eleven sukthaas , Rudra is requested by the devotee to turn his fierce exterior and not use his weapons on his devotees. He is also requested to annihilate the sins committed by his devotees.

This anuvaaka is chanted for all round development of the community as well as the well-being of the chanter. It also is supposed to provide a protective shield against diseases, devils, monsters and so on.

In the second anuvaaka consisting of two sukthaas the Rudra is part of nature in all its glory as plants and medicinal herbs. He is requested to untie the bonds of the day-to-day life. This is chanted for destruction of enemies, possession of wealth, getting of kingdom and so on.

The third anuvaaka consisting of two sukthaas describe Rudra as a thief. He might have been presumed to be the stealer of ignorance from us. This anuvaaka is chanted to cure diseases.

In the fourth anuvaaka again consisting of two sukthaas, Rudra is the common man with his deficiencies, angularities and described as the creator and worker of all kinds. This anuvaaka is supposed to cure diseases like tuberculosis, leprosy, etc.

In the fifth Anuvaaka Rudra's consisting of two sukthaas , several aspects of his personality especially as God responsible for creation , preservation and destruction is described. This is chanted to get rid of ignorance and Maya, for victory against enemies, for begetting of a son, for avoidance of problems during pregnancy and for expansion of wealth.

In the sixth anuvaaka consisting of two sukthaas. Rudra is identified with changes of his personality over eons of time and the roles he has played in different ages. He is described as the source of the different worlds, Shrutis (Vedas) and its essence in Vedanta. This is chanted for the same aim stated in the fifth anuvaaka.

In the seventh anuvaaka again consisting of two sukthaas his all pervading presence in nature in all its fury and majesty is described. This anuvaaka is chanted for the increase of intelligence, wealth, health and longevity.

In the eighth anuvaaka, Rudra is described as He who illumines other Gods and confers powers on them. It is told that when you do not have time to chant the Rudra fully at least this eighth anuvaaka should be chanted. The Panchakshari mantra viz. "Nama Shivaaya" occurs for the first time in Vedas in this anuvaaka. This anuvaaka is chanted for the destruction of enemies and re -possession of one's assets.

In the ninth anuvaaka, which consists of two sukthaas, the unfancied and hard to live places where Rudra lives is listed out. In essence it means he is all pervasive. This anuvaaka is chanted for obtaining wealth, a good wife, good job, and the blessings of a son who will be devoted to Lord Shiva.

In the tenth anuvaaka Rudra is again requested not to show his furious fear giving form and appear before the devotee in a peaceful calm form. The manthras unlike the ones till ninth anuvaaka do not end in Nama after every description. This anuvaaka is chanted for "possession of wealth, cure of diseases, removal of fear, getting rid of the enmity of powerful people, absence of fear from all living beings, having the vision of Bhairava (Shiva in his most fearful aspect), absence from dangers and fears, blessings and the absolution of sins".

In the eleventh anuvaaka consisting of eleven sukthaas, Rudra's army called Ganaas is praised and they, wherever they exist, are beseeched to protect the devotees of Rudra. This anuvaaka is chanted for acquiring knowledge of past, present and future.

This anuvaaka is followed by six stotras of Rudra.

The Chamakam, as pointed out earlier lists out the blessings that can be got by prayer to Rudra. The reading or chanting of Rudra is said to be complete only when chamakam also is chanted. There are five methods of chanting Rudra viz.,

1. Ordinary method where first Rudram is read and then Chamakam.

2. Rudra ekadasini where after chanting Rudram, the first anuvaaka of Chamakam is chanted, again after chanting Rudram the second anuvaaka of Chamakam is chanted and so on till the eleventh chanting of Rudram followed by eleventh anuvaaka of Chamakam.

3. Eleven such Rudra ekadasinis makes one Laghu Rudram

4. Eleven such Laghu Rudrams makes one Maha Rudram

and

5. Eleven such Maha Rudrams make one Athi rudram.

What follows is the Rudra prasnam and Chamaka prasnam transliterated into English and followed by a translation in English. Care has been taken to make the English translation simple and in a form which can be chanted. The readers are cautioned that the transliteration has been given only to identify the anuvaakas and sukthaas and not for chanting. This is because Sanskrit is a very complicated language and a least phonetic language like English cannot bring out the nuances in actual chanting of this majestic and mellifluous prayer. Not being a Sanskrit scholar but one who depends upon other available translations mainly in Tamil and Malayalam, I crave your pardon for errors if any that I have committed.

Rudra -Prasnam

OM Namō Bhagavathe Rudraya

Om Salutations to the God who is Rudhra.

First Anuvaaka

Namasthe Rudhra manyava Uthoṭha Ishaṭha Nama
Namsthoṣṭhu Dhanvane Bahubyam Uthathe Nama. 1.1

Salutations to your Ire, Rudhra and also salutations to your arrow..
Salutations to your bow and also to your both arms.

Yatha ishu siva thamaa shivam babuva the dhanu,
Shivaa sharavyaa yaa thava thaya no rudhra mrudaya. 1.2

Bless us with happiness our Lord,
With that arrow of thine, which is holy,
With that bow of thine, which is begetter of good,
With that quiver of thine, which is sweet.

Yaa the shivaa thanu raghoraa papakasini,
Thaya nasthanuva shantha maya gireesam thaabhi chakashihī. 1.3

Oh Rudra, who showers happiness on us from the Mount,
With your aspect which is peaceful,
Which is giver of good always,
And that, which is bereft of sin,
And which is the road to salvation,
And which takes us to taller heights,
Reveal to us the principle of the soul.

Yaa mishum giri shantha hasthe Bhibarshya sṭhava,
Shivaam girithra thaam kuru maa himsi purusham jagat. 1.4

Oh Rudra who feeds us sweetness sitting on the mount,
And who gives us solace sitting on the mount,
Please make the arrow in your hand,
Which you have brought to punish the sinners,
Peaceful and do not give trouble to people and the world.

Shivena vachasaa twaa gireesaacchha vadaamasi,
Yadhaa na sarva mi j jagadhaa yashmamsumanaa asath. 1.5

We praise and sing about you so that we attain you,
Oh, God who lives on the top of the mountains,
Be pleased to protect our relations and cows,
Grant them all, a disease free life,
And make them live with love towards each other,

Adhyavoo chadhathi vakthaa pradhama daiwyo bhishak,
Ahimscha sarvaan jambayanth sarvaschaa yathu dhaanya. 1.6

He who is first among everything,
He who is Godliness in Gods,
He who is the doctor curing the sins,
He who praises good deeds of devotees,
Forgetting the ills done by them,
May he kill all animals and asuras that trouble us,
And bless us all.

Aasau yasthamro aruna utha bhaabroo sumangala,
Yeh chemam rudra abhitho dikshu,
Sriṭha Sahastraso avaishaam heda eemahe. 1,7

He is red in colour,
He is more red in colour,
He is golden,
He gives rise to good things,
He is the Rudhra, who is the sun,
And so we bow before the thousands of Rudhras,
Who are spread in all directions,
And request them to cool themselves down.

Asou yo avasarpāthi neela greevo vilohitha,
Uthainam gopaa adrusannath drushan udhaharya,
Uthainam viswaa bhoothani sa drushto mrudayathi na. 1,8

He who has the blue neck,
Is the one who rises as the copper colored sun,
Even lowly cowherds see this Rudhra who comes as sun,
Even the maids who carry water from rivers see him thus,
And even all the animals of the world see him thus.
Let this Rudra who is seen in the form of sun,
Grant us all happiness.

Namo asthu neela greevaya sahasrakshaya meedushe,
Adho ye asya sathvannoham thebhyo karannama. 1.9

Let my salutation go,
To the God who has a blue neck,
To the God who has thousands of eyes,
To the God who grants us all boons,

And also my salutations,
To his devotees who are his servants.

Pramuncha dhanvana sthava mubhaya rarthaniorijyam,
Yascha the hashta ishawa paraa thaa bhagavo vapa. 1.10

Please untie the string connecting the ends of your bow, Oh God
Please put away arrows in your hand in thine quiver.

Avathasys dhanusthvam sahasraksha sathe shudhe,
Niseerya salyanaam mukha shivo na sumana bhava. 1.11

Oh God with thousand eyes,
Oh God with hundreds of bows,
Please break the sharp ends of arrows thine,
Please slacken the string of your bow,
And become God who does us good,
And God who has a calm mind.

Vijyam dhanu kapardhino visalyo bhanavaam utha,
Anesannasyeshwa aabhurasya nishamgadhi. 1.12

Oh God with the mane of hair,
Let your bow loosen its string,
Let your quiver become empty,
Let your arrows loose the power to hurt,
Let your sword be always in your scabbard.

Yaa the hethir meedushtama hasthe bhabhoova the dhanu,
Thayaa asman viswathasthava mayakshama paribbuja.. 1.13

He who is greatest among those who fulfill wishes of devotees,
With those weapons that you have and the bow in your hand.
Which do not cause infirmity to any one,
Please do save us from all troubles always.

Namasthe asthvayudhaa yanaathathathaya dhrushnave,
Ubhabyamutha the namo bahubhyam thava dhanvane. 1.14

My salutations to thine strong weapons which are about to strike,
My salutations to your both hands and bow,

Pari the dhanvano hethi rasmaan vrunakthu viswatha,
Adho ya ishudhithavare asmannidhehi tham. 1.15

Let your arrows pass away from us, oh Lord,
And let your quiver be kept for our enemies,
Who are like our sins.

Second Anuvaaka

Namasthe asthu bhagavan visweswarayaa mahadevayaa tryambakaya,
Tripuranthakayaa trikagni kalaaya kalagni rudhraaya neela kantaaya,
Mrutyunjayaaya sarveshwaraya sadashivaaya sriman maha devaaya nama. 2.0

Salutations to you God,
Who is the lord of the universe,
Who is the greatest among Gods,
Who has three eyes,
Who destroyed three cities,
Who is the master of the three fires,
Who is the Rudra who burns the world,
Who has a blue neck,
Who won over the God of death,
Who is Lord of every thing,
Who is ever peaceful,
And who is the greatest God with goodness,
Salutations again.

Namo hiranya bahave , senanye , dhisaam cha pathaye namo nama. 2.1.1

Salutations and salutations,
To the God with golden hands,
To the God who is the chief of armies,
To the God who is the chief of four directions.

Vrukshobhyo , harikeshabhya , pasunaam pathaye namo nama. 2.1.2

Salutations and salutations,
To him who shines as trees,
To him who has green leaves as hair,
And to him who is the lord of all beings.

Saspinjaraaya , twishee mathe , padheenaam pathaye namo nama. 2.1.3

Salutations and salutations,
To him who is reddish yellow like leaf buds,
To him who shines in luster,
And to him who leads us in different directions.

Bhablushaaya vivyaadhine annanaam pathye namo nama 2.1.4

Salutations and salutations..
To him who rides on the bull,
To him who is like disease to his enemies,
And to him who is the lord of all food.

Hari keasayaa upaveethine pushtanaam pathaye namo nama. 2.1.5

Salutations and salutations,
To him who has black hair,
To him who wears the sacred thread,
And to him who is the lord of all those who are healthy.

Bhavasya hethyai , jagatham pathaye namo nama. 2.1.6

Salutations and salutations..
To him cuts the tree of mortal life,
And to him who is the lord of the universe.

Rudrayaa atha thavine kshetranaam pathaye namo nama 2.1.7

Salutations and salutations,
To him who is Rudhra,
To him who holds a tied bow,
And to him who is the Lord of fields.

Suthaaya hanthyaaya vanaanam pathaye namo nama. 2.1.8

Salutations and salutations,
To him who is the driver of the chariot of life,
To him who can never be harmed,
And to him who is the lord of the forest.

Rohithaaya sthathaye vrukshaanam pathaye namo nama. 2.2.1

Salutations and salutations,
To him who is red coloured,
To him who is protector of every thing,
And to him who is the lord of all trees.

Manthrinee vanijaya kakshanaam pathaye namo nama 2.2.2

Salutations and salutations,
To him who is the minister,
To him who is the merchant,
And to him who is the lord of bushes and thickets.

Bhuvantheye varivaskruthaa oushadinaam pathaye namo nama. 2.2.3

Salutations and salutations,
To him who is the creator of the world,
To him who is kind to his devotees,
And to him who is the lord of all plants.

Uchai goshaaya akranthayathe patheenam pathaye namo nama. 2.2.4

Salutations and salutations,
To him who shouts loudly,
To him who makes one cry,
And to him who is the leader of foot soldiers.

Kruthsna vheethya dhavathe sathvanaam pathaye namo nama. 2.2.5

Salutations and salutations,
To him who is surrounded by army,
To him who rushes to save his devotees,
And to him who is the lord of good people.

THIRD ANUVAKA

Nama sahamanaaya nivyadheen aavyadheenaam pathay namo nama 3.1.1

Salutations and salutations,
To him who stifles his enemies,
To him who beats his enemies,
And to him who is the leader of those who beat their enemies.

Kukubhaya nishangine sthenaanam pathaye namo nama. 3.1.2

Salutations and salutations,
To him who is the best,
To him who holds the sword,
And to him who is the leader of the thieves.

Nishngina ishudhimathe thaskaraanam pathaye namo nama. 3.1.3

Salutations and salutations,
To him who holds bows ready to shoot,
To him who has the quiver,
And to him who is the leader of the dacoits.

Vanchathe pari vanchathe sthayaanam pathaye namo nama 3.1.4

Salutations and salutations,
To him who cheats,
To him who is the greatest cheat,
And to him who is leader of those who steal by cheating.

Nicherave paricharaayaaranyanam pathaye namo nama 3.1.5

Salutations and salutations,
To him who goes inside to steal,
To him who goes outside to steal,

And to him who is the leader of thieves who steal in the forest.

Srukaavibhyo jikaam sathbhyo mushnathaam pathaye namo nama 3.1.6

Salutations and salutations,
To him who defends themselves with arms,
To him who troubles others,
And to him who is the leader of peasants who steal from their master.

Assemadbhyo naktham charadbhya prukrunthanaam pathaye namo nama. 3.1.7

Salutations and salutations,
To him who holds the sword,
To him who prowls in the night to steal,
And to him who is the leader of those who murder and steal.

Unmeeshine giricharaaya kulanchaanaam pathaye namo nama. 3.1.8

Salutations and salutations,
To him who wears the turban,
To him who lives in the forests,
And to him who is the leader of those who steal in houses and fields.

Ishumadbhyo dhanvaa vibhyascha bho namo nama 3.2.1

Salutations and salutations,
To him who holds the arrows,
And to him who holds the bows.

Aathanvanebhya prathi dhanebhyascha namo nama 3.2.2

Salutations and salutations,
To him who ties the string to the bow,
And to him who places the arrow on the string.

Ayaaschadbhyo visrujadbhyascha vo namo nama 3.2.3

Salutations and salutations,
To him who draws the string,
And to him who sends the arrows

Asyadbhyo vidhudyadbhya vo namo nama 3.2.4

Salutations and salutations,
To him who shoots arrows at an aim,
And to him who breaks the aim by the arrows

Aaseenebhya sayanebhyascha vo namo nama. 3.2.5

Salutations and salutations,
To him who sits,
And to him who lies down.

Swapadbhyo jagadbhyascha vo namo nama 3.2.6

Salutations and salutations,
To him who sleeps,
And to him who is awake.

Sthishtathbyo dhavadbyascha vo namo nama 3.2.7

Salutations and salutations,
To him who stands still,
And to him who runs.

Sababhya sabha pathibhyascha vo namo nama. 3.2.8

Salutations and salutations,
To him who is one among the audience,
And to him who presides over the audience.

Aswebhyo aswapathibhyascha vo namo nama. 3.2.9

Salutations and salutations,
To him who is the horse,
And to him who is the rider of the horse.

Nama avyadheeneebhyo vividhayantheebhyascha vo namo nama. 4.1.1

Salutations and salutations,
To him who is the evil spirits that surround and torment,
And to him who is the evil spirits that attack and kill.

Uganabhysthrum hathobyascha vo namo nama 4.1.2

Salutations and salutations,
To him who is the good spirits that help,
And to him who is the evil spirits that are fierce.

Gruthsebhyo gruthsa pathibhyascha vo namo nama 4.1.3

Salutations and salutations,
To him who is attached,
And to him who is the chief of those who are attached.

Vrathebhyo Vratpathibhyascha vo namo nama. 4.1.4

Salutations and salutations,

To him who is the assembly of different types of people,
And to him who is the chief of such assemblies.

Ganebhyo ganapathibyascha vo namo nama. 4.1.5

Salutations and salutations,
To him who is the member of a clan,
And to him who is the chief of a clan.

Viroopebhyo Viswaroephebyascha vo namo nama. 4.1.6

Salutations and salutations,
To him who looks ugly,
And to him who looks just as every one in the world.

Mahadbhya kshullakebyascha vo namo nama. 4.1.7

Salutations and salutations,
To him who is a great soul,
And to him who is a weak being.

Radhibhyo aradhebyascha vo namo nama. 4.1.8

Salutations and salutations,
To him who rides a chariot,
And to him who does not have a chariot.

Radhebhya radha pathibhyscha vo namo nama. 4.2.1

Salutations and salutations,
To him who is a chariot,
And to him who is the leader of the chariot.

Senabhya Senanibhyascha vo namo nama 4.2.2

Salutations and salutations,
To him who is the soldier,
And to him who is the leader of the armies.

Kshathrabya sangraheethrabyascha vo namo nama 4.2.3

Salutations and salutations,
To him who drives chariots well,
And to him who can hold the chariot from moving.

Sthakshabhyo rathakarebyascha vo namo nama 4.2.4

Salutations and salutations,
To him who is a carpenter,
And to him who makes chariots.

Kulalebhya kamaribhyascha vo namo nama 4.2.5

Salutations and salutations,
To him who is the potter,
And to him who is the black smith.

Punchishtebyo nishadebyascha vo namo nama. 4.2.6

Salutations and salutations,
To him who is the hunter of birds who uses nets,
And to him who is the fisherman.

Ikshukrubhyo dhanva krudhbyascha vo namo nama. 4.2.7

Salutations and salutations,
To him who makes arrows,
And to him who makes bows.

Mrugayubhya swanibhyascha vo namo nama. 4.2.8

Salutations and salutations,
To him who hunts animals,
And to him who drags dogs using a rope.

Swabhya swapathibhyascha vo namo nama. 4.2.9

Salutations and salutations,
To him who is a dog,
And to him who protects the dogs.

Namo bhavaya cha rudraya cha 5.1.1

Salutations to him who creates and to him who dispels sorrows

Nama sarvaya cha pasupathaye cha 5.1.2

Salutations to him who destroys sin and to him who is the lord of all beings,

Namo neela greevaya cha sithi kantaaya cha 5.1.3

Salutations to him who has a blue neck and who has white ash applied over his neck

Nama kapardhine cha vyupthakesaya cha 5.1.4

Salutations to him who has a crown of hair and to him who has a shaved head

Nama sahasrakshaya cha sathanvane cha 5.1.5

Salutations to him who has thousands of eyes and to him who has hundreds of bows.
Namo gireesaya cha sipivishaya cha 5.1.6

Salutations to him who is the lord of the mountain and to him who is light personified
Namo meedushtamaaya cheshumathe cha 5.1.7

Salutations to him who gives torrential rains and to him who carries arrows.
Namo hruswayaa cha vamaaya cha 5.1.8

Salutations to him who is small and to him who is dwarf
Namo bruhathe cha varsheeyase cha 5.1.9

Salutations to him who is large who is storehouse of good qualities
Namo vrudhaya cha samvrudhvane cha 5.1.10

Salutations to him who is aged and to him whose fame is large.
Namo agriyaya cha pradamaya cha 5.2.1

Salutations to him who existed before creation and to him who is first among Gods
Namo aasave cha ajiraaya cha 5.2.2

Salutations to him who is omnipresent and to him who moves fast
Namo seegriyaya cha seebhyaya cha 5.2.3

Salutations to him who is in fast streams and to him who is in great waters
Namo oormyaya cha aswanyaya cha 5.2.4

Salutations to him who is in fast tides and to him who is in still water
Namo stotrothasyaya cha dweepyaya cha 5.2.5

Salutations to him who is in rivulets and to him who is in islands
Namo jyeshhtayaa cha kanishtaya cha. 6.1.1

Salutations to him who is elder and to him who is younger
Namo poorvajaya cha aparajaaya cha 6.1.2

Salutations to him who is born before and to him who is born after
Namo madhyamaya cha apakalpaya cha 6.1.3

Salutations to him to him who is middle aged and to him who is too young
Namo jaganyaya cha budhniyaya cha 6.1.4

Salutations to him who is born from the middle and to him who is born out of roots
Namo sobhyaya cha parthi saryaya cha 6.1.5

Salutations to him who is born in earth and to him who is born in other worlds.
Namo yaamyaya cha kshemyaya cha 6.1.6

Salutations to him to him who punishes in hell and to him who grants favours in heaven
Namo oorvarya cha khalyaya cha 6.1.7

Salutations to him who is in the fields and who is in gardens.
Namo shlokyaa cha vasanyaya cha 6.1.8

Salutations to him who is praised in the Vedas and to him who is praised at the end of Vedas
Namo vanyaya cha kakshyaya cha 6.1.9

Salutations to him who exists as tree in forest and to him who exists as plants in bushes
Namo sravaya cha prathisravaaya cha 6.1.10

Salutations to him who is of the form of sound and to him who is in the form of echo
Namo aasushenaaya cha asuradhaya cha 6.2.1

Salutations to him who is the fast moving troops and to him who is the fast moving cavalry
Namo sooraya cha avabindhathe cha 6.2.2

Salutations to him who is in the form of heroes and to him who is in the form of knights
Namo varmine cha varoodhine cha 6.2.3

Salutations to him who is armoured and to him who rides a chariot
Namo bhilmine cha kavachine cha 6.2.4

Salutations to him who wears the helmet and to him who is protected by the charms.

Nama sruthaya cha sruthasenaaya cha 6.2.5

Salutations to him who is famous and to him who has a famed army.

Nama dunthubhyaya cha hananyaya cha 7.1.1

Salutations to him who is of the sound of a big drum and to him who is of the form of the drumstick.

Nama drushnave cha brumruchaaya cha 7.1.2

Salutations to him who never runs away from war and to him who examines the spy information about the enemy.

Nama dhootaaya cha prahitaaya cha 7.1.3

Salutations to him who is the messenger and who is the servant

Nama nishangine cha ishuthimathe cha 7.1.4

Salutations to him who has the sword and to him who has the quiver.

Nama stheeshneshave cha aayudhine cha 7.1.5

Salutations to him who has sharp arrows and to him who has other weapons

Nama swaayudhaaya cha sudhanvane cha 7.1.6

Salutations to him who has best weapons and to him who has good bow.

Nama shruthyaya cha pathyaya cha 7.1.7

Salutations to him who walks in footpaths and to him who travels in wide roads.

Nama katayaya cha neepyaya cha 7.1.8

Salutations to him who is in canal water to him who is in streams.

Nama soodhyaya cha sarasyaya cha 7.1.9

Salutations to him who is in water of a pool and to him who is in the water of a lake

Nama nadhyaya cha vaisanthaaya cha 7.1.10

Salutations to him who is in the water of river and to him who is in the water of the pond.

Nama koopyaya cha vatyaya cha 7.2.1

Salutations to him who is in the water of well and to him who is in the water of spring

Nama varshayaya cha avarshayaya cha 7.2.2

Salutations to him who is in rain water and who is also in places it does not rain.

Nama meghyaya cha vidhuyutyaya cha 7.2.3

Salutations to him who is in the clouds and who is also in lightning

Nama idhreeyaya cha aathapthaya cha 7.2.4

Salutations to him who is in the form of clear sky of autumn and to him who is in the form of rain and sun

Nama vaathyaya cha reshmiyaya cha 7.2.5

Salutations to him who is in the form of rainy storm and to him who is in the form of dry hoarse wind.

Nama vasthavyaya cha vaasthupaya cha 7.2.6

Salutations to him who is in materials of the house and to him who is the vaasthu purusha guarding the house.

Nama somaaya cha rudhraaya cha 8.1.1

Salutations to him who is the consort of Uma and to him who removes sorrow

Namas thamraaya cha arunaaya cha 8.1.2

Salutations to him who is of the copper colour of the dawn and to him who is of the colour of sun after sunrise.

Nama sankhaya cha pasupathaye cha 8.1.3

Salutations to him who adds pleasure to us and to him who protects all beings

Nama ugraaya cha bheemaaya cha 8.1.4

Salutations to him who is angry and to him who is fearful

Nama agrevaghaaya cha dhoorevaghaaya cha 8.1.5

Salutations to him who leads and kills his enemies and to him who talks from a distance

Nama hanthre cha haneeyase cha 8.1.6

Salutations to him who kills his enemies and to him who destroys everything towards the end

Namo vriksheshbhyo harikesheshbhyo 8.1.7

Salutations to him who is the tree with green hairs of karma

Namstharaaya 8.1.8

Salutations to him who is the star in the form of Om

Nama sambhave mayo bhava cha 8.1.9

Salutations to him who appears as pleasure of this world and to him who appears as pleasure of salvation.

Nama sankaraaya cha mayaskaraaya cha 8.1.10

Salutations to him who gives the pleasure of this world and to him who gives the pleasure of the other worlds.

Nama shivaya cha shiva tharaaya cha 8.1.11

Salutations to him who is in the form of good things and to him who makes others who attain him good.

Namas theerthaaya cha koolyaya cha 8.2.1

Salutations to him who is the holy water and to him who is worshipped near the streams

Nama paaryaya cha vaaryaya cha 8.2.2

Salutations to him who is being praised by great souls after salvation and to him who grants all that one wants in this world.

Nama pratharanaaya cha uttaranaaya cha 8.2.3

Salutations to him who helps us cross the river of sins and to him who lifts us to salvation.

Nama aathaaryaya cha aalaadhyaya cha 8.2.4

Salutations to him who makes soul enter this world and to him who encourages soul to enjoy the fruit of actions.

Nama sashpyaya cha phenyaya cha 8.2.5

Salutations to him who is in the grass by the riverside and who is in the foam of the river.

Nama sikathyaya cha pravaahyaya cha 8.2.6

Salutations to him who is in the sand by the side of the river and who is in the running water of the river

Nama ireenyaya cha prapadhyaya cha 9.1.1

Salutations to him who is of the form of one who lives in arid land and to him who walks the paths

Nama kimsilaaya cha kshyanaaya cha 9.1.2

Salutations to him who is of the form of one who lives in dry land and to him who is of the form of one who lives in good places

Nama kapardhine cha pulasthave cha 9.1.3

Salutations to him who has matted hair and to him who stands in front to protect his devotees.

Namo goshtyaya cha gruhyaya cha 9.1.4

Salutations to him who is of the form of one who lives in stable and to him who lives in homes

Namas thalpyaya cha gehyaya cha 9.1.5

Salutations to him who sits on the cot and to him who lives in ornamental houses

Nama kaatyaya cha gahwereshtaaya cha 9.1.6

Salutations to him who lives in thorny bushes and who lives in caves

Namo hridayaaya cha niveshpyaya cha 9.1.7

Salutations to him who is in deep still waters and to him who is in snow drops

Namo pamswayaya cha rajasysyaya cha 9.1.8

Salutations to him who is in speck of dust and who is in the dust from mud

Namo sushkyaya cha harithyaya cha 9.1.9

Salutations to him who is dried piece of wood and who is in wet stem

Namo lopyaya cha ulopyaya cha 9.1.10

Salutations to him who is in firm floor and who is on turf

Nama oorvyayaya cha soormyaya cha 9.2.1

Salutations to him who is on flat land and to him who is on tides in the river

Nama parnyaya cha parnasadhyaya cha 9.2.2

Salutations to him who is in green leaves and who is in dried leaves

Namo apaguramanaya cha apignathe cha 9.2.3

Salutations to him who is armed and to him who kills his enemies

Nama akkidathe cha prakkidathe cha 9.2.4

Salutations to him who troubles a little and to him who troubles most

Namo va kirikebhyp devanam hrudayebhyo 9.2.5

Salutations to him who showers riches on his devotees and to him who exists in hearts of devas.

Namo viksheenakebhyo 9.2.6

Salutations to your deathless form in the hearts of devas

Namo vichinvathkebhyo 9.2.7

Salutations to your form, which lives in hearts of, devas and grants all the wishes

Namo anirhathebhyo 9.2.8

Salutations to your form, which lives in hearts of, devas and destroys sins

Namo aamivatkebhya 9.2.9

Salutations to your form, which lives in hearts of, devas and travels everywhere

Draape Andha saspathe daridhra neela lohitha
Eeshaam purushaanam esham pasunaam maa
bhermaro mo eshaam kincha namamath. 10.1

Oh God who punishes the sinners in hell,
Oh God, who gives food to devotees,
Oh God, who is the form of light,
Oh God who has a black neck and red body,
Please do not give fear to these beings,
Please do not give death to these beings,
And please do not make any of these beings sick.

Yaa the rudra shivaa thanu shivaa viswaaha beshaji
Shivaa rudrasya beshaji taya no mruda jeevase 10.2

Oh, Rudhra, God of the world,
That medicine which cures the pain of birth and rebirth,
That medicine which mixes with you and makes all happy,
Is your holy form that is one with thine consort Shakthi,
And please bless us all with that form,
To make us live as we ought to live.

Imama rudraaya thavase kapardhinee kshyadweeraaya
Prabharaamahe mathim,
Yadhaa na sama sad dwipadhe chatushpadhe viswam pushtam graame
Asmin aathuram. 10.3

Oh Rudhra, God of the world,
Who wears dried tuft of hair,
Who is the sage who meditates,
And who kills his enemies,
Make mine wavering thought fixed on thee,
So that good will befall on us people and our cows,
And all beings would grow healthy without fail,
And are never ever get diseased.

Mruda no rudra thano mayaskrudhee kshyadweeraaya,
Namasaa vidhema the.Yachcham cha yoscha manu rayaaje
Pithaa tadha syama thava rudra preeneethou. 10.4

Oh, Rudra God of the world,
Make us all happy,
Add to our chances of salvation,
And diminish the strength of sinners,
And we will pray you with our salute.
And again pray to thee,
To give us the pleasure in this world,
And salvation in the other world,
Got by the father of the world Prajapathi* ,by your grace.

Maa no mahantha mutha maa no arbhakam
Maa na ukshantha-mutha maa na ukshitham.
Maa no vadhee pitharam motha maatharam priyaa maa
Nasthanuvo rudhra reerishaa. 10.5

Oh Rudhra, God of the world,
Never give trouble to our elders.
Never give trouble to our children,
Never give trouble to our lads,
Never give trouble to our children in the womb,
Never give trouble to our fathers,
Never give trouble to our mothers,
And never give to trouble our body, which is dear to us.

Maanaasthoke thanaye maa na aayushee maa no goshu
Maa no asweshu reerisha. Veeranmaa no rudra
Bhami tho avadhira havish mantho namasaa vidhema the. 10.6

Oh Rudhra, God of the world,
Never cause sorrow to our children and sons,
Never diminish our span of life,
Never cause sorrow to our cows,
Never cause sorrow to our horses,
And do not destroy in anger our efficient servants,
And we would come with holy offerings and salute you.

Aarathe gogna utha poorushagne ksyadweeraaya
Sumnamasthe the asthu.
Rakshaa cha no adhi cha deva brahmadhaa cha na
Sarma yachcha dwibarhaa. 10.7

Oh Rudra, God of the world,
Let your fearful aspect be away,
From killing of beings,
From killing of people,
And our efficient servants.
And let your graceful aspect,
Be with us.
Oh God, please protect us,
Please talk to us with compassion,
And please give us the pleasure of this and other worlds,
That you posses.

Sthuhi srutham gartha sadam yuvaanaam mrugascha bheema
Upahathnumugram
Mruda jarithre rudra stavaa no anyanthe
Asmannnivapanthu senaa 10.8

Oh mind always think,
Of that Rudra who stays in the lotus of our heart,
Of that Rudra who is young,
Of that Rudra who is powerful in killing of enemies,
Of that Rudra who is as fearful as a lion,
And of that Rudra who is full of fame.
And Oh Rudra, who is being praised,
Give immortal pleasures to this mortal body,
And let your chief soldiers,
Kill our enemies.
Who are different from us.

Parino rudrasya hethur varnakthu pari tweshasya
Durmathiragayo
Ava sthira madavadbhayasthanushva meedvasthokaaya
Thanayaya mrudaya. 10.9

Let the weapon of Rudra move away from us,
And the fearful thought of Rudra,
Which shines in anger,
And which is capable of destroying sinners,
Also move away from us.
Oh Rudra who grants all wishes of devotees,
Please make thine fearful anger,
Which is stable in destroying thine enemies,
Little soft at us, who praise,
And salute thee by fire sacrifices,
And please give pleasure to our sons and their sons.

Meedushtama sivathama shivo na sumanaa bhava
Parame vruksha aayudham nidhaaya kruthim vasaan
Aachara pinaaka bibradhaagahi. 10.10

Oh Rudra who is the greatest among those who grant wishes,
Oh Rudra who has a pleasant mien,
Please become one who does good to us,
And become one with a good mind.
Please keep thine weapons on the trees,
And come to us wearing the hide of tiger.
Please bring along thine bow pinaaka,
As an ornament.

Vikiridha vilohitha namasthe asthu bhagava,
Yaasthe sahasram hothayo anya mannibhavanthu tha. 10.11

Oh Rudra who throws riches at us,
And oh Rudra who is red coloured,
Let our salutations be with you.
Let your thousands of weapons,
Destroy our enemies who are different from us.

Sahasrani sahasradhaa baahu hosthava hethaya
Thaasameesano bhagava parachinaa mukhaa krudhi. 10.12

Oh Rudra in your hands are weapons,
In thousands and of thousand types.
Oh God who is all powerful,
Make their sharp ends not attack us.

Sahasraani sahasraso ye Rudra adhi bhoomyaam.
Tshaam sahasra yojane avadhanvaani thanmasi 11.1

We request thee oh Rudra,
To order your soldiers who are in thousands,
To keep their thousands of weapons,
Which are of thousand kinds,
Thousand miles away from us.

Asmin mahatyarnave anthareekshe bhavaa adhi. 11.2

In this vast sea of ether,
Whichever Rudra's soldiers do exist,

Neelagreeva sithi kkantaa sarvaa adha kshama charaa 11.3

And those soldiers, who do exist,
Whose half side of neck is blue,
And the other half is white.

And live under the earth in Paathaala*.

Neelagreeva sithi kkantaa diva rudra upasrithaa 11.4

And those soldiers, who do exist,
Whose half side of neck is blue,
And the other half is white.
And who have attained heavens.

Ye vruksheshu saspinjaraa neelagreeva vilohithaa 11.5

And those soldiers, who do exist,
Who are on trees with colour of new grass,
With neck which is blue,
And whose body is especially red.

Ye bhoothanaam adhi pathayo visikkahsa kapardhina 11.6

And those soldiers ,who do exist,
Who are captains of the soldiers,
With some of them wearing the tuft,
And some with no hairs,

Ye anneshu vividhyanthi paathreshu pibatho janaan 11.7

And those soldiers ,who do exist,
Who trouble those people,
Who take food and drink from vessels

Ye padhaam padhii rakshaya lilaa brudaa yavyudha. 11.8

And those soldiers, who do exist,
Who protect people who walk in the path,
And also protect those people taking all other paths,
And who take the form of those who save by giving food,
And who fight with enemies

Ye theerthani pracharanthi srugaavantho nishangina 11.9

And those soldiers ,who do exist,
Who carry sharp weapons,
And also those who carry swords,
And also those who travel protecting sacred waters.

Ya eetha bandascha bhooyaamscha diso rudraa vithasthira
Teshaam sahasra yojane avadhanvaani thanyasi. 11.10

We request all these your soldiers,
And also all those others wherever they are,
Spread in different directions,
To keep their bows,
Thousands miles away,
After removing the string.

Namo rudrebhyo ye prithvyaam ye anthareekshe,
Ye divi yesham annam vatho varshmishadha sthebhyo dasa,
Praceerdasa dakshina dasa pradeecheer daso udhiceer daso urdhwaa,
Sthebhyo namasthe no mrudayanthu the yam dwishmo,
Yascha no dweshthi tham vo janme dadhaami. 11.11

My salutations to all those soldiers of Rudra,
Who are on earth,
Who are in the sky,
Who are in the worlds above,
And to those whom air and food,
Become weapons for killing beings.
I salute them with ten fingers,
I salute them facing the east,
I salute them facing south,
I salute them facing west,
I salute them facing north,
I salute them facing above,
My salutations to all of them,
Let them grant happiness to me.
I would deliver those of my enemies,
And those who consider me as my enemy,
In to their wide-open mouth.

Tryambakam yajamahe sugandhim pushtivardhanam,
Oorvaaru kamiva bandhanan mruthyo rmuksheeya maamruthaath. 1

We salute and respect,
Him who is naturally scented,
Him who looks after his devotees by mercy,
And Him who has three eyes.
And pray and request,
To move us away from the catch of death,
Like the cucumber from its stalk,
And firmly put us in the path of salvation.

Yo Rudro agnaii yo apsu ya oushadeeshu,
Yo Rudro viswaa bhuvanaa aavivesa tasmai Rudraaya namo asthu. 2

Let our salutations be offered to that Rudra,
Who is in fire,
Who is in water,
Who is in plants and trees,
And who is in everything in the world.

Thamushtuhi ya swishu sudhanwaa yo viwasya kshayathi beshajasya,
Yashwamahe soumanasaaya rudram namobhir devaasuram duvasya 3

Pray and salute him,
Who has the best arrows,
Who has the best bow,
Who is the home of medicines,
That cure all the world's diseases,
And who destroys asuras.
We salute that Rudra,
For making our minds pure.

Aayam me hastho bhagavaanayam me bhagavattara,
Ayam me viswa beshajo ayam shivaabhimarsana. 4

This my hand is my God,
This is higher than God to me,
This is the medicine for all sickness to me.
For this touches Shiva and worships him.

Ye the sahasramayutham pasaa mruthyo marthyaya hanthave,
Thaan yagnasya maayayaa sarvaanava yajamahe,
Mrutyave swaaha mrutyave swaaha. 5

Oh God who destroys the world.
I pray thee to keep away from me,
The thousands of ropes that you have,
Which is used by you to kill all beings,
Due to the power of my prayers.
This offering of fire is offered to death,
This offering of fire is offered to death.

OM namo bhagavathe rudraaya vishnave mruturme paahi,
Praanaanaam grandhi rasi rudro vishaanthaka
Thenaa annena aapya swa. 6

Om, my salutations to God,
Who is everywhere,
And to the Rudra
Let not death come near me.
You Rudra who lives in the junction of the soul and senses,
I pray to you who destroy everything, to be within me,
And due to that be satisfied,
With the food that I take as offering.

Om Shanthi ,Shanthi, Shanthi
Let there be peace, Let there be peace, Let there be peace
Ithi Sri Krishna yajur vedeeya taitthireeya samhithaayam
Chathurtha Kande panchama prapaataka.
Thus ends the fifth chapter of the fourth canto of Taitthireeya collection of
Krishna Yajur Veda.

Sammanasya Suktham

BY
Raghu Rajam

Atharvavedam.. Chapter 3 Sooktham 33

This is the benediction Atahrvan representing the supreme being is conferring on all of use human beings.. calling upon all fo us to live in harmony..
This is similar to the Aikamatya Sooktham in the tenth mandalam of Rigvedam.. of course the wording and even tone here is different from rig vedam
but the underlying idea is Saammanasyam or unity of purpose and unity in action..

सहृदयम् सांमनस्यमविद्वेषं कृणोमि वः।
अन्यो अन्यमभि ह्यन्त वत्सम् जातमिवध्या ॥ १
अनुव्रतः पितुः पुत्रो मात्रो भवतु संमनाः।
जाया पत्ये मधुमतीम् वाचम् वदतु शान्तिवाम् ॥ २
मा भ्राता भ्रातरम् द्विक्षन्मा स्वसारमुत स्वसा।
सम्यञ्चः सव्रता भूत्वा वाचम् वचत भद्रया ॥ ३
येन देवा न वियन्ति नो च विद्विषते मिथुः।
तत् कृष्णो ब्रह्म वो गृहे संज्ञानम् पुरुषेभ्यः ॥ ४
ज्यायस्वन्तश्चित्तिनो मा वि योष्ट संराध्यन्तः सधुराक्षरन्तः।
अन्यौ अन्यस्मै वल्लु वदन्त एत सध्रीचीनान् वः संमनसस्कृणोमि ॥ ५
समानी प्रपा सह वोऽन्नभागः समानी योक्ते सह वो युनज्मि।
सम्यञ्चोऽग्नि सपर्यतारा नाभिमिवाभितः ॥ ६
सध्रीचीनान् वः संमनसस्कृणोम्येकश्रुष्टीन्संवननेन सर्वान्।
देवा इवामृतम् रक्षमाणाः सायम्यातः सौमनसः वो अस्तु ॥ ७
सांमनस्य सूक्तम् अथर्ववेदे अध्यायः ३ सूक्तम् ३०
अथर्व ऋषिः सांमनस्यो देवता अनुष्टुप् जगती तृष्टुप् छन्दांसि

sahrdayam saammanasyamavidvesham krṇomi vah|
anyo anyamabhi haryanta vatsam jātamivadhnyā|| 1
anuvrataḥ pituḥ putro mātro bhavātu sarhmanāḥ|
jāyā patye madhumatīm vācam vadatu śāntivām||2
mā bhṛatā bhṛataram dvikṣanmā svasāramuta svasā|
samyañcaḥ savratā bhūtvā vācam vacata bhadrāyā||3
yena devā na viyantī no ca vidviṣate mithuḥ|
tat krṇmo brahma vo grhe sarhñānam puruṣebhyaḥ||4
jyāyasvantaścittino mā vi yauṣṭa sarhṛādhyantaḥ sadhurāscarantaḥ|

anyau anyasmai valgu vadanta eta sadhricinān vaḥ sarīmanasaskṛṇomi||5
samāntī prapā saha vo'nnabhāgaḥ samāntī yoktre saha vo yunajmi|
samyajī'gani saparyatārā nābhimivābhitaḥ||6
sadhricinān vaḥ sarīmanasaskṛṇomyekaśnuṣṭhīntsarīvananena sarvān|
devā ivāmṛtam rakṣamānāḥ sāyamprātaḥ saumanasaḥ vo astu||7
sārīmanasya sūktam atharvavede adhyāyaḥ 3 sūktam 30
atharva ṛṣiḥ sārīmanasyo devatā anuṣṭhup jagatī ṛṣṭhup cchandārsi

Meaning

1.You people who are indulging in mutual acrimony, just for your welfare I am proposing the removal of all the issues which can generate adverse debate and enmity among you and would encourage you to indulge in activities with utmost unity of mind..
All of you must work in harmony and mutual love, and should be attached one another in the same way as the cows always love their calves..

2.May every son be in agreement with his father and obey him in all respects
May the mother have identical thoughts like the son.
May the wife always speak sweet words to the husband and may the relationship between husband and wife be peaceful

3.May there be no enmity among brothers..
May there be no enmity among sisters.
May a brother be of the same mind and absolutely devoted to all his other brothers and may all of them engage in activities in mutual accord..
May they all speak in harmony..
May they all act in harmoy.

4. I am conferring on you the Sammanasyam or Unity of mind to you invoking the powers of the mantras which are enabling the gods in heaven to exist without difference of opinion, and which are ever prompting them to remain without any enmity towards one another

5. May you all live in unity and with identity of views and opinions,
and be united in purposeful actions
admitting the existence of basic difference between individuals
and at the same time acting together understanding and accommodating the differences,
speaking to one another in the sweetest and most amiable words.
You human beings, please take note that when you are acting unitedly
I, (the Atharvan. the Supreme one) am also working with you and supporting you in all your endeavours..

6.You humans, who are desirous of living with a lot of co operation and equality, may you partake in your food and drink together
sharing them equally and fairly..
I bind you all with the noose of love.
Just as the axis of a cart wheel depends for its functioning on its radial node at its centre, and the proper alignment at the centre alone can make the wheels roll on properly, may you all be having as your centre focus for guidance the Agni. And by the benevolence of that Agni may you all live in welfare..

7.I am blessing you all to remain as of common accord in all thoughts and actions with united hearts.
I am keeping you under a magical spell of mutual unity by this very same action,
Just as the Gods in Heaven starting from Indra onwards who guard the Amrutam or nectar there act in complete unison, may your minds too work in complete agreement and without discord in the mornings, evenings and all times.. May all your minds be beautiful..

Saraswathi Suktha

(From Rig Veda)
Translated by
P.R.Ramachander

(Saraswathi is the Goddess of speech, the goddess of knowledge and she is also a holy river. She is the consort of Lord Brahma, dresses herself in white, sits on a white lotus and rides on the white swan. I have taken this Suktha text from the book by R.L.Kashyap (2007) Veda Manthras and Sukthas and published by Aurobindo Kapali Shasthri Institute of Vedic Culture, Bangalore.)

Paavakaa na Saraswathi
Vajebhi vajinivathi
Yagnam vasthu dhiyaavasau.

Saraswathi is the purifier,
Giver of plenty and opulent life,
Who is rich in thought and intelligence.

Chodayathri soonruthaanaam,
Chethanthi sumathinaam,
Yajnam dadhe Saraswathi.

She blesses one with good speech,
She brings good thoughts to mind,
And let her bless this Yagna.(sacrifice)

Maho arnaah Saraswathi,
Prachethayathi kethunaa,
Dhiyo vishva virajethi.

Oh Saraswathi, please awaken the truth in me,
By helping me to perceive the consciousness,
And illuminate my entire thought.

Prano devi saraswathi,
Vajhebhī vajinavathi,
Dhinam avithri avathu.

Oh Saraswathi , be pleased ,
To give me a plenty and opulent life,
And become the protector of our thoughts.

Shalaa Suktham

(the chant for the house)

Translated by
P.R.Ramachander

(This prayer is taken from Atharvana Veda and is meant to be chanted before occupying a house. The prayer has been taken from R.L.Kashyap (2007) Veda manthras and Sukthas, published by SAKSI, Bangalore)

Yihaiva dhruvaam ni minoomi shaalaam,
Ksheme thishtathi gruthamukshamana,
Thaam thvaa shale sarvaveeraa suviraa,
Arishtaviraa upa sam charima. 1

I fix my dwelling permanently here,
May I live in comfort with flowing light here,
May I approach you, oh dwelling, with all my good people ,
With all my people who are fine.

Yihaiva dhruvaa prathi thishta shale,
Aswawathi , gomathi sunruthavathi,
OOrjaswathi , gruthavathi, payaswathi,
Ucharayaswa mahathe saubhaghyaa. 2

You stand here firmly , oh my house,
With horses(life energy), with cows(knowledge) , with good speech,
With energy, with knowledge(ghee), with clarity of thought,
Please stand erect for great good luck.

Dharunyasi Shaale,
Bruhath cchandhaa puthee dhanya,
Aa thwam vathso gamaydhaa kumara ,
Aadhenavah sayam aspandamaanaa. 3

You are our place of safety , my house,
With very tall roof and clean cereals,
May a boy and calf come in to you,
And the cattle after grazing in the evening.

Yimaam shalaam savitha, vayur , indro,
Brahaspathimi minothu prajanan,
Ukshanthu dhoonaa marutho gruthena,
Bhagho no raja ni krishim thanothu. 4

May the sun , air and Indra,
And the great teacher who knows all, look after this house,
May the maruths sprinkle it with water and light,
And the king bhaga support our efforts(cultivation)

Manasya pathni sharanaasyonaa,
Devi devebhirnimitasyagre,
Thrunaam vasaanasumana asasthwam adha,
Asmaabhyaam sahaviram rayim dhaa. 5

Queen of the house , provide me shelter,
You are the benevolent goddess , made first by devas,
May you who are made in grass, be kind to me,
And give me brave sons, riches and fortune.

Ruthena sthunnamadhi roha vamsagre,
Virajannapam vrukshva shathroon,
Maa they rishannupasattarom gruhanaam,
Shale shatham jiveema sharadha sarva veera. 6

Oh pole, climb on the pillar at the top of the clan,
Drive away my enemies by your great luster,
Let those who reside in this house not suffer,
May we along with our family live here for hundred autumns.

Yemam kumarasthauna,
Aa vathso jagathaa saha,
Yemam parisrutha kumbha,
Aa dhadhna kalashairaghu. 7

Let more and more youth come here,
Let cows and cattle come here,
Let overflowing pots come here,
Which are filled with curds.

Poorna naari prabhara kumbhametham,
Gruthasya dharam amuthena sambhruthaam,
Yimam pathruun amruthena samanghdi,
Ishtaapurtham abhi rakshathi yemaam. 8

Oh lady fill his pot to the brim,
With ghee and nectar in that ,
Let the pot be filled with nectar,
And let it protect our desires and this home.

Yima aapa prabharami
Yakshma naasini,
Grahaanupa praseedhami,
Amruthena sahaagrina. 9

I bring this water full of luster,
Which destroys all ills,
And which is mixed with nectar,
And I occupy this house.

Prachyaam disa shaalaaya namo mahimne,
Savaha devebhyo svahebhya, 10

Salutations to the greatness of this house from east,
Fire offering to those who should be given fire offering.

Dakshina dhisa shaalaaya mahimne,
Savaha devebhyo svahebhya, 11

Salutations to the greatness of this house from the west,
Fire offering to those who should be given fire offering

Pradheechya dhisa shaalaaya mahimne,
Savaha devebhyo svahebhya, 12

Salutations to the greatness of this house from the west,
Fire offering to those who should be given fire offering

Udheechya dhisa shaalaaya mahimne,
Savaha devebhyo svahebhya, 13

Salutations to the greatness of this house from the north,
Fire offering to those who should be given fire offering

Dhruvaya dhisa shaalaaya mahimne,
Savaha devebhyo svahebhya, 14

Salutations to the greatness of this house from the firm earth,
Fire offering to those who should be given fire offering

Uurdhwa dhisa shaalaaya mahimne,
Savaha devebhyo svahebhya, 15

Salutations to the greatness of this house from the top,
Fire offering to those who should be given fire offering

Dhiso dhisa shaalaaya mahimne,
Savaha devebhyo svahebhya, 16

Salutations to the greatness of this house from all directions,
Fire offering to those who should be given fire offering

SRI SUKTHAM

Translaed by

P.R.Ramachander

Hiranyavarnaa harineem suvarna rajaathastrajam,
Chandraam hiranmayeem jatha vedo ma aavaha. 1

Hey God of fire,
Request that Sridevi,
Who shines like gold,
Who destroys all sins,
Who wears silver and gold ornaments,
Who is like the moon,
And who is golden,
To come here,
And shower her grace on me.

Thaam ma aavaha jatha vedo Lakshmi- manapagaaminim,
Yasyam hiranyam vindeyam kaamaswam purushanaham. 2

Hey God of fire,
Request that Sridevi,
By whose grace,
I got gold,
I got cows,
I got horses,

And I got relatives and friends,
To come here,
Shower her grace,
And never ever leave me.

Aswa poorva radha madhyaam hasthi nadha prabhodhineem,
Sriyam devi upahvaye srirama deveem jupathaam. 3

I beseech and request that Sridevi,
Who is heralded by the voice of elephants,
Who is piloted by horses,
And who is surrounded by chariots,
To come near me and shower her grace,
And request her to be within me.

Kaam sasmatham hiranya praakaram aardhra jwalantheem truptham tharpayantheem,
Padme sthithaam padma varnaam thaam ehopahvaye sriyam. 4

I request and pray that Sridevi,
Who is happiness personified,
Who is ever smiling,
Who is in the golden fort,
Who is full of mercy,
Who is ever shining,
Who makes others happy,
Who sits on the lotus,
And who is of the colour of lotus,
To be present here with me.

Chandraam prabhasam jwalanthim sriyam loke deva jushta mudhaaram,
Thaam padmineemeem saranamaham prapadhye lakshmeerme nasyatham twam vrune 5

I seek the protection of that Sridevi,
Who makes the world happy like the moon,
Who is richly lustrous,
Who shines because of her fame,
Who is full of mercy,
Who is the meaning of the letter "eem",
And who possesses treasures like Padmanidhi,
And request Lakshmi to remove poverty from me.

Adhityavarne thamaso adhijaatho vanaspathisthva vrukshodha bilwa,
Tasya phalaani tapasa nudhanthu mayaantharayasha bahya alakshmi. 6

Hey Goddess who shines like sun,
By your great penance,
Was born the bilwa tree,
Which is the king of forests,
And let its fruits full of knowledge,
Remove ignorance inside,
And bad things outside.

Upaithu maam deva sakhaa keertheeya maninaa saha,
Pradhur bhoothosmo rashtresmin keerthim vrudhdhim dadhathu me. 7

The god of wealth Kubhera,
Who is the friend of Mahadeva,
Should come in search of me,
For I am born in this country,
Showered with your grace,
Be pleased to give me fame and fulfillment.

Kshupthipaasa malaam jyeshtamalakshnim nasayamyaham,
Abhoothim masamrudheem cha sarva nirnudha me grahad. 8

I would remove Jyeshta*,
Who creates hunger and thirst,
Wherever she lives,
By your grace,
And please remove poverty and want from my house.

Gandhadwaaram dhuradapaa nityapushtaam kareepineem,
Easwaree sarva bhoothaanam thaam ehopahvaye swayam. 9

I request and pray that Sridevi,
Who pleases others by sweet scent,
Who cannot be defeated,
Who gives prosperity daily,
Who is full of everything,
And who is the goddess of all beings,
To come and be present here.

Maanasa kamamaakruthem vachassathya maseemahi,
Pasoonam roopamannasya mayi sree srayathaam yasa. 10

I request you goddess Sridevi,

To forever bless me,
With fulfillment of good desires of the mind,
With ebbing happiness in life,
With truth in my words,
And with beauty that plenty of food creates.

Kardhamena prajaa bhoothaa mayi sambhava kardhama,
Sriyam vaasaya me kule matharam padmamalineem. 11

Hey sage Kardhama** ,
In your house was born,
Goddess Sridevi as daughter,
And so be pleased to be with me,
So that mother Lakshmi with lotus garland,
Is forever in my family,
And bless us all with her grace.

Aapa srujanthu snigdhani Chikleetha vasa me gruhe,
Ni cha deveem matharam sriyam vasaya se kule. 12

Hey Sage Sikleedha***,
Who is the son of Sridevi,
Let the goddess of water,
Produce fatty products like milk and ghee,
And please come and live with us,
And request Goddess Sridevi,
To live in our family forever.

Aardhraa pushkarineem pushteem suvarna hema malineem,
Sarvaa hiranmayeem lakshmin jathaveda ma avaha. 13

Hey god of fire,
Be pleased to bless me,
So that Goddess Sridevi,
Who is deeply merciful,
Who lives on a lotus,
Who supplies food to the world,
Who is of golden colour,
Who wears the garland of lotus,
Who makes us happy like the moon god,
And who is purity personified,
To come and be with me.

Aardhraa ya karinim yashtim pingalaam padmalineem,
Chanraam hiranmayeem lakshmeem jathavedo ma avaha. 14

Hey god of fire,
Be pleased to bless me,
So that Goddess Sridevi,
Who is deeply merciful,
Who holds the staff of the emperor,
Who has a body like tender climbing plant,
Who has a pretty colour,
Who wears golden garland,
Who shines like sun god,
And who is purity personified,
To come and be with me.

Thaam ma avaha jathavedo Lakshmi managaamineem,
Yasyaam hiranmayam prabhootham gaavo dasyoswaan vindheyam purushapaanaham 15

Hey god of fire,
Be pleased to bless me,
So that Goddess Sridevi,
By whose grace,
I will get plenty of Gold,
I will get lot of cows,
I will get lot of maidservants,
I will get lot of horses.
And I will get lot of servants,
Never ever leave me.

Ya suchi prayatho bhoothwa juhu yaadajya mavaham
Sriya panchadasascha cha srikaama ssathatham japeth. 16

He who prays for the grace of Sridevi,
Should be pure in mind and body,
Control his mind,
And everyday chant the above,
Fifteen rik mantras,
And do homa* with ghee.

Ananda, Kardamashaiva Chikleedha ithi vishrutha,
Rishayasthe thraya proktha swayam sreereva devatha. 17

For this Homa*,
Ananda, Kardhama and Chikleedha,

Are the famous sages.
And Sridevi is the goddess.

Padmasane padmoru, padamakshi padamasambhava,
Twam maam bhajaswa padamakshi yena sowkhyam labhamyaham. 18

Hey Goddess who sits on Lotus,
Hey Goddess who has thighs like lotus,
Hey Goddess who has eyes like lotus,
And hey goddess who was born out of lotus,
Please grant me all,
That you think will give a good life.

Aswadhabhi cha godhayee dhanadayee maha dhane,
Dhanam me jupathaam devi sarva kaamartha siddhaye. 19

Hey Goddess who grants wealth of horses.
Hey Goddess who grants wealth of cows,
Hey Goddess who grants wealth,
And hey Goddess who is the queen of wealth,
Grant me more wealth.
So that I can fulfill all my wants.

Puthra , pouthra , dhanam dhanyasm hasthyaswajaavigoradham,
Prajaanaa bhavasi mathaa ayushmantham karothu maam. 20

Hey Goddess you are mother of all people,
Please grant me sons, grandsons, wealth and grains,
Please grant me elephants, horses, sheep, goat, cow and chariots,
And also please grant me long life.

Chandramam lakshmeem eesaanaam sooryamaam sriyam easwareem,
Chandrasooryagni varna maam Sri Mahalakshmin upasmahe. 21

I pray and meditate on that Maha Lakshmi,
Who shines like the cool moon,
Who is the inner strength of Iswara,
Who shines like the hot sun,
Who is Sridevi and Iswari,
And who is of the form of crescents,
Of moon, sun and fire.

Dhana magnir , dhanam vayur dhanam sooryor dhanam vasu,
Dhanam indro brahaspathir varuno dhanamasnuthe. 22

It is by your grace Sridevi,
That Fire is wealthy,
Air is wealthy,
Sun is wealthy,
Ashta Vasus are wealthy,
Indra is wealthy,
Brahaspathi is wealthy,
And Varuna is wealthy.

Vainatheya somam, pibha somam, pibhathu vruthraha,
Somam dhanasya somino mahyam dadathu somini. 23

Hey Garuda, drink Soma,
Hey Indra drink Soma,
Hey devas who have drunk Soma,
Please grant me wealth,
For I am performing Soma Yaga**.

Na krodho na cha matsarya na lobho naa shubha mathi,
Bhavanthi krutha punyanam bakthaanam sri suktham japeth sada. 24

The devotees who do holy deeds,
Never get angry,
Are never jealous,
And never do bad deeds,
And for the devotion to grow,
They should chant often,
The Sri Suktha.

Varshanth the vibhavari dhivo abhrasya vidhuyutha,
Rohanthu sarva bheejanyava brahmodweepo jahi. 25

Hey Goddess Sridevi,
By your grace let it rain,
From the black clouds with streaks of lightning,
By your grace let all seeds germinate and grow,
And kill all those who are against the path of gods,

Padmapriye, padmini, padmahasthe, padmalaye, padmalayaayathakshi.
Viswapriye Vishnu manonukoolo twat pada padmam mayi sannidasthwa. 26

Hey Goddess Padmini,
Who likes lotus flowers,
Who holds lotus flower in her hand,
Who lives in lotus flower,
Who has broad eyes like the petal of lotus flower,
Who is the darling of the entire world,
Who is dearest to Lord Vishnu,
Please keep your holy feet on me.

Maha devyai cha vidmahe, Vishnu patnai cha dheemahi,
Thanno Lakshmi prachodayath. 27

Try we will to understand Mahadevi,
We would meditate on consort of Vishnu,
And let Goddess Lakshmi help us in this.

Ya sa padmasanastha Vipuls katithati padma pathrayathakshi,
Dambheera varthanabhi sthanabhara namitha shubravasreouttareeya,
Lakshmeer divyai gajendrai mani gana kkachithai sthaptha hema kumbhai,
Nithyam sa padmahastha mama vasathu gruhe sarva mangalya yuktha. 28

Let that Goddess Lakshmi,
Who is seated on a lotus,
Who has large seat below the hips,
Who has wide eyes like the petal of lotus flower,
Who has a royal looking spherical belly button,
Who is slightly bent because of her heavy busts,
Who wears a white cloth and an upper cloth,
Who takes bath in the pure waters of heaven,
Poured over her by majestic elephants,
Who holds a lotus flower in her hand,
And who is the storehouse of all that is good,
Live in my house forever.

Lakshmeem ksheera samudra raja thanayam,
Sri rangadhaameswareem ,
Dasi bhootha samastha deva vanithaam ,
Lokaika deepthanguraam,
Sriman manda kataksha labdha,
Vibhava brahmendra gangadaraam,
Twaam trilokya kutumbinim sarasijaam,
Vande mukunda priyaam. 29

Salutations to Goddess Lakshmi,
Who is the daughter of king of ocean of milk,
Who is the consort of Lord of Sri Ranga*,
Whose maids are the deva maidens,
Who is the lighthouse for the entire world,
Whose side long glances add fame,
To Brahma, Shiva and Indra,
Whose family is all those in three worlds,
Who appears in lotus ponds,
And who is the darling of Lord Mukunda.

Siddha Lakshmi moksha Lakshmir jayalakshmi saraswathi,
Sri lakshmir vara Lakshmi cha prasanna bhava sarvada. 30

You who are Siddha Lakshmi ,
You who are Moksha Lakshmi ,
You who are Jayalakshmi ,
You who are Saraswathi ,
You who are Srilakshmi ,
And you, who are Varalakshmi ,
Should always be pleased with me.

Varankusou pasamabheethi mudraam ,
Karai vahanthem , Kamalasanasthaam,
Kalaka koti prathibhaam trinethraam,
Bajehamadyam jagadeeswareem thaam. 31

I salute the Goddess of this universe,
Who is having three eyes,
Who shines like billions of rising suns,
Who is seated on a lotus flower,
And who holds in her hand,
Boons, rope, weapon to tame and seal to protect.

Sarva mangala Mangalye,
Shive, Saravatha sadhake,
Saranye Trayambake,
Gowri narayani namosthute 32

Salutations to that Goddess,
Who is the greatest good among all the good,
Who is forever peaceful,
Who grants all boons,
Who is the ultimate protection,

Who has three eyes,
Who is white in colour
And who is Narayan

Vaasth manthras

(Chants of the dwelling)

Translated by
P.R.Ramachander

Vasthoshpathe is the God who protects the buildings which are residences. As soon as a building is built he occupies it. So immediately after a house is built, the guardian of the house should be made happy, this prayer in the Rig Veda is addressed to this guardian of the house. This stotra is taken from the book Veda Manthras and Sukthas published by SAKSI, Bangalore and the translation is mine own.

Vasthoshpathe prathi jaanhiyasman,
Thsvaveso aanamivo bhavaa na,
Yath thwameha prathi thanno jushaswa ,
Sham no bhava dwipade sham chathushpade. 1

Oh protector of the dwelling, please know us,
Make this home good for us and free from ills,
Please grant us what we seek from you,
Make us who are two legged and four legged* happy.
* The domestic animals

Vasthishpathe pratharano na yedhi gayasphano,
Gobhir aswebhirindho,
Ajarasasthe sakhya syama,
Pitheva puthraan prathi no jushaswa. 2

Oh protector of the dwelling, preserve and augment our assets,
Along with cows and horses , oh pretty one,
(or along with knowledge and enthusiasm , oh pretty one)
Let our companionship continue without problems,
And please treat me like a father treats his son.

Vasthishpathe ,
Shagmaya samsada they sakshimahi,
Ranvaya gathumathya,
Pathi ksema utha yoge varam no,
Yuyam patha swasthibhi sadaa na. 3

Oh guardian of the dwelling,
May we possess a happy home,
Which is delightful and great,
Protect our desires in peace and in action,
And Oh Gods, look after this house.

Ameevahaa Vasthishpathe,
Vishwa roopani avishaan,
Sakhaa Suseva yedi na. 4

Oh guardian of the house, remove all ills from here,
By taking all forms of the universe,
And be my friend and provide us good service.

Abhi vo arche poshyavato nrun,
Vasthoshpatheem thwashtaram raranah,
Dhanya sajosh dhishana namobhir,
Vanaspatheen ooshadhee raya yeshe. 5

I sing the rik chants which are invigorating,
So that the guardian of the house and lord of forms are happy,
And to the goddess Dhishana who bestows wealth and is dear to God,
And to Soma the lord of happiness and growth,
(Or
So the product of forests and drugs are happy)

Vastoshpape dhruvaasdhnaam,
Aasathram somyamanam,
Drapso bhethaa puraam,
Saswatheenaam indro muneenaam sakhaa. 6

Oh Guardian of the house, let the roof be strong.
And may it protect the stream of soma,
Indra is the destroyer of cities of the enemies,
And Indra is the friend of all sages.

Vishnu Suktham

Translated by

P.R.Ramachander

Vishnornukam veeryani pravodham ya parthivani vimame rajaasi yo askabhaya duthara
Sadastham vichakramanas threthorukayo

We would sing the valorous deeds,
Of that Vishnu who has measured even the dust,
Of that Vishnu who prevents the worlds above from falling,
Of that Vishnu who measured the three worlds in three steps,
And of that Vishnu who is praised by the great

Vishno raratamasi Vishno prushtamasi, Vishno sijnaphrastho , Vishno syurasi, Vishnor druvamasi ,Vaishnavamasi vishnave tva.

You are like forehead of Vishnu**,
You are like the behind of Vishnu,
You are like the two legs of Vishnu,
You are like the nerves of Vishnu,
You are like the bones of Vishnu,
And hey , yaga mandapa*,
You are in entirety like Vishnu,
And to get his grace, I worship you.

Sahana navathu.Sahanou bunakthu. Saha veerya karavavahai.
Tejaswinaa vadheedamasthu maa vidwishavahaii.
Om shanthi, shanthi, shanthi.

Let Brahman protect the teacher-student duo,
And also protect us,
We would work with vigour,
Let our learning be lustrous,
Let not we quarrel among ourselves,
Let there be peace, peace and peace.

Manyu Suktha

(vedic prayer considered as prayer to Lord Narasimha)

Translated by

P.R.Ramachander

(Manyu is a vedic God for anger and war. The Sri Vaishnavites identify him as Lord Narasimha. The Smarthas identify him as God Rudra. I have consulted the translation of Sri Narayanan (https://narayanastra.blogspot.com/p/blog-page_12.html) as well as translation of Stephen Knapp (https://www.stephen-knapp.com/prayers_to_lord_narasimhadeva.htm) as I am not very good in Vedic Sanskrit)

ऋग्वेद संहिता; मण्डलं 10; सूक्तं 83,84

Rig Veda Samhitha Mandala 10

यस्ते॑ मन्योऽविधद् वज्रं सायकं सह ओजः॑ पुष्यति विश्वमानुषकं ।
साह्याम दासमार्यं त्वया॑ युजां सह स्कृतेन सह सा सहा स्वता ॥ 1 ॥

Yasthe manyo avidhadh vajra sayaka saha oja pushyathi Viswa manushak,

Saahyaama dasamaarya thwayaa yujaa saha skruthena saha saa saha swathaa 1

Oh Manyu, who is like a diamond arrow (thunder bolt) , which is powerful, you blossoms in to a universal man,

Those who worship you as a friend will conquer their enemies immediately and forever

मन्युरिन्द्रो॑ मन्युरेवास देवो मन्युर् होता वरुणो जातवे॑दाः ।
मन्युं विश्वा॑ ईलते मानु॑षीर्याः पाहि॑ नो॑ मन्यो तपसा॑ सजोषा॑ ॥ 2 ॥

Manyurindro manyurevasaa devo manyura hothaa varuno Jatha Veda,

Manyum visa eelathe maanushiryaa pahino manyo thapa saa sajosha.

Manyu is Indra , Manyu is deva and he is Varuna and Agni,

The humans who descent from Manyu praise him, protect us and be pleased with our austerities

अभीहि मन्यो तवसस्तवीयान् तपसा युजा विजहि शत्रून् ।
अमित्रहा वृत्रहा दस्युहा च विश्वा वसून् भरा त्वं नः ॥ 3 ॥

Abhihi manyothava sasthaviyaan thapasaa yujaa vijahi sathru na,

Amithrahaa vruthrahaa dasyuha cha viswaa vasunyaa bharaa thwam na. 3

Now come to us Manyu, who is stonger than strongest with austerities, win over your enemies,

Those who are unfriendly, those who cause sorrow, those who cause calamities and fetch all wealth for us.

त्वं हि मन्यो अभिभूः त्योजाः स्वयम्भूर्भूमो अभिमातिषाहः ।
विश्वचरुषणिः सहुरिः सहा वानस्मास्वोजः पृतनासु धेहि ॥ 4 ॥

THwam hi Manyo abhibhoothyoojaa swayambhur bhamo abhimathishaa,

Viswacharsgani sahuri sahaavanasmaaswoja prutha nasu dehi 4

You are Manyu who has overpowering strength, one who manifests himself due to his anger,

Exist everywhere , mighty, shared by all, give us power in battle to withstand all our enemies

अभागः सन्नप परे तो अस्मि तव क्रत्वा तविषस्य प्रचेतः ।
तं त्वा मन्यो अक्रतुर्जिहीलाहं स्वातन्त्रं लदेयाय मेहि ॥ 5 ॥

Abhaga sannapa paretho asmi thavakrathvaa thavishayasya prachetha,

THam thwaa manyo akra thurjila aham sva thanur bhala deyata mahi 5

Oh Manyu , by not taking part and not doing my duty to yourself,

And because of it, I had to retreat before my enemies and I have approached you for getting strength

अयं ते अस्म्युप मेह्यर्वाङ् प्रतीचीनः सहुरे विश्वधायः ।
मन्यो वञ्चित्रमि मामा ववृत्स्वहना व दस्यून् ऋत बो ध्यापे ॥ 6 ॥

Ayam they asmyupa mehyarvang prathaacheena ahure viswadhaya,

Manyo vajrinnabhi mamaa vrutswahanaa va dasyu ritha bodhyaape 6

I am your , approach me with face towards me, Oh victoriousManyu,

Having mercy towards the world, Protect me by your thunderbolt, killing all enemies and help your devotees

अभि प्रेहि दक्षिणतो भवा मेऽथा वृत्राणि जङ्घनाव भूरि ।
जुहोमि ते धरुणं मध्वो अग्रमुभा उपांशु प्रथमा पिबाव ॥ 7 ॥

Abhi prehi dakshinatho bhavaa meaadhaa vruthraani janganaava bhoori,

Juhomi they dharunam madhvo agramubhaa upamsu pradhaaa pibhaavaa 7

Come to me from the right side, let us kill all our enemies,

I will offer you as a supporter, honey(soma) and let us be the first to drink it privately

त्वया मन्यो सरथमारुजंतो हर्षमाणासो धृषिता मरुतः ।
तिग्मेषव आयुधा संशिशाना अभि प्रयं तु नरो अग्निरूपाः ॥ 8 ॥

THwayaa manyo sarathamareujantho harsha maanaaso drushithaa maruthwa,

THigmeshava ayudhaa samsisaa naa abhi prayam thu naro agniroopaa 8

Oh Manyu, move ahead in the same chariot with a happy mood, brave and with maruths,

Sharpen your arrows as weapons, may the priests who are like agni also ascend with you.

अग्निरिव मन्यो त्विषितः सहस्व सेनानीर्नः सहुरे हूत एधि ।
हत्वाय शत्रून् वि भजस्व वेद ओजो मिमानो विमृधो नुदस्व ॥ 9 ॥

Agniriva manyo tvishitha sahasva senaaneerna sahure hootha yedhi

Hathwaaya sathrun vibhajaswa Veda ojo mimaa no vimrudho Nudhaswa. 9

Like fire, Oh Manyu, brilliantly shining come as our commander to defeat our enemies,

After killing them, divide their wealth, grant us strength and scatter our enemies

सहस्व मन्यो अभिमातिमस्मे रुजन् मृणन् प्रमृणन् प्रेहि शत्रून् ।
उग्रं ते पाजो नन्वा रुरुधे वशी वशं नयस एकज त्वम् ॥ 10 ॥

Sahaswa manyo abhimaathi masme rujan mruna n pramrunan sathroon,

Ugram the paajo nanvaa rurdhe vase vasam nayasa yekaja thwam 10

Defeat the enemies oh Manyu for me, braking, smashing and crushing them,

You are greatly fierce and with your great strength lead your dependents who are helpless

एको बहूनामसि मन्यवीलितो विशां विशां युधये सं शिशाधि ।
अकृत्तुरुक् त्वया युजा वयं द्युर्मतं घोषं विजयाय कृण्महे ॥ 11 ॥

Eko bahunamasi manya veelitho visham yudhayesamsisadhi,

Akruthsa rook thwayaa yujaa vayam dhyumantham gosha vijayaya krunmahe. 11

Oh Manyu, you are praised by one and as conqueror of all, make them ready for the battle,

We who are all with you who has great luster, roar for the sake of vicory.

विजेषकृदिन्द्र इवानवब्रवो(ओ)ऽऽस्माकं मन्यो अधिपा भवेह ।
प्रियं ते नाम सहुरे गृणीमसि विद्यातमुत्सं यत आबभूथ ॥ 12 ॥

Vijesha krudhindra ivaanava bruvo asmaakam manyo adhipaa bhaveha,

Priya they nama sahure granimasividhma tamutsam yata abhabhootha 12

Oh Manyuwho fetches victory and is like Indra, please become our leader,

Your name is dear, by your great strength protect this ritual .We sing your praises as we know where from you have come

आभू'स्या सहजा वज्र सायक सहो' बिभर्ष्यभिभूत उत्तरम् |
क्रत्वा' नो मन्यो सहमेद्ये'धि महाधनस्य' पुरुहूत संसृजि || 13 ||

Abhoothyaa sahajaa vajra saayaka saho , bibharasya bhibhutha uttaram,

Kruthwaa no manyo saha medhyedhi maha dhanarya puruhuthaa samasriji 13

Oh Manyu of very great strength , with the thunderbolt like arrow, resuer of devas by defeating asuras,

Do favourable acts to us, for you have been invoked by many in the shock of battle

संसृष्टं धनमुभयं' समाकृतमस्मभ्यं' दत्ता वरुणश्च मन्युः |
भियं दधा'ना हृदयेषु शत्रवः परा'जितासो अप निलयन्ताम् || 14 ||

Samsrishtam dhanamubhayam samakruthamasmabhyam dathaam varunascha manyu,

Bhiyam dhadhaana hridhayeshu shatrava paraa jithaaso apa nilayanthaam 14

Oh Manyuand Varuna bestow undivided spiritual and material wealth on us,

Let our enemies have great fear in the heart, let them be overcome and destroyed