

Atharvaveda

Paippalāda Samhitā

Sanskrit Text, Roman Transliteration, English Translation and
Word by Word Interpretation

Vol. 2

Kāṇḍa 1

Anuvākas 12-22 (Sūktas 56-112)

by

Prof. Ravi Prakash Arya



Amazon Books, USA

In Association with

Indian Foundation for Vedic Science

H.O. 1051, Sector-1, Rohtak, Haryana, India

Whatsapp: 9313033917

Email: vedicscience@rediffmail.com; vedicscience@gmail.com

www.vedicscience.net

First Edition

Kali Era 5127 (Christian era 2026)

Kalpa Era 1,972,949, 127

Brahma Era 155,521,972,949,127

ISBN: 978-93-94724-46-4

© Author

All rights are reserved. No part of this work may be reproduced or copied in any form or by any means without written permission from the author.

Printed by

Indian Foundation for Vedic Science, 1051, Sector-1,
Rohtak-124001, Haryana.

Contents

Anuvāka 12.....	8
Sukta 56	8
Empowered Action: An Integrated Operational System Model	8
Integrated Operational Systems Model.....	15
Sukta 57	19
Vedic Systems Architecture: A Mantra-Based Model for Intelligent Optimization and Resilience	19
Sukta 58	29
A Systems-Based Approach to Healing.....	29
Sukta 59	38
The Algorithm of Disease Resolution and System Restoration.....	38
Atharvavedic Disease-Resolution Algorithm (Mantras 1–6).....	51
Sukta 60	55
Systemic Dominance, Governance, and Restoration: A Scientific Interpretation	55
Anuvāka 13.....	64
Sukta 61	64
The Cycle of Life and Death: A Vedic Perspective on Biological, Psychological, and Spiritual Resilience	64
Sukta 62	76
Holistic Healing and Longevity: A Vedic Approach to Vitality	76
Sukta 63	83
Ecological Awareness, Cosmic Law, and Sustainable Balance.....	83
Sukta 64	93
Unity and Harmonization.....	93
Sukta 65	102
Ecological Harmony, Wisdom, and Collective Resilience	102

Anuvāka 14	109
Sukta 66	109
Universal Harmony and Ecological Guardianship.....	109
Sukta 67	118
Ecological Harmony and Vitality.....	118
Sūkta 68	126
Decisive Intervention and Biological Regulation	126
Sūkta 69	135
The Emergence of Protective Power: Neutralizing Hostility and Ensuring Stability.....	135
Sūkta 70	142
Purification, Regulation, and Illumination: A Journey Through Moral and Cosmic Order.....	142
Anuvāka 15.....	151
Sūkta 71	151
Systemic Harmony: The Integration of Energy, Regulation, and Wisdom".....	151
Sūkta 72	159
Strategic Leadership and Protective Power.....	159
Sūkta 73	166
Harmonizing with Universal Energy	166
Sūkta 74	174
Universal Principles of Natural Governance.....	174
Sūkta 75	183
Leadership, Governance, and Societal Harmony.....	183
Anuvāka 16	193
Sūkta 76	193
The Invocation of Transformative Energy for Protection and Balance.....	193
Sūkta 77	203

The Dynamic Force of Protection, Stability, and Systemic Resilience	203
Sūkta 78	213
Harmonizing with the Governing Forces of Nature.....	213
Sūkta 79	223
The Vital Essence of the Aśvattha	223
Sūkta 80	231
Life: A Scientific and Philosophical Interpretation	231
Anuvāka 17.....	243
Sūkta 81	243
The Science and Philosophy of Yajna: Harmonizing Human Faculties with Universal Forces	243
Sūkta 82	253
Vitality, Metabolism, and Longevity: Ancient Wisdom for Modern Well-being.....	253
Sūkta 83	263
Ancient Wisdom for Longevity, Strength, and Well-being	263
Sūkta 84	271
Mental Restoration: A Journey Toward Stability and Life.....	271
Sūkta 85	291
Cycles of Disturbance, Transformation, and Restoration in Natural Systems	291
Anuvāka 18.....	300
Sūkta 86	300
The Harmonious Regulation of Natural Forces	300
Sūkta 87	317
Elimination of Harmful Organisms: The Therapeutic Power of Natural Agents	317
Sūkta 88	327
Systemic Balance and Ethical Cooperation	327
Sūkta 89	338

Ecological and Mental Harmony: Insights into Natural Healing and Mental Discipline	338
Sūkta 90	346
Ancient Wisdom for Treating Infections and Diseases.....	346
Anuvāka 19	354
Sūkta 91	354
Harmony of Nourishment: Ecological Balance and Universal Sustenance.....	354
Sūkta 92	364
Principles of Cooperative Assemblies and Emotional Regulation.....	364
Sūkta 93	374
The Healing Power of Kuṣṭha: Ecological Origins and Medicinal Significance.....	374
Sūkta 94	381
Early Medical Insights on Circulatory Regulation.....	381
Sūkta 95	389
The Healing Wisdom of Rudra	389
Anuvāka 20	398
Sūkta 96	398
The Transformative Essence of Agni: A Vedic Reflection on Prosperity, Energy, and Natural Harmony	398
Sūkta 97	410
Vitality, Protection, and Harmony: A Journey Through Life's Cycles	410
Sūkta 98	419
Healing, Union, and Intent	419
Sūkta 99	427
Holistic Purification and Ecological Harmony	427
Sūkta 100	436
Medicinal Plants and Human Connection.....	436
Anuvāka 21.....	444

Sūkta 101	444
The Vedic Systems Theory of Life: An Integrated Model of Time, Matter, and Life.....	444
Sūkta 102	463
Harmonizing Life with Cosmic Cycles.....	463
Sūkta 103	476
Cycles of Renewal	476
Sūkta 104	490
Cyclic Systems of Nourishment and Regulation	490
Sūkta 105	498
Sūkta 106	503
Cycles of Transformation: Aligning with Natural Rhythms for Stability and Growth	503
Anuvāka 22	512
Sūkta 107	512
The Dynamics of Vāta: The Regulating Force in Systemic Function	512
Sūkta 108	521
The Protective Mechanisms of Systemic Harmony.....	521
Sūkta 109	528
The Dynamics of Restorative and Corrective Forces for System Integrity	528
Sūkta 110	534
The Essence of Systemic Vitality and Structural Resilience	534
Sūkta 111	540
Systemic Regulation and Detoxification.....	540
Sūkta 112	546
Foundations of Cosmic and Societal Stability	546

Anuvāka 12

Sukta 56

Empowered Action: An Integrated Operational System Model

प्रेता जयता नर उग्रा वः सन्तु बाहवः ।
इन्द्रो वः शर्म यच्छत्वनाधृष्या यथासथ ॥१॥

*preta jayatā nara ugrā vaḥ santu bāhavaḥ ।
indro vaḥ śarma yacchatvanādhṛṣyā yathāsatha ॥1॥*

Advance forward and attain success, O conscious human agents. May your instruments of action be charged with intense power. May the central governing force bestow upon you stability and protection— a resilience that cannot be overpowered— so that you may function according to your intrinsic nature.

Message of the Mantra

This mantra is a call for empowered, disciplined action guided by a central regulating intelligence. It emphasizes:

Mobilization of human energy

Strength of execution systems (body, tools, will)

Protection through systemic balance and resilience

Harmony with natural laws and intrinsic capacities

In modern terms, the mantra advocates a well-regulated, high-energy human system—where mind (Indra), body (bāhavaḥ), and purpose (jaya) operate cohesively, producing invincible and stable performance.

Word-by-Word Interpretation

प्रेता (pretā): Advance forward; initiate motion → denotes activation, forward momentum, mobilization of energy

जयता (jayatā) : Be victorious → indicates successful outcome, dominance of ordered forces over resistance

नर (nara): Humans / conscious agents → represents rational, decision-making biological systems

उग्रा (ugrā) : Powerful, intense → signifies high-energy, forceful dynamics

वः (vaḥ) : Your → refers to collective agency

सन्तु (santu): May they be → expresses desired state or optimization condition

बाहवः (bāhavaḥ): Arms → symbol of mechanical strength, applied force, action-execution systems

इन्द्रः (indrah): Indra → symbolizes central regulatory power, neural command center, or cosmic governing force

वः (vaḥ): For you → directed toward the collective system

शर्म (śarma): Protection, comfort, stability → represents systemic security, resilience, equilibrium

यच्छतु (yacchatu) : May grant → allocation or regulation of resources

अनाधृष्या (anādhṛṣyā): Invincible, not overpowerable → denotes robustness, fault-tolerance, resistance to perturbation

यथासथ (yathāsatha): As you are / according to your nature → implies functioning in alignment with inherent design or natural law

उद्धर्षन्तां मघवन्नायुधान्युत सत्त्वनां मामकानां मनांसि ।

उद्धर्षन्तां वाजिनां वाजिनान्युद्धीराणां जयतामेतु घोषः ॥२॥

*uddharṣantāṃ maghavannāyudhānyuta satvanāṃ
māmakānāṃ manānsi /*

*uddharṣantāṃ vājīnāṃ vājīnānyudvīrāṇāṃ jayatāmetu
ghoṣaḥ ॥2॥*

O central power that distributes strength, let the instruments of action be fully energized, along with the vital forces and inner mental resolve that are truly our own. Let the

powers of the swift and the exalted be stimulated, and from the victorious agents let the resonant signal of triumph arise.

Message of the Mantra

This mantra describes a complete activation cycle of a successful system:

Mental intention (manas) initiates action

- Tools and mechanisms (āyudha) are energized
- Vital agents (satvan, vājina) operate at peak efficiency
- Leadership intelligence (Indra/Maghavan) regulates and empowers
- Victory is externally expressed as resonance (ghoṣa)

In modern scientific terms, it reflects systems synchronization:

cognition → energy mobilization → high-performance execution → success feedback.

The mantra affirms that true victory arises when mind, force, tools, and leadership are coherently aligned, producing an unmistakable signal of achievement.

Word-by-Word Scientific Interpretation

उद्धर्षन्ताम् (uddharṣantām): Let them be raised / energized / stimulated → denotes amplification, excitation, activation of latent energy

मघवन् (maghavan): O Maghavan (Indra, giver of strength) → symbolizes central energizing authority / resource-distributing regulator

आयुधानि (āyudhāni): Weapons, instruments → represents tools of action, mechanisms, technologies, operative faculties

उत (uta): And also → indicates addition and extension of the system

सत्त्वनाम् (satvanām): Of the energetic beings / forces → denotes dynamic agents, vital forces, spirited operators

मामकानाम् (māmakānām): My own / belonging to us → refers to internalized, self-owned capacities

मनांसि (manānsi): Mental impulse / intention → signifies cognitive drive, volitional command, motivational signal

उद्धर्षन्ताम् (uddharṣantām): Let them be fully stimulated → continued excitation and reinforcement

वाजिनाम् (vājinām): Of the swift, energetic ones → high-performance systems, speed-oriented agents

वाजिनानि (vājināni): Their powers / instruments → force-multipliers, efficiency-enhancing components

उद्वीराणाम् (udvīrāṇām): Of the exalted heroes → optimized, courageous, high-resilience agents

जयताम् (jayatām): Of the victorious → systems achieving dominance, success, goal-fulfillment

एतु (etu): Let arise / let emerge → manifestation, external expression

घोषः (ghoṣaḥ): Sound, proclamation, roar → collective signal, resonance, feedback announcing success

पृथग् घोषा उलुलयः केतुमन्त उदीरताम् ।

देवा इन्द्रज्येष्ठा मरुतो यन्तु सेनया ॥३॥

prthag ghoṣā ululayaḥ ketumanta udīratām /

devā indrajyeṣṭhā maruto yantu senayā ॥3॥

“Let the signals rise distinctly— the proclamations and sharp excitation-calls, each bearing its own identifying markers. Let the governing intelligences, with the central executive foremost and the mobile dynamic forces accompanying, advance together as an organized system.”

Message of the Mantra

This mantra articulates a principle of coordinated collective action:

- Differentiated signaling (pṛthag ghoṣāḥ) prevents confusion
- High-energy morale signals (ululayaḥ) amplify group coherence
- Clear identifiers (ketu) maintain unity amid diversity
- Central leadership (Indra) ensures direction
- Rapid-response forces (Maruts) enable momentum
- All move as a single organized body (senā)

In modern scientific language, the mantra describes:

- Distributed communication systems
- Hierarchical coordination
- Collective synchronization under executive control

It is a Vedic model of networked intelligence in motion, where clarity of signals + unity of command + energetic mobility = effective collective advance.

Word-by-Word Scientific Interpretation

पृथग् (pṛthag): Separately, distinctly → denotes differentiation, distributed signaling, non-overlapping channels

घोषाः (ghoṣāḥ): Sounds, proclamations → auditory signals, communicative outputs, system-wide alerts

उलुलयः (ululayaḥ): Ululations, sharp cries → high-frequency excitation signals, morale-boosting acoustic emissions

केतुमन्तः (ketumantaḥ): Bearing banners / signs / indicators → signal-bearing units, identifiable markers, symbolic flags of identity

उदीरताम् (udīratām): Let them arise / be projected upward → activation, emission, outward propagation

देवाः (devāḥ): The luminous forces → regulatory principles, higher-order functional intelligences

इन्द्रज्येष्ठाः (indra-jyeṣṭhāḥ): Indra as the foremost → central

executive authority, dominant coordinating intelligence

मरुतः (marutaḥ): The Maruts (storm-forces) → dynamic mobile energies, fast-response subsystems

यन्तु (yantu): May they proceed / advance → directed motion, coordinated deployment

सेनया (senayā): With the host / collective force → organized system, structured operational body

अवसृष्टा परा पत शरव्ये ब्रह्मसंशिते ।

जयामित्रान् प्र पद्यस्व मामीषां कञ्चनोच्छिषः ॥४॥

avasṛṣṭā parā pata śaravye brahmasaṁśite ।

jayāmitrān pra padyasva māmīṣāṁ kañcanochchiṣaḥ ॥4॥

Once released, move decisively outward— O precision-guided force, sharpened by governing intelligence. Advance and overcome the opposing agents completely, leaving them without access to their sustaining resources, reduced to insignificant remnants.

Message of the Mantra

This mantra encodes a complete action-cycle of intelligent force deployment:

- Controlled release of power (avasṛṣṭā)
- Directed, high-speed execution (parā pat)
- Precision guided by higher intelligence (brahmasaṁśita)
- Decisive neutralization of opposition (jayāmitrān)
- Reduction of threat to inert residue (ucchiṣa)

In modern scientific terms, it reflects:

- Smart weapon systems
- Algorithm-guided intervention
- Decisive system shutdown
- Preventing regeneration of adversarial networks

The mantra is not mere aggression, but a doctrine of intelligence-aligned force, where action is:

- lawful,
- precise,
- decisive,
- and final—leaving no capacity for reconstitution.

Word-by-Word Scientific Interpretation

अवसृष्टा (avasṛṣṭā): Released, discharged → activation of a previously restrained force; initiation of action

परा (parā): Away, outward, decisively forward → directional projection away from the source toward a target

पत (pata): Fly, strike, move swiftly → high-velocity motion, rapid deployment

शरव्ये (śaravye): O projectile / missile → focused vector of energy; precision-guided force

ब्रह्मसंशिते (brahma-saṁśite): Sharpened by Brahman (knowledge/mantra) → optimized and calibrated by intelligence, law, or algorithmic precision

जय (jaya): Conquer, overcome → successful dominance through superior organization and force

अमित्रान् (amitrān): Enemies, hostile forces → opposing or disruptive agents within a system

प्र (pra): Forth, decisively → unrestricted execution, full commitment

पद्यस्व (padyasva): Advance, fall upon → engage directly, execute operational objective

मा (mām): me →

अमीषाम् (iṣām): Of their food / resources → resource pools, sustenance, energy reserves

कञ्चन-उच्छिषः (kañcana-ucchiṣaḥ): Leftovers like scraps of gold → residual, non-threatening remnants; negligible by-products

Integrated Operational Systems Model

The above cited four mantras of Sukta 56 together describe an integrated Operational System Model, as to how a system—individual or collective—must first secure its core stability, then amplify energy and readiness, align dimantra agents under a single intelligence, and finally execute precise, knowledge-guided action that eliminates destabilizing forces without harming the self or leaving residual threats. Power is never blind, intelligence is never passive, and execution is never partial.

System Type

A self-regulating, intelligence-guided, collective action system (usable for cognition, society, military, governance, or inner discipline)

LAYER 1 — CORE ENERGY & STABILITY (Mantra 1)

Mantra 1 (summary function):

Establish stable power, morale, and protection under a central coordinating intelligence.

System roles

Indra → Central executive controller (CEO / prefrontal cortex)

- Bāhavaḥ (arms) → Distributed actuators
- Śarma (safety) → System resilience & fault tolerance
- Anādhṛṣya → Non-overridable security (cannot be hijacked)

Systems meaning

This layer ensures:

- Energy availability
- Psychological confidence
- Structural integrity before action

No system acts safely unless its power base is protected and coordinated.

LAYER 2 — AMPLIFICATION & READINESS (Mantra 2)

Mantra 2 (summary function):

Amplify signal strength, morale, and synchronization across all active units.

System roles

- Uddharṣantām (uplift) → Gain control / excitation
- Āyudhāni → Tools, methods, technologies
- Vājinaḥ → High-performance agents
- Ghoṣaḥ → Broadcast signal (rally / alert)

Systems meaning

This is the activation & readiness phase:

- Raise internal energy
- Align intent across subsystems
- Remove hesitation

Comparable to:

- Neural priming
- Military mobilization
- Organizational alignment before execution

A silent or unexcited system cannot prevail, even if intelligent.

LAYER 3 — COORDINATION & MULTI-AGENT ALIGNMENT (Mantra 3)

Mantra 3 (summary function):

Synchronize dimantra agents under a unified command with clear signaling.

System roles

- Pr̥thak ghoṣāḥ → Differentiated signals (specialization)
- Ketumantaḥ → Identifiable command markers
- Marutaḥ → Fast, mobile subsystems
- Indrajyeṣṭhāḥ → Hierarchical control with Indra at the top

Systems meaning

This is network orchestration:

- Different units, different functions
- One command logic
- No signal collision or ambiguity

Comparable to:

- Swarm intelligence
- Distributed computing with a master clock
- Cross-functional teams in execution mode

Diversity without coordination becomes chaos.

LAYER 4 — PRECISION EXECUTION & THREAT ELIMINATION (Mantra 4)

Mantra 4 (summary function):

Execute authorized, knowledge-guided, irreversible action with self-protection and zero residue.

System roles

- Avasṛṣṭā → Authorization granted
- Brahmasaṁśite → Knowledge-calibrated execution
- Śaravye → Focused vector (no diffusion)
- Jayāmitrān → Neutralize destabilizing forces
- Mā amīṣām → Protect core system (self/non-self)

logic)

- Kañcano-cchiṣaḥ → No residual errors

Systems meaning

This is the terminal action phase:

- No ambiguity
- No collateral self-damage
- No unfinished loops

Comparable to:

- Surgical strike
- Immune eradication (not suppression)
- Cognitive elimination of deep-seated delusions

Incomplete execution creates future instability.

Unified Flow Model (End-to-End)

STABILITY (1)

↓

ENERGY & MORALE AMPLIFICATION (2)

↓

COORDINATED MULTI-AGENT ALIGNMENT (3)

↓

INTELLIGENT PRECISION EXECUTION (4)

↓

SYSTEM RESILIENCE WITH ZERO RESIDUE

This is a closed-loop, fault-tolerant system.

One-Line Doctrine

Stability → Energy → Coordination → Precision →
Freedom from Residue

Sukta 57

Vedic Systems Architecture: A Mantra-Based Model for Intelligent Optimization and Resilience

दूष्या दूषिरसि हेत्या हेतिरसि मेन्या मेनिरसि ।

आप्नुहि श्रेयांसमति समं क्राम ॥१॥

*dūṣyā dūṣirasi hetyā hetirasi menyā menirasi /
āpnuhi śreyāṁsamati samam krāma ||1||*

Identify the sources of corruption and recognize them precisely. Apply a corrective force that is itself intelligent and intrinsic. Through discriminative awareness, advance step by step toward a superior, balanced, and stable state that transcends prior limitations.

Message of the Mantra

This mantra teaches a three-stage systems protocol:

Diagnosis – Explicit identification of disruptive elements (no denial, no vagueness).

Intelligent Correction – Use internally guided, knowledge-based intervention rather than blind force.

Optimized Progression – Advance gradually toward a higher, stable, welfare-maximizing state.

One-line Systems Principle

Corruption is resolved not by force, but by intelligence-driven, self-regulating, stepwise optimization.

Word-by-word scientific interpretation

दूष्या (dūṣyā) → That which is liable to corruption / obstruction

Scientific interpretation: Identifiable system vulnerabilities, errors, or destabilizing elements (noise sources, defects, pathogens, cognitive biases).

दूषिः असि (dūṣiḥ asi) → You are the corrupter

Scientific interpretation: Direct recognition of the disruptive agent as an active causal factor (root-cause identification, not symptom-level).

हेत्या (hetyā)→ By the weapon / instrument

Scientific interpretation: Deployment of a targeted corrective tool, intervention protocol, or control mechanism.

हेतिः असि (hetiḥ asi) → You are the weapon

Scientific interpretation: The corrective force is intrinsic, not external—self-regulating or endogenous control (immune response, cognitive self-correction, internal governance).

मेत्या (menyā)→ By intelligence / measured cognition

Scientific interpretation: Application of discriminative intelligence, modeling, and evaluation (decision theory, systems analysis).

मेनिः असि (meniḥ asi)→ You are intelligence itself

Scientific interpretation: The system's corrective power arises from awareness and understanding—not brute force (knowledge-driven regulation).

आप्नुहि (āpnuhi)→ Attain / reach / realize

Scientific interpretation: Successful convergence toward the desired system state (goal attainment, optimization).

श्रेयांसम् (śreyāṁsam)→ The superior, welfare-enhancing state

Scientific interpretation: Optimal equilibrium—long-term benefit over short-term gain (global optimum, not local).

अति (ati)→ Beyond / surpassing

Scientific interpretation: Transcendence of prior constraints, limits, or suboptimal modes.

समं (samam)→ Balanced / even

Scientific interpretation: Stability, symmetry, and homeostasis (no oscillation or imbalance).

क्राम (krāma)→ Proceed / step forward

Scientific interpretation: Controlled, stepwise execution—no impulsive jumps (iterative convergence).

स्रक्त्योसि प्रतिसरोसि पुनः सरोसि प्रत्यभिचरणोसि ।
आप्नुहि श्रेयांसमति समं क्राम ॥२॥

*sraktyosi pratisarosi punaḥ sarosi pratyabhicaraṇosi /
āpnuhi śreyāṁsamati samam krāma ॥2॥*

You are the binding structure that maintains coherence, the protective shield that blocks disruption, the restorative flow that returns balance, and the active counter-response that neutralizes threats. Through these, advance step by step toward a superior, stable, and balanced state.

Integrated Systems Meaning

This mantra defines a four-layer resilience architecture:

Structural Coupling – Maintain internal coherence (स्रक्त्यः).

Protective Buffering – Prevent harmful ingress (प्रतिसरः).

Recovery & Reset – Restore after perturbation (पुनः सरः).

Active Counter-Response – Neutralize recurring threats (प्रत्यभिचरणः).

Together, these ensure robustness, resilience, and adaptive stability.

Message of the Mantra (Systems Essence)

A system survives and excels by binding itself wisely, shielding itself intelligently, restoring itself quickly, and counter-acting threats adaptively—moving steadily toward optimal balance.

Continuity Note

Mantra 1 defined diagnosis + intelligent correction.

Mantra 2 defines defense + recovery + adaptive counter-action.

Together, they already form a complete control–resilience loop.

Word-by-word scientific interpretation

स्रक्त्यः असि (sraktyo asi) → You are the binding cord / attachment

Structural linkage or coupling mechanism—connectivity that holds system components together (binding forces, synchronization links, regulatory constraints).

प्रतिसरः असि (pratisaraḥ asi) → You are the counter-binding / protective amulet

Defensive buffering layer—shielding, insulation, or firewall that prevents harmful intrusion or destabilization.

पुनः सरः असि (punaḥ saraḥ asi) → You are the re-flow / return movement

Recovery, reset, or rollback mechanism—restoring the system to a prior stable state after disturbance (self-healing, regeneration).

प्रत्यभिचरणः असि (pratyabhicaraṇaḥ asi) → You are the counter-attack / remantra operation

Active counter-action—feedback-driven response that neutralizes hostile inputs (adaptive immunity, negative feedback control).

आप्नुहि (āpnuhi) → Attain / realize

Successful stabilization and convergence toward the target state.

श्रेयांसम् (śreyāṁsam) → The superior, welfare-enhancing condition

Long-term optimal system health, robustness, and sustainability.

अति (ati) → Beyond / surpassing

Crossing earlier limits—improved resilience beyond baseline capacity.

समं (samam) → Balanced / even

Dynamic equilibrium, homeostasis without oscillatory instability.

क्राम (krāma)→ Proceed stepwise

Gradual, controlled execution—iterative stabilization rather than abrupt forcing.

प्रति तमभि चर योऽस्मान् द्वेष्टि यं वयं द्विष्मः ।

आप्नुहि श्रेयांसमति समं क्राम ॥३॥

*prati tamabhi cara yo'smān dveṣṭi yaṁ vayaṁ dviṣmaḥ /
āpnuhi śreyāṁsamati samam krāma* //3//

Direct focused action toward the identified hostile agent—the one that disrupts us and is recognized as such— so that, through measured execution, the system attains a higher, stable, and balanced state.

Integrated Systems Meaning

This mantra defines precision targeting in adaptive control systems:

Threats are identified, not assumed

Responses are directed, not generalized

Action is measured, not impulsive

The goal is system improvement, not mere retaliation

This is intelligent defense, not aggression.

Message of the Mantra (Systems Essence)

Respond only to verified disruption, aim precisely, act deliberately, and convert conflict into higher equilibrium.

Placement in the Mantra Sequence

Mantra 1: Capability activation & empowerment

Mantra 2: Defense, recovery, and counter-action mechanisms

Mantra 3: Threat discrimination and targeted execution

Together, these form:

Detection → Protection → Recovery → Targeted Response

Word-by-word scientific interpretation

प्रति (prati)→ Toward / in response to

Directional orientation of system response—output aligned specifically toward the source of disturbance.

तम् (tam)→ That one / that entity

Identified perturbing agent—localized target rather than diffuse reaction.

अभि (abhi) → Directly upon / intensively

Focused engagement—concentrated signal or corrective action.

चर (cara) → Move / operate / act

Execution of response—activation of control or defense process.

यः अस्मान् द्वेष्टि (yo asmān dveṣṭi)→ Who hates / harms us

External antagonistic input—hostile interference, destabilizing force, or adversarial signal.

यम् वयम् द्विष्मः (yam vyaṁ dviṣmaḥ)→ Whom we identify as hostile

Internal threat recognition—classification and validation by system intelligence (discrimination logic).

आप्नुहि (āpnuhi)→ Attain / secure

Successful neutralization and system convergence.

श्रेयांसम् (śreyāṁsam)→ The superior condition

Enhanced functional state—greater stability, efficiency, and resilience.

अति (ati)→ Beyond

Improvement beyond pre-disturbance baseline.

समं (samān)→ Balanced / even

Restored equilibrium—absence of overreaction or residual instability.

क्रम (krāma)→ Proceed stepwise

Controlled, measured execution—no chaotic escalation.

सुरिरसि वर्चोधास्तनूपानायुष्यः कृत्यादूषणः ।

आप्नुहि श्रेयांसमति समं क्राम ॥४॥

*surirasi varcodhāstanūpānāyusyaḥ kṛtyādūṣaṇaḥ /
āpnuhi śreyāṁsamati samān krāma ॥4॥*

You are the vigilant protective intelligence—energizing the system, preserving its structure and lifespan, eliminating harmful residual actions—so that the system advances stepwise into a superior, balanced, and enduring state.

Integrated Systems Meaning

This mantra defines post-conflict system optimization:

Not merely defense, but regeneration

Not merely neutralization, but cleansing

Not merely survival, but longevity

Not abrupt reset, but phased stabilization

It corresponds to immune recovery, neural plastic stabilization, and secure system hardening.

Message of the Mantra

After threat removal, restore energy, cleanse residual damage, preserve structure, and stabilize into long-term resilience.

Completion of the Four-Mantra Operational Model

Mantra Systems Function

- 1 Activation of force & capacity
- 2 Defensive counter-measures
- 3 Targeted response & discrimination
- 4 Recovery, purification & longevity

Unified Systems Flow

Empower → Defend → Discriminate → Neutralize →
Cleanse → Stabilize → Endure

This is a complete Vedic systems architecture, not ritualistic but operationally exact.

Word-by-word scientific interpretation

सुरिः असि (suriḥ asi) → You are a protector / vigilant agent

Guardian subsystem—active defense intelligence maintaining system integrity.

वर्चोधास् (varcodhās) → Bearer of energy, brilliance, strength

Energy amplification and coherence—restoration of systemic power and signal clarity.

तनूपा (tanūpā) → Protector of the body

Structural preservation—maintenance of physical, biological, or operational substrate.

आयुष्यः (āyusyaḥ) → Life-sustaining / longevity-granting

Long-term viability—extension of operational lifespan and endurance.

कृत्या-दूषणः (kr̥tyā-dūṣaṇaḥ) → Destroyer of harmful acts or toxic operations

Neutralization of residual interference—removal of latent corruption, malware, toxins, or pathogenic after-effects.

आप्नुहि (āpnuhi) → Attain / secure

Successful system convergence into optimal function.

श्रेयांसम् (śreyāṁsam) → Superior condition

Elevated performance and resilience beyond baseline.

अति (ati)→ Beyond

Transcending previous constraints or vulnerabilities.

समं (samaṁ)→ Balanced

Homeostasis—stable, non-oscillatory equilibrium.

क्राम (krāma)→ Proceed stepwise

Gradual stabilization—phased recovery rather than abrupt shutdown.

शुक्रोसि भ्रजोसि ज्योतिरसि स्वरसि ।

आप्नुहि श्रेयांसमति समं क्राम ॥५॥

śukrosi bhrājosi jyotirasi svarasi /

āpnuhi śreyāṁsamati samaṁ krāma ॥5॥

You are purity itself, radiant power, illuminating intelligence, and harmonic resonance. Advance step by step into a superior state beyond limitation— balanced, coherent, and fully optimized.

Integrated Systems Meaning

This mantra defines the final optimization phase:

Purity → error-free processing

Radiance → active power deployment

Light → awareness, cognition, transparency

Resonance → synchronization across the system

In modern terms, this corresponds to:

Neuroscience: coherent gamma synchrony + clarity of awareness

Systems biology: metabolic efficiency + signaling harmony

Control theory: stable, high-gain system without oscillation

Information theory: maximum signal-to-noise ratio

Message of the Mantra

After cleansing and stabilization, refine the system into purity, illumination, power, and resonance—then stabilize that excellence.

Position in the Mantra Sequence (1–5)

Mantra	Systems Role
1	Activation of force
2	Defensive counter-measures
3	Target discrimination
4	Recovery & longevity
5	Radiant coherence & optimal function

Complete Operational Arc

Mobilize → Defend → Neutralize → Heal → Illuminate → Harmonize

This mantra marks the transition from survival systems to excellence systems—a distinctly Vedic insight rarely articulated so precisely.

Word-by-word scientific interpretation

शुक्रः असि (śukraḥ asi)→ You are pure, luminous, refined

Signal purity—noise-free, high-fidelity informational or energetic state.

भ्रजः असि (bhrajaḥ asi)→ You are radiant, blazing

Active power expression—dynamic energy output capable of influence and work.

ज्योतिः असि (jyotiḥ asi)→ You are light

Illumination and cognition—clarity, awareness, and intelligibility within the system.

स्वरः असि (svaraḥ asi)→ You are resonance / tone

Resonant coherence—harmonic synchronization of all subsystems (frequency alignment).

आप्नुहि (āpnuhi)→ Attain / secure

Achievement of designed operational state.

श्रेयांसम् (śreyāṁsam)→ Superior condition

Optimal performance beyond survival or baseline stability.

अति (ati)→ Beyond

Supra-normal functioning—transcending previous system limitations.

समं (samam)→ Balanced

Dynamic equilibrium—stable yet responsive.

क्रम (krāma)→ Proceed stepwise

Gradual integration—smooth convergence into coherence.

Sukta 58

A Systems-Based Approach to Healing

विष्कन्धस्य काबवस्य कर्दमस्योलूक्याः ।

अपस्थानस्य कृत्या यास्तेषां त्वं खृगले जहि ॥१॥

viṣkandhasya kābavasya kardamasyolūkyāḥ ।

apasthānasya kṛtyā yāsteṣāṁ tvaṁ khṛgale jahi ॥1॥

O precision eliminator, remove and annihilate all forms of obstruction, invasive disturbance, stagnation, hidden disruptors, misalignments, and destructive processes—comprehensively and decisively.

Integrated Systems Meaning

This mantra functions as a pathology-clearing command across all layers of a complex system:

Structural blockages (viṣkandha)

External invasions (kābava)

Accumulated stagnation (kardama)

Subtle / latent stressors (ulūkī)

Functional displacement (apasthāna)

Self-propagating harm loops (kṛtyā)

It is not symbolic but operational—a directive for system reset and detoxification.

Modern Scientific Parallels

Systems biology: removal of multi-factor disease etiology

Neuroscience: clearing maladaptive neural loops

Control systems: elimination of destabilizing noise and drift

Immunology: intelligent, targeted immune response

Cybernetics: fault detection and isolation (FDI)

Message of the Mantra

Identify every visible and invisible failure mode—then excise them completely using precise regulatory intelligence.

Key Insight

This mantra shows that Atharvaveda does not treat disease as singular, but as a networked systems failure, requiring simultaneous multi-layer correction—a view strikingly new to 21st-century systems medicine.

Word-by-word scientific interpretation

विष्कन्धस्य (viṣkandhasya) → of Viṣkandha

Systemic obstruction—pathological blocking of flow (neural, metabolic, circulatory, or informational).

काबवस्य (kābavasya) → of Kābava

External invasive disturbance—parasitic or foreign-agent interference in the system.

कर्दमस्य (kardamasya) → of Kardama (mud, mire)

Viscous stagnation—accumulated waste, metabolic sludge, or cognitive inertia.

उलूक्याः (ulūkyāḥ) → of Ulūkī

Nocturnal / subtle disruptors—hidden, low-visibility stressors or subconscious disturbances.

अपस्थानस्य (apasthānasya)→ of displacement / deviation

System misalignment—loss of proper position, rhythm, or functional coordination.

कृत्याः (krtyāḥ)→ harmful acts / pathogenic operations

Destructive processes—self-reinforcing negative feedback loops.

याः (yāḥ)→ which

Enumeration of multiple failure modes.

तेषाम् (teṣām)→ of all those

Entire pathology set—comprehensive coverage.

त्वम् (tvam)→ you

The corrective agency—immune intelligence / regulatory controller.

खृगले (khr̥gale)→ O Khr̥gala (destroyer / cutter)

Precision eliminator—targeted excision mechanism, not brute force.

जहि (jahi)→ destroy / remove

Elimination—irreversible termination of pathological states.

प्र मृणीह्युपहत्यां कर्दमं नीलशाक्यम् ।

अथा सारमिव दारुण आयुष्कृणोम्यन्तरम् ॥२॥

*pra mṛṇīhyupahatyāṃ kardamaṃ nīlśākyam /
adhā sāramiva dāruṇa āyuṣkṛṇomyantaram ॥2॥*

Actively pulverize and remove injurious accumulations—the stagnant, toxic, degenerative residues. Thereafter, from within the hardened structure, I extract the essential vitality and restore life-sustaining function in the inner system.

Integrated Systems Meaning

This mantra describes a two-phase therapeutic algorithm:

Phase 1 — Destructive cleansing

Break down secondary damage (upahatyā)

Dissolve stagnation (kardama)

Neutralize toxic degeneration (nīlaśākya)

Phase 2 — Reconstructive restoration

Extract usable essence (sāra)

From resistant structures (dāruṇa)

Rebuild vitality and longevity (āyus-kṛṇomi)

At the system core (antara)

Modern Scientific Parallels

Systems medicine: detoxification → regeneration

Neuroscience: removal of maladaptive patterns → neuroplastic recovery

Cell biology: autophagy followed by mitochondrial renewal

Control theory: fault removal → system optimization

Psychology: trauma processing → resilience rebuilding

Message of the Mantra

First dismantle toxic accumulation and secondary damage; then extract the core vitality from within resistance and re-establish life, resilience, and inner coherence.

Key Insight

Unlike purely eliminative approaches, this mantra emphasizes that healing is incomplete without essence-recovery.

Removal without regeneration is not Vedic medicine—restoration of sāra is essential.

Word-by-word scientific interpretation

प्र (pra): Forward-directed action; activation of corrective process.

मृणीहि (mṛṇīhi): Pulverize / neutralize—active breakdown of harmful structures.

उपहत्याम् (upahatyām): Injurious accumulation—secondary damage caused by prior disturbance.

कर्दमम् (kardamam): Metabolic, cognitive, or energetic sludge—viscous stagnation.

नीलशाक्यम् (nīlśākyam): Toxic discoloration—degenerative biochemical or psychological states (oxidative / depressive markers).

अथा (adhā): Thereafter—transition from cleansing to reconstruction.

सारम् (sāram): Core essence—functional vitality, usable energy.

इव (iva): Comparative modeling—analogical systems reasoning.

दारुण (dāruṇa): From the solid—extraction from resistant structure (hard constraints).

आयुष्कृणोमि (āyus-kṛṇomi): Life-extension function—restoration of longevity and resilience.

अन्तरम् (antaram) Inner domain—core system (organism, mind, regulatory center).

विविद्धस्यावतृण्णस्य हृदस्य चाहृदस्य च ।
त्रिपर्णी विश्वभेषजीदं कृणोतु भेषजम् ॥३॥

*vividhasyāvātṛṇṇasya hṛdasya cāhṛdasya ca ।
triparṇī viśvabheṣajīdaṁ kṛṇotu bheṣajam ॥3॥*

For injuries that pierce and those that crush, for the heart and for all non-cardiac inner systems alike, may the three-fold, universally operative therapeutic principle actively effect healing in this system.

Message of the Mantra

This mantra defines a comprehensive Vedic healing model that:

Addresses both acute and chronic injury

- Vividdha → invasive / sudden trauma
- Avatr̥ṇṇa → suppressed, long-term damage

Recognizes dual domains of pathology

- Hṛd → cardiac + emotional regulation
- Ahṛd → systemic, neural, visceral, psychosomatic fields

Applies a tri-modal therapeutic intelligence

Tripaṇī →

- structural repair
- biochemical correction
- regulatory (neuro-energetic) balance

Operates system-wide

- Viśvabheṣajī → not symptom-specific, but integrative

Core Scientific Insight

True medicine must heal both the pierced and the suppressed, the heart and the whole system, through a multi-layered, universally adaptive therapeutic intelligence.

This mantra anticipates:

systems medicine,

- integrative trauma care,
- psychosomatic healing, and
- whole-organism regulation,

making it one of the clearest Atharvavedic statements of holistic clinical science.

Word-by-word scientific interpretation

विविद्धस्य (vividdhasya): That which has been pierced, penetrated, or injured—acute trauma, invasive insult, or

puncture-type damage.

अवतृण्णस्य (avatṛṇṇasya): That which is crushed, overrun, or suppressed—chronic stress, compression injury, or long-standing degeneration.

हृदस्य (hṛdasya): The cardiac-emotional core—heart as circulatory regulator and affective center.

च (ca): Logical conjunction—extension of the healing domain.

अहृदस्य (ahṛdasya): Non-cardiac inner systems—organs, neural centers, psychosomatic fields beyond the heart.

च (ca): Inclusivity—entire internal system without exclusion.

त्रिपर्णी (triparṇī): Three-fold functional agent—multi-modal therapeutic principle (structural, biochemical, regulatory).

विश्वभेषजी (viśva-bheṣajī): Universal remedy—system-wide corrective intelligence applicable across conditions.

इदम् (idam): This present application—immediate, localized intervention.

कृणोतु (kṛṇotu): Actively generate, effect, operationalize healing.

भेषजम् (bheṣajam): Restorative outcome—functional normalization and recovery of equilibrium.

काबवस्य विष्कन्धस्यापस्थापनभेषजम् ।

इदं कृणोमि भेषजं यथायमगदोऽसति ।।४।।

kābavasya viṣkandhasyāpasthāpanabheṣajam ।

idam kṛṇomi bheṣajam yathāyamagado'sati ॥4॥

This is the therapeutic intervention I now enact for the removal of the obstructive toxic condition known as Kābava and Viṣkandha, so that this system becomes and remains free from disease.

Message of the Mantra

This mantra defines a clear clinical protocol:

Identification of pathology

- Kābava → specific disease entity
- Viṣkandha → toxic obstruction or pathological block

Therapeutic strategy

- Apasthāpana → removal, not suppression
- Disease is dislodged, not merely masked

Agency and intentionality

- Kṛṇomi → conscious activation of healing
- Medicine works through direct intervention + intelligence

Outcome-based medicine

- Agada → stable disease-free state
- Not temporary relief, but system reset

Scientific Insight

Atharvavedic medicine is fundamentally eliminative and regulatory, not palliative.

This mantra anticipates:

- detoxification therapies,
- removal of pathological blockages,
- immune clearance mechanisms,
- systems reset after toxicity.

It completes the earlier tri-parṇī healing model by defining the final phase:

pathogen removal → normalization → stable health.

Word-by-word scientific interpretation

काबवस्य (kābavasya): A specific pathological agent or syndrome—interpretable as a disruptive condition,

contaminant, or invasive disorder (toxic, infectious, or psychosomatic).

विष्कन्धस्य (viṣkandhasya): Obstructive toxicity—poisonous accumulation or block that impedes normal flow (circulatory, neural, metabolic).

अपस्थापन (apasthāpana): Removal, displacement, or elimination—active detoxification and de-obstruction process.

भेषजम् (bheṣajam): Therapeutic intervention—restorative and corrective medicine.

इदम् (idam): This present, specific intervention—localized and intentional application.

कृणोमि (kṛṇomi): I effect, I operationalize—the healer consciously activates the treatment protocol.

भेषजम् (bheṣajam): Healing outcome—return to functional normalcy.

यथा (yathā): In such a way that—goal-oriented conditional operation.

अयम् (ayam): This system / this patient / this organism.

अगदः (agadaḥ): Disease-free state—absence of pathology, restored immunity.

असति (asati): Comes to be, stabilizes as—sustained healthy condition.

Note: Mantras 1-4 of the present Sukta may be integrated to form a following Atharvavedic Therapeutic Algorithmic Model

A Control–Pathology–Remediation–Stabilization Model

Textual Units Being Integrated

Mantra 1 – Identification of pathological agents

Mantra 2 – Active disruption and internal cleansing

Mantra 3 – Universal remedial agent and systemic healing

Mantra 4 – Definitive removal

Sukta 59

The Algorithm of Disease Resolution and System Restoration

यस्मादङ्गात् संसुस्त्राव यद् बभूव गलन्त्यशः ।
गावो वत्समिव जानानास्तत् परैतु यथायथम् ॥१॥

*yasmdād aṅgāt saṁsusrāva yad babhūva galantyaśaḥ ।
gāvo vatsam iva jānānās tat paraitu yathāyatham ॥1॥*

From whichever organ or system an abnormal leakage or degeneration has arisen—whatever pathological manifestation is wasting away vitality—may the body’s innate regulatory and nourishing forces recognize it instinctively, as a cow recognizes her calf, and may that disorder withdraw and return to its proper place in a precise, orderly manner.

Message of the Mantra

This mantra articulates a self-correcting biological intelligence model:

- Pathology is localized, not vague or random
- The system knows the disturbance without external labeling
- Healing is targeted, not aggressive
- Elimination follows order, not chaos

In modern terms, it describes:

- Autonomic diagnosis
- Innate immune recognition
- Targeted clearance
- Homeostatic restoration without overreaction

Core Insight

Health is not imposed; it is remembered.

The system already knows what does not belong—and how

to let it go, yathā-yatham (in the right way, at the right level).

Word-by-word Scientific Interpretation

यस्मात् अङ्गात् (yasmāt aṅgāt) → From whichever organ / subsystem (the specific physiological or functional unit where disturbance originates)

संसुस्राव (saṁsusrāva) → Has leaked, flowed out abnormally (pathological discharge, loss of containment, dysregulated output)

यत् बभूव (yat babhūva) → Whatever has come into manifestation (the manifested symptom or pathological state)

गलन्ति अशः (galanti aśaḥ) → That which is oozing, wasting, dripping away (degenerative loss, depletion of vitality or resources)

गावः (gāvaḥ) → The regulating forces, nourishing agents (homeostatic systems, restorative biological processes)

वत्सम् इव (vatsam iva) → Like a calf (instinctively guided, naturally recognized target)

जानानाः (jānānāḥ) → Knowing, recognizing precisely (innate biological intelligence, pattern recognition)

तत् (tat) → That disorder (the exact pathological element)

परैतु (paraitu) → May it depart, withdraw (active elimination, resolution)

यथायथम् (yathā-yatham) → To its proper place, in correct sequence (orderly restoration, no collateral disturbance)

नासृगस्ति पतङ्गस्य तर्दस्य मशकाद्याः ।

वेणोः पुतुद्रोर्नास्त्यसृङ् मास्य ग्लौर्मापचिद्भुवत् ॥२॥

nā sṛg asti pataṅgasya tardasya maśakādyāḥ ।

veṇoḥ putudroṇāstyasṛṅ māsy glauḥ māpacid bhuvat ॥2॥

There shall be no bleeding or discharge caused by flying, biting, or piercing organisms such as mosquitoes and similar vectors. In their tubular or piercing mechanisms, no blood shall be available for extraction. Let the tissue not weaken, decay, or

undergo depletion.

Systems View

This mantra establishes a vector-host interaction denial protocol:

1. Vector Neutralization

- Denies insects access to biological resources
- Prevents successful penetration and feeding

2. Resource Withdrawal Strategy

- Blood and tissue fluids are functionally unavailable
- Pathogens lose their transmission medium

3. Tissue Integrity Preservation

- No secondary inflammation
- No post-bite degeneration
- No wasting response

Operational Model (Atharvavedic Logic)

Layer	Function
Detection	Identify external biological intruders
Denial	Make host resources inaccessible
Containment	Prevent leakage or bleeding
Preservation	Maintain tissue vitality

Scientific Parallels

Vector-borne disease prevention

Skin barrier immunity

Anti-inflammatory response

Host–pathogen interaction blocking

In modern terms:

“No vector access, no pathogen transmission, no tissue

damage.”

Word-by-Word Scientific Interpretation

न (na) → Not, negation

असृगः अस्ति (asṛgaḥ asti) → There is no bleeding / discharge

पतङ्गस्य (pataṅgasya) → Of the flying insect (airborne vector)

तर्दस्य (tardasya) → Of the biter / piercer (penetrating agent)

मशक-आद्याः (maśaka-ādyāḥ) → Mosquitoes and similar organisms (blood-feeding vectors, disease carriers)

वेणोः (veṇoḥ) → Of the reed / hollow tube (tubular channel: proboscis, needle-like structure)

पुतुद्रोः (putudroḥ) → Of the piercer / perforator (micro-penetration mechanism)

न अस्ति असृक् (na asti asṛk) → There is no blood (no resource available for extraction)

मा अस्य (māsyā) → Let not this tissue

ग्लौः (glauḥ) → Weakening, decay, morbidity (degenerative response)

मा अपचित् भवत् (mā apacit bhavat) → Let depletion or wasting not occur (prevent tissue degradation)

अहं वेद यथासिथ गुर्विका नाम वा असि ।

अमुं त्वं तमितो गच्छ यमहं द्वेष्मि पुरुषम् ॥३॥

ahaṁ veda yathāsitha gurvikā nāma vā asi ।

amuṁ tvaṁ tam ito gaccha yam ahaṁ dveṣmi puruṣam ॥3

I clearly know and identify you exactly as you are, whatever your nature or designation may be. You are commanded to leave this system and go to that specified external host—the one I explicitly reject.

This mantra performs three precise system operations:

1. Identification

- The disruptive entity is recognized and classified

- No ambiguity remains (“whatever your name or form”)

2. Detachment

- The agent is disassociated from the self-system
- “I do not accept you” = access revocation

3. Redirection

- The force is not merely destroyed but rerouted
- Sent to a non-self sink / external node

Operational Systems Model

Phase	Function
Cognition	Full recognition of the agent
Authorization	Operator asserts control
Ejection	Removal from local system
Routing	Directed transfer to external endpoint

Scientific Parallels

Malware identification and sandbox redirection

Immune tagging and expulsion of pathogens

Signal routing away from protected systems

Cognitive boundary enforcement (psychophysiology)

Role in the Atharvavedic Therapeutic Algorithm

This mantra functions as the Targeted Expulsion Module, following diagnosis and preceding healing:

Detect disturbance

Identify precisely

Reject from self

Redirect externally

Seal and restore system integrity

Word-by-Word Scientific Interpretation

अहम् (aham) → I (the conscious agent / operator) (system controller, observer)

वेद (veda) → Know, cognize with certainty (validated knowledge, system awareness)

यथा असिथ (yathā asitha) → As you truly are / as you function (accurate identification of system entity)

गुर्विका (gurvikā) → Heavy, obstructive, burdensome force (pathological load / disruptive agent)

नाम (nāma) → Designation, identifier (labeling of entity for precise control)

वा असि (vā asi) → Whatever you may be (covers all variants of the agent)

अमुम् (amum) → That specific one (pointed target) (explicit destination reference)

त्वम् (tvam) → You (the addressed force / process) (the controllable agent)

तम् (tam) → To that (specified endpoint) (destination node)

इतः गच्छ (itaḥ gaccha) → Go away from here (evacuation / removal command)

यम् (yam) → Whom (defined external host or sink)

अहम् द्वेष्मि (aham dveṣmi) → I reject / do not accept (explicit exclusion from self-system)

पुरुषम् (puruṣam) → Person / host / embodied system (biological container)

तस्यापि मध्य आ सीद नील ग्रीवासु सीदता ।

वातस्यानु प्रवां मशकस्यानु संविदम् । १४ ।।

tasyāpi madhya ā sīda nīla grīvāsu sīdatā ।

vātasya anu pravāṃ maśakasya anu saṃvidam ॥4॥

That same harmful agent establishes itself in the central

system by settling within dark-necked biting vectors. It travels along air currents and maintains coordinated transmission through mosquitoes.

This mantra explicitly identifies transmission mechanics, not superstition:

1. Core Invasion

- The agent occupies the system's central region
- Indicates systemic infection, not surface disturbance

2. Vector Colonization

- “नीलग्रीवासु” = biting insects with dark bodies
- Clear recognition of mosquito-borne pathogens

3. Air + Vector Coupling

Dual transmission model:

- Airflow (vāta) → dispersion
- Mosquito (maśaka) → targeted inoculation

4. Coordinated Spread

- “संविद्” = synchronization
- Pathogen adapts to environment + vector

Systems / Control-Theory Mapping

Layer	Function
Agent	Pathogenic load
Vector	Mosquito
Medium	Airflow
Coupling	Vector–environment synchronization
Target	System core

Scientific Parallels

- Vector-borne disease ecology
- Aerosol-assisted transmission

- Malaria / dengue / encephalitis models
- Network propagation with mobile carriers

This mantra is epidemiology in mantra form.

Role in the Atharvavedic Therapeutic Algorithm

This mantra performs Transmission Diagnosis, enabling later intervention:

- Identify agent
- Detect vector
- Map transport medium
- Break coupling
- Neutralize and restore

Without this step, treatment would be blind.

Word-by-Word Scientific Interpretation

तस्य अपि (tasya api) → Of that entity as well (previously identified disruptive agent)

मध्य (madhya) → Central region, core zone (system core / circulatory or functional center)

आसीत् (āsīt) → Was established / resided (active presence detected)

नीलग्रीवासु (nīla-grīvāsu) → In blue/black-necked entities (vector organisms; mosquitoes, biting insects)

सीदता (sīdatā) → Settling, lodging, embedding (vector colonization / attachment)

वातस्य अनु (vātasya anu) → Along the movement of air (airborne transmission pathway)

प्रवाम् (pravām) → Flow, current, drift (transport medium)

मशकस्य अनु (maśakasya anu) → Along the mosquito (biological carrier / vector tracking)

संविदम् (saṁvidam) → Association, coordination, coupling

(vector–pathogen synchronization)

प्रेतो यन्त्वग्रुवो निरितो यन्त्वग्रुवः । अधराचीमितः परः ॥५॥

*preto yantv agruvo niritō yantv agruvaḥ ।
adharācīm itaḥ paraḥ ॥5॥*

Let the now-inactive disruptive entity be expelled irreversibly. Drive it downward into a non-returning dissipation zone, completely away from this system.

Explanation

This mantra is not about spirits in a folkloric sense.

“प्रेत” here means a functionally dead but residually harmful element:

- inactive pathogens
- toxins
- residual viral particles
- inflammatory by-products
- post-infection debris

What the mantra enforces:

Irreversibility

- “अग्रुव” = no re-entry, no relapse
- Prevents recurrence

Directional Disposal

- “अधराचीम्” = lower-energy sink
- Comparable to metabolic waste routing, lymphatic drainage, renal/hepatic clearance

System Boundary Protection

- “इतः परः” = outside the system
- Ensures no reintegration

Control / Systems-Theory Mapping

Layer	Function
State of agent	Neutralized / inactive
Command	Forced expulsion
Trajectory	Non-reentrant
Sink	Entropy / waste domain
Outcome	Permanent clearance

This is terminal-state enforcement.

Integration with Earlier Mantras (1–4)

Mantra	Systems Role
1–2	Detection + characterization
3–4	Vector & transmission mapping
5 (this)	Final irreversible elimination

Without this mantra, the system could relapse.

Scientific Parallels

- Immune clearance of dead pathogens
- Autophagy + phagocytosis
- Detoxification pathways
- Garbage collection in computation
- Final-state absorption in control systems

Why this mantra is profound?

Modern systems often neutralize threats but fail to guarantee non-return.

This mantra explicitly encodes irreversible elimination, which is the gold standard in both biology and systems engineering.

Word-by-Word Scientific Interpretation

प्रेतः (pretaḥ) → That which has lost vitality / residual disruptive entity (inactive pathogen, decaying agent, post-

functional disturbance)

यन्तु (yantu) → Let it go, be displaced, be driven away (forced removal / system ejection command)

अग्रुवः (agruvaḥ) → Without return, irreversible path (non-reentrant trajectory; no feedback loop)

निरितः (niritaḥ) → Driven out, expelled downward or outward (active extrusion from system boundary)

यन्तु अग्रुवः (yantu agruvaḥ) → Let it go irreversibly (final state enforcement)

अधराचीम् (adharācīm) → Downward, lower gradient, inferior domain (entropy sink, waste channel, dissipation zone)

इतः परः (itaḥ paraḥ) → Away from here, beyond this system (externalization beyond operational domain)

प्राहं ग्लामध्मासं निरहं ग्लामध्मासम् । अधराचीरितः परः ॥६॥
*prāhaṃ glāvam adhmāsaṃ nir ahaṃ glāvam adhmāsaṃ /
 adharācīr itaḥ paraḥ ॥6॥*

I actively drive out the swelling and pathological inflation. I expel completely the condition of abnormal pressure and distension, directing it downward into a waste channel, far away from this system.

Explanation

This mantra performs three critical system functions simultaneously:

1. Executive Assertion

“अहम्” is repeated → this is not passive healing

It declares central control authority, like:

- hypothalamic regulation
- immune command signaling
- conscious autonomic override

2. Pathology Specification

“ग्लवम् अध्मासम्” precisely identifies:

- inflammation
- edema
- bloating
- pressure buildup

This is diagnosis embedded into execution — a hallmark of advanced systems.

3. Directional Clearance

- “अधराचीः” = downward gradient
- “इतः परः” = outside the system

Equivalent to:

- lymphatic drainage
- venous outflow
- renal/hepatic elimination
- entropy export in physics

Control-Systems Mapping

Layer	Function
Controller	Conscious executive (aham)
Target	Inflammatory pressure anomaly
Action	Active extrusion
Direction	Down-gradient
Boundary	Outside system
Stability	Non-returning state

Relation to Mantra 5

Mantra	Role
5	Disposal of neutralized residue
6	Removal of active pathological pressure

5 removes the dead threat.

6 removes the active distortion.

Both are necessary for full recovery.

Scientific Parallels

- Anti-inflammatory response resolution
- Edema drainage
- Gas expulsion / decompression
- Pressure normalization
- Garbage collection + memory cleanup in computing

Why this mantra matters

Most systems suppress symptoms.

This mantra forces pressure normalization and structural restoration, which is true healing, not masking.

Word-by-Word Scientific Interpretation

प्र (pra) → Forward, outward, decisive activation (system-level execution trigger)

अहम् (aham) → The conscious controller / operator (central regulatory intelligence; executive agency)

ग्लवम् (glāvam) → Swelling, pathological distension, corruption (inflammation, edema, bloating, abnormal accumulation)

अध्मासम् (adhmāsam) → Inflation, pressure-induced expansion (gas buildup, tissue swelling, internal pressure anomaly)

निर् (nir) → Outward, completely away (full extrusion, not partial suppression)

अहम् (aham) → Conscious executive reaffirmed (verification + ownership of action)

ग्लावम् अध्मासम् (glāvam adhmāsam) → The same pathological condition (target redundancy to prevent ambiguity)

अधराचीः (adharācīḥ) → Downward-flowing channel (entropy sink, waste pathway, drainage gradient)

इतः परः (itaḥ paraḥ) → Away from here, beyond this system (external disposal, no reintegration)

Atharvavedic Disease-Resolution Algorithm (Mantras 1–6)

A Deterministic Control–Clearance–Stabilization System OVERVIEW

The six mantras together define a complete medical–energetic process that:

- Identifies the origin of pathology
- Blocks secondary vectors
- Recognizes and targets the specific disease agent
- Dislodges it from critical bodily hubs
- Forces directional expulsion
- Seals the system against recurrence

This is not symbolic; it is an operational model.

STAGE 1 — SOURCE LOCALIZATION & ORDERED SEPARATION (Mantra 1)

यस्मादङ्गात् संसुस्त्राव... तत् परैतु यथायथम्

System Operation

- Detects where the disorder originates (specific अंग = subsystem)
- Identifies abnormal flow (leakage, corruption, discharge)
- Commands orderly disengagement, not chaotic expulsion

Scientific Parallel

- Pathology localization
- Controlled drainage / detox
- Precision medicine

Algorithmic Step

Locate pathological source → detach abnormal process → route correctly

STAGE 2 — VECTOR & NOISE ELIMINATION (Mantra 2) ना सृगस्ति पतङ्गस्य...

System Operation

- Explicitly nullifies insects, parasites, airborne agents
- Prevents secondary transmission or reinforcement
- Seals off environmental contamination channels

Scientific Parallel

- Vector control
- Prevention of reinfection
- Environmental sanitization

Algorithmic Step

Disable external carriers → suppress amplification pathways

STAGE 3 — AGENT IDENTIFICATION & TARGET LOCK (Mantra 3) अहं वेद यथासिथ...

System Operation

- Practitioner/system declares full recognition of the disease agent
- Names it, defines it, and assigns it a target destination
- Disease is no longer autonomous; it is commanded

Scientific Parallel

- Diagnosis

- Pathogen profiling
- Precision targeting

Algorithmic Step

Identify agent → classify → bind to expulsion command

STAGE 4 — HUB DISLODGEEMENT & DECOUPLING

(Mantra 4) तस्यापि मध्य आ सीद...

System Operation

Disease is recognized as embedded in critical junctions

- throat (ग्रीवा)
- breath (वात)
- blood/insects (मशक)

Forced detachment from control centers

Scientific Parallel

- Breaking biofilms
- Disrupting systemic feedback loops
- Removing central nervous / circulatory anchoring

Algorithmic Step

Locate central anchoring → sever coupling → destabilize disease

STAGE 5 — DIRECTIONAL EXPULSION PROTOCOL

(Mantra 5)प्रेतो यन्त्वग्रुवो... अधराचीमितः परः

System Operation

- Disease is pushed downward and outward
- Clear directional logic:
 - away from body
 - away from consciousness
 - away from environment of return

Scientific Parallel

- Excretion
- Clearance pathways (lymphatic, renal, gastrointestinal)
- One-way elimination

Algorithmic Step

Force downward/outward expulsion → prevent remantra flow

STAGE 6 — FINAL SEALING & NON-RECURRENCE

(Mantra 6) प्राहं ग्लानमध्मासं...

System Operation

- Disease is declared neutralized
- System affirms:
 - “I have expelled”
 - “It cannot return”
- Establishes post-clearance stability

Scientific Parallel

- Immune memory
- Homeostatic reset
- Long-term remission

Algorithmic Step

Confirm elimination → seal system → stabilize baseline

COMPLETE FLOW (SUMMARY)

1. Detect & localize disease
2. Block secondary vectors
3. Identify & command disease agent
4. Dislodge from vital hubs

5. Expel directionally
6. Seal system against return

Sukta 60

Systemic Dominance, Governance, and Restoration: A Scientific Interpretation

अभि त्वामहमोजसेन्द्रो दस्यूनिवाभुवम् ।
सपत्नि नश्यतादितो दूरं गच्छाध्योकसः ॥१॥

*abhi tvām aham ojasendro dasyūn ivābhuvam /
sapatni naśyatādīto dūraṃ gacchādh yokasaḥ ॥1॥*

By my own inner strength and conscious authority, I confront the hostile intruder, overpower it as an enemy, cause it to disintegrate, and drive it far away from this dwelling-place, beyond any possibility of return.

This mantra encodes a directed dominance-and-expulsion protocol:

The central executive system, empowered by intrinsic vitality, actively engages a hostile agent as an infiltrator, overrides it, forces it into decay, and expels it completely from the internal domain, pushing it beyond return distance.

There is:

- No negotiation
- No appeasement
- No symbolic request

It is a command-level override.

3. Systems–Control Interpretation

Control	Architecture
Element	Role
Aham–Indra	Central controller
Ojas	Power reserve / immunity

Sapatni / Dasyu	Competing hostile process
Abhi	Directed engagement
Naśyata	Induced failure
Gaccha dūram	Forced eviction
Adhyokasaḥ	Protected internal domain

4. Algorithmic Representation

1. Identify hostile competitor within system
2. Engage directly using internal strength (ojas)
3. Assert dominance via central controller
4. Induce degradation of hostile process
5. Evict it from internal domain
6. Push beyond return threshold

5. Functional Category (Atharvavedic)

This mantra belongs to the class of:

◆ Competitive Suppression & Hostile Eviction Mantras

Used for:

- Disease expulsion
- Psychic or environmental hostility removal
- Conflict resolution (biological / social / cognitive)
- Immune assertion
- Boundary enforcement

Why this mantra is important?

This mantra provides the executive command layer that complements the earlier disease-resolution algorithms you analyzed:

Earlier mantras = diagnosis + clearance

This mantra = assertive dominance & eviction

It is the Indra-function of the system.

1. Word-by-word Scientific Interpretation

अभि (abhi)→ Directed application / forward engagement;
Controlled targeting toward a specific object or subsystem

त्वाम् (tvām)→ The identified target entity; Pathological agent
/ adversarial subsystem

अहम् (aham)→ Central executive / conscious controller;
Decision-making authority (host system)

ओजसा (ojasā)→ Intrinsic force / system energy / robustness;
Immunity, vitality, processing power

इन्द्रः (indrah)→ Master regulator / command authority;
Central control node coordinating response

दस्यून-इव (dasyūn-iva)→ As hostile infiltrators; Malicious
agents, parasitic processes

अभुवम् (abhuvam)→ I act / I override / I subdue; Execution
of dominance operation

सपत्नि (sapatni)→ Competitive adversary / rival process;
Disease, dysfunction, opposing force

नश्यता (naśyatā)→ Enter decay / disintegration / failure
mode; Systemic collapse of the adversary

इतः (इतो) (itaḥ)→ From here / from this system; Local
domain eviction

दूरम् (dūram)→ Beyond operational range; Permanent
removal, no feedback return

गच्छ (gaccha)→ Move / be expelled; Directed exit command

अध्योकसः (adhyokasaḥ)→ From the dwelling-place / internal
seat (Body, habitat, core functional zone)

सासहा इदहं पतिं सासहै श्वशुरा उभौ ।

अथो सपत्नीं सासहै यथा नश्यात्योकसः ॥२॥

sāśahā idahaṁ patiṁ sāsahai śvaśurā ubhau ।

atho sapatnīm sāsahai yathā naśyātyokasaḥ ॥2॥

Here, by my sustained strength, I assert control over all governing structures. I then overpower the rival force so completely that it disintegrates and vanishes from the internal domain.

This mantra describes a multi-layer dominance stabilization protocol:

The central executive asserts sustained control over all governing layers—primary and secondary—and then neutralizes and expels a rival subsystem, ensuring that it collapses and disappears from the internal domain.

It is not interpersonal at root—it is structural governance language.

Systems-Control Interpretation

Architecture Level

Component	Systems Role
Aham	Executive controller
Pati	Core stabilizing axis
Śvaśura	Inherited / upstream constraints
Sapatnī	Rival competing process
Sāsahai	Sustained dominance capacity
Naśyāti	Forced degradation
Okasaḥ	Protected internal domain

4. Operational Algorithm (Formalized)

1. Establish executive authority
2. Assert dominance over primary control axis
3. Override secondary/upstream influences
4. Identify competing subsystem
5. Apply sustained suppressive force
6. Force rival into failure state

7. Remove rival from internal domain

5. Functional Classification (Atharvavedic)

◆ Internal Governance & Rival Elimination Mantra

Used for:

- Eliminating persistent disease or relapse
- Neutralizing disruptive influences
- Stabilizing authority within a system
- Securing internal coherence
- Preventing re-entry of destabilizing agents

Word-by-Word Scientific Interpretation

सासहै (sāsahai) → Capability of sustained dominance / overpowering capacity; ability to suppress competing forces repeatedly

इद (ida) → Here / in this operational context; current system environment

अहम् (aham) → Central executive self / controller; system owner / command authority

पतिम् (patim) → Primary authority node / governing axis; central stabilizing structure of the system

सासहै (sāsahai) → I dominate / I override; active assertion of control

श्वशुरा (śvaśurā) → Secondary authority / upstream influencer; external or inherited control structures

उभौ (ubhau) → Both simultaneously; multiple authority layers

अथो (atho) → Then further / additionally; sequential escalation

सपत्नीम् (sapatnīm) → Rival claimant / competing subsystem; competing process seeking control of the same domain

सासहै (sāsahai) → I overpower decisively; final dominance

assertion

यथा (yathā)→ So that / with the result that; goal-condition specification

नश्याति (naśyāti)→ Enters dissolution / loses operational integrity; systemic failure of rival process

ओकसः (okasaḥ)→ From the dwelling-space / internal domain; core habitat, body, household, system interior

अभिभूरहमागमं विश्वकर्मा महावदात् ।

अहं मित्रस्य कल्पन्येषु गृहेषु दुष्टरात् ॥३॥

abhibhūr aham āgamaṁ viśvakarmā mahāvadāt /

aham mītrasya kalpanyeṣu gr̥heṣu duṣṭarāt ॥3॥

Having the power to overcome, I lawfully enter the system by the sanction of its very design. I securely occupy the well-ordered inner spaces, restoring them from hostile control into harmonious functioning.

This mantra declares:

Authorized entry of the central controller into a system, sanctioned by the architectural laws of the system itself, followed by secure occupation of well-ordered internal domains, reclaimed from hostile or disruptive forces.

This is not aggression—it is lawful restoration.

3. Systems-Biology / Control Interpretation

Functional Roles

Term	Systems Role
Abhibhūḥ	Dominant regulator
Āgamam	System initialization
Viśvakarmā	Structural intelligence / genome / design law
Mahāvadāt	Higher-order authorization
Mitra	Homeostatic ally

Gr̥ha Functional compartment

Duṣṭarāt Pathological occupier

4. Operational Algorithm (Phase-III)

1. Confirm dominance capability
2. Enter the system under lawful authorization
3. Align with system's architectural intelligence
4. Occupy harmonized internal compartments
5. Restore cooperative regulation
6. Permanently displace hostile occupancy

Word-by-Word Scientific Interpretation

अभिभूः (abhibhūḥ)→ One who overcomes / master-controller → Entity capable of overriding resistance

अहम् (aham)→ Central executive self / command authority; Primary agent of control

आगमम् (āgamam)→ I have entered / established arrival; Successful system entry and initialization

विश्वकर्मा (viśvakarmā)→ Universal architect / system designer/Underlying organizing intelligence or lawful structure

महावदात् (mahā-vadāt)→ By supreme authorization / great sanction→Legitimacy granted by higher-order system rules

अहम् (aham)→ I alone (reasserted)/Redundant confirmation of authority

मित्रस्य (mitrasya)→ Of the ally / harmonizing regulator/Cooperative, stabilizing subsystem (homeostasis)

कल्पन्येषु (kalpanyeṣu)→ Properly structured / lawfully arranged→ Optimally designed configurations

गृहेषु (gr̥heṣu)→ Dwelling spaces / internal domains/Cells, organs, households, system interiors

दुष्टरात् (duṣṭarāt)→ From hostile possession / malign control/Previously occupied by disruptive agents

उत्तिष्ठ मम वा इदं न तवेहापि किं चन ।
माञ्चैव पश्यन्नायत्यमुञ्च दिवि सूर्यम् ॥४॥

*uttiṣṭha mama vā idaṃ na tavehāpi kiṃ cana /
māñcaiva paśyann āyatya muñca divi sūryam ॥4॥*

Rise and depart. This domain is exclusively mine; you possess no claim here whatsoever. Orient yourself toward me as the governing center, and then move onward toward that higher luminous source—the Sun in the celestial sphere.”

Message of the Mantra

This mantra encodes a boundary-clearing and hierarchical realignment protocol:

Domain Assertion – The primary system declares exclusive control over its operational field.

Removal of Intrusion – Any competing or disruptive element is ordered to disengage.

Cognitive Reorientation – Attention must first align with the rightful center.

Upward Integration – Final movement is toward a higher organizing principle (symbolized by the Sun).

In psychological terms:

It is a command to expel intrusive forces (internal or external), reestablish self-authority, and redirect consciousness toward illumination.

In systems terms:

It represents conflict resolution → authority restoration → hierarchical reintegration → alignment with the central energy source.

In spiritual terms:

Expel the false claimant, assert Self-sovereignty, and orient awareness toward the supreme Light.

Word-by-Word Interpretation

उत्तिष्ठ (ut tiṣṭha) – “Rise up / stand up” → Activation command; signal to disengage from current locus and initiate movement.

मम (mama) – “mine / belonging to me” → Assertion of ownership or domain control; boundary declaration.

वै (vai) – “indeed / certainly” → Emphatic reinforcement; strengthening of authority statement.

इदम् (idam) – “this (here)” → Immediate operational field; present system-domain.

न (na) – “not” → Negation operator; denial of claim.

तव (tava) – “yours” → Secondary claimant; competing controller.

इह (iha) – “here” → Localized system-space; current residence.

अपि (api) – “even / at all” → Absolute qualifier; total exclusion.

किम् चन (kim cana) – “anything whatsoever” → Any residual entitlement; any subsystem component.

माम् (mām) – “me” → Primary system reference; central authority node.

च (ca) – “and” → Integrative conjunction.

एव (eva) – “indeed / alone” → Exclusive emphasis; singular focus.

पश्यन् (paśyan) – “seeing / perceiving”

→ Awareness orientation; cognitive alignment.

आ अयति (ā ayati) – “comes toward / approaches”

→ Directed movement toward; alignment trajectory.

अमुम् (amum) – “that (distant one)”

→ Higher reference point; remote objective.

च (ca) – “and”

दिवि (divi) – “in the sky / in the luminous realm”

→ Higher plane; expanded consciousness domain.

सूर्यम् (sūryam) – “the Sun”

→ Source of illumination; supreme guiding principle; central energy source.

(इति प्रथमकाण्डे द्वादशोऽनुवाकः)

Anuvāka 13

Sukta 61

The Cycle of Life and Death: A Vedic Perspective on Biological, Psychological, and Spiritual Resilience

यस्त्वा मृत्युरभ्यधत्त जायमानं सुपाशया ।

तन्ते सत्यस्य हस्ताभ्यामुदमुञ्चद् बृहस्पतिः ॥१॥

yastvā mṛtyurabhyadhatta jāyamānaṁ supāśayā.

tante satyasya hastābhyāmudamuñcad bṛhaspatiḥ...

यः त्वा मृत्युः अभि अधत्त जायमानम् सु पाशया ।

तम् ते सत्यस्य हस्ताभ्याम् उत अमुञ्चत् बृहस्पतिः ॥

When the force of entropy (death) seized you at the moment of emergence, binding you with a strong constricting hold, that hostile grip was released from you by the regulating intelligence of cosmic truth, acting through coordinated corrective intervention.

Message of the Mantra

This mantra describes a biological-spiritual rescue mechanism.

Stage 1 – Emergent Vulnerability

At birth (system initialization), the organism is highly unstable and vulnerable to entropy.

Stage 2 – Pathological Capture

Death represents premature failure, infection, or destabilization.

Stage 3 – Intelligent Intervention

Bṛhaspati (intelligent regulation) restores order by:

- Applying lawful structure (satya)
- Executing coordinated corrective action (two hands)
- Releasing entropic binding

Biological Meaning

Life at birth is fragile. Intelligent regulatory systems (immunity, homeostasis, caregiver intervention) prevent early collapse.

Psychological Meaning

At moments of vulnerability, wisdom releases us from fear-bound states.

Spiritual Meaning

Even when bound by mortality, alignment with truth and higher intelligence restores freedom.

Word-by-Word Interpretation

यः (yah): Who / that which

Refers to a specific operative force within the system.

त्वा (tvā): You

The individual organism; the embodied system; the newly formed life-process.

मृत्युः (mrtyuḥ): Death

Entropic force; system-termination principle; destabilizing biological threat.

अभ्यधत्त (abhy-adhatta): Seized, overpowered, attacked

Systemic capture; pathological takeover; premature destabilization.

जायमानम् (jāyamānam): Being born; newly arisen

Emergent biological state; neonatal or newly initialized system.

सुपाशया (su-pāśayā): With good/strong bonds or well-formed noose

Tight entanglement; effective pathological grip; strong constraint mechanism.

तम् (tam): That (force)

The entropic/hostile agent previously identified.

ते (te): From you / for you

In relation to the individual system.

सत्यस्य (satyasya): Of truth / of reality

Principle of cosmic order; lawful integrity; structural correctness of system.

हस्ताभ्याम् (hastābhyām): With two hands

Dual intervention mechanism; coordinated corrective action; bilateral regulatory function.

उत (ut): And / indeed

Reinforcement marker; emphasis on decisive action.

अमुञ्चत् (amuñcat): Released; freed

De-coupling; disengagement from pathological binding; restoration of autonomy.

बृहस्पतिः (bṛhaspatiḥ): Lord of wisdom; divine priest

Principle of intelligence; regulatory consciousness; organizing intelligence of the system.

अभि त्वा जरिमाहित गामुक्षणामिव रज्ज्वा ।

व्यन्ये यन्तु मृत्यवो यानाहुरितराञ्छतम् ॥२॥

abhi tvā jarimāhita gāmuṣṇāmiva rajjvā.

vyanye yantu mṛtyavo yānāhuritarāñchatam...

अभि त्वा जरिमा अहित गाम् उक्षणम् इव रज्ज्वा ।
वि अन्ये यन्तु मृत्यवः यान् आहुः इतरान् शतम् ॥

Decay (aging) has been placed upon you as a natural constraint, like a rope tied to a strong productive being; but let the many other forms of death—those numerous secondary and avoidable causes—be separated and kept away from you.

Message of the Mantra

Aging is natural and built into life. But premature destruction is preventable. Protect the system from unnecessary causes of failure so that natural lifespan may unfold fully.

System-Level Interpretation

This mantra distinguishes between:

Natural Entropy (Inevitable Aging)

- Jarimā = programmed senescence
- Rajjivā = built-in biological limitation
- Aging is intrinsic to embodied systems.

Avoidable Deaths (Preventable Failures)

- Disease
- Infection
- Trauma
- Environmental damage
- Systemic breakdown

The prayer is not against aging itself, but against premature system collapse.

Systems Biology Interpretation

Concept Modern Equivalent

Jarimā Cellular aging / telomere shortening

Rajjivā Genetic clock / programmed lifespan

Mṛtyavaḥ (many) Pathologies / comorbidities

Vi yantu Risk mitigation / prevention

Word-by-Word Interpretation

अभि (abhi): Upon / over / toward

Acting upon; approaching influence.

त्वा (tvā) : You

The embodied organism; the living system.

जरिमा (jarimā) : Old age / decay

Gradual biological degeneration; senescence; entropy-driven aging process.

अहित (ahita): Has been placed / imposed / fixed upon

Programmed or biologically embedded; naturally installed process.

गाम् (gām): Cow

Productive biological system; life-support organism (symbol of nourishment).

उक्षणम् (ukṣaṇam): Bull / strong animal

Vital force; reproductive or dynamic biological energy.

इव (iva): Like / as

Analogy marker.

रज्ज्वा (rajjvā): With a rope

Binding constraint; regulatory tether; inevitable limitation mechanism.

वि (vi): Apart / separately

Differentiation; separation process.

अन्ये (anye): Others

Other forms of death; secondary failure modes.

यन्तु (yantu): Let them go

Be diverted; be removed; be prevented.

मृत्यवः (mr̥tyavaḥ): Deaths

Causes of termination; diseases; accidents; premature system failures.

यान् (yān): Which

Those specific types.

आहुः (āhuḥ) : They call / they describe

Traditionally recognized; diagnostically identified.

इतरान् (itarān): Other

Non-natural; secondary or avoidable.

शतम् (śatam): Hundred

Numerous; many varieties; multiplicity of risk factors.

प्र विशतं प्राणापानावनद्वाहाविव व्रजम् ।

शरीरमस्याङ्गानि जरिम्णे नयतं युवम् ॥३॥

*pra viśataṁ prāṇāpānāvanaḍvāhāviva vrajam.
śarīramasyāṅgāni jarimṇe nayataṁ yuvam...*

प्र विशतम् प्राण अपानौ अनद्वाहौ इव व्रजम् ।

शरीरम् अस्य अङ्गानि जरिम्णे नयतम् युवम् ॥

O Prāṇa and Apāna — enter this organism like two powerful bulls entering a well-ordered enclosure. Guide the body and all its organs toward natural aging, not premature decline.”

System-Level Interpretation

This mantra describes respiratory–metabolic regulation as the core longevity driver.

Dual Engine Model

Vedic Term	Biological Equivalent
Prāṇa	Oxygen intake, cellular respiration, energy production
Apāna	Carbon dioxide removal, excretion, detoxification

Anaḍvāhau (two bulls) Dual bioenergetic engines

Vraja The organized body-system

Jarimṇe Healthy aging trajectory

Functional Insight

Health = Proper synchronization of:

- Oxygenation (energy production)
- Waste elimination (toxin clearance)

When both operate strongly and harmoniously:

- Organs remain functional
- Degeneration slows
- Lifespan extends naturally

Message of the Mantra

Longevity is not accidental.

Balanced intake and elimination — respiration and detoxification — drive healthy aging.

Prāṇa and Apāna must enter fully and function powerfully to prevent premature decay.

Word-by-Word Interpretation

प्र (pra) : Forward / forth / into

Directed activation; forward movement into a system.

विशतम् (viśatam) : Enter (dual imperative)

Integrate; permeate; activate internal physiological processes.

प्राण (prāṇa) : Vital breath / life-force

Inspiratory bioenergy; oxygenation process; metabolic activation force.

अपानौ (apānau) : Apāna (dual with prāṇa)

Expiratory/eliminative force; detoxification and waste-

removal systems.

अनङ्गाहौ (anaṅgāhau): Two strong bulls

Powerful dual drivers; primary physiological engines; force-generating mechanisms.

इव (iva): Like

Analogy indicator.

व्रजम् (vrajam): Cattle-pen / enclosure / organized field

Structured biological system; the organism as an integrated field.

शरीरम् (śarīram) : Body

The biological organism; embodied system.

अस्य (asya) : Of this (person)

The subject organism under treatment.

अङ्गानि (aṅgāni): Limbs / organs

Functional subsystems; tissues; organs.

जरिम्णे (jarimṇe): To old age / toward aging

Toward natural longevity; gradual senescence rather than premature failure.

नयतम् (nayataṁ) : Lead (dual imperative)

Regulate; guide; sustain toward stable lifespan.

युवम् (yuvam) : You two

The dual physiological forces — prāṇa & apāna.

इहैव स्तं प्राणापानौ मेमं हासिष्टं मृत्यवे ।

अयं जरिम्णः शेवधिरिष्ट इह वर्धताम् ॥४॥

*ihaiva staṁ prāṇāpānau memaṁ hāsiṣṭaṁ mṛtyave.
ayaṁ jarimṇaḥ śevadhirariṣṭa iha vardhatām...*

इह एव स्तम् प्राण अपानौ मा इमम् हासिष्टम् मृत्यवे ।

अयम् जरिम्णः शेवधिः अरिष्टः इह वर्धताम् ॥

May prāṇa and apāna — the vital processes of inhalation and exhalation — remain here within this body and not abandon this organism to biological death. Though subject to aging, this body, a precious repository of life-energy, may it remain unharmed and continue to grow and flourish here.

Message of the Mantra

Life depends on regulated vital processes — balanced respiration and elimination sustain biological continuity.

Death occurs when systemic coordination ceases — when vital functions withdraw.

The body is a valuable biological instrument — a repository of consciousness and life-energy.

Aging is natural, but degeneration is not inevitable in every moment — health preservation is possible through harmony of internal functions.

The prayer reflects preventive health awareness — sustain respiration, maintain balance, preserve vitality, and allow healthy growth despite aging.

In essence, the mantra expresses a profound understanding of life as a coordinated bio-energetic system and affirms the importance of maintaining respiratory balance and systemic integrity for longevity and well-being.

Word-by-Word Interpretation

इह (iha) — “here”

→ In this living body; within the present biological system.

एव (eva) — “indeed, here itself”

→ Specifically within this embodied state; emphasizing localized physiological continuity.

स्तम् (stam) — “remain, stay (you two)”

→ Maintain stability; continue functioning without interruption.

प्राण (prāṇa) — “life-breath; vital force”

→ The upward-moving life current; physiologically, inhalation, oxygen intake, and energizing metabolic processes.

अपानौ (apānau) — “apāna (dual form)”

→ The downward-moving vital force; physiologically, exhalation and elimination processes (carbon dioxide removal, waste regulation).

मा (mā) — “do not”

→ Prohibition; prevention of cessation.

इमम् (imam) — “this (person/body)”

→ This living organism; the integrated psychophysical system.

हासिष्टम् (hāsiṣṭam) — “abandon, leave”

→ Withdraw or cease operation; termination of vital physiological function.

मृत्यवे (mr̥tyave) — “to death”

→ To biological disintegration; irreversible breakdown of systemic coordination.

अयम् (ayam) — “this”

→ This individual organism.

जरिम्णः (jarimṇaḥ) — “of decay, aging”

→ Subject to natural aging processes; gradual cellular degeneration over time.

शेवधिः (śevadhiḥ) — “treasure, repository”

→ A valuable storehouse; the body as a reservoir of life-energy and consciousness.

अरिष्टः (ariṣṭaḥ) — “unharmful, free from injury”

→ Free from disease, trauma, and systemic disorder.

इह (iha) — “here”

→ In this embodied condition.

वर्धताम् (vardhatām) — “may it grow, may it flourish”

→ May it develop, strengthen, and thrive in vitality.

जरसे त्वा परि दध्मो जरसे नि धुयामसि ¹।

जरा त्वा भद्रया नेषत् ।

व्यन्ये यन्तु मृत्यवो यानाहुरितराञ्छतम् ॥५॥

jarase tvā pari dadhmo jarase ni dhuyāmasi.

jarā tvā bhadrayā neṣat.

vyanye yantu mṛtyavo yānāhuritarāñchatam...

जरसे त्वा परि दध्मः जरसे नि धुयामसि (धुवामसि) ।

जरा त्वा भद्रया नेषत् वि अन्ये यन्तु मृत्यवः यान् आहुः इतरान् शतम् ॥

We entrust you to the natural process of aging and firmly establish you for healthy maturation. May aging itself guide you in a favorable and harmonious manner. Let other causes of death — those regarded as premature and abnormal — depart far away, so that the complete span of life may be attained.

Message of the Mantra

Aging is a natural biological progression, not something to be feared.

Healthy aging requires stabilization of bodily systems, promoting resilience over time.

Premature death differs from natural lifespan completion — disease and disorder are avoidable factors.

Longevity depends on harmony with natural biological laws.

The ideal human life is one that reaches its full duration, symbolized by “a hundred years,” meaning completeness of life.

In essence, the mantra emphasizes acceptance of natural aging while advocating protection from premature causes of death, supporting a full and balanced lifespan.

Word-by-Word Interpretation

¹ धुवामसि

जरसे (jarase) — “unto aging”

→ Toward the natural biological process of maturation and gradual aging.

त्वा (tvā) — “you”

→ This individual organism; the integrated body-mind system.

परि दद्यः (pari dadmaḥ) — “we place around, we entrust”

→ We commit or dedicate you to; symbolically aligning the organism with a full natural lifespan.

जरसे (jarase) — “for aging”

→ For gradual and healthy senescence rather than premature decline.

नि धुयामसि / धुवामसि (ni dhuyāmasi / dhuvāmasi) — “we firmly establish, we stabilize”

→ We secure or stabilize you within the aging process; strengthening resilience during biological change.

जरा (jarā) — “old age”

→ The stage of advanced maturity characterized by gradual physiological transformation.

त्वा (tvā) — “you”

→ The embodied individual.

भद्रया (bhadrayā) — “auspicious, favorable”

→ In a beneficial, healthy, and harmonious manner.

नेषत् (neṣat) — “may it lead”

→ May it guide progressively and safely through life stages.

वि (vi) — “apart, away”

→ Separation; removal.

अन्ये (anye) — “others”

→ Other harmful influences or secondary causes.

यन्तु (yantu) — “let them go”

→ Let them depart or be removed.

मृत्यवः (mr̥tyavaḥ) — “deaths”

→ Causes of death; pathological, accidental, or premature termination factors.

यान् (yān) — “which”

→ Those specific forms.

आहुः (āhuḥ) — “are called”

→ Are described or recognized as.

इतरान् (itarān) — “other”

→ Different from natural aging; abnormal or untimely.

शतम् (śatam) — “hundred”

→ Symbolic of completeness; representing a full human lifespan.

Sukta 62

Holistic Healing and Longevity: A Vedic Approach to Vitality

मुञ्चामि त्वा हविषा जीवनाय कमज्ञातयक्ष्मादुत राजयक्ष्मात् ।
ग्राह्या गृभीतो यद्येष एतत्तत इन्द्राग्नी प्र मुमुक्तमेनम् ॥१॥

*muñcāmi tvā haviṣā jīvanāya kamajñātayakṣmāduta
rājayakṣmāt.*

*grāhyā grbhīto yadyeṣa etattata indrāgnī pra
mumuktamenam.*

मुञ्चामि त्वा हविषा जीवनाय कम अ ज्ञात यक्ष्मात् उत राजयक्ष्मात् ।
ग्राह्या गृभीतः यदि एषः एतत् ततः इन्द्र अग्नी प्र मुमुक्तम् एनम् ॥

I release you through therapeutic nourishment for the sake of life — from unknown diseases, from wasting disorders, and from severe systemic illness. If this person has been seized by such pathological forces, then may vital strength (Indra) and

metabolic energy (Agni) completely free him from that condition.

Message of the Mantra

Disease may arise from known or unknown causes, including chronic degenerative conditions.

Therapeutic intervention and nourishment support recovery — healing requires both external treatment and internal vitality.

The body possesses defensive and metabolic forces — symbolized by Indra (immunity, strength) and Agni (metabolism, transformative energy).

Recovery depends on restoring systemic balance — freeing the organism from pathogenic influence.

Health is the result of coordinated internal power and proper care.

In essence, the mantra expresses a holistic healing vision: through nourishment, strengthened immunity, and restored metabolic energy, the individual is freed from disease and reestablished in life.

Word-by-Word Interpretation

मुञ्चामि (muñcāmi) — “I release, I free”

→ I restore or liberate from constraint; initiating recovery from pathological condition.

त्वा (tvā) — “you”

→ This individual organism; the affected body-mind system.

हविषा (haviṣā) — “with oblation”

→ Through therapeutic intervention; using a healing substance, nourishment, or remedial measure.

जीवनाय (jīvanāya) — “for life”

→ For restoration of vitality; preservation and continuation of biological function.

कम् अज्ञात (kam ajñāta) — “from unknown (disease)”

→ From unidentified or obscure pathological causes.

यक्ष्मात् (yakṣmāt) — “from wasting disease”

→ From degenerative or chronic illness causing systemic depletion.

उत (uta) — “and also”

→ Additionally; including further conditions.

राजयक्ष्मात् (rājayakṣmāt) — “from severe tuberculosis”

→ From major systemic disorders, traditionally associated with severe pulmonary or systemic tuberculosis-like conditions.

ग्राह्या (grāhyā) — “seizing, grasping”

→ Invasive or infectious force; pathogenic agents that capture bodily systems.

गृभीतः (gr̥bhītaḥ) — “seized, captured”

→ Already affected or overpowered by disease.

यदि (yadi) — “if”

→ Conditional recognition of illness.

एषः (eṣaḥ) — “this one”

→ This patient; this organism.

एतत् (etat) — “this condition”

→ This specific pathological state.

ततः (tataḥ) — “from that”

→ From that condition or cause.

इन्द्र (indra) — “Indra”

→ Symbol of vital strength, immune power, and systemic defense capacity.

अग्नी (agnī) — “Agni”

→ Principle of metabolic energy, cellular transformation,

and internal heat regulation.

प्र मुमुक्तम् (pra mumuktam) — “completely release”

→ Fully free; remove thoroughly and restore normal function.

एनम् (enam) — “him, this person”

→ This afflicted individual.

यदि क्षितायुर्यदि वा परेतो यदि मृत्योरन्तिकं नीत एव ।

तमा हरामि निऋतेरुपस्थादस्पर्षमेनं शतशारदाय ॥२॥

yadi kṣitāyuryadi vā pareto yadi mṛtyorantikam nīta eva.

tamā harāmi niṛterupasthādasparṣamenam śataśāradāya.

यदि क्षित आयुः यदि वा परा इतः यदि मृत्योः अन्तिकम् नि इतः एव ।

तम् आ हरामि निऋतेः उपस्थात् अस्पर्षम् एनम् शत शारदाय ॥

If the life-span has become diminished, or if vitality has begun to depart from this body; if the individual has approached the threshold of death and fallen into severe debilitation — I restore that person from the proximity of destructive decline, making him unharmed and fit to live a full span of a hundred years.

Message of the Mantra

Life may weaken or approach critical states, yet restoration is possible.

Even near-terminal conditions are not always final — recovery can occur with timely intervention.

Destruction represents systemic breakdown, not destiny; it can be countered.

Healing aims not merely at survival but at complete restoration, free from lasting impairment.

The ideal is full lifespan attainment, symbolized by “a hundred autumns,” meaning complete natural longevity.

In essence, the mantra expresses confidence in restorative

power — that through proper effort, vitality can be reclaimed even from the brink of collapse, enabling the individual to fulfill the complete course of life.

सहस्राक्षेण शतवीर्येण शतायुषा हविषाहार्षमेनम् ।

इन्द्रो यथैनं जरसे नयात्यति विश्वस्य दुरितस्य पारम् ॥३॥

sahasrākṣeṇa śatavīryeṇa śatāyusā haviṣāhārṣamenam.

indro yathainaṃ jarase nayātyati viśvasya duritasya pāram.

सहस्र अक्षेण शत वीर्येण शत आयुषा हविषा आ आहर्षम् एनम् ।

इन्द्रः यथा एनम् जरसे नयाति अति विश्वस्य दुरितस्य पारम् ॥

With comprehensive awareness, abundant strength, and the potential for a full (100 year's) lifespan, through therapeutic nourishment I have restored this individual. May vital power, like Indra, guide him toward natural aging and carry him beyond all forms of disease and harm.

Message of the Mantra

Healing requires comprehensive awareness — symbolized by “a thousand eyes,” indicating careful observation and diagnosis.

Strength and immunity are central to recovery — resilience enables survival and restoration.

Therapeutic nourishment and treatment aid revival — external support complements internal vitality.

The goal is not mere survival but healthy aging — progression toward natural longevity.

Complete well-being means crossing beyond disease, reaching a stable and protected state of life.

In essence, the mantra portrays holistic healing — combining careful observation, strengthened vitality, and therapeutic support — so that the individual may move beyond illness and progress safely toward a full and natural lifespan.

Word-by-Word Interpretation

सहस्र अक्षेण (sahasra-akṣeṇa) — “with a thousand eyes” → With

comprehensive observation; symbolizing extensive diagnostic awareness and multidimensional monitoring of health.

शत वीर्येण (śata-vīryeṇa) — “with a hundredfold strength”→ With abundant vitality; enhanced immune power and physiological resilience.

शत आयुषा (śata-āyusā) — “with a hundred year’s life-span”→ With extended longevity potential; aiming at a full natural lifespan.

हविषा (haviṣā) — “with oblation”→ Through therapeutic nourishment, medicinal intervention, or restorative treatment.

आ आहर्षम् (ā āharṣam) — “I have brought back, restored”→ I have revived or re-established vitality in the organism.

एनम् (enam) — “this person”→ This individual patient; the affected biological system.

इन्द्रः (indrah) — “Indra” → Symbol of dynamic strength, immune defense, and systemic coordination.

यथा (yathā) — “as” → In the manner that.

एनम् (enam) — “him”→ This individual.

जरसे (jarase) — “to aging”→ Toward natural, gradual aging; normal life progression.

नयाति (nayāti) — “leads”→ Guides or directs progressively.

अति (ati) — “beyond”→ Across; transcending.

विश्वस्य (viśvasya) — “of all”→ Of every kind; total.

दुरितस्य (duritasya) — “of harm, misfortune, disease”→ Of pathological disturbance, suffering, or systemic disorder.

पारम् (pāram) — “to the far shore”→ Beyond danger; to a state of safety and stability.

शतं जीव शरदो वर्धमानः शतं हेमन्तांछतमु वसन्तान् ।

शतमिन्द्राग्नी सविता बृहस्पतिः शतायुषा हविषाहार्षमेनम् ॥४॥

*śataṁ jīva śarado vardhamānaḥ śataṁ hemantāṁchatamu
vasantān.*

*śatamindrāgnī savitā bṛhaspatiḥ śatāyusā
haviṣāhārṣamenam.*

शतम् जीव शरदः वर्धमानः शतम् हेमन्तान् शतम् उ वसन्तान् ।
शतम् इन्द्र अग्नी सविता बृहस्पतिः शत आयुषा हविषा आ आहर्षम् एनम् ॥

Live for a hundred years, growing and flourishing through a hundred autumns, a hundred winters, and a hundred springs. May vital strength (Indra), metabolic energy (Agni), solar regulation (Savita), and guiding intelligence (Brihaspati) sustain you. With the support of nourishment and life-sustaining means, I have restored this person to a full span of life.

Message of the Mantra

Longevity is envisioned as complete seasonal continuity — living through cycles of change with resilience.

Growth should accompany aging — development continues throughout life.

Health depends on coordinated forces — immunity, metabolism, environmental regulation, and intelligence.

External nourishment and internal vitality work together to preserve life.

The ideal human condition is full lifespan attainment, symbolized by living “a hundred years.”

In essence, the mantra celebrates holistic longevity — sustained growth, seasonal resilience, coordinated physiological forces, and nourishment — enabling a complete and flourishing human life.

Word-by-Word Interpretation

शतम् (śatam) — “hundred”→ Symbol of completeness; representing a full natural lifespan.

जीव (jīva) — “live”→ Continue vital biological function; sustain conscious existence.

शरदः (śaradaḥ) — “autumns”→ Years of life; seasonal cycles marking longevity.

वर्धमानः (vardhamānaḥ) — “growing, flourishing”→ Developing progressively; maintaining physical and mental growth over time.

शतम् (śatam) — “hundred”→ Full measure; completeness of seasonal cycles.

हेमन्तान् (hemantān) — “winters”→ Cold seasons; environmental stress periods testing resilience.

शतम् (śatam) — “hundred”→ Complete span.

उ (u) — “and also”→ Inclusive emphasis.

वसन्तान् (vasantān) — “springs”→ Renewal phases; cycles of regeneration and recovery.

शतम् (śatam) — “hundred”→ Full duration.

इन्द्र (indra) — “Indra”→ Vital strength; immune defense and dynamic physiological power.

अग्नी (agnī) — “Agni”→ Metabolic energy; transformative biochemical processes.

सविता (savitā) — “Savita”→ Solar regulatory force; circadian rhythm and life-sustaining energy input.

बृहस्पतिः (bṛhaspatiḥ) — “Bṛhaspati”→ Higher intelligence; regulatory wisdom, cognitive and hormonal guidance.

शत आयुषा (śata āyusā) — “with a hundredfold life-span”→ With full longevity potential.

हविषा (haviṣā) — “with oblation”→ Through nourishment, therapeutic support, and sustaining inputs.

आ आहर्षम् (ā āharṣam) — “I have restored, brought back”→ I have revitalized; reestablished vitality in the organism.

एनम् (enam) — “this person”→ This individual human being.

Sukta 63

Ecological Awareness, Cosmic Law, and Sustainable Balance

यत् ते अन्नं भुवस्पत आक्षियेत पृथिवीमनु ।
तस्य नस्त्वं भुवस्पते सं प्र यच्छ प्रजापते ॥१॥

yat te annaṁ bhuvaspata ākṣiyeta pṛthivīmanu.

tasya nastvaṁ bhuvaspate saṁ pra yaccha prajāpate...

If any of your nourishment, O sustainer of the Earth, should decline or become depleted across the planet, then restore and distribute that nourishment to us in a complete and harmonious manner, O guardian of living beings.

Message of the Mantra

- Food represents ecological resources essential for life.
- Resource depletion is recognized as a real possibility.
- There is an appeal for sustainable distribution and restoration.
- Human survival depends on ecological balance and wise governance of resources.

The mantra reflects environmental awareness — acknowledging Earth as a shared biosphere requiring protection and renewal.

In essence, the mantra expresses an early ecological consciousness: recognition that Earth's nourishment can diminish, and a prayer for sustainable restoration and equitable distribution to support all life.

Word-by-Word Interpretation

यत् (yat) — “that which”

→ Whatever; referring to any form of.

ते (te) — “your”

→ Belonging to you; associated with the sustaining principle addressed.

अन्नम् (annam) — “food, nourishment”

→ Nutritional resources; energy and matter required for biological sustenance.

भुवस्पते (bhuvaspate) — “O Lord of the world / sustainer of existence”

→ Governing ecological principle; the regulating force omantraeing material sustenance on Earth.

आ-क्षियत् (ā-kṣiyet) — “may be diminished, may decline”

→ Be reduced, depleted, or exhausted.

पृथिवीम् (pṛthivīm) — “the Earth”

→ The terrestrial ecosystem; the planetary biosphere.

अनु (anu) — “throughout, along”

→ Across; throughout the expanse of the Earth.

तस्य (tasya) — “of that”

→ Of that nourishment or resource.

नः (naḥ) — “for us”

→ For our collective welfare; for humanity.

त्वम् (tvam) — “you”

→ The sustaining regulatory principle addressed.

भुवस्पते (bhuvaspate) — “O sustainer of the world”

→ The ecological governor of resources and life-support systems.

सम् (sam) — “together, completely”

→ Properly, fully, harmoniously.

प्र यच्छ (pra yaccha) — “grant, distribute forth”

→ Provide, allocate, or restore abundantly.

प्रजापते (prajāpate) — “O Lord of creatures”

→ Principle governing reproduction, population balance, and continuity of life.

व्यात् ते परमेष्ठिनो ब्रह्मणापीपदाम तम् ।

संवत्सरस्य दंष्ट्राभ्यां हेतिस्तं समधादभि ॥२॥

*vyāt te parameṣṭhino brahmaṇāpīpadāma tam.
saṃvatsarasya daṃṣṭrābhyām hetistaṃ samadhābhi...*

We have approached and aligned ourselves with the supreme organizing principle, the universal intelligence that pervades existence. Yet the annual cycle of time, with its two consuming divisions, sets its erosive force upon the individual.

Message of the Mantra

- The mantra operates under a supreme organizing intelligence or law.
- Human understanding can align with this cosmic principle through knowledge.
- Time is a powerful transformative force, symbolized as having ‘two teeth’ — cyclical divisions that gradually consume life.
- Aging and decay are effects of temporal cycles, not random events.
- Awareness of cosmic law and time’s influence encourages disciplined living, resilience, and harmony with natural cycles.

In essence, the mantra reflects a profound insight: even while aligning with universal intelligence, the organism remains subject to time’s cyclic forces. Understanding this relationship inspires balanced and purposeful living within temporal limits.

Word-by-Word Interpretation

व्यात्ते (vyātte) — “opened, expanded, extended”

→ Widely spread; unfolded or expanded state of reality (cosmic or systemic expansion).

परमेष्ठिनः (parameṣṭhinaḥ) — “of the Supreme Abider / Highest Principle”

→ Of the supreme organizing principle; the highest cosmic regulator or universal order.

ब्रह्मणा (brahmaṇā) — “by brahman”

→ By fundamental knowledge, universal law, or creative intelligence governing existence.

आ अपीपदाम (ā apīpadāma) — “we have reached, we have entered into”

→ We have approached, realized, or aligned with that principle.

तम् (tam) — “that”

→ That supreme order or reality.

संवत्सरस्य (samvatsarasya) — “of the year”

→ Of the annual cycle; the complete cycle of time and seasonal progression.

दंष्ट्राभ्याम् (daṁṣṭrābhyām) — “with two teeth”

→ With dual jaws; symbolically, the two divisions of time (such as day-night, solstices, seasonal extremes) that ‘consume’ life.

हेतिः (hetiḥ) — “weapon, destructive force”

→ Harmful agency; the erosive or aging force of time.

तम् (tam) — “that”

→ That individual or entity.

सम् अधात् (sam adhāt) — “has placed upon, has imposed”

→ Has applied, fixed, or set into operation.

अभि (abhi) — “upon, over”

→ Over, against, or surrounding.

इयं त्वं भवस्त्वाहुतिः समिद्देवी सहीयसि ।

राज्ञो वरुणस्य बन्धोसि सोममामुष्यायण

ममुष्याः पुत्रमह्ने रात्रये बधान ॥३॥

iyam tvaṁ bhavastvāhutiḥ samiddevī sahīyasi.

rājño varuṇasya bandhosi somumāmuṣyāyaṇa

mamuṣyāḥ putramahne rātraye badhāna.

May this energized and potent offering become an effective

corrective force. You are the binding regulation of Varuṇa, the governing principle of order. Restrain that individual, his lineage, and his offspring — regulate them through both day and night.

Message of the Mantra

- Intervention must be properly energized and directed to counter harmful influences.
- Natural law functions as a regulatory binding force, maintaining order within systems.
- Disorder requires restraint, not destruction — control and correction restore balance.
- Regulation must be continuous, operating through day and night (symbolizing constant oversight).
- Actions influence future generations, emphasizing responsibility across lineage.

In essence, the mantra reflects the idea that powerful, properly directed intervention aligned with universal law can restrain disorder and maintain systemic balance continuously across time and generations.

Word-by-Word Interpretation

इयम् (iyam) — “this”

→ This present act; this intervention or offering.

तम् (tam) — “that”

→ That specific condition or influence being addressed.

भवतु (bhavatu) — “let it become”

→ May it transform into; may it function as.

आहुतिः (āhutiḥ) — “offering”

→ A focused act of input; a corrective or therapeutic action introduced into a system.

समित् (samit) — “well-kindled, united with fire”

→ Properly activated; energized or brought into effective operation.

देवी (devī) — “divine, luminous”

→ Beneficial, life-supporting, aligned with natural law.

सहीयसी (sahīyasī) — “most powerful, stronger”

→ Highly potent; capable of overcoming opposing forces.

राज्ञः (rājñah) — “of the king”

→ Of the governing authority; regulatory power.

वरुणस्य (varuṇasya) — “of Varuṇa”

→ Of the principle of order, regulation, and binding natural law (especially moral and cosmic order).

बन्धः (bandhaḥ) — “bond, binding”

→ Constraint; regulatory restriction imposed to control disorder.

असि (asi) — “you are”

→ You function as; you act as.

सः (saḥ) — “that”

→ That individual or force.

अमुम् (amum) — “that one (there)”

→ That specific person or entity.

आमुष्यायणम् (āmuṣyāyaṇam) — “descendant of that one”

→ His lineage; hereditary continuation.

अमुष्याः (āmuṣyāḥ) — “of that person”

→ Belonging to that individual.

पुत्रम् (putram) — “son”

→ Offspring; next generation.

अह्ने (ahne) — “for the day”

→ During the day; in the diurnal phase.

रात्रये (rātraye) — “for the night”

→ During the night; in the nocturnal phase.

बधना (badhāna) — “bind, restrain”

→ Regulate, restrain, or keep under controlled limitation.

सवितर्गायत्रेणच्छन्दसा मृणामुष्य पशून् द्विपदश्चतुष्पदः ।।४।।

*savitargāyatreṇacchandasā mṛṇāmuṣya paśūn
dvipadaścatuspada:...*

O Savitā, through structured rhythmic regulation, neutralize the harmful influence affecting that person’s living resources — both two-footed (humans) and four-footed (animals).

Message of the Mantra

- Solar-regulated rhythm sustains biological systems.
- Harm can affect both human and animal life, reflecting interconnected ecological systems.
- Structured order (chandas) symbolizes regulatory harmony, capable of counteracting disorder.
- Community protection includes safeguarding livelihood resources.
- The mantra emphasizes ecological and social stability through alignment with natural cycles.

In essence, the mantra calls upon the regulating solar principle to remove harmful influences and preserve both human society and its supporting ecological systems.

Word-by-Word Interpretation

सवितः (savitaḥ) — “O Savitṛ”

→ Solar generative principle; the activating force that stimulates biological processes and regulates life rhythms.

गायत्रेण (gāyatreṇa) — “by the Gāyatrī meter”

→ Through a structured rhythmic pattern; harmonized vibrational regulation influencing physiological and

psychological stability.

छन्दसा (chandasā) — “by the meter”

→ By ordered measure; systemic modulation through structured frequency.

मृण (mr̥ṇa) — “remove, destroy”

→ Neutralize, eliminate, or suppress harmful factors.

अमुष्य (amuṣya) — “of that person”

→ Of that specific individual or source.

पशून् (paśūn) — “living beings, cattle”

→ Biological resources; domesticated animals and livelihood-supporting organisms.

द्विपदः (dvipadaḥ) — “two-footed beings”

→ Humans; members of the community.

चतुष्पदः (catuṣpadaḥ) — “four-footed beings”

→ Quadruped animals; livestock and ecological assets.

मृणोऽसि देव सवितर्गायत्रेण छन्दसा मृणामुष्य पशून् द्विपदश्चतुष्पदः ।

योऽस्मान् द्वेष्टि यं वयं द्विषस्तं जहि तं मृणस्तस्मै

मा मीमृणस्तस्मै दुराहा ॥५॥

*mr̥ṇo'si deva savitargāyatreṇa chandasā mr̥ṇāmuṣya paśūn
dvipadaścātuṣpadaḥ.*

*yo'smān dveṣṭi yaṁ vayaṁ dviṣmastaṁ jahi taṁ
mr̥ṇastasmai mā mīm̐ṇastasmai durāhā.*

O radiant solar regulator, acting through structured rhythmic order, remove and neutralize the harmful influence affecting that person's human and animal resources. Whoever acts with hostility toward us, or whom we recognize as harmful, overcome and eliminate that destructive force. Do not permit it to persist; render it incapable of approaching or causing injury.

Message of the Mantra

- Solar energy and rhythmic order sustain life — biological systems depend on regulated cycles and structured patterns.
- Harmful influences threaten both humans and animals, symbolizing ecological and social security.
- Protection requires decisive neutralization of danger, not passive tolerance of destructive forces.
- Rhythmic harmony (chandas) symbolizes systemic regulation, suggesting that order overcomes disorder.
- Collective well-being depends on safeguarding resources and community stability.
- In essence, the mantra invokes structured natural forces — especially solar-regulated rhythm — to remove hostility and protect both human society and ecological assets, ensuring resilience and secure continuity of life.

Word-by-Word Interpretation

मृणः असि (mr̥ṇaḥ asi) — “you are a destroyer / remover”→ You function as a remover of harmful influences; eliminator of disorder.

देव (deva) — “luminous one”→ Radiant regulating force; life-supporting natural energy.

सवितर् (savitar) — “Savitar”→ Solar generative principle; source of activation, rhythm, and biological stimulation.

गायत्रेण (gāyatrena) — “by the Gāyatrī”→ Through a specific measured pattern; structured rhythmic regulation.

छन्दसा (chandasā) — “by the meter”→ By ordered vibrational pattern; harmonized frequency or structured modulation.

मृण (mr̥ṇa) — “remove, destroy”→ Neutralize or eliminate.

अमुष्य (amuṣya) — “of that person”→ Of that particular individual or hostile source.

पशून् (paśūn) — “cattle, living beings”→ Biological assets;

domesticated animals or vital resources.

द्वि-पदः (dvi-padaḥ) — “two-footed”→ Human beings.

चतुः-पदः (catuḥ-padaḥ) — “four-footed”→ Quadruped animals; livestock or supporting species.

यः (yaḥ) — “who”→ Whoever.

अस्मान् (asmān) — “us”→ Our community or collective.

द्वेष्टि (dveṣṭi) — “hates, harms”→ Intends harm; acts with hostility.

यम् (yam) — “whom”→ Whomever.

वयम् (vayam) — “we”→ Our group.

द्विष्मः (dviṣmaḥ) — “hate, oppose”→ Recognize as harmful or hostile.

तम् (tam) — “that one”→ That hostile influence.

जहि (jahi) — “strike down”→ Overcome, neutralize, or defeat.

तम् मृण (tam mṛṇa) — “destroy that one”→ Remove or dissolve that harmful force.

तस्मै (tasmai) — “to him”→ Toward that hostile source.

मा मीमृडः (mā mīmṛḍaḥ) — “do not show mercy”

→ Do not allow harmful influence to persist; do not soften corrective action.

तस्मै (tasmai) — “to him”→ Toward that same adversarial force.

दुराहा (durāhā) — “hard to assail, difficult to approach”

→ Make inaccessible; render incapable of causing harm.

Sukta 64

Unity and Harmonization

नि ते पदं पदे मम नि चित्तमेतु निष्कृतः ।

यथासः केवलो ममाहं साधारणी तव ।।१।।

*ni te padaṃ pade mama ni cittametu niṣkṛtaḥ.
yathāsaḥ kevalo mamāhaṃ sādharmaṇī tava.*

May your actions align step by step with mine. May your mind come firmly toward me, withdrawn from external distractions. Let that person be exclusively oriented toward me, while I remain openly connected and mutually accessible to you.

Message of the Mantra

- Alignment of action and intention strengthens relationships.
- Mental focus requires withdrawal from distractions.
- Unity involves both exclusivity of attention and mutual openness.
- Coordination of behavior and cognition creates stability in partnership.
- The mantra reflects psychological bonding and harmonization of will.

In essence, the mantra expresses a desire for synchronized action, focused attention, and reciprocal connection — emphasizing cognitive alignment and relational unity.

Word-by-Word Interpretation

नि (ni) — “down, into, firmly”

→ Stabilizing movement; directed establishment or grounding.

ते (te) — “your”

→ Of you; belonging to the addressed individual.

पदम् (padam) — “footstep, position”

→ Movement, action, or behavioral trajectory.

पदे (pade) — “in the step, in each step”

→ At every stage; in each action or phase.

मम (mama) — “my”

→ With me; aligned to my position or intention.

नि (ni) — “down, firmly”

→ Establish firmly.

चित्तम् (cittam) — “mind, consciousness”

→ Cognitive focus; mental orientation and emotional state.

एतु (etu) — “let it come”

→ May it move toward; may it align with.

निःकृतः (niḥ-kṛtaḥ) — “separated from others, withdrawn”

→ Disengaged from external distractions; freed from competing influences.

यथा (yathā) — “so that, just as”

→ In such a way that.

असः (asaḥ) — “that person”

→ The addressed individual.

केवलः (kevalaḥ) — “exclusive, alone”

→ Solely devoted; undivided in attention.

मम (mama) — “to me”

→ Toward me; in my direction.

अहम् (aham) — “I”

→ I, the speaker.

साधारणी (sādhārāṇī) — “shared, common”

→ Open, accessible, mutually connected.

तव (tava) — “to you”

→ For you; belonging to you.

पदेन गामनु यन्ति पदेनाश्वं पदा रथम् ।

पदेन मर्या मत्त्वं न एषो नो अहं त्वत् ॥२॥

padena gāmanu yanti padenāśvaṃ padā ratham.

padena maryā mattvaṃ na eṣo no ahaṃ tvat.

By guided steps one directs productive resources, by coordinated movement one controls dynamic power, and by disciplined action one manages complex systems. In the same way, O capable person, align your movement toward me; come toward our shared direction, and let there be mutual approach between you and me.

Message of the Mantra

- Control and guidance depend on directed movement.
- Resources, power, and technology require disciplined management.
- Human relationships also require intentional alignment.
- Mutual approach strengthens cooperation and shared purpose.
- Progress occurs through coordinated and purposeful steps.

In essence, the mantra uses the imagery of guiding animals and vehicles to illustrate that just as physical systems require direction and control, so too human interaction and cooperation require deliberate, synchronized movement and mutual orientation.

Word-by-Word Interpretation

पदेन (padena) — “by the footstep”

→ Through directed movement; by controlled locomotion or guided action.

गाम् (gām) — “cow”

→ Productive resource; symbol of nourishment and economic stability.

अनु यन्ति (anu yanti) — “they follow after”

→ They track, guide, or pursue methodically.

पदेन (padena) — “by the step”

→ Through coordinated movement.

अश्वम् (aśvam) — “horse”

→ Dynamic power; energy or transport capability.

पदा (padā) — “by the foot”

→ Through operative control; practical handling.

रथम् (ratham) — “chariot”

→ Vehicle or system of transport; organized technological structure.

पदेन (padena) — “by the step”

→ Through disciplined progression.

मर्य (marya) — “young man, capable person”

→ Active human agent; responsible individual.

मत् (mat) — “toward me, with me”

→ In alignment with me.

त्वम् (tvam) — “you”

→ The addressed individual.

नः (naḥ) — “us”

→ Our side; our shared direction.

आ ईषः (ā īṣaḥ) — “come, move toward”

→ Approach; direct yourself intentionally.

नः (naḥ) — “us”

→ Toward us; our position.

अहम् (aham) — “I”

→ I, the speaker.

त्वत् (tvat) — “from you / toward you”

→ In reciprocal relation with you.

माप सृपो मा परा सृपो मान्यत्रास्मन् मनस्कृथाः ।
यं त्वाहिरिव भोगैर्नाकुलेन परीमसि ॥३॥

*māpa sṛpo mā parā sṛpo mānyatrāsmān manaskṛthāḥ.
yaṁ tvāhiriva bhogairnākulena parīmasi...*

Do not withdraw, do not move far away, and do not direct your mind elsewhere from us. Just as a serpent is encircled firmly by opposing force, so do we encompass and hold you in close connection.

Message of the Mantra

- Mental focus is central to relational stability.
- Distraction or withdrawal weakens bonds.
- Strong imagery symbolizes psychological intensity and attachment.
- Containment represents secure connection, not physical restraint but focused unity.
- The mantra emphasizes maintaining unwavering attention and closeness.

In essence, the mantra expresses a desire for steadfast mental and emotional alignment, urging that attention not drift away but remain firmly connected, symbolized through the vivid imagery of one force encircling another.

Word-by-Word Interpretation

मा (mā) — “do not”

→ Prohibition; prevention of deviation.

अप सृपः (apa sṛpaḥ) — “move away, slip away”

→ Drift away; withdraw from connection or focus.

मा (mā) — “do not”

→ Again prohibiting.

परा सृपः (parā sṛpaḥ) — “move far away”

→ Become distant; disengage entirely.

मा (mā) — “do not”

→ Prohibition.

अन्यत्र (anyatra) — “elsewhere”

→ To another place, object, or focus.

अस्मत् (asmat) — “from us”

→ From our shared relation or connection.

मनः (manah) — “mind”

→ Cognitive attention; emotional focus.

कृथाः (kr̥thāḥ) — “make, cause”

→ Direct or turn toward.

यम् (yam) — “whom”

→ That person.

त्वा (tvā) — “you”

→ You, the addressed individual.

अहिः (ahiḥ) — “serpent”

→ A coiling force; intense gripping or binding energy.

इव (iva) — “like”

→ In the manner of.

भोगैः (bhogaiḥ) — “with coils”

→ With encircling loops; enclosing pressure.

नकुलेन (nakulena) — “by a mongoose”

→ By a counteracting natural force; a controlling agent opposing the serpent.

परि-इमसि (pari-imasi) — “we surround, we encompass”

→ We encircle completely; we contain firmly.

नि त्वा कृण्वे संनहने नि कुरीरे न्योपशे ।

नि त्वाधमस्मि लोम्नि न्वि त्वा मुष्कयोर्मृजे ।।४।।

ni tvā kṛṇve saṁnahane ni kurīre nyopāśe.

ni tvādhamasmi lomni nvi tvā muṣkayormṛje...

I firmly establish you in close union and secure integration, as in a carefully tied structure. I place you securely at the very foundation and even within the finest structural elements. I also prepare and vitalize your generative capacity.

Message of the Mantra

- Union is symbolized through binding and fastening imagery, indicating secure attachment.
- Connection is envisioned at every structural level, from foundation to the smallest detail.
- Reproductive vitality is acknowledged as central to continuity.
- Preparation and purification symbolize readiness for creative function.

The mantra reflects the idea of deep integration — physical, structural, and generative. In essence, the mantra uses vivid physical imagery to describe total integration and preparation, emphasizing secure bonding and the activation of generative potential.

Word-by-Word Interpretation

नि (ni) — “down, into, firmly”

→ Fixing or placing securely; establishing stability.

त्वा (tvā) — “you”

→ The addressed individual.

कृण्वे (kṛṇve) — “I make, I place”

→ I establish or position deliberately.

सं-नहने (sam-nahane) — “in binding together”

→ In close fastening; secure integration or attachment.

नि (ni) — “down, firmly”

→ With stability.

कुरीरे (kurīre) — “in the braid/knot”

→ In a tied or woven structure; symbolic of interlacing or connection.

नि (ni) — “down, firmly”

→ Again emphasizing secure placement.

ओपशे (opaśe) — “in the fastening ornament / clasp”

→ In a decorative binding; symbolic of intentional attachment.

नि (ni) — “down, firmly” → Securely.

त्वा (tvā) — “you”

→ The same addressed individual.

अधमस्मिन् (adhamasmin) — “in the lowest part”

→ At the base or foundational layer.

लोम्नि (lomni) — “in the hair”

→ In the smallest filament; symbolic of fine structural detail.

नि (ni) — “down, firmly”

→ Securely.

उ (u) — “indeed, also”

→ Further emphasis.

त्वा (tvā) — “you”

→ You.

मुश्कयोः (muṣkayoḥ) — “in the two testicles”

→ In the reproductive organs; seat of generative capacity.

मृजे (mrje) — “I cleanse, I anoint, I prepare”

→ I purify, prepare, or condition for vitality.

Sukta 65

Ecological Harmony, Wisdom, and Collective Resilience

घृताहृदा पृथिवी मा न एनोऽस्मान् प्रजान्वोचत किल्बिषाणि ।
अनातुराः सुमनसः सुवीरा ज्योग् जीवन्तस्तव सख्ये स्याम ॥१॥

ghṛtāhṛdā pṛthivī mā na eno'smān prajānvocata kilbiṣāṇi.
anāturāḥ sumanasaḥ suvīrā jyog jīvantastava sakhye syāma.

With purified ghee oblations (nourishment) properly offered, O Earth, do not attribute harmful consequences to us or to our future generations. May we remain free from disease, mentally balanced, strong and resilient, living long in harmonious partnership with you.

Message of the Mantra

- Refined nourishment sustains life and ecological balance.
- Human actions have consequences that affect future generations.
- There is awareness of environmental accountability.
- Health includes physical well-being, mental clarity, and strength.
- The ideal relationship with Earth is cooperative friendship, not exploitation.

In essence, the mantra expresses ecological responsibility and intergenerational ethics — seeking health, long life, and harmonious coexistence with the Earth while avoiding actions that create lasting harm.

Word-by-Word Interpretation

घृत (ghṛta) — “clarified butter; ghee”

→ Symbol of refined nourishment; purified energy source supporting metabolism and vitality.

आहृताः (āhṛtāḥ) — “brought forth, offered”

→ Collected and properly prepared; consciously applied resource.

पृथिवी (pṛthivī) — “Earth”

→ The terrestrial ecosystem; the sustaining environmental base of life.

मा (mā) — “do not”

→ Prohibition.

नः (naḥ) — “us”

→ Our community; collective humanity.

एनः (enaḥ) — “sin, fault”

→ Error, harmful action, ecological imbalance.

अस्मान् (asmān) — “us”

→ We, the people.

प्रजान् (prajān) — “offspring, future generations”

→ Descendants; continuity of life.

वोचत (vocata) — “declare, speak”

→ Attribute, announce, or assign.

क्लिबिषाणि (kilbiṣāṇi) — “faults, transgressions”

→ Damaging consequences; environmental or ethical errors.

अनातुरः (an-āturāḥ) — “free from disease”

→ Healthy; without physiological disorder.

सुमनसः (su-manasaḥ) — “of good mind”

→ Mentally balanced; positive and harmonious cognition.

सुवीरः (su-vīrāḥ) — “strong, heroic”

→ Vigorous; possessing strength and resilience.

ज्योक् (jyok) — “for long, clearly”

→ For extended duration; long-term continuity.

जीवन्तः (jīvantah) — “living”

→ Sustaining active life processes.

तव (tava) — “your”

→ Of you; belonging to the addressed sustaining principle (Earth or divine order).

सख्ये (sakhye) — “in friendship”

→ In cooperative harmony; balanced relationship.

स्याम (syāma) — “may we be”

→ May we exist; may we remain.

अन्तरेमि यातुधानानन्तरेमि किमीदिनः ।

धियाम पित्र्या वयं सरस्वत्या चरामसि ॥२॥

antaremi yātudhānānantaremi kinīdinaḥ.

dhiyāma pitryā vayaṃ sarasvatyā carāmasi.

We move within the midst of destructive and harmful forces; we navigate even among subtle and hidden sources of disorder. Guided by reflective intelligence, ancestral wisdom, and the principle of knowledge, we conduct our lives.

Message of the Mantra

- Life unfolds amid visible and invisible challenges.
- Harm may arise from both overt and subtle sources.
- Intellect and inherited wisdom are essential tools for survival.
- Knowledge (Sarasvatī) represents refined learning and communication.
- Progress requires conscious navigation through complexity.

In essence, the mantra affirms that although individuals live within environments containing disruptive forces, they can move safely and effectively through them by relying on intelligence, tradition, and disciplined knowledge.

Word-by-Word Interpretation

अन्तर् (antar) — “within, among”

→ In the midst of; inside complex or hostile environments.

एमि (emi) — “I go, I move”

→ I proceed; I function or operate.

यातुधानान् (yātudhānān) — “sorcerers, harmful beings”

→ Destructive forces; pathogenic, disruptive, or antisocial elements that threaten order.

अन्तर् (antar) — “within, among”

→ Again, in the midst of.

एमि (emi) — “I move”

→ I operate or navigate.

किमीदिनः (kimīdinah) — “harmful bacteria, injurious beings”

→ Subtle damaging influences; unseen or hidden sources of disorder.

धियामा (dhiyāma) — “by thought, by intellect”

→ Through conscious reasoning; guided by reflective intelligence.

पितृया (pitryā) — “ancestral”

→ Inherited wisdom; knowledge transmitted from forebears.

वयम् (vayam) — “we”

→ We, collectively.

सरस्वत्या (sarasvatyā) — “with Sarasvatī”

→ With the principle of knowledge, speech, learning, and refined understanding.

चरामसि (carāmasi) — “we move, we conduct ourselves”

→ We act; we live and operate.

मा ते रिषं खनिता यस्मै च त्वा खनामसि ।
द्विपाच्चतुष्पादस्माकं मा रिषद् देव्योषधे ॥३॥

*mā te riṣaṃ khanitā yasmai ca tvā khanāmasi.
dvipāccatuṣpādasmākaṃ mā riṣad devyoṣadhe.*

Do not direct hostility or harm toward any individual, nor act destructively. Do not injure our humans or animals. O protective goddess, may we be safeguarded and restored through healing and beneficial forces.

Message of the Mantra

- Anger and aggression are destructive forces — their avoidance is essential.
- Human and animal life are to be protected, reflecting ethical and ecological responsibility.
- Healing and restorative forces (plants, medicine, or divine support) maintain balance.
- The mantra invokes protective principles, both natural and divine.
- Harmony and non-harm are central to sustaining life and community.

In essence, the mantra emphasizes non-violence and protection of both human and ecological systems, invoking restorative forces to maintain life and well-being.

Word-by-Word Interpretation

मा (mā) — “do not”

→ Prohibition; prevent harmful action.

ते (te) — “your”

→ Of you; the addressed individual.

ऋषम् (riṣam) — “anger, hostility, harm”

→ Aggression or destructive force.

खनिता (khanitā) — “caused, applied”

→ Inflicted or directed.

यस्मै (yasmai) — “to whom”

→ Toward that individual.

च (ca) — “and”

→ Additionally.

त्वा (tvā) — “you”

→ The same individual.

खनामसि (khanāmasi) — “you inflict”

→ You act destructively or harmfully.

द्विपात् (dvipāt) — “two-footed beings”

→ Humans; members of the community.

चतुष्पात् (catuṣpāt) — “four-footed beings”

→ Quadruped animals; livestock or ecological assets.

अस्माकम् (asmākam) — “our”

→ Belonging to us; our community and resources.

मा (mā) — “do not”

→ Prohibition; avoidance.

ऋषत् (riṣat) — “cause harm”

→ Inflict injury or damage.

देवी (devī) — “O goddess”

→ Beneficent, protective principle.

औषधे (oṣadhe) — “by medicinal plants, healing forces”

→ Using restorative, life-supporting natural resources.

अन्या वो अन्यामवत्वन्यान्यस्या उपावत ।

सध्रीचीः सव्रता भूत्वा अस्यावत वीर्यम् ।४।।

anyā vo anyāmavatvanyānyasyā upāvata.

sadhricīḥ savratā bhūtvā asyāvata vīryam.

May each one protect the other; may each guard the other's interests and well-being. Being united and committed together, may this collective act strengthen vitality and resilience.

Message of the Mantra

- Mutual protection is foundational — supporting each other maintains balance.
- Unity enhances strength — cooperative alignment increases resilience.
- Commitment and shared purpose reinforce capacity — collective action empowers all participants.
- The mantra reflects social and ecological interdependence.
- Vitality and effectiveness emerge from coordinated effort and mutual care.

In essence, the mantra emphasizes the principle of reciprocal protection and collective strength: by safeguarding one another and acting in unity, individuals enhance the vitality and resilience of the whole group.

Word-by-Word Interpretation

अन्या (anyā) — “another, different”

→ Distinct entity; other than oneself.

वः (vaḥ) — “your”

→ Belonging to you; in relation to the addressed group.

अन्याम् (anyām) — “protect, guard”

→ Safeguard or preserve.

अवतु (avatu) — “may it protect”

→ Provide security or protection.

अन्या (anyā) — “another, other”

→ Different entity; another individual or element.

अन्यस्याः (anyasyāḥ) — “of another”

→ Belonging to others; external systems or individuals.

उप-अवतु (upa-avatu) — “may it protect in close proximity”

→ Guard nearby or assist; provide immediate support.

स-ध्रीचिः (sa-dhṛīcīḥ) — “together, firmly united”

→ Cooperative alignment; harmonized and stable.

स-वर्ता (sa-vratāḥ) — “committed together”

→ Jointly dedicated; acting in concert.

भूत्वा (bhūtva) — “having become”

→ In the state of; transformed into.

अस्य (asya) — “of this”

→ Belonging to this particular situation or entity.

अवतु (avatu) — “protect, strengthen”

→ Guard, support, or reinforce.

वीर्यम् (vīryam) — “strength, vitality, capacity”

→ Life force, energetic resilience, or capability.

(इति प्रथमकाण्डे त्रयोदशोऽनुवाकः)

Anuvāka 14

Sukta 66

Universal Harmony and Ecological Guardianship

ध्रुवस्तिष्ठ भुवनस्य गोप मा सं विक्था वनस्पते ।

अत्रैव त्वमिह वयं सुवीरा विश्वा मृधो अभिमातीर्व्यस्य ॥१॥

dhruvastīṣṭha bhuvanasya gopa mā saṁ vikthā vanaspate.

atraiva tvamiha vayaṁ suvīrā viśvā mṛdho abhimātīrvyasya.

Stand firm, O protector of the world; do not let the domain be scattered or fragmented, O Lord of the Forest. Here, in this place, we — strong and resilient — act together, universally and firmly, with focused purpose toward the welfare of this domain.

Message of the Mantra

- Steadfastness and stability are essential for guardianship.
- Disorder and fragmentation must be prevented — ecological and social cohesion is critical.
- Strength and coordinated action empower protection.
- Purposeful focus ensures resilience and long-term stability.
- The mantra emphasizes human responsibility aligned with natural and universal order.

In essence, the mantra invokes the principle of stability and collective strength to protect the environment, maintain cohesion, and ensure enduring well-being of both humans and natural systems.

Word-by-Word Interpretation

ध्रुवः (dhruvaḥ) — “steadfast, fixed”

→ Stable, unshakable; resilient and enduring.

तिष्ठ (tiṣṭha) — “stand, remain”

→ Maintain position; sustain stability.

भुवनस्य (bhuvanasya) — “of the world”

→ Of the environment, ecosystem, or terrestrial domain.

गोप (gopa) — “protector, guardian”

→ One who preserves and regulates; custodian of resources and order.

मा (mā) — “do not”

→ Prohibition; prevent disruption.

सम (sam) — “scattered, dispersed”

→ Uncoordinated or weakened.

विक्थः (vikthāḥ) — “fragmented, disorganized”

→ Spread out; lacking cohesion.

वनस्पते (vanaspate) — “O Lord of the Forest / Vegetation”

→ Guardian of natural resources; controlling ecological and plant life.

अत्र (atra) — “here”

→ In this place, in this domain.

एव (eva) — “indeed, right here”

→ Emphasis on immediate action.

त्वम् (tvam) — “you”

→ Addressed principle or force.

इह (iha) — “here, in this place”

→ Locally, in this environment.

वयम् (vayam) — “we”

→ We, collectively; the group or community.

सुवीराः (suvīrāḥ) — “strong, heroic”

→ Vigorous and resilient; capable actors.

विश्वाः (viśvāḥ) — “all, universal”

→ Comprehensive; encompassing all relevant factors.

मृढः (mṛdhaḥ) — “firm, solid”

→ Resilient, enduring; structurally strong.

अभि-मातिः (abhi-mātiḥ) — “directed, aimed”

→ Focused purpose; active implementation.

वि-अस्म (vi asya) — “of this”

→ Belonging to this domain or situation.

यो वानस्पत्यानामधिपतिर्बभूव यस्मिन्निमा विश्वा भूवनान्यार्पिता ।

तमनज्मी मधुना दैव्येन तस्मान् मणिं निर्ममे विश्वरूपम् ॥२॥

*yo vānaspatyānāmadhipatirbabhūva yasminnimā viśvā
bhūvanānyārpitā.*

tamanajmī madhunā daivylene tasmān maṇim nirmame

viśvarūpam.

He who became the lord of all plants and vegetation, in whom all the worlds have been entrusted — I approach him without harm, through sweet, life-supporting, and divinely aligned action. Therefore, in a pure and untainted way, he manifests the universal form as a precious, harmonious essence.

Message of the Mantra

- All ecological systems and life forms are under the governance of a supreme principle.
- Human action should be non-destructive, harmonious, and life-supporting.
- Ethical alignment (divine or natural law) is essential for sustainability.
- Purity of intent and transparency ensure that actions contribute positively to the unimantra.
- The universal form represents the interconnected totality of all life and ecosystems.

In essence, the mantra teaches that the maintenance of ecological and social harmony requires acting ethically, gently, and in alignment with the universal order, respecting the sacred stewardship of all life forms.

Word-by-Word Interpretation

यः (yaḥ) — “who”

→ The one; the principle being described.

वानस्पत्यानाम् (vānaspatyānām) — “of the plants, trees”

→ Governing vegetation and plant life; ecological resources.

अधिपतिः (adhipatiḥ) — “lord, ruler”

→ Supreme controller; regulating principle.

बभूव (babhūva) — “became, manifested as”

→ Emerged as; established presence.

यस्मिन् (yasmin) — “in whom”

→ Within whose domain or influence.

इमा (imā) — “these”

→ All; the collective.

विश्वा (viśvā) — “all”

→ Entire, universal.

भुवनानि (bhuvanāni) — “worlds, realms”

→ Ecosystems, living domains, or planetary systems.

आ-अर्पिताः (ā-arpitā) — “have been entrusted, dedicated”

→ Are governed, administered, or entrusted under stewardship.

तम् (tam) — “that one”

→ The same supreme principle.

अनज्मि (anajmi) — “I do not pollute, I do not harm”

→ I act without damaging influence; operate ethically.

मधुना (madhunā) — “with honey, sweet, beneficial”

→ Harmonious, gentle, or life-supporting energy.

दैव्येन (daivyena) — “divine, aligned with cosmic law”

→ In accord with universal or ethical principles.

तस्मात् (tasmāt) — “therefore”

→ Consequently; by this principle.

मणिम् (maṇim) — “jewel, precious entity”

→ Pure, valuable essence; idealized form or energy.

निर्ममे (nirmame) — “without envy or impurity”

→ Free from destructive tendencies; transparent and wholesome.

विश्व-रूपम् (viśva-rūpam) — “universal form”

→ Manifesting the entirety of creation; encompassing all systems.

इमं मणिं विश्वजितं सुवीरमस्मादश्चत्थात् पर्युद्धरामि।
येन विश्वाः पृतनाः सञ्जयान्यथो द्युमत्समितिमा वदानि॥३॥

*imam maṇim viśvajitam suvīram asmād aśvatthāt
paryudbharaṃmi
yena viśvāḥ pṛtanāḥ sañjān yathā dymatsamitimā vadāni //*

I support and sustain this precious universal energy, strong and heroic, originating from the foundational source (the sacred fig). Through it, all systems function harmoniously, resilient and well-balanced. Therefore, I proclaim the luminous order and regulated harmony of the unimantra.

Message of the Mantra

- The foundational source sustains the unimantra.
- Strength and vitality emanate from deep roots of stability.
- Harmonious functioning of all systems is achieved through balance and order.
- Universal energy is radiant and life-supporting when properly sustained.
- Proclaiming or acknowledging cosmic order reinforces stability and resilience.

In essence, the mantra emphasizes sustaining life-force and energy from foundational principles, ensuring that all systems — ecological, social, and cosmic — function in balanced, radiant, and resilient harmony.

Word-by-Word Interpretation

इमम् (imam) — “this”

→ The present entity; specific focus of attention.

मणिम् (maṇim) — “jewel, precious essence”

→ Pure, valuable energy; symbolic of life-force or vitality.

विश्व-जितम् (viśva-jitam) — “conquering the unimantra”

→ Universal influence; mastery over ecological or systemic networks.

सुवीरम् (suvīram) — “strong, heroic”

→ Vigorous, resilient, capable force.

अस्मात् (asmāt) — “from this”

→ Originating here; in relation to the present system.

अश्वत्थात् (aśvatthāt) — “from the sacred fig / central principle”

→ From the foundational, deeply rooted, or sacred source; core of stability.

परि-उत् (pari-ut) — “all around, enveloping”

→ Surrounding, encompassing; universal influence.

भरामि (bharāmi) — “I support, I sustain”

→ I uphold, maintain, or nourish.

येन (yena) — “by which, through which”

→ Via the method, force, or mechanism.

विश्वाः (viśvāḥ) — “all”

→ Entire; comprehensive systems.

पृतानाः (pṛtānāḥ) — “well-disposed, orderly”

→ Harmonious, stabilized; functioning properly.

सम-जयानि (sam-jayāni) — “equally victorious, balanced”

→ Efficient, resilient, and thriving.

अथ (atha) — “then”

→ Subsequently; as a result.

उ (u) — “indeed”

→ Emphasis; affirmation.

द्युमत् (dyumat) — “radiant, luminous”

→ Energy, brilliance, or active vitality.

समितिम् (samitim) — “order, regulation”

→ Controlled structure; harmonious functioning.

आ-वदानी (ā-vadāni) — “I proclaim, I announce”

→ Declare, manifest, or communicate the established order.

सबन्धुश्चासबन्धुश्च यो न इन्द्राभिदासति ।

वृश्चामि तस्याहं मूलं प्रजां चक्षुरथो बलम् ।४।।

sabandhuśchāsabandhuścha yo na indrābhidāsati

vṛśchāmi tasyāhaṁ mūlaṁ prajāṁ cakṣuratho balam //4//

Whoever acts as ally or enemy and directs influence against us, O Indra (Supreme regulator of forces), I will uproot the source of their action. I will neutralize the consequences, observe with vigilance, and assert protective strength.

Message of the Mantra

- Forces in the world can be supportive or hostile.
- Hostile influence must be identified and addressed at its root.
- Observation, insight, and awareness are essential for effective intervention.
- Protective power is exercised to maintain stability and security.
- The mantra emphasizes discernment, decisive action, and the safeguarding of community or system.

In essence, this mantra acknowledges both allies and adversaries, highlighting the importance of vigilance, root-cause intervention, and assertive protective action to ensure resilience and balance in life and society.

Word-by-Word Interpretation

संबन्धुः (sabandhuḥ) — “ally, friend”

→ Cooperative force; supportive relationship or network.

च (ca) — “and”

→ Connective; inclusively.

असंबंधुः (asabandhuḥ) — “enemy, non-ally”

→ Opposing force; disruptive or hostile influence.

च (ca) — “and”

→ Inclusive conjunction.

यः (yaḥ) — “who”

→ That person or force.

नः (naḥ) — “to us”

→ Affecting our group or collective.

इन्द्र (indra) — “O Indra”

→ Supreme regulator of forces; archetype of power, protection, and coordination.

अभिदासति (abhi-dāsati) — “directs, acts upon, afflicts”

→ Applies influence; exerts control or threat.

वृष्मि (vṛścāmi) — “I uproot, remove”

→ Neutralize or eliminate the harmful influence; take corrective action.

तस्य (tasya) — “of that one”

→ Pertaining to the hostile or harmful entity.

अहम् (aham) — “I”

→ The acting principle; the agent of intervention.

मूलम् (mūlam) — “root, origin”

→ Source of the disturbance; foundational cause.

प्रजाम् (prajāṁ) — “offspring, progeny, results”

→ Consequences, derived outcomes, or cascading effects.

चक्षुः (cakṣuḥ) — “eye, awareness”

→ Observational power; insight or surveillance.

अथ (atha) — “then, therefore”

→ Sequentially or consequentially.

उ (u) — “indeed” → Emphasis; affirmation.

बलम् (balam) — “strength, force”

→ Power, efficacy, or protective capacity.

Sukta 67

Ecological Harmony and Vitality

देवी देव्यां जातासि पृथिव्यामध्योषधे ।

तं त्वा नितन्नि केशेभ्यो दृंहणाय खनामसि ॥१॥

devī devyāṃ jātāsi pṛthivyāmadhyauṣadhe;

taṁ tvā nitānni keśebhyo dṛṅhaṇāya khaṇāmasi.

O organizing or sustaining geothermal energy, divine essence, manifest on Earth in plants and herbs, you are the governing principle over them. From their roots to the finest filaments, you activate and strengthen their vitality.”

Message of the Mantra

- Divinity is inherent in plants and ecological systems.
- Life-supporting geothermal energy is distributed from roots to the finest structures.
- Strength and resilience emerge from thorough activation of natural resources.
- The mantra emphasizes reverence for plants as both sacred and functional.
- Recognition of this divine principle promotes ecological harmony and sustainable vitality.

In essence, this mantra venerates the life-sustaining force inherent in plants, emphasizing that their vitality and utility come from a pervasive, divine principle (geothermal energy) that governs and strengthens all levels of ecological structure.

Word-by-Word Interpretation

देवी (devī) — “geothermal energy”

→ Life-supporting, beneficent force; organizing or sustaining geothermal energy energy.

देव्यम् (devyām) — “divine essence, sacred being”

→ Sacred manifestation; the functional aspect of divinity in nature.

जाताः (jātā) — “born, manifested”

→ Emerged or came into existence; appeared as functional entities.

असि (asi) — “you are”

→ Identifying presence or role.

पृथिव्याम् (pṛthivyām) — “on the Earth”

→ Terrestrial plane; natural ecological system.

अधि (adhi) — “over, above, governing”

→ Regulatory or supervisory role; omantraeing principle.

औषधे (oṣadhe) — “plants, medicinal herbs”

→ Life-supporting vegetation; restorative and ecological resources.

ताम् (tām) — “that one”

→ Referring to the divine essence in plants.

त्वा (tvā) — “you”

→ The addressed principle or force.

नितान्ति (nitatni) — “from the very roots, completely”

→ Thoroughly, fundamentally; at the origin.

केशेभ्यः (keśebhyaḥ) — “from the hair, filaments, or fine structures”

→ Symbolic of smallest components; detailed or pervasive aspects.

दृढणाय (dṛmhaṇāya) — “for strengthening”

→ To make firm, resilient, and robust; reinforce vitality.

खनामसि (khanāmasi) — “you strike, penetrate, or activate”

→ Apply energy or action; bring into active function.

इन्द्रस्त्वाखनत् प्रथमो वरुणस्य दुहितृभ्यः ।

दंह जातां जनयाजातां ये जातास्तानु वर्षीयसस्कृधि ॥२॥

*indras tvākhanat prathamō varuṇasya duhitṛbhyāḥ;
dṛmha jātāṁ janayājātāṁ ye jātāstānu varyālasaskṛdhi.*

O Indra, the activating principle of coordination and protective regulation, you acted first on the daughters of Varuṇa — the generative outputs of the principle of order and systemic balance, such as rainfall and life-sustaining water. Strengthen those entities that are already manifest, and bring forth those that are latent, ensuring their growth and vitality. Sustain all living systems with nourishing energy, maintaining ecological and systemic harmony.

Message of the Mantra

Indra represents activating energy and coordination, ensuring protection and systemic control.

Varuṇa embodies order, law, and regulation, particularly over fluid and life-supporting systems.

Daughters of Varuṇa symbolize generative outputs, like rainfall, water, and fertility, which sustain ecosystems.

Support is required for both existing and potential entities, ensuring continuity and resilience.

The mantra emphasizes proactive nurturing and balanced ecological management, integrating cosmic principles with life support.

Word-by-Word Interpretation

इन्द्रः (indrah) — “O Indra”

→ Activating regulating principle; energy of control,

protection, and coordination in dynamic systems.

त्वा (tvā) — “you”

→ Addressed principle or agent.

अखन् (akhanat) — “struck, acted”

→ Initiated, activated, or applied influence.

प्रथमः (prathamah) — “first”

→ Initially; as a primary or initiating action.

वरुणस्य (varuṇasya) — “of Varuṇa”

→ Principle of order, binding law, and systemic regulation;
omantraes fluid systems and ecological balance.

दुहित्रिभ्यः (duhitṛbhyaḥ) — “to the daughters”

→ Generative outputs or derived resources of Varuṇa; e.g.,
water bodies, rainfall, or fertility agents supporting life.

दृढं (dṛmha) — “strengthen, make firm”

→ Consolidate, stabilize, and make resilient.

जातान् (jātān) — “those that are born”

→ Existing entities, produced outputs, or created systems.

जनय (janaya) — “generate, bring forth”

→ Facilitate growth or production; support emergence.

अजातान् (a-jātān) — “those not yet born”

→ Potential entities; latent or unmanifest resources.

ये (ye) — “who, which”

→ Referring to the relevant set of entities.

जाताः (jātāḥ) — “that which is born”

→ Manifested, active, or produced elements.

तान् (tān) — “them”

→ Those entities; both manifest and latent.

उ (u) — “toward, up to”

→ Directing action; influencing outcome.

वर्षीयसः (varṣīyaśaḥ) — “for nurturing, sustaining with rain”

→ Providing fertility, growth, and vitality; ensuring nourishment.

कृधि (kṛdhi) — “do”

→ Apply, implement, or execute; enable functional support.

यस्ते केशोवततः समूलो यश्च वृह्यते ।

सर्वं तं विश्वभेषज्याभि षिञ्चामि वीरुधा ॥३॥

yaste keśovataḥ samūlo yaśca vṛhhyate;

sarvaṁ taṁ viśvabheṣajyābhi ṣiñcāmi vīrudhā.

Whatever fine structures and deeply rooted systems exist in you, and whatever grows and proliferates, I nourish and sustain all of them with the universal life-supporting restorative principle, applying vigor and potency to maintain their vitality.

Message of the Mantra

All structures, from the finest to the foundational, are interconnected.

Growth and proliferation require active support and nourishment.

Restorative forces (universal medicine) maintain vitality and resilience.

Systemic health depends on both foundational stability and dynamic nurturing.

The mantra emphasizes active maintenance of life, energy, and structural integrity at all levels.

Word-by-Word Interpretation

यः (yaḥ) — “who”

→ The principle or entity being referred to.

ते (te) — “your”

→ Belonging to you; the addressed force or entity.

केशः (keśaḥ) — “hair, filaments”

→ Fine structures; symbolic of intricate networks or distributed systems.

अव-ततः (ava-tataḥ) — “extended downward, rooted”

→ Deeply established, rooted at the origin; fundamental structure.

स-मूलः (sa-mūlaḥ) — “together at the root”

→ Unified at the foundational level; integrated base.

यः (yaḥ) — “who”

→ Referring to another aspect of the same entity.

च (ca) — “and” → Conjunction; connecting ideas.

वृद्ध्यते (vṛḍhyate) — “grows, increases”

→ Expansion, proliferation, or amplification; vital growth.

सर्वम् (sarvam) — “all”

→ Entirety; complete system or domain.

तं (tam) — “that”

→ That entity; the one being acted upon.

विश्व-भेषज्या (viśva-bheṣajyā) — “universal medicine or healing principle”

→ Life-supporting restorative force; regenerative energy present in all natural systems.

अभि-सिंचामि (abhi-siñcāmi) — “I sprinkle, irrigate, nourish”

→ Apply, infuse, or sustain; distributing restorative influence.

वीरुधा (vīrudhā) — “vigorously, with force”

→ With potency and effectiveness; actively promoting strength and growth.

अभीशुना मेयोऽस्तु वियामेनानुमेयः ।

केशो नड इव वर्धतां शीर्ष्णस्ते असितस्परि ॥४॥

abhīśunā meyo'stu viyāmenānume yaḥ;

keśo naḍa iva vardhatām śīrṣṇa ste asitaspari.

May protective and regulating energy be established in my system, expanded proportionally and flowing correctly. May the fine filament structures and channels, like hair, grow and strengthen, with the apex or central node stabilized and firmly grounded, encompassing the system completely.

Message of the Mantra

Protective energy ensures systemic stability and prevents disorder.

Measured and proportional flow is essential for healthy circulation of energy or resources.

Fine structures (filaments, channels) require active nourishment and growth.

Central coordinating nodes must remain strong and grounded, maintaining overall integrity.

Holistic protection ensures the system functions fully and resiliently.

This mantra emphasizes the regulation, protection, and growth of both micro-level structures and macro-level control centers, maintaining balance and resilience across the entire system.

Word-by-Word Interpretation

अभीशुना (abhīśunā) — “with protective energy, directed force”

→ Active stabilizing and safeguarding influence; controlling energy applied intentionally.

मेयः (meyah) — “to be measured, regulated”

→ Quantified, controlled, or monitored; system under regulation.

अस्तु (astu) — “let it be”

→ Establishment or activation; affirmation of function.

वियामे (viyāme) — “in expansion, in circulation”

→ Flow, distribution, or dissemination; active spread of influence or energy.

अनु-मेयं (anu-meyah) — “to follow measurement, proportional”

→ Balanced, coordinated growth; properly aligned with systemic standards.

केशः (keśah) — “hair, fine filament structures”

→ Small or delicate systems; distributed networks.

नडः (naḍah) — “channel, filament, conduit”

→ Pathway for energy, communication, or nutrients; network line.

इव (iva) — “like, as”

→ Analogous to; descriptive comparison.

वर्धताम् (vardhatām) — “may it grow, increase”

→ Development, strengthening, expansion; vitality enhancement.

शीर्ष्णः (śīrṣṇah) — “head, apex”

→ Uppermost or controlling part; central coordinating node.

ते (te) — “your”

→ Belonging to you; the system or entity being addressed.

असितः (asitaḥ) — “dark, strong, grounded”

→ Dense, stabilized, protective; foundational and resilient.

परि (pari) — “around, encompassing”

→ Surrounding, enveloping; holistic protection or coverage.

Sūkta 68

Decisive Intervention and Biological Regulation

यथा नडं कशिपुने स्त्रियो भिन्दन्त्यश्मना ।
एवा भिनद्मि ते मुष्कौ तस्मै त्वामवसे हुवे ॥१॥

*yathā naḍaṁ kaśīpune striyo bhindantyaśmanā;
evā bhindmi te muṣkau tasmai tvāmavase huve.*

Just as a hollow reed is mechanically split by coordinated effort using a tool, so do I decisively neutralize the generative capacity of the harmful force. For that protective purpose, I invoke supportive power.

Message of the Mantra

Mechanical analogy illustrates decisive intervention.

Harmful or disruptive generative sources must be neutralized at their origin.

Coordinated effort ensures effective action.

Protective power is consciously invoked for safeguarding stability.

The mantra emphasizes controlled, purposeful intervention to prevent propagation of harm.

This mantra uses a clear physical analogy (splitting a reed with a tool) to describe removing the root of harmful generation, reinforcing the broader theme of protection, stabilization, and system integrity found throughout this sequence.

Word-by-Word Interpretation

यथा (yathā) — “just as”

→ Establishing an analogy; comparison to a known process.

नडम् (naḍam) — “reed, hollow stalk”

→ Tubular plant structure; channel-like organic conduit.

कशिपुने (kaśīpune) — “in processing, threshing, crushing

context”

→ During mechanical processing; controlled physical action.

स्त्रियः (striyaḥ) — “women”

→ Human agents performing coordinated manual work.

भिन्दन्ति (bhindanti) — “break, split”

→ Apply force to divide or fracture; mechanical separation.

अश्मना (aśmanā) — “with a tool”

→ Using a solid tool; applied compressive force.

एव (evā) — “thus, in the same way”

→ Applying the analogy to the present context.

भिनद्धि (bhinadmi) — “I break, I split”

→ I disrupt or neutralize; I apply decisive intervention.

ते (te) — “your”

→ Of you; belonging to the addressed system or entity.

मुष्कौ (muṣkau) — “sources of generative power”

→ Reproductive or productive centers; origin of propagation capacity.

तस्मै (tasmai) — “for that purpose”

→ For that corrective objective.

त्वाम् (tvām) — “you”

→ The addressed force or principle.

अवसे (avase) — “for help, for protection”

→ For support, safeguarding, or assistance.

हुवे (huve) — “I invoke” → I call upon; I activate assistance.

त्वं वीरुधां श्रेष्ठतमाभिश्चुतास्योषधे ।

सामुमद्य पूरुषं क्लीवमोपशिनं कृधि ॥२॥

tvaṁ vīrudhāṁ śreṣṭhatamābhiśrutāsyōṣadhe;

sāmumadya pūruṣaṁ klīvamōpaśinaṁ kṛdhi.

You are the most potent and well-established medicinal plant among bioactive growths. Therefore, apply your therapeutic power now to this individual, reducing harmful generative or aggressive activity and bringing the system into a restrained and balanced state.

Message of the Mantra

Medicinal plants are recognized as powerful biological agents.

Their efficacy is established through observation and tradition.

Therapeutic intervention can regulate excessive or harmful physiological functions.

Restoration of balance may require suppression of overactive systems.

The mantra reflects early awareness of plant-based pharmacological regulation. This also mantra highlights the recognized potency of medicinal plants and invokes their capacity to regulate, restrain, and restore physiological balance in a targeted and timely manner.

Word-by-Word Interpretation

त्वम् (tvam) — “you”

→ The addressed active principle.

वीरुधाम् (vīrudhām) — “among plants, among growths”

→ Within botanical or bioactive growth systems.

श्रेष्ठतमा (śreṣṭhatamā) — “the most excellent, superior”

→ Highly potent; most effective in action.

अभि-श्रुता (abhi-śrutā) — “well-known, widely recognized”

→ Established efficacy; acknowledged functional property.

असि (asi) — “you are”

→ Identifying quality and function.

औषधे (oṣadhe) — “O medicinal plant”

→ Therapeutic biological agent; pharmacologically active herb.

सा (sā) — “that (you)”

→ The same medicinal principle.

अमुम् (amum) — “that particular”

→ Referring to a specific individual or target.

अद्य (adya) — “today, now”

→ Immediate application; present intervention.

पुरुषम् (pūruṣam) — “person”

→ Human subject; biological organism.

क्लीबम् (klībam) — “rendered inactive, weakened in generative power”

→ Reduced functional capacity; suppression of reproductive or aggressive potency.

उपशिनम् (opāśinam) — “subdued, calmed, restrained”

→ Pacified; controlled physiological or behavioral activity.

कृधि (kṛdhi) — “make, cause”

→ Induce, bring about, or produce the effect.

क्लीवं कृध्योपशिनमथो कुरीरिणं कृधि ।

उभाभ्यामस्य ग्रावभ्यामिन्द्रो भिनत्त्वाण्ड्यौ ॥३॥

klīvaṁ kṛdhyōpāśinamatho kurīriṇaṁ kṛdhi;

ubhābhyāmasya grāvabhyām indro bhinattcāṇḍyau.

Cause this individual to become functionally suppressed and physiologically subdued; further reduce and contract his generative capacity. Through dual decisive mechanisms — like compressive forces — may the activating regulatory power dismantle the sources of reproductive potency.

Message of the Mantra

Targeted intervention can suppress harmful or aggressive generative power.

Reduction of propagation capacity may be necessary for protection or control.

Dual mechanisms symbolize decisive and complete action.

Regulatory authority (Indra) represents controlled application of force.

The mantra reflects a concept of biological regulation through strong corrective measures. It expresses an intensified request for complete suppression of harmful reproductive or aggressive capability, symbolically invoking mechanical force and regulatory power to ensure decisive control and protection.

Word-by-Word Interpretation

क्लीबम् (klībam) — “inactive, deprived of generative power”

→ Functionally suppressed; rendered non-reproductive or non-aggressive.

कृधि (kṛdhi) — “make, cause”

→ Induce, bring about the stated condition.

उपशिनम् (opaśinam) — “subdued, calmed”

→ Reduced in activity; physiologically restrained.

अथ उ (atha u) — “and further, moreover”

→ Sequential intensification of action.

कुरीणिणम् (kurīṇiṇam) — “contracted, diminished”

→ Reduced structural or functional capacity; minimized potency.

कृधि (kṛdhi) — “make”

→ Cause to become.

उभाभ्याम् (ubhābhyām) — “by both”

→ Through dual mechanisms or paired forces.

अस्य (asya) — “of this one”

→ Of the specified subject.

ग्रावाभ्याम् (grāvābhyām) — “by the two pressing stones”

→ Through compressive or mechanical force; symbolic of decisive intervention.

इन्द्रः (indrah) — “Indra”

→ Activating regulatory force; principle of decisive control and protective authority.

भिनत्तु (bhinattu) — “may he split, break apart”

→ Disrupt, dismantle, neutralize.

आण्ड्यौ (āṇḍyau) — “the two generative organs”

→ Sources of reproductive or propagative capacity.

क्लीव क्लीवं त्वाकरं वध्रे वध्रिं त्वाकरमरसारसं त्वाकरमरसारसोसि ।
कुरीरमस्य शीर्षणि कुम्भं चाधिनिदध्मसि ॥४॥

*klīva klīvaṁ tvākaraṁ vadhre vadhriṁ tvākaramarasāraṁ
tvākaramarasārōsi;
kurīramasya śīrṣaṇi kumbhaṁ cādhinidadhmasi.*

I have rendered you functionally suppressed and infertile; I have removed your generative vitality and biochemical potency, leaving you devoid of reproductive essence. We now place a constricting control at the central regulatory point and impose firm containment over the system.

Message of the Mantra

The mantra emphasizes complete suppression of harmful reproductive capacity.

Vital generative essence is intentionally neutralized.

Control is applied at the central governing level.

Containment and restriction ensure non-propagation of harm.

The mantra reflects a concept of decisive biological and systemic control. It represents the culmination of the preceding sequence: a full neutralization and containment of harmful generative power, ensuring that disruptive influence cannot regenerate or propagate further.

Word-by-Word Interpretation

क्लीब (klība) — “inactive, non-generative”

→ Functionally suppressed; deprived of reproductive potency.

क्लीबम् त्वा अकरम् (klībam tvā akaram) — “I have made you inactive”

→ I have induced suppression of generative function.

वध्रे (vadhre) — “infertile, incapacitated”

→ Deprived of productive capability.

वध्रिम् त्वा अकरम् (vadhriṃ tvā akaram) — “I have made you infertile”

→ I have neutralized reproductive potential.

अ-रस (a-rasa) — “without vitality, without essence”

→ Devoid of active fluid, biochemical potency, or essential vitality.

अ-रसम् त्वा अकरम् (a-rasam tvā akaram) — “I have made you without vitality”

→ I have removed active generative fluid or energy.

अ-रस अ-रसः असि (a-rasa a-rasaḥ asi) — “you are devoid of vital essence”

→ You remain in a suppressed, non-functional physiological state.

कुरीम् (kurīram) — “binding band, restraining device”

→ Constricting mechanism; applied restriction.

अस्य (asya) — “of this one”

→ Of the specified subject.

शीर्षणि (śīrṣaṇi) — “on the head”

→ At the controlling center; central regulatory node.

कुम्बम् (kumbam) — “vessel, enclosure”

→ Containing structure; symbolic of confinement or pressure.

च (ca) — “and”

→ Conjunction.

अधि (adhi) — “upon”

→ Over, above, superimposed.

नि दध्मसि (ni dadhmasi) — “we place, we fix firmly”

→ We establish firmly; impose controlled restriction.

ये ते नाड्यौ देवकृते ययोस्तिष्ठति वृण्यम् ।

ते ते भिनन्नि शम्भयामुष्या अधि मुष्कयोः ॥५॥

*ye te nāḍyau devakṛte yayostiṣṭhati vṛṇyam;
te te bhindmi śammayāmuṣyā adhi muṣkayoḥ.*

The two biological channels, naturally formed, in which generative potency resides — those very conduits I deliberately sever through controlled intervention at the site of the reproductive organs of that individual.

Message of the Mantra

Generative potency resides within specific biological channels.

These structures are naturally formed but can be deliberately altered.

Targeted intervention neutralizes reproductive capability at its source.

The action is precise and controlled, not random.

The mantra reflects awareness of anatomical structures and their functional role in reproduction. It continues the sequence

of systematic reproductive neutralization, identifying the anatomical channels of generative potency and symbolically invoking precise intervention to prevent further propagation.

Word-by-Word Interpretation

ये (ye) — “which”

→ Referring to specific structures.

ते (te) — “your”

→ Belonging to you; of the addressed subject.

नाड्यौ (nāḍyau) — “two channels, ducts”

→ Paired conduits; biological or physiological channels.

देव-कृते (deva-kṛte) — “formed by divine design”

→ Naturally formed; biologically structured by inherent law.

ययोः (yayoḥ) — “in which two”

→ Within those paired structures.

तिष्ठति (tiṣṭhati) — “stands, resides”

→ Is situated; remains active.

वृष्ण्यम् (vṛṣṇyam) — “virility, generative potency”

→ Reproductive strength; procreative capacity.

ते ते (te te) — “those very”

→ Precisely those specified structures.

भिनद्धि (bhinadmi) — “I split, sever”

→ I disrupt, divide, or neutralize.

शम्यया (śammyayā) — “with a cutting instrument, by controlled means”

→ Through deliberate mechanical or procedural intervention.

अमुष्याः (amuṣyāḥ) — “of that individual”

→ Of the specified subject.

अधि (adhi) — “upon, over”

→ Directly upon; at the site of action.

मुष्कयोः (muṣkayoḥ) — “of the two testes”

→ Of the paired reproductive glands; generative organs.

Sūkta 69

The Emergence of Protective Power: Neutralizing Hostility and Ensuring Stability

जायमानो निरुजत् सपत्नान् दोधतोभयान् ।

स वै सपत्नानां सभा अवालप्स्यो अनाशयत् ।।१।।

*jāyamāno nirarujat sapatnān dodhatobhyān;
sa vai sapatnānām sabhā avālapsyo anāśayat.*

As he emerged into active existence, he decisively dismantled hostile and destabilizing forces, establishing a state free from fear. That empowered one effectively overthrew and neutralized the organized assemblies of adversaries.

Message of the Mantra

Newly arising strength can immediately counter opposition.

Hostile or destabilizing forces must be decisively dismantled.

Security and fearlessness arise from effective neutralization of threats.

Even organized adversarial systems can be rendered ineffective through decisive action.

The mantra emphasizes emergence of power, courage, and strategic elimination of opposition. It reflects the theme of strength emerging at birth or initiation, capable of breaking opposition and establishing secure stability, reinforcing the broader sequence of protection and decisive control.

Word-by-Word Interpretation

जायमानः (jāyamānaḥ) — “being born, emerging”

→ Newly arising; coming into active existence.

निः (niḥ) — “out, away, completely”

→ Completely; decisively.

अरुजत् (arujat) — “broke, shattered”

→ Disrupted, dismantled, or overpowered.

सपत्नान् (sapatnān) — “rivals, adversaries”

→ Competing or hostile forces; opposing elements.

दोधतः (dodhataḥ) — “attacking, agitating”

→ Actively threatening or destabilizing.

अभयान् (abhayān) — “fearless, secure”

→ Free from fear; established in safety.

स वै (sa vai) — “he indeed”

→ That very one; the empowered subject.

सपत्नानाम् (sapatnānām) — “of the rivals”

→ Of the adversarial forces.

सभाः (sabhāḥ) — “assemblies, gatherings”

→ Organized centers; coordinated groupings.

अवालप्स्यः (avālapsyaḥ) — “to be overthrown, subdued”

→ Destined to be dismantled or rendered ineffective.

अनाशयत् (anāśayat) — “destroyed, eliminated”

→ Neutralized completely; caused to cease functioning.

आरादरातिं कृणुतेऽशस्तिमप बाधते ।

अवालप्स्यः स यो मणिः सहस्वानभिमातिहा ॥२॥

ārādarātiṃ kṛṇute 'śastimapa bādhatē;

avālapsyaḥ sa yo maṇiḥ sahasvānabhimātiḥā.

That concentrated protective force acts even against distant hostility and neutralizes harmful intent and destructive

communication, driving them away. Such a powerful focal energy overpowers organized opposition and eliminates aggressive strategy at its source.

Message of the Mantra

Protection must extend even against distant or unseen hostility.

Negative communication and harmful intention can be neutralized.

A concentrated stabilizing force acts as a shield.

Power combined with clarity dismantles organized aggression.

The mantra emphasizes proactive defense and removal of subtle threats. It highlights the concept of a central protective force (“maṇi”) that not only counters physical threats but also repels distant hostility and destructive intention, ensuring comprehensive security and resilience.

Word-by-Word Interpretation

आरात् (ārāt) — “from afar”

→ From a distance; remotely originating disturbance.

अरातिम् (arātim) — “hostility, harm”

→ Admantra force; antagonistic influence.

कृणुते (kṛṇute) — “acts against, counteracts”

→ Neutralizes or transforms.

अशस्तिम् (aśastim) — “curse, harmful speech, negativity”

→ Verbal aggression; destructive communication or harmful intent.

अप (apa) — “away”

→ Removal; separation.

बाधते (bādhate) — “drives away, repels”

→ Repels, blocks, or prevents impact.

अवालप्स्यः (avālapsyaḥ) — “subduing, overpowering”

→ Capable of suppressing organized opposition.

स (sa) — “that”

→ Referring to the empowered entity.

यः (yaḥ) — “which”

→ That which possesses the stated qualities.

मणिः (maṇiḥ) — “jewel, protective talisman”

→ Concentrated source of protective energy; focal stabilizing force.

सहस्वान् (sahasvān) — “powerful, forceful”

→ Possessing strength; resilient and energetic.

अभिमाति-हा (abhimāti-hā) — “destroyer of hostile intent”

→ Neutralizer of aggression; eliminator of harmful strategies.

चक्षुरस्य सूत्रमासीत् तर्हि श्रोत्रमुताभरत् ।

अवालप्स्यः स यो मणिः सहस्वानभिमातिहा ।।३।।

caṣṣurasya sūtramāsīt tardma śrotramutābharat;

avālapsyaḥ sa yo maṇiḥ sahasvānabhimātiḥā.

Its eye functioned as a connecting thread — a perceptual pathway — and its auditory system transmitted penetrating signals across distance. That powerful central protective core overcomes organized opposition and neutralizes hostile intent.

Message of the Mantra

Perception operates through interconnected sensory pathways.

Vision and hearing act as information channels linking the organism to its environment.

Effective protection depends on accurate sensory transmission.

A strong central stabilizing force processes perception and

counters threats.

Awareness combined with power neutralizes hostile intention.

This mantra symbolically describes a system with interconnected sensory channels (vision and hearing) feeding into a central protective core (“maṇi”), which uses awareness and strength to neutralize threats and maintain stability.

Word-by-Word Interpretation

चक्षुः (cakṣuḥ) — “eye”

→ Vision; perceptual system; sensory detection mechanism.

अस्य (asya) — “of this”

→ Of this entity; referring to the subject under discussion.

सूत्रम् (sūtram) — “thread, connecting cord”

→ Linking mechanism; neural or informational pathway.

आसीत् (āsīt) — “was”

→ Functioned as; served in the capacity of.

तर्द्दं (tardma) — “piercing, penetrating”

→ Penetrating signal; reaching across distance.

श्रोत्रम् (śrotram) — “ear”

→ Auditory system; sound-reception faculty.

उत (uta) — “and also”

→ Additional functional aspect.

आ अभरत् (ā abharat) — “brought toward, carried”

→ Conveyed information; transmitted signals.

अवालप्स्यः (avālapsyaḥ) — “overpowering, subduing”

→ Capable of overcoming organized opposition.

स (sa) — “that”

→ Referring to the empowered entity.

यः (yaḥ) — “which”

→ That which possesses the stated function.

मणिः (maṇiḥ) — “jewel, concentrated energy-center”

→ Focal protective core; central stabilizing element.

सहस्वान् (sahasvān) — “powerful”

→ Strong, energetic, resilient.

अभिमाति-हा (abhimāti-hā) — “destroyer of hostile intent”

→ Neutralizer of aggression; eliminator of harmful strategies.

इमं मणिमावालप्स्यं यस्मिन्नारोहयामसि ।

स वै सपत्नाना दत्ते स एनं पातु विश्वतः स एनं जरसे नयात् ।।४।।

imam maṇimāvālapśyam yasminnārohayāmasi;

sa vai sapatnānā datte sa enam pātu viśvataḥ sa enam jarase nayāt.

We install this overpowering protective core within the system. That stabilizing force takes control of hostile influences, protects the individual from all directions, and guides the system toward sustained longevity and stable maturation.

Message of the Mantra

A protective stabilizing center must be consciously established.

Once integrated, it suppresses adversarial or destabilizing forces.

Comprehensive protection requires multidirectional awareness.

True protection aims not only at defense but at long-term vitality.

The mantra emphasizes installation of resilience that ensures both security and longevity.

This mantra concludes the sequence by emphasizing integration of a central protective energy (“maṇi”), which not

only neutralizes threats but also ensures holistic protection and long, stable life.

Word-by-Word Interpretation

इमम् (imam) — “this”

→ The present focal entity.

मणिम् (maṇim) — “jewel, protective core”

→ Concentrated stabilizing force; focal energy center.

आवालप्स्यम् (āvālapsyam) — “subduing, overpowering”

→ Designed to overcome organized opposition.

यस्मिन् (yasmin) — “in which”

→ Within which structure or system.

आ-रोहयामसि (ā-rohayāmasi) — “we install, we place upon”

→ We establish or integrate into the system.

सः (saḥ) — “that”

→ Referring to the empowered protective core.

वै (vai) — “indeed”

→ Affirmation of certainty.

सपत्नान् (sapatnān) — “rivals, adversaries”

→ Hostile or competing forces.

आ दत्ते (ā datte) — “takes, seizes, neutralizes”

→ Gains control over; suppresses.

सः (saḥ) — “that”

→ The same protective entity.

एनम् (enam) — “this one”

→ The individual or system being protected.

पातु (pātu) — “may it protect”

→ Guard, preserve, shield.

विश्वतः (viśvataḥ) — “from all sides”

→ In all directions; comprehensively.

सः (saḥ) — “that”

→ The protective force.

एनम् (enam) — “this one”

→ The same individual/system.

जरसे (jarase) — “toward maturity, longevity”

→ Toward stable aging; sustained life-span.

नयात् (nayāt) — “may it lead”

→ Guide, carry forward

Sūkta 70

Purification, Regulation, and Illumination: A Journey Through Moral and Cosmic Order

यतो जीवेभ्यो न पितृनुपैति यमानशे दुष्कृतं दैधिषव्यम् ।
अयज्ञः प्रथमो यो विवेश कृच्छ्रादिज्योतिरभ्यश्रवातै ॥१॥

*yato jīvebhyo na pitṛnupaiti yamānaśe duṣkṛtaṁ
daidhiṣavyam;*

ayajñāḥ prathamo yo viveś kṛcchrādijyotirabhyashnavātai.

From the regulating principle that living beings cannot escape — which does not merely connect them to ancestral lineage but also eliminates harmful actions and purifies destructive accumulations — the one not aligned with cooperative order first enters into difficulty. Yet through hardship, that entity ultimately attains illumination and awareness.

Message of the Mantra

There exists an inescapable regulating principle governing life.

Harmful actions require purification and removal.

Disalignment from cooperative cosmic order (yajña) leads to difficulty.

Hardship can become a path toward illumination and awareness.

The mantra emphasizes moral causation, purification, and eventual enlightenment.

This mantra reflects a profound principle: deviation from sustaining order leads to struggle, but through purification and endurance, illumination can still be attained, reinforcing the theme of regulation, correction, and ultimate realization.

Word-by-Word Interpretation

यतः (yataḥ) — “from which, because”

→ From the source or causal principle.

जीवेभ्यः (jīvebhyaḥ) — “from the living beings”

→ From biological organisms; living systems.

न (na) — “not” → Negation.

पितॄन् (pitṛān) — “ancestors”

→ Predecessor generations; genetic lineage.

उप-एति (upa-eti) — “approaches, reaches”

→ Moves toward; connects with.

यम् (yam) — “whom, which”

→ The regulating principle; controller.

आनशे (ānaśe) — “destroys, removes”

→ Eliminates or dissolves.

दुष्कृतम् (duṣkṛtam) — “wrong action, harmful deed”

→ Maladaptive or destructive action.

दैधिषव्यम् (daidhiṣavyam) — “that which must be burned away”

→ That which requires purification; harmful accumulation.

अ-यज्ञियः (a-yajñīyaḥ) — “not aligned with yajña”

→ Not aligned with cooperative, sustaining order; anti-harmonious.

प्रथमः (prathamah) — “first”

→ Initially; at the beginning stage.

यः (yaḥ) — “who”

→ That entity or principle.

विवेश (viveśa) — “entered”

→ Penetrated or became integrated within.

कृच्छ्रात् (kṛcchrāt) — “with difficulty, through hardship”

→ Through struggle or constraint.

इत् (it) — “indeed” → Emphasis.

ज्योतिः (jyotiḥ) — “light”

→ Illumination; awareness; knowledge or energy.

अभि (abhi) — “toward, over”

→ Upon; fully.

अश्रवात् (aśnavāt) — “attained, reached”

→ Achieved or experienced.

नास्यौषधीष्वप्यस्ति नाप्स्वन्तर्नास्य सूर्यं संदृशमेति चक्षुः ।

भूमिद्वेष्टि चरन्तमेनं यमानशे दुष्कृतं दैधिषव्यम् ॥२॥

nāsyauṣadhiṣvapysti nāpsvantar nāsyā sūryam saṁdṛśameti cakṣuḥ;

bhūmidrveṣṭi carantamenam yamānaśe duṣkṛtaṁ daidhiṣavyam.

For such a one, there is no sustaining presence even among plants, nor within waters; his vision does not clearly perceive the solar light. The Earth itself resists the one who acts destructively — for the regulating principle eliminates harmful actions that must be burned away.

Message of the Mantra

Destructive behavior leads to alienation from ecological systems.

Loss of harmony results in impaired perception and clarity.

Natural systems (plants, water, Earth) do not support maladaptive conduct.

Harmful actions are ultimately self-destructive and require purification.

The mantra emphasizes ecological and moral causation — misalignment leads to isolation and collapse.

This mantra teaches that when one acts against sustaining order, one becomes disconnected from ecological support systems and clarity of perception. Ultimately, natural law itself corrects and removes destructive tendencies, restoring balance through purification.

Word-by-Word Interpretation

न (na) — “not”

→ Negation; absence.

अस्य (asya) — “of him, of that one”

→ Referring to the subject under discussion.

औषधीषु (oṣadhīṣu) — “among plants, in vegetation”

→ Within ecological or biological systems.

अपि (api) — “even”

→ Emphasis; even in.

अस्ति (asti) — “exists”

→ Is present; has presence.

न (na) — “not”

→ Negation.

अप्सु (apsu) — “in the waters”

→ Within aquatic systems; fluid environments.

अन्तर (antar) — “within” → Internally; inside.

न (na) — “not” → Negation.

अस्य (asya) — “of him” → Of that subject.

सूर्यम् (sūryam) — “the Sun”

→ Solar illumination; source of visible light and energy.

सम्-दृशम् (sam-dr̥śam) — “clearly seen”

→ Properly perceived; fully visible.

एति (eti) — “goes to, reaches”

→ Attains or perceives.

चक्षुः (cakṣuḥ) — “eye”

→ Visual faculty; perceptual capacity.

भूमिः (bhūmiḥ) — “the Earth”

→ The terrestrial environment; ecological foundation.

द्वेष्टि (dveṣṭi) — “rejects, resists”

→ Repels, opposes, or reacts admantraly.

चरन्तम् (carantam) — “moving, acting”

→ Active individual; behaving agent.

एनम् (enam) — “this one” → The same subject.

यम् (yam) — “whom”

→ The regulating principle.

आनशे (ānaśe) — “destroys, eliminates”

→ Causes to perish; neutralizes.

दुष्कृतम् (duṣkṛtam) — “wrong action, harmful deed”

→ Maladaptive, destructive behavior.

दैधिषव्यम् (daidhiṣavyam) — “that which must be burned away”

→ That which requires purification; harmful accumulation.

कृते देवा अमृजतैन एतत् कृत एनं मनुष्येष्वमृष्ट ।
तत एतदमुया रक्ष ईर्ते प्रमुक्तं ज्योतेरधि दूरमेति ॥३॥

*kṛte devā amṛjataina etat kṛta enaṁ manuṣyeṣvamarṣṭa;
tat etadamuya rakṣ īrte pramuktaṁ jyoteradhi dūrameṭi.*

When corrective action is properly performed, the regulating forces cleanse and remove the fault. Yet when harmful residue produced among humans remains unpurified, it persists. Thereafter, through corrective power, the destructive influence is expelled, released, and driven far away from the sphere of illumination and clarity.

Message of the Mantra

Actions produce consequences that may require purification.

Regulating natural forces remove impurities when processes are properly performed.

Uncorrected faults persist within human systems.

Corrective intervention expels destructive influences.

Purification restores clarity and alignment with illumination (knowledge/light).

This mantra emphasizes accountability and purification: when corrective processes are applied, impurities are cleansed; if neglected, harmful effects remain. Ultimately, through proper intervention, destructive influences are expelled and moved away from the realm of clarity and knowledge.

Word-by-Word Interpretation

कृते (kṛte) — “when done, when performed”

→ Upon completion of action; after execution of a process.

देवाः (devāḥ) — “regulating forces”

→ Natural or systemic governing principles.

अमृजत (amṛjata) — “cleansed, wiped away”

→ Removed, purified, or neutralized.

एनः (enaḥ) — “fault, impurity”

→ Error, harmful residue, or negative consequence.

एतत् (etat) — “this”

→ This particular instance or accumulation.

कृतः (kṛitaḥ) — “done, produced”

→ Generated or brought into being.

एनत् (enat) — “this fault”

→ This specific harmful element.

मनुष्येषु (manuṣyeṣu) — “among humans”

→ Within human systems; social or biological contexts.

अमृष्ट (amṛṣṭa) — “uncleansed, not purified”

→ Remaining uncorrected or unremoved.

ततः (tataḥ) — “thereafter”

→ As a consequence; subsequently.

एतत् (etat) — “this”

→ The same impurity or harmful force.

अमुया (amuyā) — “by that (power)”

→ Through that corrective force or principle.

रक्षः (rakṣaḥ) — “harmful force, destructive influence”

→ Malignant or disruptive entity.

ईर्ते (īrte) — “is driven away”

→ Expelled, set in motion away from.

प्र-मुक्तम् (pra-muktam) — “released, freed”

→ Discharged or separated completely.

ज्योतेः (jyoteḥ) — “from light”

→ From illumination; from awareness or clarity.

अधि (adhi) — “beyond” → Beyond or away from.

दूरम् (dūram) — “far”

→ At a distance; removed.

एति (eti) — “goes”

→ Moves or proceeds.

येभिः पाशैर्दिधिषूपतिर्विबद्धः परौ परावार्पितो अङ्गे अङ्गे ।

वि ते चृत्यन्तां विचृतो हि सन्ति भ्रूणघ्नि पूषन् दुरितानि मुष्टाः ।।४।।

yebhiḥ pāśairdidiṣūpatirvibadvaḥ parau parāvārpito aṅge aṅge;

vi te cṛtyantām vicṛto hi santi bhrūṇaghni pūṣan duritāni muṣṭāḥ.

By the binding constraints through which the motivating impulse has been restricted from all sides and fixed throughout the body system, may those restraints be loosened and cut apart. Indeed, forces harmful to growth and development exist — O Nourishing Regulator, remove and cleanse these destructive influences.

Message of the Mantra

Impulses and motivations can become constrained by restrictive forces.

System-wide limitations may affect the whole organism.

Harmful influences can obstruct healthy growth and development.

Release and purification are necessary for restoration.

The nourishing and guiding principle must remove destructive tendencies.

This mantra focuses on liberation from restrictive and harmful forces, invoking the nourishing regulatory principle to cleanse destructive influences and restore healthy growth and systemic balance.

Word-by-Word Interpretation

येभिः (yebhiḥ) — “by which”

→ By those means or mechanisms.

पाशैः (pāśaiḥ) — “bonds, fetters”

→ Binding constraints; restrictive forces or limitations.

दिधिषू-पतिः (didhiṣū-patiḥ) — “lord of desire, impelling force”

→ Driving instinct; motivating impulse within the organism.

वि-बद्धः (vi-baddhaḥ) — “bound tightly”

→ Constrained, restricted in function.

परौ-परौ (parau-parau) — “on both sides, repeatedly”

→ From multiple directions; externally and internally.

आर्पितः (ā-arpitaḥ) — “fixed, attached”

→ Imposed or superimposed.

अङ्गे-अङ्गे (aṅge-aṅge) — “limb by limb”

→ Throughout the body; system-wide.

वि ते (vi te) — “may they be loosened for you”

→ Let them be separated or released.

कुत्यन्ताम् (cṛtyantām) — “cut off, undone”

→ Severed or dismantled.

वि-कृतः (vi-cṛtaḥ) — “split apart”

→ Disintegrated or disassembled.

हि (hi) — “indeed” → Emphasis.

सन्ति (santi) — “they are” → They exist.

भ्रूण-घ्नि (bhrūṇa-ghni) — “destroyer of the embryo”

→ Destroyer of developing life; force harmful to growth and continuity.

पूषन् (pūṣan) — “Pūṣan”

→ Nourishing and guiding principle; regulator of growth and pathways.

दुरितानि (duritāni) — “evils, harmful acts”

→ Maladaptive influences; destructive tendencies.

मृष्टः (mṛṣṭāḥ) — “cleansed, wiped away”

→ Purified, removed.

(इति प्रथमकाण्डे चतुर्दशोऽनुवाकः)

Anuvāka 15

Sūkta 71

Systemic Harmony: The Integration of Energy, Regulation, and Wisdom"

अग्निष्टे विश आ नयादिन्द्रो वायुर्बृहस्पतिः ।

स ते धर्ममदीधरद्वातेव भुवनेभ्यः ॥१॥

agnisṭhe viś ā nayād indro vāyur brihaspatiḥ;

sa te dharmamadīdhara ddhāteva bhuvanebhyaḥ.

May transformative energy (Agni) guide your functional units into proper alignment; may dynamic regulatory force (Indra), circulatory motion (Vāyu), and systemic intelligence (Bṛhaspati) coordinate together. This integrated sustaining principle upholds your functional order, just as a foundational stabilizer maintains balance across all domains of existence.

Message of the Mantra

Multiple systemic forces work together to maintain order.

Transformation (Agni), regulation (Indra), circulation (Vāyu), and intelligence (Bṛhaspati) are interdependent.

Functional order (Dharma) is sustained through coordinated action.

Stability mirrors the universal structure that maintains ecosystems and worlds.

The mantra expresses holistic systemic integration — energy, motion, regulation, and intelligence unified for balance.

This verse emphasizes that complex systems remain stable only when transformation, circulation, regulation, and intelligence function harmoniously, sustaining order across all levels of existence.

Word-by-Word Interpretation

अग्निः (agniḥ) — “Agni”

→ Transformative energy; metabolic and catalytic force that converts matter into usable energy.

ते (te) — “your”

→ Belonging to you; relating to the addressed system or individual.

विशः (viśaḥ) — “communities, groups, constituents”

→ Functional units; cellular or social components within a system.

आ नयात् (ā nayāt) — “may bring, may lead toward”

→ Direct, guide, or channel toward proper alignment.

इन्द्रः (indrah) — “Indra”

→ Coordinating regulatory force; dynamic control and protective authority within systems.

वायुः (vāyuḥ) — “Vāyu”

→ Principle of motion and circulation; gaseous exchange, respiration, or dynamic flow.

बृहस्पतिः (bṛhaspatiḥ) — “Bṛhaspati”

→ Principle of wisdom and systemic intelligence; regulatory cognition or organizing knowledge.

सः (saḥ) — “he”

→ That collective regulatory principle.

ते (te) — “for you”

→ For the addressed system.

धर्मम् (dharmam) — “law, order, sustaining principle”

→ Functional order; structural and ethical equilibrium of the system.

अदीधरात् (adīdharat) — “has upheld, has sustained”

→ Maintained, stabilized, or preserved.

धाता (dhātā) — “establisher, supporter”

→ Structural stabilizer; foundational sustaining force.

इव (iva) — “like” → By analogy.

भुवनेभ्यः (bhuvanebhyaḥ) — “for the worlds”

→ For all domains; across ecosystems and layers of existence.

बृहस्पते पुरयेता विशामिह्यग्निः पश्चादभि नुदात्यायतीः ।

वायुरेना दक्षिणतः पूषोत्तरादपानुदात् ॥२॥

*brihaspate purayetā viśām ihy agniḥ paśchādabhi
nudātyāyatīḥ;*

vāyur enā dakṣiṇataḥ pūṣottarād apānudāt.

O principle of systemic intelligence (Bṛhaspati), lead the communities from the front with guidance and foresight. Let transformative energy (Agni) from behind repel approaching disturbances. Let dynamic circulation (Vāyu) from one side and nourishing protective guidance (Pūṣan) from the other fully drive away all incoming disruptive forces.

Message of the Mantra

Leadership must be guided by wisdom and intelligence.

Transformation energy removes resistance and obstacles.

Dynamic circulation and communication help maintain balance.

Nourishing protection safeguards structural pathways.

Holistic protection requires coordinated forces operating from all directions.

This mantra presents a model of multi-directional systemic protection, where intelligence leads, energy transforms, motion circulates, and nourishment sustains — ensuring stability and resilience against disturbances.

Word-by-Word Interpretation

बृहस्पते (bṛhaspate) — “O Bṛhaspati”

→ Principle of wisdom, systemic intelligence, and organizing knowledge; governing cognition and strategic guidance.

पुरः-एता (puraḥ-etā) — “go in front, lead forward”

→ Lead from the front; provide direction and foresight.

विशाम् (viśām) — “of the communities, groups”

→ Of social units, functional systems, or collective bodies.

इहि (ihi) — “come, move”

→ Advance; proceed into action.

अग्निः (agniḥ) — “Agni”

→ Transformative energy; catalytic and metabolic force.

पश्चात् (paścāt) — “from behind”

→ From the rear; supporting from the foundational level.

अभि (abhi) — “toward, against”

→ Directly toward; actively engaging.

नुदाति (nudāti) — “drives away, pushes”

→ Repels, removes obstacles, clears resistance.

आ-यतीः (ā-yatīḥ) — “approaching forces”

→ Incoming influences; advancing challenges or pressures.

वायुः (vāyuḥ) — “Vāyu”

→ Principle of motion and circulation; dynamic flow and

communication.

एनाः (enāḥ) — “these”

→ These forces or influences.

दक्षिणतः (dakṣiṇataḥ) — “from the south/right side”

→ From one directional aspect; symbolically from the active side.

पूषा (pūṣā) — “Pūṣan”

→ Nourishing and guiding principle; sustainer and protector of pathways.

उत्तरात् (uttarāt) — “from the north/upper side”

→ From the higher or stabilizing direction.

उप-आ-नुदात् (upa-ā-nudāt) — “may drive away completely”

→ Remove entirely; push away from proximity.

आ सहस्री शतरथ आ रेवान्येतु नो विशन् ।

इन्द्रो वामेन विशपतिरा रूपेण बृहस्पतिः ॥३॥

ā sahasrī śataratha ā revānyetu no viśan;

indro vāmena viśpati rā rūpeṇa bṛhaspatiḥ.

May abundant, multi-capacitated, and resource-rich strength arrive in our community. May dynamic regulatory power (Indra), acting as benevolent guardian of the collective, come to us; and may systemic intelligence (Bṛhaspati) manifest in structured and visible form within our social order.

Message of the Mantra

A thriving community requires abundance and operational capacity.

Dynamic regulatory authority ensures organized strength and protection.

Benevolence and balance are essential in leadership.

Wisdom and systemic intelligence must manifest tangibly within social structures.

Prosperity arises when strength, governance, and intelligence work together.

This mantra presents a vision of a prosperous and well-governed community, where abundance, protective coordination, and intelligent leadership converge to sustain collective stability and growth.

Word-by-Word Interpretation

आ (ā) — “toward, come”

→ Movement toward; approach or arrival.

सहस्री (sahasrī) — “thousandfold, abundant”

→ Possessing immense multiplicity; highly resourceful and extensive capacity.

शत-रथः (śata-rathaḥ) — “hundred-vehicled”

→ Equipped with numerous dynamic vehicles; multi-channel mobility and operational capability.

आ (ā) — “come” → Advance toward; manifest.

रेवान् (revān) — “rich, prosperous, radiant”

→ Abundant in resources; energetically vibrant.

एतु (etu) — “may it come”

→ May it arrive or be established.

नः (naḥ) — “to us, for us”

→ For our community or system.

विशम् (viśam) — “community, settlement”

→ Organized social unit; structured collective system.

आ (ā) — “may come”

→ Let it approach or manifest.

इन्द्रः (indrah) — “Indra”

→ Coordinating regulatory power; dynamic authority ensuring protection and organized strength.

वामेन (vāmena) — “with grace, favor, beneficial aspect”

→ With balanced, constructive, and benevolent influence.

विश्-पतिः (viś-patiḥ) — “lord of the community”

→ Guardian and administrator of the collective system.

आ (ā) — “may come”

→ Let it arrive or manifest.

रूपेण (rūpeṇa) — “in form, in manifestation”

→ In visible structure; through organized expression.

बृहस्पतिः (bṛhaspatiḥ) — “Bṛhaspati”

→ Principle of wisdom, systemic intelligence, and strategic guidance.

स्वर्जुष्टः कश्यपस्य स राष्ट्रे जागरत् स्वे ।

ऋषभः शातमातुरः श्वेतन्तादविहृतो देवान् यज्ञेन बोधयात् । १४ ।।

svarjuṣṭaḥ kaśyapasya sa rāṣṭre jāgarat sve;

*ṛṣabhaḥ śātamāturaḥ śvetantād avihṛto devān yajñena
bodhayāt.*

Aligned with radiant illumination and the generative intelligence of the foundational principle (Kaśyapa), remaining vigilant within its own organized system, the leading and well-developed force — emerging from purity and remaining undiminished — through yajna (coordinated reciprocal action) awakens the illuminating functional energies within the system.

Message of the Mantra

Illumination and awareness are essential for systemic vitality.

A foundational generative intelligence underlies organized communities.

Leadership must remain vigilant within its proper domain.

Purity and preservation ensure sustained strength.

Yajna — coordinated reciprocal action — activates higher functional energies.

This mantra emphasizes that vigilant leadership, aligned with illumination and sustained through yajna, awakens the higher functional forces that maintain order and vitality within a community or system.

Word-by-Word Interpretation

स्वर-जुष्टः (svar-juṣṭaḥ) — “pleasing to light/heaven”

→ Aligned with illumination; harmonized with higher consciousness or radiant energy.

कश्यपस्य (kaśyapasya) — “of Kaśyapa”

→ Of the progenitor principle; foundational generative intelligence governing living systems.

स-राष्ट्रे (sa-rāṣṭre) — “within the kingdom/community”

→ Within the organized socio-ecological system.

जागरात् (jāgarat) — “awake, vigilant”

→ Alert, conscious, actively monitoring.

स्वे (sve) — “in its own domain”

→ Within its proper sphere; self-regulated field.

ऋषभः (ṛṣabhaḥ) — “bull, chief, foremost”

→ Leading force; prime mover; dominant stabilizing energy.

शात-मातुरः (śāta-māturaḥ) — “of purified origin / well-nourished”

Refined, matured, and properly developed through nurturing processes.

श्वेत-अन्तात् (śvetantāt) — “from the bright end / pure source”

→ Emerging from clarity or purified origin.

अ-वि हतः (a-vi hṛtaḥ) — “not taken away, not deprived”

→ Intact, undiminished, preserved.

देवान् (devān) — “the illuminating forces”

→ Functional principles of light, energy, and order within the system.

यज्ञेन (yajñena) — “by yajna”

→ Through coordinated, reciprocal, and purposeful action.

बोधयात् (bodhayāt) — “may awaken, may make aware”

→ Activate, stimulate, bring into conscious function.

Sūkta 72

Strategic Leadership and Protective Power

महाजनाः प्रथमा ये दिदिविरे धने संहत्य महति द्विराजे ।
तेषां वरे यः प्रथमो जिगाय तस्याहं लोकमनूद्भिदेयम् ।।१।।

*mahājanaḥ prathamā ye didivire dhane saṁhatya mahati
dvirāje;*

*teṣāṁ vare yaḥ prathamo jigāya tasyāham
lokamanūdbhideyam.*

The great and foremost leaders who distinguished themselves by consolidating resources within a large-scale dual power structure — among them, whoever first achieved excellence and prevailed — may I enter and align myself with his domain of influence, advancing within that established order.

Message of the Mantra

- Leadership emerges through resource consolidation and strategic unity.
- Large systems often operate within competitive dual power structures.
- Excellence and victory arise from coordinated strength.
- Alignment with successful and stable leadership promotes growth.
- Integration into a well-established domain enables upward progress and expansion.

This mantra reflects a strategic principle: observe leading powers, recognize excellence, and align with the most capable and victorious system to ensure stability and advancement.

Word-by-Word Interpretation

महा-जनाः (mahā-janāḥ) — “great people, eminent beings”

→ Influential leaders; highly capable and resource-rich actors within a system.

प्रथमाः (prathamāḥ) — “first, foremost”

→ Primary, pioneering, leading in initiative.

ये (ye) — “who” → Those who.

दिदीविरे (didīvire) — “shone forth, became radiant”

→ Distinguished themselves; demonstrated excellence and capability.

धने (dhane) — “in wealth, resources”

→ In material strength, assets, or strategic resources.

सम्-हत्य (sam-hatya) — “having united, assembled together”

→ Consolidating power; organizing collective strength.

महति (mahati) — “in great”

→ In large-scale or significant context.

द्वि-राजे (dvi-rāje) — “in dual sovereignty / two rulers”

→ In a competitive dual power structure; bipolar governance or rivalry.

तेषाम् (teṣām) — “of them”

→ Among those leaders.

वरे (vare) — “in excellence, in selection”

→ In distinction; in chosen or superior status.

यः (yaḥ) — “who” → The one who.

प्रथमः (prathamah) — “first, foremost”

→ Emerged as the primary victor.

जिगाय (jigāya) — “conquered, prevailed”

→ Achieved dominance; successfully overcame competition.

तस्य (tasya) — “of that one”

→ Of that victor.

अहम् (aham) — “I” → The acting agent; the speaker.

लोकम् (lokaṁ) — “realm, domain”

→ Sphere of influence; operational territory or system.

अनु (anu) — “after, along”

→ Following; in alignment with.

उत् (ut) — “upward, forth”

→ Forward movement; elevation or expansion.

भिदेयम् (bhideyam) — “may I enter, may I penetrate”

→ Gain access; integrate into; participate in.

मेदिनस्ते वैभीदकास्तत इन्द्र उपावतु ।

अव्या वृक इव संरभ्य जिगीवानस्तमायसि ॥२॥

*medinaste vaibhīdakāstat indra upāvatu;
avyā vṛka iva saṁrabhya jigīvānastamāyasi.*

Your system is fertile and widely expansive; therefore may the dynamic coordinating regulatory power (Indra) closely protect it. Like an unassailable force confronting threats decisively, striving to prevail, may you return safely to your secure base.

Message of the Mantra

- Resource abundance requires active protection.
- Expansive systems must be guarded by strong regulatory authority.
- Security demands decisiveness against predatory or

competitive forces.

- Ambition must be balanced with strategic retreat to a stable base.
- Strength, vigilance, and protection sustain prosperity.

This mantra emphasizes that fertility and expansion must be supported by protective coordination and decisive strength, ensuring that prosperity remains secure against aggressive challenges.

Word-by-Word Interpretation

मेदिनः (medinaḥ) — “fertile, abundant”

→ Rich in resources; productive and materially strong.

ते (te) — “your”

→ Belonging to you; referring to the addressed system or community.

वैभीदकाः (vaibhīdakāḥ) — “expansive, widely spreading”

→ Broadly distributed; extending influence across regions.

ततः (tataḥ) — “therefore, from that”

→ As a result; consequently.

इन्द्रः (indrah) — “Indra”

→ Coordinating regulatory power; dynamic authority ensuring protection and organized strength.

उप-अवतु (upa-avatu) — “may protect closely”

→ Guard directly; provide active and immediate protection.

अव्याः (avyā) — “unharmful, unassailable”

→ Secure; not easily damaged or penetrated.

वृकः (vr̥kaḥ) — “wolf”

→ Predatory force; aggressive competitor.

इव (iva) — “like”

→ In comparison; analogous to.

सम्-रभ्य (sam-rabhya) — “seizing vigorously, engaging boldly”

→ Acting decisively; confronting with energy.

जिगीवान् (jigīvān) — “desiring to conquer, striving to win”

→ Ambitious; actively pursuing dominance or survival.

अस्तम् (astam) — “home, resting place”

→ Base; stable center or protected domain.

आ-यासि (ā-yasi) — “you come toward”

→ Approach; return to secure foundation.

उद्बाहू हिरण्यजिद् गोजिदश्चजितौ भरे ।

व्याघ्रे जघ्निवाङ् इवोत्तिष्ठाधि देवनात् ॥३॥

udbāhū hiraṇyajid gojid aśvajitau bhare;

vyāghre jaghnivān ivo ttiṣṭhādhi devanāt.

With readiness for action, master of material wealth, productive assets, and mobility resources in competitive struggle — like a tiger that has decisively struck down its opponent — rise and stand firm after overcoming opposing forces.

Message of the Mantra

- Victory requires preparedness and activation of strength.
- Control of economic, productive, and mobility resources ensures competitive advantage.
- Decisive and focused action is essential in confrontation.
- Stability must follow victory to consolidate gains.
- Dominance is sustained by readiness, strength, and firm positioning.

This mantra portrays the ideal of resource mastery, decisive

strength, and firm establishment after overcoming opposition, emphasizing strategic preparedness and consolidated victory.

Word-by-Word Interpretation

उत्-बाहुः (ut-bāhuḥ) — “with raised arms”

→ Ready for action; activated and prepared for engagement.

हिरण्य-जित् (hiraṇya-jit) — “conqueror of gold”

→ Master of material wealth; controller of economic resources.

गव्-जित् (gav-jit) — “conqueror of cows”

→ Controller of productive assets; manager of agricultural and nutritional resources.

अश्व-जितौ (asva-jitau) — “conqueror of horses”

→ Master of mobility and transport capacity; controller of kinetic power.

भरे (bhare) — “in battle, in contest”

→ In competitive struggle; during strategic confrontation.

व्याघ्रः (vyāghraḥ) — “tiger”

→ Apex predator; symbol of decisive strength and focused aggression.

जघ्निवान् (jaghnavān) — “having struck, having slain”

→ Successfully neutralizing opposition; overcoming adversaries.

इव (iva) — “like”

→ In analogy; comparison.

उत् (ut) — “upward, arise”

→ Rise; stand up; elevate into action.

तिष्ठ (tiṣṭha) — “stand firm”

→ Establish stability; hold position decisively.

अधि-देवनात् (adhi-devanāt) — “overcoming opposing forces”

→ After surpassing hostile or competitive powers; gaining dominance over challengers.

आदिनवं प्रतिदीन्ने कृतेनास्माङ् अभि क्षर ।
वृक्षमिवाशान्या जहि यो अस्मान् प्रतिदीव्यति ।।४।।

*ādinavaṁ pratidīvne kṛtenāsmāṅ abhi kṣara;
vṛkṣamivāśanyā jahi yo asmān pratidīv yati.*

When a newly arising hostile challenger directs deliberate action against our system, strike and neutralize that opponent — like lightning striking a tree — decisively eliminating the one who competes against us.

Message of the Mantra

- Newly emerging threats must be recognized early.
- Strategic response must be deliberate and timely.
- Decisive, high-energy intervention prevents prolonged conflict.
- Competitive aggression requires strong protective action.
- Swift neutralization preserves structural stability.

This mantra emphasizes the principle of early detection and decisive response to emerging hostility, using the analogy of lightning striking a tree to symbolize powerful and immediate neutralization of threats.

Word-by-Word Interpretation

आ-दिनवम् (ā-dinavam) — “freshly arisen hostility, new aggression”

→ Newly emerging competitive or hostile force.

प्रति-दीन्ने (prati-dīvne) — “against the challenger, rival claimant”

→ Directed toward an opponent in contest; adversarial competitor.

कृतेन (kṛtena) — “by action, by deliberate effort”

→ Through intentional strategy; by applied measures.

अस्मान् (asmān) — “us”

→ Our system, community, or collective structure.

अभि-क्षर (abhi-kṣara) — “flow toward, move against, attack”

→ Direct force or pressure toward; exert hostile influence.

वृक्षम् (vrkṣam) — “tree”

→ Large, rooted structure; stable but vulnerable to strong external force.

इव (iva) — “like” → By analogy; comparison.

अशन्या (aśanyā) — “by lightning, thunderbolt”

→ Sudden, high-energy discharge; powerful and decisive strike.

जहि (jahi) — “strike, destroy, neutralize”

→ Eliminate or disable effectively.

यः (yaḥ) — “who” → The one who.

अस्मान् (asmān) — “us”

→ Our collective or system.

प्रति-दीव्यति (prati-dīvyati) — “contends against, challenges”

→ Competes with or aggressively opposes.

Sūkta 73

Harmonizing with Universal Energy

दिवस्पृथिव्याः पर्यन्तरिक्षाद्वनस्पतिभ्यो अद्योषधीभ्यः ।

यत्रयत्र विभृतो जातवेदास्ततस्ततो जुषमाणो न एहि ॥१॥

*divaspr̥thivyāḥ paryantarikṣād vanaspatibhyo
adhyosadhībhyah;*

yatrayatraya vibhṛto jātva edāstatstato juṣamāno na ehi.

From the celestial domain, from the Earth, from the atmospheric mid-space, from the trees, and from the medicinal

plants — wherever the all-pervading transformative energy (Jātavedas) is distributed and sustained — from each of those domains may it come to us, harmoniously engaging with our system.

Message of the Mantra

- Energy is present across all layers of existence — cosmic, atmospheric, terrestrial, and biological.
- Transformative intelligence (Agni/Jātavedas) operates within every domain of nature.
- Plants and ecosystems are carriers of energetic processes.
- Human systems seek harmonious integration with universal energy.
- The mantra expresses ecological and cosmic interconnectedness.

This mantra invokes the all-pervading transformative energy present in sky, atmosphere, earth, forests, and herbs, requesting its harmonious integration into human life — highlighting a holistic vision of cosmic and ecological unity.

Word-by-Word Interpretation

दिवस् (divas) — “from the sky / celestial realm”

→ From the atmospheric or cosmic domain; upper energetic field.

पृथिव्याः (pṛthivyāḥ) — “from the Earth”

→ From the terrestrial material domain.

परि (pari) — “around, throughout”

→ Encompassing; across the full extent.

अन्तरिक्षात् (antarikṣāt) — “from the mid-space”

→ From the intermediate atmospheric region; space between sky and Earth.

वनस्पतिभ्यः (vanaspatibhyaḥ) — “from the trees”

→ From large plant systems; forest ecology.

अधि (adhi) — “over, from within”

→ From among; presiding within.

ओषधीभ्यः (oṣadhībhyah) — “from the herbs / medicinal plants”

→ From small vegetation and therapeutic botanical systems.

यत्र-यत्र (yatra-yatra) — “wherever”

→ In every location; across all domains.

विभृतः (vibhṛtaḥ) — “distributed, sustained”

→ Manifested and maintained; functionally present.

जातवेदाः (jātavedāḥ) — “Jātavedas (Agni)”

→ The all-knowing transformative energy; universal metabolic and energetic intelligence present in all forms.

ततः-ततः (tataḥ-tataḥ) — “from there and there”

→ From each of those locations; from every domain.

जुषमाणः (juṣamāṇaḥ) — “accepting, engaging with”

→ Harmoniously interacting; actively assimilating.

न (na) — “for us” (contextual invocation sense)

→ Toward us; in relation to our system.

एहि (ehi) — “come”

→ Approach; manifest here.

यस्ते अप्सु महिमा यो वनेषु य ओषधीषु पशुष्वप्सवन्तः ।

अग्ने सर्वास्तन्वः सं रभस्व ताभिर्न एहि द्रविणोदा अजस्रः ॥२॥

*yaste apsu mahimā yo vaneṣu ya oṣadhīṣu paśu vāpsvantah;
agne sarvāst anvaḥ saṁ rabh asva tābhīr na ehi draviṇodā
ajasrah.*

Whatever expansive sustaining power of yours exists within waters, within forests, within herbs, within animals, and internally within all living fluid systems — O transformative

universal energy (Agni), gather all these manifestations together and, through them, come to us as the continuous provider of resources and vitality.

Message of the Mantra

- Transformative energy operates in water, forests, herbs, animals, and internal biological systems.
- All life forms are expressions of the same universal metabolic force.
- Integration of these distributed energies strengthens systemic vitality.
- Resources and prosperity arise from harmonizing with natural processes.
- The mantra expresses ecological unity and continuous life-sustaining flow.

This mantra portrays Agni (energy) as the universal metabolic and transformative energy present in all ecosystems and living organisms, invoking its integrated, continuous support for vitality and prosperity.

Word-by-Word Interpretation

यः (yaḥ) — “which”

→ That aspect which; referring to a specific manifestation.

ते (te) — “your”

→ Belonging to you; of the addressed principle.

अप्सु (apsu) — “in the waters”

→ Within aqueous systems; hydrological environments.

महिमा (mahimā) — “greatness, power, magnitude”

→ Expansive capacity; sustaining potency or influence.

यः (yaḥ) — “which”

→ That which.

वनेषु (vaneṣu) — “in the forests”

→ Within large ecological plant systems.

यः (yaḥ) — “which”

→ That which.

ओषधीषु (oṣadhīṣu) — “in the herbs”

→ Within medicinal and smaller botanical organisms.

पशुषु (paśuṣu) — “in animals”

→ Within living sentient biological organisms.

अप्सु (apsu) — “in the waters”

→ Again in fluid systems; emphasizing circulation and life-medium.

अन्तर् (antar) — “within”

→ Internally present; permeating from inside.

अग्ने (agne) — “O Agni”

→ Transformative and metabolic energy; universal catalytic force operating in all systems.

सर्वाः (sarvāḥ) — “all”

→ Entirety; every manifestation.

तन्वः (tanvaḥ) — “forms, bodies, expressions”

→ Structural manifestations; material and energetic embodiments.

सम्-रभस्व (sam-rabhasva) — “gather together, activate vigorously”

→ Integrate dynamically; mobilize with force.

तभिः (tābhiḥ) — “with those”

→ Through those various manifestations.

नः (naḥ) — “to us, for us”

→ Toward our system; for our benefit.

आ इहि (ā ihi) — “come here”

→ Approach; manifest actively.

द्रविणोदाः (draviṇodāḥ) — “giver of resources”

→ Provider of wealth, energy, sustenance, and functional capacity.

अजस्रः (ajasraḥ) — “unceasing, continuous”

→ Without interruption; constant and sustained.

यस्ते देवेषु महिमा स्वर्गो या ते तनूः पितृष्वाविवेश ।

पुष्टिर्या ते मनुष्येषु पप्रथेऽग्ने तया रयिमस्मासु धेहि ॥३॥

*yaste deveṣu mahimā svargo yā te tanūḥ pitṛsvāviveś;
puṣṭīryā te manuṣyeṣu paprathe agne tayā rayimasmāsu
dhehi.*

That expansive power of yours which operates among the luminous governing forces of nature, that manifestation which has entered into ancestral lineages, and that nourishing vitality which has spread among humans — O transformative universal energy (Agni), by that very power establish sustainable prosperity and vitality within us.

Message of the Mantra

- Universal energy manifests at cosmic, ancestral, and human levels.
- Biological inheritance carries embedded energetic continuity.
- Human nourishment and growth arise from the same universal force.
- Prosperity is not separate from natural and cosmic law.
- The mantra invokes alignment with cosmic, genetic, and social vitality.

This mantra expresses a unified vision: the same transformative intelligence operates in cosmic forces, ancestral inheritance, and human nourishment — and by harmonizing with it, sustainable prosperity is established.

Word-by-Word Scientific Interpretation

यः (yaḥ) — “which”

→ That aspect which; referring to a particular manifestation.

ते (te) — “your”

→ Of you; belonging to the addressed principle.

देवेषु (deveṣu) — “among the devas”

→ Among luminous governing forces of nature; cosmic regulatory energies.

महिमा (mahimā) — “greatness, magnitude”

→ Expansive power; functional supremacy.

स्वर्गः (svargaḥ) — “heavenly realm”

→ Higher energetic or luminous domain; refined cosmic layer.

या (yā) — “which” → That which.

ते (te) — “your” → Of you.

तनूः (tanūḥ) — “body, form, manifestation”

→ Functional embodiment; structural expression.

पितृषु (pitṛṣu) — “among the ancestors”

→ Within preceding generations; inherited biological and genetic continuity.

आ-विवेश (ā-viveśa) — “entered into, permeated”

→ Became integrated within; embedded in lineage.

पुष्टिः (puṣṭiḥ) — “nourishment, growth”

→ Sustaining nutrition; developmental vitality.

या (yā) — “which” → That which.

ते (te) — “your” → Of you.

मनुष्येषु (manuṣyeṣu) — “among humans”

→ Within human biological and social systems.

पप्रथे (paprathe) — “spread, expanded”

→ Became widely manifest; proliferated.

अग्ने (agne) — “O Agni”

→ Universal transformative and metabolic energy; catalytic principle operating in all systems.

तया (tayā) — “with that”

→ By means of that specific manifestation.

रयिम् (rayim) — “wealth, resources, prosperity”

→ Material abundance, vitality, and sustainable capacity.

अस्मासु (asmāsu) — “in us” → Within our system; among us.

धेहि (dhehi) — “place, establish”

→ Implant; establish firmly.

श्रुत्कर्णाय कवये वेद्याय वचोभिर्वाकैरुप याम रतिम् ।

यतो भयमभयं तन्नो अस्त्वव देवानां यज हेड अग्ने ॥४॥

*śrutkarṇāya kavaye vedyāya vaco bhir vā kair upa yāma
rātim;*

yato bhayam abhayam tanno astv av devānām yaj heḍ agne.

With structured speech and conscious expression, we approach the responsive and insightful universal intelligence that is both knowable and the source of knowledge. From that source arise both fear and fearlessness; may our condition be one of security. O transformative universal energy (Agni), protect us from disruptive reactions of the governing natural forces, and help us remain aligned with them.

Message of the Mantra

Conscious speech is a tool for alignment with universal intelligence.

Fear and security arise from alignment or misalignment with natural law.

Universal energy responds to human intention and action.

Harmony with governing natural forces prevents adverse consequences.

Protection comes through integration, not opposition, to cosmic order.

This mantra highlights the scientific insight that communication, awareness, and alignment with natural laws generate stability and security, while misalignment produces disturbance.

Sūкта 74

Universal Principles of Natural Governance

इन्द्रो देवानां वरुणो धृतव्रतः सोमो वीरुधां जगतः परस्पाः ।
वायुः पशूनां पशुपा जनानामयं पुरोरा नो अस्यास्तु मूर्धा ।।१।

*indro devānām varuṇo dhṛtavrataḥ somo vīrudhām jagataḥ
paraspaḥ;
vāyuḥ paśūnām paśupā janānāmayaṁ purorā no asyāstu
mūrdhā.*

The dynamic energy-regulating force (Indra) governs among the natural powers; the principle of cosmic regulation (Varuṇa), firm in natural law, maintains order. The nourishing life essence (Soma) sustains vegetation and the living biosphere, while atmospheric energy (Vāyu) preserves living beings' life through respiration. May this guiding leadership principle stand at the forefront of human society as its highest directing intelligence.

Message of the Mantra

Different natural forces regulate different domains of life.

Energy, law, nourishment, and atmosphere together sustain ecosystems.

Plant life forms the foundation of nourishment for the biosphere.

Respiratory and atmospheric systems maintain animal life.

Human society should be guided by principles aligned with these natural laws.

This mantra presents a systemic ecological model, where energy regulation (Indra), natural law (Varuṇa), nourishment (Soma), and atmosphere (Vāyu) together sustain life, and human leadership should align with these universal governing principles.

Word-by-Word Interpretation

इन्द्रः (indrah) — “Indra”

→ The dynamic governing force of energy, power, and atmospheric activity that regulates and activates natural systems.

देवानाम् (devānām) — “of the devas”

→ Among the luminous governing forces of nature; regulatory natural principles.

वरुणः (varuṇah) — “Varuṇa”

→ The regulating principle of cosmic order, environmental balance, and natural law that maintains systemic stability.

धृत-व्रतः (dhṛta-vratah) — “firm in law, holder of vows”

→ Upholder of fixed natural principles; maintainer of stable universal regulations.

सोमः (somaḥ) — “Soma”

→ The nourishing biochemical and life-supporting essence circulating in living systems.

वीरुधाम् (vīrudhām) — “of plants / vegetation”

→ Of botanical life forms; plant systems that sustain ecosystems.

जगतः (jagatah) — “of the moving world”

→ Of living and dynamic systems within the biosphere.

परस्पाः (paraspāḥ) — “protector, preserver”

→ Sustainer and protector of biological vitality.

वायुः (vāyuḥ) — “Vāyu”

→ The atmospheric and respiratory energy system; movement of gases enabling life processes.

पशूनाम् (paśūnām) — “of animals”

→ Of living creatures and biological organisms.

पशु-पाः (paśu-pāḥ) — “protector of animals”

→ Maintainer of life through respiration and circulation.

जनानाम् (janānām) — “of people”

→ Of human populations and societies.

अयम् (ayam) — “this”

→ This principle or entity present here.

पुरः-राः (puraḥ-rāḥ) — “leader in the front, guide”

→ The guiding force that leads or directs the community.

नः (naḥ) — “for us”

→ For our collective system.

अस्य (asya) — “of this”

→ Of this structure or system.

अस्तु (astu) — “let it be”

→ May it become; let it be established.

मूर्धा (mūrdhā) — “head, highest point”

→ The leading or governing position.

मूर्धा दिवो अन्तरिक्षस्य मूर्धा मूर्धा सिन्धूनामुत पर्वतानाम् ।

मूर्धा विश्वस्य भुवनस्य राजाऽयं पुरोरा नो अस्यास्तु मूर्धा ।।२।

*mūrdhā divo antarikṣasya mūrdhā mūrdhā sindhūnāmut
parvatānām;*

*mūrdhā viśvasya bhuvanasya rājā'yaṁ purorā no asyāstu
mūrdhā.*

2. The governing summit of the celestial domain and of the

atmospheric region, the highest regulator of rivers, oceans, and clouds, the supreme coordinating authority of the entire living world—may this guiding principle stand at the forefront of our society as its highest directing intelligence.

Message of the Mantra

Natural systems such as sky, atmosphere, waters, and clouds are interconnected.

Every complex system requires a coordinating governing principle.

The stability of the world depends on balanced regulation of natural domains.

Leadership should align with universal ecological and cosmic order.

Human governance should reflect the integrative intelligence that sustains the universe.

This mantra highlights the concept of a central coordinating intelligence that governs cosmic, atmospheric, hydrological, and terrestrial systems, emphasizing that human leadership should mirror this integrated natural order.

Word-by-Word Interpretation

मूर्धा (mūrdhā) — “head, summit, highest point”

→ The governing or highest controlling position within a system.

दिवः (divaḥ) — “of the sky”

→ Of the celestial or upper atmospheric domain.

अन्तरिक्षस्य (antarikṣasya) — “of the mid-space”

→ Of the intermediate atmospheric region between Earth and the celestial domain.

मूर्धा (mūrdhā) — “the head / summit”

→ The central controlling point.

मूर्धा (mūrdhā) — “the head / highest point”

→ The governing summit.

सिन्धूनाम् (sindhūnām) — “of the rivers / oceans”

→ Of the hydrological systems and flowing water bodies.

उत (uta) — “and also”

→ In addition; furthermore.

पर्वतानाम् (parvatānām) — “of the clouds”

मूर्धा (mūrdhā) — “the head / summit”

→ The supreme controlling position.

विश्वस्य (viśvasya) — “of the entire universe / world”

→ Of the whole interconnected system of existence.

भुवनस्य (bhuvanasya) — “of the living world”

→ Of the inhabited and functioning cosmic environment.

राजा (rājā) — “king, ruler”

→ The governing authority or coordinating principle.

अयम् (ayam) — “this”

→ This present principle or entity.

पुरः-राः (puraḥ-rāḥ) — “leader placed in front”

→ The guiding or directing force that leads a system.

नः (naḥ) — “for us”

→ For our community or collective structure.

अस्य (asya) — “of this”

→ Of this system or society.

अस्तु (astu) — “let it be”

→ May it become; let it be established.

मूर्धा (mūrdhā) — “the head, supreme position”

→ The highest guiding authority.

मृधस्ते सम्राड् वहन्तु सर्वौ अमित्रान् राजा वरुणो विषूचः ।

इन्द्रः शत्रूनसुनीतिं नयाति तेज्यं पुरोरा नो अस्यास्तु मूर्धा ।।३।

*mṛdhaste samāaḍ vahantu sarvām amitrān rājā varuṇo
viśūcaḥ;*

*indrah śatrūnsunītiṁ nayāti te 'yaṁ purorā no asyāstu
mūrdhā.*

May the sovereign coordinating authority remove all hostile and destabilizing forces. The regulating principle of natural law (Varuṇa) restrains those that move in harmful directions, and the dynamic governing energy (Indra) leads adversarial forces toward neutralization. May this guiding leadership stand at the forefront of our system as its highest directing authority.

Message of the Mantra

Systems must remove destabilizing influences to maintain order.

Natural law regulates and restrains harmful deviations.

Dynamic energy is required to neutralize opposition.

Effective leadership integrates regulation and decisive action.

Stable governance requires alignment with universal principles of order and balance.

This mantra emphasizes that true leadership maintains systemic stability by combining regulation (Varuṇa) and decisive energetic action (Indra) to remove disruptive forces and guide the community toward order and harmony.

Word-by-Word Interpretation

मृधः (mṛdhaḥ) — “conflicts, hostilities”

→ Competitive or hostile forces that disturb systemic stability.

ते (te) — “your”

→ Belonging to you; associated with the addressed governing principle.

सम्राट् (samrāt) — “sovereign ruler”

→ Supreme coordinating authority that maintains order within a system.

वहन्तु (vahantu) — “may they carry away / remove”

→ May they eliminate or drive away.

सर्वान् (sarvān) — “all”

→ Every one without exception.

अमित्रान् (amitrān) — “enemies / non-allies”

→ Hostile or disruptive elements opposing stability.

राजा (rājā) — “king, governing authority”

→ Central regulating leadership within a system.

वरुणः (varuṇaḥ) — “Varuṇa”

→ The regulating principle of natural law and environmental order that maintains systemic balance.

विषूचः (viṣūcaḥ) — “those acting in harmful or opposing directions”

→ Forces that create disorder or deviation from natural order.

इन्द्रः (indrah) — “Indra”

→ Dynamic energy-regulating force that overcomes resistance and restores balance.

शत्रून् (śatrūn) — “enemies, adversaries”

→ Opposing forces or destabilizing influences.

असु-नीतिम् (asu-nītim) — “away from life-path / toward removal of vitality”

→ Into a condition where their harmful influence ceases; neutralization of destructive forces.

नयाति (nayāti) — “leads, directs”

→ Guides or channels toward a particular outcome.

ते (te) — “that”

→ That governing principle.

अयम् (ayam) — “this”

→ This present leader or guiding force.

पुरः-राः (puraḥ-rāḥ) — “leader placed in front”

→ The guiding authority directing the community.

नः (naḥ) — “for us”

→ For our collective system or society.

अस्य (asya) — “of this”

→ Of this structure or organization.

अस्तु (astu) — “let it be”

→ May it become; let it be established.

मूर्धा (mūrdhā) — “head, highest point”

→ Supreme guiding authority.

विशस्त्वा राजन् प्रदिशो जुषन्तां दैवीर्विशः सुप्रकेताः सकेताः ।

विश्वा आशा मनुष्यो वि भाह्यं पुरोरा नो अस्यास्तु मूर्धा । १४ ।

*viśastvā rājan pradiśo juṣantām daivīr viśaḥ supraketaḥ
saketaḥ;*

viśvā āśā manuṣyo vibhāhyayam purorā no asyāstu mūrdhā.

4. O leader, may the communities of all regions willingly cooperate with you. May the enlightened and well-informed social groups, united by shared understanding and purpose, support your governance. Illuminate and guide all directions of human society. May this guiding leader stand at the forefront of our system as its highest directing authority.”

Message of the Mantra

Effective leadership requires cooperation of all communities and regions.

Informed and enlightened citizens strengthen societal stability.

Shared understanding and communication unify social systems.

Leadership should illuminate and guide society with knowledge.

A stable society emerges when governance and people act in coordinated harmony.

This mantra highlights a scientific model of governance, where informed communities, coordinated communication, and enlightened leadership together ensure the stability and progress of human society.

Word-by-Word Interpretation

विशः (viśaḥ) — “communities, peoples”

→ Organized social groups within a society.

त्वा (tvā) — “you”

→ The addressed leader or guiding authority.

राजन् (rājan) — “O ruler / leader”

→ The governing coordinator responsible for systemic order.

प्रदिशः (pradiśaḥ) — “directions, regions”

→ All geographical or administrative divisions of a system.

जुषन्ताम् (juṣantām) — “may they accept / support”

→ May they willingly align with or cooperate with.

दैवीः (daivīḥ) — “divine, luminous”

→ Guided by higher principles of order and knowledge.

विशः (viśaḥ) — “communities”

→ Social groups functioning within the collective structure.

सु-प्रकेताः (su-praketāḥ) — “well-informed, clearly guided”

→ Possessing clear understanding, organized awareness, and good communication.

स-केताः (sa-ketāḥ) — “with shared signals / unity of purpose”

→ Coordinated through common objectives and collective agreement.

विश्वाः (viśvāḥ) — “all”

→ Entirety; every part without exception.

आशाः (āśāḥ) — “directions, regions, aspirations”

→ All spatial domains or areas of influence.

मनुष्यः (manuṣyaḥ) — “human being / human society”

→ Human populations forming social systems.

वि-भाहि (vi-bhāhi) — “shine forth, illuminate, guide”

→ Provide enlightened guidance; bring clarity and direction.

अयम् (ayam) — “this”

→ This present leader or guiding principle.

पुरः-राः (puraḥ-rāḥ) — “leader placed in front”

→ One who leads the community from the forefront.

नः (naḥ) — “for us”

→ For our collective system or society.

अस्य (asya) — “of this”

→ Of this organization or community.

अस्तु (astu) — “let it be”

→ May it become established.

मूर्धा (mūrdhā) — “head, highest point”

→ Supreme guiding authority.

Sūkta 75

Leadership, Governance, and Societal Harmony

वि बाधस्व दृहस्व व्रीडयस्वाधस्पदं शत्रवस्ते भवन्तु ।

सपत्नसाह ऋषभो जनाषाडुग्रश्चेत्ता पञ्च कृष्टीर्वि राज ॥१॥

*vi bādhasva dṛṁhasva vrīḍayasvā dhaspadarṇ śatravaste
bhavantu;*

sapatnasāh ṛṣabho janāṣādugraś chettā pañca kṛṣṭīr vi rāja.

1. Drive away opposing forces, strengthen and fortify yourself, and reduce hostile elements to a subordinate position. As the powerful leader who overcomes rivals, possessing dominant strength and strategic awareness, govern and guide the multiple communities of society with decisive authority.

Message of the Mantra

Leadership requires the ability to neutralize destabilizing forces.

Strength and internal consolidation are essential for stable governance.

Strategic intelligence must accompany power.

Effective rulers unify and guide diverse communities.

Authority must be firm yet purposeful to maintain systemic order.

This mantra emphasizes that successful governance arises from strength, strategic awareness, and the ability to organize diverse communities while neutralizing destabilizing opposition.

Word-by-Word Interpretation

वि (vi) — “apart, widely”

→ Completely; decisively separating or dispersing.

बाधस्व (bādhasva) — “repel, drive away”

→ Actively remove or neutralize opposing forces.

दृढस्व (dṛṁhasva) — “strengthen yourself”

→ Consolidate power; reinforce structural stability.

वीडयस्व (vīḍayasva) — “make firm, secure”

→ Establish protection; fortify the system against threats.

अधः-पदम् (adhas-padam) — “under the feet, subordinate position”

→ A position of defeat or complete subordination.

शत्रवः (śatravaḥ) — “enemies”

→ Hostile or destabilizing forces.

ते (te) — “your”

→ Opposing your authority or system.

भवन्तु (bhavantu) — “let them become”

→ May they be reduced to such a state.

सपत्न-साहः (sapatna-sāhaḥ) — “overcomer of rivals”

→ One who successfully surpasses competing forces.

ऋषभः (ṛṣabhaḥ) — “bull, strongest one”

→ Symbol of dominant strength and leadership capability.

जन-साट् (janā-sāt) — “conqueror of peoples / leader among people”

→ One who effectively leads and organizes populations.

उग्रः (ugraḥ) — “powerful, formidable”

→ Possessing strong decisive authority and energy.

चेत्ता (cettā) — “knower, strategist, conscious guide”

→ Intelligent decision-maker with strategic awareness.

पञ्च (pañca) — “five”

→ Symbolic representation of multiple groups or divisions within society.

कृष्टिः (kṛṣṭiḥ) — “communities, peoples, cultivated societies”

→ Organized social populations or cultural groups.

वि (vi) — “widely, distinctly”

→ Broadly across the system.

राज (rāja) — “rule, govern, shine as leader”

→ Exercise governance and guiding authority.

शिवं क्षेत्रमनमीवन्ते अस्तूतमे नाके अधि तिष्ठेहि ।

पुत्रान् भृतृन् बहुलान् पश्यमानो विश्वे त्वा देवा इह धारयन्तु ॥२॥

*śivam kṣetram anamīvante astūtame nāke adhi tiṣṭhehi;
putrān bhṛtṛn bahulān paśyamāno viśve tvā devā iha
dhārayantu.*

2. May your productive domain be auspicious and free from affliction. Stand firmly in the highest position of stability and leadership. Come and assume this role while witnessing the prosperity of numerous generations and kin within your society. May all the governing forces of nature sustain and uphold you here.

Message of the Mantra

A stable and healthy environment is essential for societal prosperity.

Leadership must stand firmly at the highest level of responsibility.

The success of leadership is reflected in the flourishing of future generations.

Strong social relationships strengthen community stability.

Sustainable governance aligns with the supporting forces of nature.

This mantra emphasizes healthy land, stable leadership, generational prosperity, and alignment with natural governing forces as the foundation of a thriving society.

Word-by-Word Interpretation

शिवम् (śivam) — “auspicious, beneficial”

→ Conducive to well-being, harmony, and sustainable prosperity.

क्षेत्रम् (kṣetram) — “field, territory”

→ Productive land or socio-economic domain supporting life and activity.

अन-अमीवम् (an-amīvam) — “free from disease or harm”

→ Free from affliction, instability, or destructive influences.

ते (te) — “for you / yours”

→ For your system or domain.

अस्तु (astu) — “let it be”

→ May it become established.

उत्तमे (uttame) — “highest, superior”

→ Elevated or optimal level within a structure.

नाके (nāke) — “in the summit / high region”

→ In the highest position of stability or governance.

अधि (adhi) — “upon, over”

→ Positioned above; presiding over.

तिष्ठ (tiṣṭha) — “stand, remain established”

→ Maintain firm stability and authority.

आ इहि (ā ihi) — “come here”

→ Approach; assume this position actively.

पुत्रान् (putrān) — “sons / offspring”

→ Future generations; continuity of lineage.

भ्रातृन् (bhrātṛn) — “brothers / kin”

→ Close social relations within the community.

बहुलान् (bahulān) — “many, abundant”

→ Numerous and flourishing.

पश्यमानः (paśyamānaḥ) — “seeing, observing”

→ Witnessing the prosperity and growth of one’s people.

विश्वे (viśve) — “all”

→ The entirety of.

त्वा (tvā) — “you”

→ The addressed leader or guiding authority.

देवाः (devāḥ) — “devas”

→ Governing natural or cosmic forces sustaining order.

इह (iha) — “here”

→ In this realm or system.

धारयन्तु (dhārayantu) — “may they support, sustain”

→ May they uphold and stabilize.

त्वष्टा रूपेण सविता सवेनाहर्मित्रेण वरुणेन रात्री ।

इन्द्रो जैष्ठ्येन ब्रह्मणां बृहस्पतिर्धाता त्वा धीभिरभि रक्षत्विह ॥३॥

*tvaṣṭā rūpeṇa savitā savenāhar mitreṇa varuṇena rātrī;
indro jaiṣṭhyaina brahmaṇāyaṁ brihaspatirdhātā tvā
dhībhir abhi rakṣatv iha.*

3. May the formative principle of nature shape you through proper structure; may the solar generative energy stimulate you with its activating force. Through the harmonizing influence of day governed by Mitra and the regulatory balance of night governed by Varuṇa, may the natural cycles sustain you. With the dynamic power of energy (Indra), the guidance of knowledge (Brahman), the wisdom of learning (Bṛhaspati), and the organizing force that sustains the universe (Dhātā), may you be protected here from all sides through enlightened intelligence.

Message of the Mantra

Natural forces shape, energize, and sustain life.

Day–night cycles regulate biological and ecological balance.

Power must be guided by knowledge and wisdom.

Structure, energy, and intelligence together maintain stability.

Human systems thrive when aligned with cosmic and

natural principles.

This mantra presents a holistic model of protection and stability, where formative forces, solar energy, natural cycles, power, wisdom, and universal order collectively safeguard life and leadership.

Word-by-Word Interpretation

त्वष्टा (tvaṣṭā) — “Tvaṣṭā”

→ The formative principle of nature that shapes structures and biological forms.

रूपेण (rūpeṇa) — “through form”

→ Through structural design and physical configuration.

सविता (savitā) — “Savitar”

→ The solar generative energy that stimulates activity and life processes.

सवेन (savena) — “with impulse / stimulation”

→ Through activating force or energizing influence.

अहर् (ahar) — “day”

→ The daytime cycle driven by solar radiation and activity.

मित्रेण (mitreṇa) — “with Mitra”

→ With the harmonizing principle that maintains cooperation and equilibrium among systems.

वरुणेन (varuṇena) — “with Varuṇa”

→ With the regulating principle of natural law and environmental balance.

रात्री (rātrī) — “night”

→ The restorative cycle of darkness enabling recovery and regulation.

इन्द्रः (indrah) — “Indra”

→ The dynamic governing force of energy, strength, and

atmospheric activity.

ज्यैष्ठ्येन (jyaiṣṭhyena) — “with supremacy or seniority”

→ Through dominant authority or superior power.

ब्रह्मणा (brahmaṇā) — “with knowledge / sacred wisdom”

→ Through higher knowledge and guiding intelligence.

अयम् (ayam) — “this”

→ This person or system under consideration.

बृहस्पतिः (bṛhaspatiḥ) — “Bṛhaspati”

→ The principle of wisdom, learning, and intellectual guidance.

धाता (dhātā) — “Dhātā”

→ The sustaining and organizing force that establishes order in the universe.

त्वा (tvā) — “you”

→ The addressed leader or individual.

धीभिः (dhībhiḥ) — “with intellects, with wisdom”

→ Through enlightened understanding and thoughtful guidance.

अभि (abhi) — “around, toward”

→ From all sides; comprehensively.

रक्षतु (rakṣatu) — “may protect”

→ May safeguard and sustain.

इह (iha) — “here”

→ In this realm or present system.

वास्तोस्पत इह नः शर्म यच्छ घने वृत्राणां सङ्गथे वसूनाम् ।

इहैवैधि ग्रामपतिर्जनाषाङ् विश्वेदेवैर्गुपितो रक्षमाणः ॥४॥

*vāstospata iha naḥ śarma yaccha ghane vṛtrāṇāṃ saṅgathe
vasūnām;*

*ihaivaidhi grāmpatir janāṣāḍ viśvair devair gupito
rakṣamāṇaḥ.*

4. O governing principle of habitation and spatial order, grant us safety and wellbeing in this dwelling. Protect our community against obstacles and disruptive forces while preserving our gathered resources. Be firmly established here as the guardian of the settlement, supporting the people and maintaining order. Surrounded and assisted by all beneficial natural forces, continue to protect and sustain this community.”

Message of the Mantra

Habitat stability: A settlement must be structurally safe and environmentally stable.

Resource protection: Communities survive by safeguarding their materials, food, and energy resources.

Defense against threats: Systems must resist natural or human disruptions.

Good governance: A leader or governing structure must protect and support the people.

Alignment with natural forces: Sustainable living depends on cooperation with environmental laws and natural systems.

In essence, this mantra is an ancient model of sustainable settlement planning, combining architecture, security, governance, and environmental harmony.

Word-by-Word Interpretation

वास्तोष्पते (vāstoṣpate) — “lord of the dwelling, guardian of the habitation”

→ The governing principle that maintains order, stability, and harmony in a settlement or built environment.

इह (iha) — “here, in this place”

→ Refers to the specific physical location or habitat where people live.

नः (naḥ) — “for us, our”

→ Indicates the community or inhabitants of the settlement.

शर्म (śarma) — “shelter, protection, comfort, wellbeing”

→ Provide security, environmental stability, and psychological safety within the dwelling.

यच्छ (yaccha) — “grant, bestow”

→ Actively provide or establish beneficial conditions.

घने (ghane) — “in strength, in compactness, in firmness”

→ Ensure structural solidity and resilience against external pressures.

वृत्राणाम् (vṛtrāṇām) — “of obstacles, hostile forces, obstructing powers”

→ Resist threats, disruptions, or harmful forces affecting the community.

संगथे (saṃgathe) — “in gathering, in assembly, in union”

→ Within the collective life and interactions of the settlement.

वसूनाम् (vasūnām) — “of riches, resources, valuable elements”

→ Protect and sustain material resources, energy, and wealth of the community.

इह एव (iha eva) — “right here itself, in this very place”

→ Establish stability directly within this locality.

एधि (edhi) — “grow, prosper, become established”

→ Develop strength, continuity, and flourishing of the settlement.

ग्रामपतिः (grāmapatiḥ) — “lord of the village, chief of the community”

→ The organizing authority or governing system that manages social order.

जनाषाट् (janāṣaṭ) — “supporter or protector of the people”

→ Sustain and defend the wellbeing of the population.

विश्वैः (viśvaiḥ) — “by all, with all”

→ Through the cooperation of multiple forces or systems.

देवैः (devaiḥ) — “divine powers, luminous forces”

→ The beneficial natural laws and energies operating in the universe.

गुपितः (gupitaḥ) — “guarded, protected”

→ Maintained under continuous safeguarding influence.

रक्षमाणः (rakṣamāṇaḥ) — “protecting, preserving”

→ Actively defending and sustaining the stability of the community.

(इति प्रथमकाण्डे पञ्चदशोऽनुवाकः)

Anuvāka 16

Sūkta 76

The Invocation of Transformative Energy for Protection and Balance

ऊर्ध्वो भव प्रति विध्याध्यस्मदुग्रं धनुरोजस्वाना तनुष्व ।
प्रति दुर्हार्दं हरसा शृणीहि कृत्वानमग्ने अधरं कृणुष्व ॥१॥

*ūdthro bhava prati vidhyādhyasmadugraṁ dhanurojasvānā
tanuṣva;*

*prati durhārdaṁ harsā śṛṇīhi kṛtvānamagne adharaṁ
kṛṇuṣva.*

1. Activate and elevate the transformative energy principle so that it rises to a higher operational state and directs powerful, focused energy toward protecting our system. Deploy this energetic force like a fully drawn projection mechanism to penetrate and neutralize harmful structures or hostile influences.

With strong transformative power, sever and dismantle malicious intentions and destructive actions. O Agni — the fundamental principle of energetic transformation — reduce the agents of harm to a subdued and powerless condition, thereby restoring balance and stability within the system.

Message of the Mantra

The mantra emphasizes activation of transformative energy (Agni) as a protective and corrective force within natural and social systems. It teaches that when harmful intentions, destructive actions, or destabilizing forces arise, concentrated energy, awareness, and disciplined action must be directed toward neutralizing them.

Scientifically, the message reflects the principle that systems maintain stability by activating internal regulatory energies that detect, counteract, and transform disruptive elements, ensuring the protection, balance, and continued functioning of the whole system.

Word-by-Word Interpretation

ऊर्ध्वः (ūrdhvaḥ) — “upward, elevated, rising”

→ Establish an elevated energetic or structural state; raise the system to a higher operational level.

भव (bhava) — “become, manifest, arise”

→ Enter an active functional state within the system.

प्रति (prati) — “towards, against, in response to”

→ Direct action toward a specific opposing force or target.

विध्य (vidhya) — “pierce, strike, penetrate”

→ Penetrate or disrupt opposing structures or harmful influences.

अधि (adhi) — “over, upon, above”

→ Operate with dominance or control over the surrounding system.

अस्मत् (asmat) — “from us, for us, on our behalf”

→ Act in protection or support of our system or community.

उग्रम् (ugram) — “fierce, powerful, intense”

→ Apply strong concentrated energy or force.

धनुः (dhanuḥ) — “bow, projecting weapon”

→ A mechanism for directing stored energy toward a target (energy-projection system).

ओजस्वान् (ojasvān) — “full of vigor, powerful, energetic”

→ Containing high vital energy or strong energetic potential.

आ (ā) — “towards, forth, completely”

→ Activate or extend the energy outward.

तनुष्व (tanuṣva) — “stretch, extend, expand”

→ Deploy or extend the energetic projection mechanism fully.

प्रति (prati) — “against, in response to”

→ Counteract hostile or harmful forces.

दुःहार्दम् (duḥ-hārdam) — “evil-hearted, malicious intent”

→ Harmful psychological or social intent that destabilizes systems.

हरसा (harasā) — “with force, with destructive energy”

→ Apply powerful transformative energy to neutralize threats.

शृणीहि (śṛṇīhi) — “cut, break, destroy”

→ Sever or dismantle hostile structures or intentions.

कृत्वानम् (kṛtvānam) — “the doer, the aggressor, the one acting harmfully”

→ The active agent generating harmful actions.

अग्ने (agne) — “Agni; fire, transformative energy principle”

→ The fundamental transformative energy that converts matter and energy to restore balance.

अधरम् (adharam) — “lower, inferior, subdued”

→ Reduce to a weakened or suppressed state.

कृणुष्व (kṛṇuṣva) — “make, render, transform”

→ Transform the harmful agent into a powerless or neutralized condition.

प्रत्येनं याहि प्रतिभङ्ग्येनं विविध्यन्ने वितरं वि भाहि ।

प्रत्यङ् प्रेहि वर्त्मना जर्हषाणः कृत्याकृते दुष्कृते माधि वोचः ॥२॥

*pratyenaṁ yāhi pratibhaṅgyeṇaṁ vividhyan magne
vitarāṁ vi bhāhi;*

*pratyang prehi vartmanā jarhṣāṇaḥ kṛtyākṛte duṣkṛte
mādhi vocaḥ.*

2. Move toward the harmful influence and confront it directly. Break and dismantle the destabilizing force, penetrating its structure and dispersing its harmful effects. O Agni — the transformative energy principle — radiate widely and illuminate the system while separating and neutralizing destructive elements.

Advance along the proper pathway of action with awakened energy and decisive effort. Redirect harmful forces back to their origin and prevent destructive actions from being imposed upon us. Ensure that the consequences of harmful deeds do not affect our system.

Message of the Mantra

The mantra emphasizes active defense through transformative energy and awareness. It teaches that harmful influences or destructive actions must be identified, confronted, and neutralized through focused energy, clarity, and proper action.

Scientifically, the message reflects a fundamental principle of system regulation: systems maintain stability by detecting disruptive elements, isolating them, neutralizing their effects,

and preventing harmful outcomes from spreading within the system.

Word-by-Word Interpretation

प्रति (prati) — “towards, against, in response to”

→ Direct focused action toward a specific target or opposing influence.

एनम् (enam) — “this one, this entity”

→ The specific harmful agent, influence, or destabilizing factor.

याहि (yāhi) — “go, approach, move toward”

→ Actively advance toward the target for corrective intervention.

प्रति (prati) — “against, in opposition to”

→ Counteract the disruptive influence.

प्रतिभङ्गि (pratibhaṅgdi) — “break, shatter, neutralize”

→ Disrupt and dismantle the structure or functioning of the harmful element.

एनम् (enam) — “this one”

→ The same harmful agent or destabilizing factor.

वि-विध्यन् (vi-vidhyan) — “piercing, striking apart, penetrating”

→ Penetrate and disintegrate the harmful structure or influence.

अग्ने (agne) — “Agni; transformative energy principle”

→ The fundamental force of transformation that converts and regulates energy within systems.

वितरम् (vitaram) — “widely, extensively”

→ Spread the corrective action broadly across the affected system.

वि (vi) — “apart, distinctly, widely”

→ Separate and disperse destabilizing elements.

भाहि (bhāhi) — “shine, illuminate, radiate”

→ Illuminate and activate the system through energetic awareness and transformation.

प्रत्यङ् (pratyaṅ) — “turned back, facing back”

→ Redirect forces back toward their origin or source.

प्र (pra) — “forth, forward, decisively”

→ Initiate decisive corrective action.

इहि (ihi) — “come, move, proceed”

→ Advance into the operational pathway.

वर्त्मना (vartmanā) — “by the path, through the course”

→ Follow the correct pathway or process of action.

जर्हषाणः (jarhṣāṇaḥ) — “energetically aroused, vigorously active”

→ Act with heightened energetic intensity and readiness.

कृत्या-कृते (kṛtyā-kṛte) — “toward the act of harmful ritual/action”

→ Toward intentionally harmful actions or destructive operations.

दुष्कृते (duṣkṛte) — “evil deed, harmful act”

→ Actions that destabilize or damage the system.

मा (mā) — “not”

→ Prevent or restrain.

अधि (adhi) — “over, upon”

→ Directed toward or imposed upon.

वोचः (vocaḥ) — “speak, declare, assign”

→ Attribute or direct the harmful outcome.

यो नो दुर्हृदयेनाभिवस्ते यश्चक्षुषा मनसा यश्च वाचा ।
प्रत्यङ् दंष्ट्राभ्यामभि तं बभूषं कृत्याकृतं दुष्कृतं निर्दहाग्रे ॥३॥

*yo no durhāddṛdayenābhivaste yaścakṣuṣā manasā yaśca
vāca;*

*pratyang daṁṣṭrābhyāmabhi taṁ babhuṣaṁ kṛtyākṛtaṁ
duṣkṛtaṁ nirdahāgne.*

3. Whoever approaches us with harmful intention arising from the heart, or acts against us through hostile observation, mental planning, or harmful speech — direct powerful corrective force toward that agent. Turn the destructive influence back toward its origin and confront it with decisive energy.

O Agni, the transformative energy principle, completely neutralize and burn away the harmful actions and destructive effects generated by such malicious deeds, thereby restoring balance and protection to our system.

Message of the Mantra

The mantra emphasizes that harmful intentions and actions can originate through multiple channels — emotion, perception, thought, and speech. These influences can destabilize individuals or communities if left unchecked.

The teaching is that transformative energy (Agni) must actively identify, confront, and neutralize destructive influences, ensuring that harmful actions return to their source rather than affecting the protected system.

Scientifically, the mantra reflects a principle of system defense and purification, where destabilizing inputs are detected, redirected, and neutralized through corrective energetic processes, preserving the stability and wellbeing of the system.

Word-by-Word Interpretation

यः (yah) — “who, whoever”

→ Any individual or agent performing an action.

नः (naḥ) — “against us, toward us”

→ Directed toward our system or community.

दुर्हार्त (durhārt) — “evil-minded, harmful in intent”

→ Possessing destructive or malicious intention.

हृदयेन (hr̥dayena) — “by the heart”

→ Through inner intention or emotional impulse influencing actions.

अभिवस्ते (abhi-vaste) — “approaches, surrounds, acts upon”

→ Directs harmful influence toward others.

यः (yaḥ) — “who”

→ The same harmful agent.

चक्षुषा (cakṣuṣā) — “by the eye”

→ Through observation, surveillance, or hostile perception.

मनसा (manasā) — “by the mind”

→ Through thought, planning, or mental intention.

यः (yaḥ) — “who”

→ The agent again identified.

च (ca) — “and”

→ Indicates additional modes of action.

वाचा (vācā) — “by speech”

→ Through verbal expression, communication, or harmful words.

प्रत्यङ् (pratyaṅ) — “back toward, turned against”

→ Redirect the harmful influence back toward its origin.

दंष्ट्राभ्याम् (daṁṣṭrābhyām) — “with teeth, fangs”

→ With powerful cutting or penetrating forces.

अभि (abhi) — “toward, upon”

→ Direct the corrective action toward the harmful agent.

तम् (tam) — “that one”

→ The identified harmful individual or force.

बुभूषन् (bubhūṣan) — “attacking, striving to overcome”

→ Actively counteracting and suppressing the harmful influence.

कृत्वा-कृतम् (kr̥tyā-kṛtam) — “produced by harmful act or destructive practice”

→ The results of intentional harmful operations.

दुष्कृतम् (duṣkṛtam) — “evil deed, harmful action”

→ Actions causing damage, imbalance, or disruption.

निर्दह (nirdaha) — “burn away, destroy completely”

→ Eliminate or neutralize through transformative energy.

अग्ने (agne) — “Agni; transformative energy principle”

→ The fundamental energy of transformation that purifies and restores balance in systems.

प्रतीबोधश्चतुरक्षो दिव्यो अश्मेव वीडुभित् ।

प्रभञ्जच्छत्रून् प्रति याह्यग्ने कृत्वाकृतं दुष्कृतं हृदये विध्य मर्मणि ।।४।।

pratibodhaścaturakṣo divyo aśmeva vīḍubhit;

prabhañjāñchatrūn prati yāhyagne

kṛtyākṛtaṁ duṣkṛtaṁ hṛdaye vidhya marmaṇi.

4. Remain fully alert and aware with comprehensive perception, like a powerful force capable of breaking even strong structures. With such penetrating awareness and strength, shatter the hostile influences and advance toward them.

O Agni, the transformative energy principle, move against destructive forces and dismantle the harmful actions they produce. Strike directly at the core intention and vital center from which these destructive actions arise, thereby neutralizing them at their source.

Message of the Mantra

The mantra emphasizes the importance of awareness, vigilance, and decisive corrective action in maintaining stability within a system. Harmful influences often originate from deep intentions and critical points of vulnerability, and therefore must be addressed at their root rather than merely at their surface effects.

Scientifically, the teaching reflects a principle of system defense and regulation: effective protection requires comprehensive monitoring, precise targeting of critical nodes, and transformative energy capable of neutralizing destabilizing forces at their origin.

Word-by-Word Interpretation

प्रतीबोधः (pratī-bodhaḥ) — “fully awakened, aware, alert”

→ Possessing heightened awareness capable of detecting disturbances in a system.

चतुरक्षः (catur-akṣaḥ) — “four-eyed, having four eyes”

→ Symbolizing multi-directional perception and comprehensive monitoring of conditions.

दिव्यः (divyaḥ) — “divine, luminous, radiant”

→ Associated with higher or refined energetic processes that illuminate and reveal hidden influences.

अश्मा (aśmā) — “stone, rock”

→ A symbol of hardness, stability, and strong impact.

इव (iva) — “like, as”

→ Indicates comparison.

वीडुभिः (vīḍu-bhiḥ) — “fort-breaker, destroyer of strongholds”

→ Capable of breaking through rigid or fortified harmful structures.

प्रभञ्जन् (pra-bhañjan) — “shattering, breaking apart”

→ Actively dismantling hostile or obstructive forces.

शत्रून् (śatrūn) — “enemies, hostile forces”

→ Elements that threaten stability or wellbeing of the system.

प्रति (prati) — “toward, against”

→ Directing action toward opposing forces.

याहि (yāhi) — “go, move forward”

→ Advance toward the target for corrective action.

अग्ने (agne) — “Agni; transformative energy principle”

→ The fundamental energy that transforms, purifies, and restores balance.

कृत्या-कृतम् (kr̥tyā-kṛtam) — “produced by harmful action or destructive practice”

→ Effects generated by intentionally harmful operations.

दुष्कृतम् (duṣkṛtam) — “evil deed, destructive action”

→ Actions that damage or destabilize the system.

हृदये (hṛdaye) — “in the heart”

→ At the core center of intention or emotional impulse.

विध्य (vidhya) — “pierce, strike”

→ Penetrate the root source of the harmful influence.

मर्मणि (marmaṇi) — “vital point, critical center”

→ The most sensitive or crucial point within a structure or system.

Sūkta 77

The Dynamic Force of Protection, Stability, and Systemic Resilience

इन्द्र क्षत्रमभि वाममोजोऽजायथा वृषभ चर्षणीनाम् ।

अपानुदो जनममित्रयन्तमुरुं देवेभ्यो अकृणोरु लोकम् ॥१॥

*indra kṣatramabhi vāmam ojo jāyathā vṛṣab carṣaṇīnām;
apānudo janamamitrayantam uruṁ devebhyo akṛṇoru
lokam.*

1. The dynamic governing force of energy and strength arose to exercise protective authority for the benefit of the community. Possessing powerful vital energy and leadership capacity, it functions as a stabilizing force for organized human systems.

By actively driving away hostile and disruptive influences from the population, this force establishes a wide and secure operational environment. In doing so, it creates an open and stable domain where beneficial natural forces and governing principles can function harmoniously.

Message of the Mantra

The mantra highlights the role of dynamic protective power in maintaining social stability and collective wellbeing. A system requires a strong governing energy capable of removing hostile influences and ensuring a secure environment for constructive forces to operate.

Scientifically, the message reflects a principle of system governance and environmental regulation: stability emerges when energetic leadership removes disruptive elements and creates a spacious, well-ordered domain where beneficial forces can sustain growth and harmony.

Word-by-Word Interpretation

इन्द्र (indra) — “Indra”

→ The dynamic governing force of energy, strength, and atmospheric power that enables decisive action.

क्षत्रम् (kṣatram) — “sovereign power, authority, protective strength”

→ The capacity for organized power that maintains protection and governance within a system.

अभि (abhi) — “toward, over, upon”

→ Directing influence or authority over a domain.

वामम् (vāmam) — “favorable, beneficial, desirable”

→ That which supports wellbeing, harmony, and constructive growth.

ओजः (ojaḥ) — “vigor, energy, vital strength”

→ Concentrated energetic capacity that sustains activity and resilience.

अजायथाः (ajāyathāḥ) — “you were born, you arose”

→ The emergence or manifestation of this energetic governing force.

वृषभ (vr̥ṣabha) — “bull, powerful leader”

→ A symbol of strong generative energy and dominant stabilizing force.

चर्षणीनाम् (carṣaṇīnām) — “of the peoples, communities, active human groups”

→ Referring to organized human societies or populations.

अप (apa) — “away, off, aside”

→ Removal or displacement of harmful elements.

अनुदः (anudaḥ) — “you drove away, expelled”

→ Actively pushing away disruptive forces from the system.

जनम् (janam) — “people, group, population”

→ The social body or community structure.

अमित्रयन्तम् (amitrayantam) — “acting as enemy, behaving with hostility”

→ Elements within or outside the system creating antagonistic disruption.

उरुम् (urum) — “wide, spacious, expansive”

→ Creating an expanded and open operational space.

देवेभ्यः (devebhyaḥ) — “for the devas”

→ For the beneficial natural forces or governing principles of order.

अकृणोः (akṛṇoḥ) — “you made, you created”

→ Establishing or organizing a condition within the system.

उलोकम् (ulokam) — “open space, visible realm, secure environment”

→ A clear and stable domain where beneficial forces can operate effectively.

मृगो नो भीमः कुचरो गिरिष्ठाः परावत आ जगामा परस्याः ।

सृकं संशाय पविमिन्द्र तिग्मं वि शत्रून्ताडि वि मृधो नुदस्व ॥२॥

*mṛgo no bhīmaḥ kucharo giriṣṭhāḥ parāvata ā jagāmā
parasyāḥ;*

*sṛkaṁ saṁśāya pavimindra tigmaṁ vi śatrūntāḍi vi mṛdho
nudasva.*

2. Like a powerful and formidable force moving through difficult terrain and descending from elevated distant regions, the opposing influence approaches from afar. Prepare the sharp and penetrating instrument of action.

O Indra — the dynamic governing force of energy and strength — deploy this sharp and powerful force to strike against hostile elements. Disperse and drive away the forces of conflict and opposition, thereby restoring stability and balance within the system.

Message of the Mantra

The mantra emphasizes the necessity of vigilance and preparedness against external disruptive forces. Just as powerful natural forces move across terrains and approach from distant regions, challenges and threats may arise unexpectedly.

The teaching highlights that decisive energy, strategic preparation, and focused action are required to neutralize hostile influences. By applying strong corrective force and removing sources of conflict, a system can maintain stability,

protection, and orderly functioning.

Word-by-Word Interpretation

मृगः (mṛgaḥ) — “wild animal, beast”

→ A powerful natural force moving with instinctive speed and strength.

न (na) — “like, as”

→ Used for comparison.

भीमः (bhīmaḥ) — “terrible, formidable”

→ Possessing intense power capable of causing strong impact.

कुचरः (kucaraḥ) — “moving in hidden or difficult places”

→ Operating within complex terrains or concealed environments.

गिरिस्थाः (giri-sthāḥ) — “standing on mountains, dwelling in heights”

→ Positioned in elevated or strategic locations.

परावतः (parāvataḥ) — “from afar, from distant regions”

→ Originating from remote or distant domains.

आ (ā) — “towards, here”

→ Movement directed toward the present location.

जगाम (jagāma) — “came, arrived”

→ Reached the system or field of action.

परस्याः (parasyāḥ) — “of another, from the opposing side”

→ Coming from an external or opposing source.

सृक्म् (sṛkam) — “arrowhead, sharp edge”

→ A pointed or penetrating instrument of action.

संशाय (sam-śāya) — “prepare, set in position”

→ Arrange or ready the mechanism for action.

पविम् (pavim) — “blade, sharp weapon, edge”

→ A cutting or penetrating energetic tool.

इन्द्र (indra) — “Indra”

→ The dynamic governing force of energy, strength, and atmospheric power.

तिग्मम् (tigmam) — “sharp, intense, piercing”

→ Possessing high penetrating force or intensity.

वि (vi) — “apart, widely”

→ Separate or disperse opposing forces.

शत्रून् (śatrūn) — “enemies, hostile forces”

→ Elements causing disruption or threat within a system.

तडि (tāḍi) — “strike, hit, attack”

→ Apply decisive corrective force.

वि (vi) — “apart, away”

→ Remove or disperse.

मृधः (mṛdhaḥ) — “conflicts, hostile powers”

→ Forces creating struggle or opposition.

नुदस्व (nudasva) — “drive away, push away”

→ Expel destabilizing elements from the system.

अंहोमुचे प्र भरे मनीषामाशुत्राम्णे सुमतिमावृणानः ।

इदमिन्द्र प्रति हव्यं गृभाय सत्याः सन्तु यजमानस्य कामाः ॥३॥

an̐homuce pra bhare manīṣāmāśutrām̐ṇe

sumatimāvr̥ṇānaḥ;

idamindra prati havyaṁ gr̥bhāya satyāḥ santu yajamānasya

kāmāḥ.3

3. To the force that removes constraints and releases systems from distress, I present thoughtful intelligence and deliberate intention. Seeking constructive understanding and aligning with beneficial guidance, I direct this conscious offering toward

the protective governing energy.

O Indra, the dynamic principle of energetic power and decisive action, receive this offering of intention and effort. May the genuine goals and aspirations of the initiator become fulfilled through alignment with truthful and constructive forces.

Message of the Mantra

The mantra emphasizes that clear intention, thoughtful intelligence, and constructive alignment with governing natural forces are essential for overcoming obstacles and achieving goals.

It teaches that when human intention is directed with clarity, sincerity, and disciplined effort toward stabilizing forces of nature, obstacles are removed and meaningful objectives can be realized.

Scientifically, the principle reflects goal-directed system behavior, where focused intention, intelligent action, and alignment with natural laws enable the successful transformation of potential into realized outcomes.

Word-by-Word Interpretation

अंहः-मुचे (amhaḥ-muce) — “to the releaser from distress, remover of constraint”

→ The force that removes pressure, obstacles, or harmful constraints within a system.

प्र (pra) — “forth, forward”

→ Initiating an active expression or offering.

भरे (bhare) — “I bring, I present”

→ The act of directing effort, thought, or offering toward a governing principle.

मनीषाम् (manīṣām) — “intelligence, thoughtful insight”

→ Conscious reasoning and deliberate intellectual intention.

आ (ā) — “toward, unto”

→ Directed movement toward a guiding force.

शु-त्राम्णे (śu-trāmṇe) — “to the good protector, strong defender”

→ The protective energy that safeguards and stabilizes systems.

सु-मतिम् (su-matim) — “good thought, favorable intention”

→ Constructive thinking aligned with beneficial outcomes.

आ-वृणानः (ā-vṛṇānaḥ) — “choosing, selecting, seeking”

→ Intentionally adopting positive and constructive mental orientation.

इदम् (idam) — “this”

→ The present offering, action, or expression.

इन्द्र (indra) — “Indra”

→ The dynamic governing force of energy, strength, and atmospheric power that enables decisive action.

प्रति (prati) — “toward, in response to”

→ Directing the offering toward the governing energetic principle.

हव्यम् (havyam) — “offering, invocation”

→ An intentional input or action directed toward a regulating force.

गृहाय (gṛbhāya) — “accept, receive”

→ Integrate the offering or input into the system.

सत्याः (satyāḥ) — “true, real, fulfilled”

→ Aligned with reality and capable of actual manifestation.

सन्तु (santu) — “may they be”

→ Establishment of a desired outcome.

यजमानस्य (yajamānasya) — “of the performer of the act, the

initiator”

→ The individual or system initiating the constructive action.

कामाः (kāmaḥ) — “desires, intentions, goals”

→ The objectives or intended outcomes guiding the action.

अंहोमुचं वृषभं यज्ञानां विराजन्तं प्रथममध्वराणाम् ।

अपां नपातमश्विनौ हुवे धिय इन्द्रेण न इन्द्रियं धत्तमोजः ।।४।।

am̐homucaṁ vṛṣabhaṁ yajñānāṁ virājantaṁ

prathamamadhvarāṇām;

apāṁ napātamaśvinau huve dhiya indreṇa na indriyaṁ

dhattamojaḥ.

4. We invoke the powerful force that removes constraints and releases systems from distress — the dominant and radiant governing energy that stands as the foremost principle within organized cooperative processes. Emerging from the dynamic cycles of life-supporting fluids and natural energies, this force operates as a primary regulator of balanced activity.

We call upon the twin restorative forces to activate and strengthen our functional capacities. Through enhanced perception and energetic ability, establish within us strong vitality and sustaining energy, enabling effective performance and resilience within the system.

Message of the Mantra

The mantra highlights the role of primary regulating forces and restorative dual energies in maintaining vitality and resilience within systems. It recognizes that structured cooperative processes depend on strong governing energy capable of removing constraints and sustaining balance.

Scientifically, the teaching reflects a principle of system vitality and restoration: healthy systems require energetic regulation, fluid environmental cycles, and complementary restorative mechanisms that enhance functional capacity,

strengthen resilience, and support sustained activity.

Word-by-Word Interpretation

अंहो-मुचम् (am̐homucam) —constraint-removing force

→ system that releases stress/disturbance

वृषभम् (vṛṣabham) — dominant, powerful

→ primary driving energy/governing force

यज्ञियानाम् (yajñīyānām) — of cooperative processes

→ organized, interdependent system activities

विराजन्तम् (virājantam) —radiant, shining

→ actively expressing energy / governing influence

प्रथमम् (prathamam) —foremost, primary

→ foundational principle

अध्वराणाम् (adhvarāṇām) — of processes/actions

→ continuous system operations

अपाम् नपातम् (apām napātam) —born of waters

→ emerging from dynamic fluid-energy cycles (life-supporting systems, plasma, or bio-fluids)

अश्विनौ (aśvinau) —twin forces

→ dual restorative/regulatory systems

हुवे (huve) —I invoke

→ consciously engage/activate

इन्द्रियेण (indriyeṇa) —with capacity/power

→ through enhanced perception and functional ability

नः (naḥ) —for us / within our system

इन्द्रियम् (indriyam) —functional capacity

→ system performance capability

धत्तम् (dhattam) —establish, place

→ stabilize and enhance

ओजः (ojaḥ) —vitality, energy

→ sustaining strength and resilience

Sūkta 78

Harmonizing with the Governing Forces of Nature

धातारमिन्द्रं सवितारमृतये हुवे देवाँ अमृतान् मर्त्यः सन् ।
श्रेष्ठो नो वसवो धत्त धाम्नि मा रधाम द्विषते मो अरातये ॥१॥

*dhātāramindran̄ savitār amūtaye huve devāṇ̄ amṛtān
martyaḥ san;
śreṣṭho no vasavo dhatta dhāmn̄i mā radhām dviṣate mo
arātaye.*

1. As mortal participants within the natural system, we invoke the sustaining principle that establishes order, the dynamic energy of strength and action, and the solar generative force that stimulates life processes, seeking their assistance and protection. We call upon the enduring beneficial forces of nature that regulate the universe.

May the sustaining forces establish us in the highest and most stable domain of wellbeing and resource security. Let our system not fall into failure or deprivation, nor become vulnerable to hostile influences or destructive forces.

Message of the Mantra

The mantra emphasizes that human stability and success depend on alignment with fundamental governing forces of nature — the principles that establish structure (Dhātā), generate energy and action (Indra), and stimulate life processes (Savitar).

It teaches that when humans consciously align with these enduring natural laws and sustaining resources, they can be established in a stable and prosperous environment while remaining protected from hostile or destabilizing influences.

Scientifically, the message reflects a principle of system sustainability: long-term stability arises when human activity operates in harmony with foundational organizing forces, energetic dynamics, and resource-sustaining processes of nature.

Word-by-Word Interpretation

धातारम् (dhātāram) — “the establisher, sustainer”

→ The organizing principle that establishes structure and maintains order within a system.

इन्द्रम् (indram) — “Indra”

→ The dynamic governing force of energy, strength, and atmospheric power enabling decisive action.

सवितारम् (savitāram) — “Savitar, the impeller”

→ The solar generative force that stimulates motion, activity, and life processes.

ऊतये (ūtaye) — “for aid, assistance, protection”

→ For supportive intervention that stabilizes and protects the system.

हुवे (huve) — “I invoke, I call upon”

→ Directing conscious appeal to activate these governing forces.

देवान् (devān) — “the devas, luminous forces”

→ The beneficial natural laws and energetic principles that sustain order in the universe.

अमृतान् (amṛtān) — “immortal, imperishable”

→ Enduring forces or fundamental natural principles that persist beyond temporary changes.

मर्त्यः (martyaḥ) — “mortal being”

→ The human participant within the natural system.

सन् (san) — “being, while being”

→ Existing in the present state of human life.

श्रेष्ठे (śreṣṭhe) — “in the best, highest”

→ Within the most stable and optimal condition or level.

नः (naḥ) — “for us, our”

→ Referring to the invoking individual or community.

वसवः (vasavaḥ) — “Vasus, sustaining forces”

→ Natural forces associated with resources, stability, and material support of life.

धत्त (dhatta) — “place, establish, grant”

→ Introduce and stabilize these beneficial conditions.

धाम्नि (dhāmni) — “abode, domain, stable position”

→ A secure and well-ordered operational environment.

मा (mā) — “not”

→ Prevent or restrain.

रधाम (radhāma) — “may we fail, be deprived, fall short”

→ Loss of success, support, or fulfillment.

द्विषते (dviṣate) — “to the hater, hostile one”

→ Those acting with antagonistic or destructive intent.

मा (mā) — “not”

→ Again expressing prevention.

उ (u) — “indeed, also”

→ Emphasizing the statement.

अरातये (arātaye) — “to the enemy, hostile power”

→ Forces that oppose wellbeing or system stability.

अधि ब्रवीत्वधिवक्ता न इन्द्रो अधि ब्रवीतु सविता दैव्येन ।

स्वस्ति मित्रावरुणा च धत्तां रात्रिरात्रिमहरहश्च देवाः ॥२॥

*adhi bravīt vadhivaktā na indro adhi bravītu savitā
daivyena;*

svasti mitrāvaruṇā ca dhattāṁ rātriṁ rātrimaharahascha devāḥ.

2. May the dynamic governing force of energy and authority act as our advocate and guide, providing protective direction for our system. May the solar generative force guide and regulate our activities according to the fundamental laws of nature.

May the harmonizing and regulating principles of nature establish wellbeing and stability for us. May these sustaining forces maintain prosperity and balance for us continuously — night after night during restoration cycles and day after day during active cycles of operation.

Message of the Mantra

The mantra emphasizes that human wellbeing and stability arise from alignment with guiding natural forces that regulate energy, harmony, and order. Effective systems require clear direction, cooperative harmony, and consistent regulation.

Scientifically, the teaching reflects a principle of cyclical system stability: sustainable wellbeing is maintained when governing energy, natural law, cooperative harmony, and regulatory balance operate continuously across both active and restorative cycles of life.

Word-by-Word Interpretation

अधि (adhi) — “over, above, concerning”

→ Refers to guiding authority or supervisory influence over a system.

ब्रवीतु (bravītu) — “may speak, declare, pronounce”

→ Establish or communicate guiding direction, decision, or regulation.

अधि-वक्ता (adhi-vaktā) — “advocate, defender, one who speaks in support”

→ A protective authority that represents and safeguards the system’s interests.

नः (naḥ) — “for us, our”

→ Referring to our community or operational system.

इन्द्रः (indrah) — “Indra”

→ The dynamic governing force of energy, strength, and decisive action.

अधि (adhi) — “over, with authority”

→ Exercising supervisory influence.

ब्रवीतु (bravītu) — “may declare or guide”

→ Provide clear direction and regulatory guidance.

सविता (savitā) — “Savitar”

→ The solar generative force that stimulates motion, activity, and life processes.

दैव्येन (daivyena) — “by divine means, by natural law”

→ Through fundamental natural principles governing the universe.

स्वस्ति (svasti) — “wellbeing, prosperity, stability”

→ A state of harmonious balance and sustainable wellbeing.

मित्र-वरुणा (mitra-varuṇā) — “Mitra and Varuṇa”

→ Complementary natural principles: Mitra representing harmony and cooperation; Varuṇa representing regulation and cosmic order.

च (ca) — “and”

→ Linking the complementary forces.

धत्ताम् (dhattām) — “may they establish, grant”

→ Introduce and maintain stable beneficial conditions.

रात्रिम्-रात्रिम् (rātrim-rātrim) — “night after night”

→ During each cycle of rest, recovery, and restoration.

अहर्-अहर् (ahar-ahar) — “day after day”

→ During each cycle of active operation and productivity.

च (ca) — “and”

→ Indicating continuity across both cycles.

देवाः (devāḥ) — “the devas, luminous forces”

→ The beneficial natural forces and governing principles sustaining the universe.

अधि ब्रवीतु पृथिवी उत द्यौरधि ब्रुवन्तु मरुतः पृश्निमातरः ।

यो नो द्वेष्ट्यराणो यः सनाभिः पविरिव नेमेरधरः सो अस्तु ॥३॥

*adhi bravītu pṛthivī ut dyauradhi bruvantu marutaḥ
pṛśnimātarāḥ;*

*yo no dveṣṭyaraṇo yaḥ sanābhiḥ paviriva nemeradharāḥ so
astu.*

3. May the terrestrial system and the upper atmospheric domain provide guiding authority and regulation. May the dynamic atmospheric forces arising from cloud and moisture systems also express corrective influence.

Whoever acts with hostility toward us — whether from outside or even from within the same system — may that disruptive force be reduced to an inferior and powerless position, just as the outer rim of a rotating wheel remains below the central axis.

Message of the Mantra

The mantra emphasizes that natural systems — Earth, sky, and atmospheric forces — collectively maintain balance and justice within the environment. Harmful or destabilizing influences, whether external or internal, are naturally reduced in strength when aligned with the regulating forces of nature.

Scientifically, the teaching reflects the principle that stable systems rely on coordinated regulation from multiple environmental layers (terrestrial, atmospheric, and dynamic forces). When these forces operate harmoniously, disruptive elements are naturally suppressed and prevented from

destabilizing the system.

Word-by-Word Interpretation

अधि (adhi) — “over, concerning, with authority”

→ Exercising guiding influence or supervisory regulation over a system.

ब्रवीतु (bravītu) — “may declare, may speak”

→ Provide guidance, judgment, or authoritative direction.

पृथिवी (pṛthivī) — “Earth”

→ The terrestrial system providing physical support, resources, and stability for life.

उत (uta) — “and also”

→ Adding another complementary element.

द्यौः (dyauh) — “sky, heaven”

→ The upper atmospheric and cosmic domain influencing environmental processes.

अधि (adhi) — “with authority, over”

→ Exercising regulatory influence.

ब्रुवन्तु (bruvantu) — “may they speak, may they declare”

→ May they express guiding influence or corrective direction.

मरुतः (marutah) — “Maruts, storm forces”

→ The dynamic atmospheric energies such as winds, storms, and pressure systems.

पृश्नि-मातरः (pṛśni-mātarah) — “sons of Pṛśni, children of the cloud”

→ Atmospheric forces emerging from cloud systems and moisture cycles.

यः (yah) — “who, whoever”

→ Any individual or agent acting within the system.

नः (naḥ) — “toward us, against us”

→ Directed toward our community or system.

द्वेष्टि (dveṣṭi) — “hates, acts with hostility”

→ Possessing destructive or antagonistic intent.

अरणः (araṇaḥ) — “hostile, harmful”

→ Acting as an enemy or disruptive influence.

यः (yaḥ) — “who”

→ The same harmful agent.

स-नाभिः (sa-nābhiḥ) — “connected at the center, related by origin”

→ Even if internally connected or originating from within the system.

पविः (paviḥ) — “rim or sharp edge of a wheel”

→ The cutting or separating edge within a rotating mechanism.

इव (iva) — “like, as”

→ Used for comparison.

नेमेः (nemeḥ) — “of the wheel rim”

→ Referring to the outer boundary or structural edge of a rotating system.

अधरः (adharah) — “lower, below, inferior”

→ Reduced to a subordinate or weakened position.

सः (saḥ) — “that one”

→ The hostile agent identified earlier.

अस्तु (astu) — “let it be, may it become”

→ Establish this condition as the outcome.

यस्य त्रया गतमनुप्रयन्ति देवा मनुष्याः पशवश्च सर्वे ।

तन्नो देवं मनो अधि ब्रवीतु सुनीतिन्नो नयतु द्विषते मा रधाम ।।४।।

*yasya trayā gatamanuprayanti devā manuṣyāḥ paśvaśca sarve;
tanno devaṁ mano adhi bravītu sunītinno nayatu dveṣate mā radhām.*

4. The guiding path followed by the three domains of existence — the governing natural forces, human beings, and other living creatures — establishes a universal process within the system. May the luminous regulating intelligence guide our collective mind and decision-making according to that path.

May proper guidance lead us along the correct course of action so that our system remains stable and aligned with beneficial principles. Let us not be weakened or deprived by hostile forces acting against us.

Message of the Mantra

The mantra highlights the importance of following the universal guiding pathway that governs all levels of life — natural forces, humans, and other living beings. Stability arises when thought and action are aligned with this universal order.

Scientifically, the teaching reflects a principle of system-wide coordination: when different layers of a system (natural forces, humans, and biological life) operate according to the same governing principles, harmony and resilience are maintained, and hostile disruptions cannot easily destabilize the system.

Word-by-Word Interpretation

यस्य (yasya) — “whose, of which”

→ Referring to a governing principle or guiding system.

त्रयाः (trayāḥ) — “three”

→ The three domains or levels within a system.

गतम् (gatam) — “path, movement, course”

→ The established pathway or operational process.

अनु-प्रयन्ति (anu-prayanti) — “follow, proceed along”

→ Act in accordance with the established guiding path.

देवाः (devāḥ) — “devas, luminous forces”

→ The beneficial natural forces governing the universe.

मनुष्याः (manuṣyāḥ) — “human beings”

→ Conscious agents participating in the system.

पशवः (paśavaḥ) — “animals, living creatures”

→ Biological life forms within the ecological system.

च (ca) — “and”

→ Linking the different categories.

सर्वे (sarve) — “all”

→ The entire set of participants in the system.

तत् (tat) — “that”

→ Referring to the previously mentioned guiding principle.

नः (naḥ) — “for us, our”

→ Concerning our community or system.

देवम् (devam) — “divine force, luminous principle”

→ The guiding natural intelligence or regulating force.

मनः (manah) — “mind, consciousness”

→ The central coordinating faculty of thought and intention.

अधि (adhi) — “over, concerning”

→ Providing guidance or governance.

ब्रवीतु (bravītu) — “may declare, may guide”

→ May direct or regulate our understanding and decisions.

सु-नीति (su-nīti) — “good guidance, right conduct”

→ Proper direction aligned with beneficial and orderly processes.

नः (naḥ) — “us, our”

→ Referring to the invoking community or system.

नयतु (nayatu) — “may lead, guide”

→ Direct movement along the correct path of action.

द्विषते (dviṣate) — “to the hostile one, enemy”

→ Forces acting with destructive or antagonistic intent.

मा (mā) — “not”

→ Expressing prevention.

रधाम (radhāma) — “may we fall short, fail, be deprived”

→ Loss of success or weakening under hostile pressure.

Sūkta 79

The Vital Essence of the Aśvattha

वर्चस्वानसि देवेषु वर्चस्वानोषधीष्वा ।

अथो वर्चस्विनं कृधि यमश्चत्थाधिरोहसि ॥१॥

varcasvānasi deveṣu varcasvanoṣadhīṣvā;

atho varcasvinam kṛdhi yamashvattādhirohasi.

1. You possess radiant vitality among the governing natural forces and also within the biological systems of plants and medicinal herbs. Therefore, transmit and establish that same vitality and energetic strength in the individual who ascends or is associated with the life-supporting Aśvattha tree.

Message of the Mantra

The mantra highlights the concept that vital energy and radiance exist both in natural governing forces and in biological plant systems. Trees and medicinal plants act as reservoirs and transmitters of life-supporting energy within the ecological system.

Scientifically, the teaching reflects the principle that interaction with healthy ecological systems—especially trees and plant life—can enhance vitality, resilience, and biological

strength. The Aśvattha tree symbolizes a stable ecological source that supports and transfers life-sustaining energy to living beings interacting with it.

Word-by-Word Interpretation

वर्चस्वान् (varcasvān) — “radiant, full of brilliance, possessing vitality”

→ Possessing strong energetic presence, vitality, and influential power within a system.

असि (asi) — “you are”

→ Denotes the existing state or inherent property.

देवेषु (deveṣu) — “among the devas”

→ Among the luminous governing forces of nature.

वर्चस्वान् (varcasvān) — “radiant, full of vitality”

→ Possessing active energetic strength and influence.

ओषधीषु (oṣadhīṣu) — “among plants and medicinal herbs”

→ Within the biological and botanical systems that sustain life and health.

आ (ā) — “toward, within”

→ Indicating presence within that domain.

अथ (atha) — “then, therefore”

→ Indicating a resulting action or transition.

उ (u) — “indeed, also”

→ Emphasizing the statement.

वर्चस्विनम् (varcasvinam) — “radiant, endowed with vitality”

→ One who possesses strong vitality, influence, and energetic strength.

कृधि (kṛdhi) — “make, render, establish”

→ Transform or establish this condition within someone.

यम् (yam) — “whom, the one who”

→ The specific individual or entity being referred to.

अश्वत्थ (aśvattha) — “Āśvattha tree (sacred fig)”

→ A life-supporting tree symbolizing stability, ecological vitality, and continuous growth.

अधि-रोहसि (adhi-rohasi) — “you grow upon, you ascend or are mounted upon”

→ The act of climbing, attaching, or growing upon the tree structure.

यमश्वत्थो अध्यर्क्षद्राजा मनुष्यं जनम् ।

इन्द्रमिव वि मृधो हनत्तस्माद्राष्ट्रमनपच्युतम् ॥२॥

*yamashvattho adhyarukṣadrājā manuṣyaṁ janam;
indramiva vi mṛdho hanattasmād rāṣṭramanapacyutam.*

2. The individual who ascends in association with the life-supporting Āśvattha structure (enduring natural support) becomes a governing authority over the human community. Acting with decisive energy like Indra, he disperses and neutralizes hostile forces that create conflict.

As a result, the organized social system remains stable and secure, not declining or falling into disorder.

Message of the Mantra

The mantra highlights the relationship between ecological stability, leadership, and social order. The Āśvattha tree symbolizes enduring natural support and continuity, suggesting that leadership aligned with stable ecological and natural principles gains strength and legitimacy.

Scientifically, the teaching reflects a principle of sustainable governance: when leadership operates with decisive energy to remove destabilizing influences while remaining connected to stable environmental foundations, the social system remains resilient, organized, and resistant to collapse.

Word-by-Word Interpretation

यम् (yam) — “whom, the one who”

→ Referring to a specific individual within a system.

अश्वत्थः (aśvatthaḥ) — “Āśvattha tree (sacred fig)”

→ A stable ecological organism symbolizing continuity, vitality, and environmental support.

अधि-अरुक्षत् (adhi-arukṣat) — “has climbed, ascended upon”

→ Establishing connection with or ascending to a position associated with the tree or its supporting structure.

राजा (rājā) — “king, ruler”

→ The governing authority responsible for maintaining order within a society.

मनुष्यम् (manuṣyam) — “human”

→ A member of the human community or social system.

जनम् (janam) — “people, population”

→ The collective social body under governance.

इन्द्रः (indrah) — “Indra”

→ The dynamic governing force of energy, strength, and decisive action.

इव (iva) — “like, as”

→ Indicates comparison with a powerful model.

वि (vi) — “apart, widely”

→ To separate, disperse, or dismantle opposing forces.

मृधः (mṛdhaḥ) — “conflicts, hostile forces”

→ Elements creating opposition, struggle, or disruption.

हन्तु (hanat) — “strikes, destroys, defeats”

→ Neutralizing or eliminating destabilizing forces.

तस्मात् (tasmāt) — “therefore, from that”

→ Indicating the resulting outcome.

राष्ट्रम् (rāṣṭram) — “kingdom, state, organized society”

→ The structured social and political system of a community.

अन-अपच्युतम् (an-apacyutam) — “not falling, not declining, not displaced”

→ A stable and enduring system that does not collapse or deteriorate.

आरोहो नाम वा असि सहस्वानुदजायथाः ।

तं त्वा सपत्नसासहमश्वत्थ बिभरादयम् ॥३॥

āroho nāma vā asi sahasvānudadajāyathāḥ;

taṁ tvā sapatnasāsahamashvattha bibhārādayam.

3. You are the principle of ascent and elevation, inherently characterized by upward growth and development. Endowed with strong energy and resilience, you have emerged as a powerful force capable of overcoming opposition.

This Aśvattha structure supports and bears you as one capable of overcoming rival forces, providing a stable foundation for strength, growth, and victory over destabilizing influences.

Message of the Mantra

The mantra emphasizes the principle of upward growth, strength, and resilience supported by stable ecological foundations. The Aśvattha tree symbolizes a sustaining natural structure that supports development and empowers individuals associated with it.

Scientifically, the teaching reflects a principle of growth supported by stable systems: when an individual or system is supported by strong environmental foundations and possesses internal energy and resilience, it can rise, overcome opposition, and maintain stability in the face of competing forces.

Word-by-Word Interpretation

आ-रोहः (ā-rohaḥ) — “ascent, rising upward”

→ The process of elevation, growth, or advancement to a higher state within a system.

नाम (nāma) — “name, designation”

→ The identified characteristic or functional attribute.

वै (vai) — “indeed, certainly”

→ Emphasizes the definite nature of the statement.

असि (asi) — “you are”

→ Indicates the inherent condition or property.

सहस्वान् (sahasvān) — “powerful, possessing strength”

→ Endowed with strong energetic capacity and resilience.

उत (ut) — “and also”

→ Adds an additional quality.

अजायथाः (ajāyathāḥ) — “you were born, you arose”

→ The emergence or manifestation of this force.

तम् (tam) — “that one, that entity”

→ Refers to the individual or force possessing these qualities.

त्वा (tvā) — “you”

→ Addressing the subject receiving the action.

सपत्न-सासहम् (sapatna-sāsaham) — “overcoming rivals, conqueror of adversaries”

Possessing the capacity to neutralize opposition and competing forces.

अश्वत्थ (aśvattha) — “Aśvattha tree (sacred fig)”

→ A stable ecological organism symbolizing continuity, vitality, and environmental support.

बिभरात् (bibharāt) — “bears, supports, carries”

→ Provides structural or sustaining support.

अयम् (ayam) — “this”

→ Referring to this present structure or tree.

राजा वा असि भूतानामृषभो वीरुधां पतिः ।
स नः सपत्नानश्वत्थ विषूचो व्युदा कृधि ॥४॥

*rājā vā asi bhūtānāmṛṣabho vīrudhāṃ patiḥ;
sa naḥ sapatnānashvattha viśūco vyudā kṛdhi.*

4. You are indeed the governing authority among living beings and the dominant sustaining force among plant life. As the regulating principle of vegetation and ecological vitality, you maintain the balance of life systems.

O Ásvattha, disperse and drive away the opposing or rival forces that threaten our system, separating them in different directions so that stability and harmony are preserved.

Message of the Mantra

The mantra emphasizes the central role of ecological stability and vegetation in sustaining life systems. The Ásvattha tree symbolizes a dominant and stabilizing ecological force that supports biodiversity and environmental balance.

Scientifically, the teaching reflects the principle that strong ecological foundations—especially tree-based ecosystems—play a crucial role in maintaining environmental stability and resilience. When these systems are healthy and dominant, disruptive or competing forces are naturally dispersed, allowing life systems to thrive in harmony.

Word-by-Word Interpretation

राजा (rājā) — “king, ruler”

→ The governing authority that regulates and maintains order within a system.

वै (vai) — “indeed, certainly”

→ Emphasizes the definite nature of the statement.

असि (asi) — “you are”

→ Indicates the existing state or inherent role.

भूतानाम् (bhūtānām) — “of living beings, of created entities”

→ Referring to all organisms or components within a living system.

ऋषभः (ṛṣabhaḥ) — “bull, strongest, chief”

→ A dominant force of vitality, leadership, and generative power.

वीरुधाम् (vīrudhām) — “of plants, vegetation”

→ The botanical life forms forming the ecological vegetation layer.

पतिः (patiḥ) — “lord, protector, master”

→ The regulating and sustaining authority of that domain.

सः (saḥ) — “that one, that force”

→ Referring to the Aśvattha or the governing ecological principle.

नः (naḥ) — “for us, our”

→ Referring to our community or system.

सपत्नान् (sapatnān) — “rivals, adversaries”

→ Competing or hostile forces creating opposition.

अश्वत्थ (aśvattha) — “Aśvattha tree (sacred fig)”

→ A life-supporting ecological tree symbolizing stability, vitality, and environmental support.

विषूचः (viṣūcaḥ) — “in different directions, apart”

→ Dispersed or scattered away from the central system.

वि (vi) — “apart, away”

→ To separate or disperse.

उत (ut) — “also, further”

→ Emphasizing the action.

आ (ā) — “toward, completely”

→ Indicating complete execution of the action.

कृधि (kṛdhi) — “make, cause, render”

→ Cause this condition to occur.

Sūkta 80

Life: A Scientific and Philosophical Interpretation

संपश्यमाना अमृता य आयन् शुद्धा योनिभ्योस्परिजायमानाः ।

शिवं कृण्वाना उप जिघ्रतेमं वीरं वीरेष्वप्या कृणुध्वम् ॥१॥

sampaśyamānā amṛtā ya āyan śuddhā yonibhyo

’sparijāyamānāḥ;

śivam kṛṇvānā upa jighratemaṁ vīraṁ vīreṣvapyā

kṛṇudhvam.

1. The enduring governing forces, acting with collective awareness, approach and emerge from their pure foundational sources. Manifesting from these origins, they operate in a refined and balanced state within the system.

Creating beneficial conditions, they closely observe and support this capable individual. Establish him fully among the strong members of the society, integrating him into the group of those who sustain and protect the system.

Message of the Mantra

The mantra emphasizes the role of collective natural forces and purified origins in nurturing capable individuals within a society. It suggests that strong individuals arise from well-regulated and pure foundational systems and are supported by the broader network of natural forces.

Scientifically, the teaching reflects a principle of system development and leadership formation: when foundational sources are balanced, pure, and aligned with beneficial processes, they produce individuals with strength, capability, and leadership potential, who are then integrated into the group that maintains the stability and progress of the system.

Word-by-Word Interpretation

सम्-पश्यमानाः (sam-paśyamānāḥ) — “seeing together,

observing collectively”

→ Acting with collective awareness and coordinated perception within a system.

अमृताः (a-mṛtāḥ) — “immortal, imperishable”

→ Referring to enduring natural forces or fundamental principles that persist beyond individual lifespans.

ये (ye) — “who, those who”

→ The agents or forces performing the action.

आयन् (āyan) — “came, arrived, moved toward”

→ Approaching or entering into the operational domain.

शुद्धाः (śuddhāḥ) — “pure, refined, cleansed”

→ Free from contamination or operating in a balanced and regulated state.

योनिभ्यः (yonibhyaḥ) — “from sources, origins, wombs”

→ From original generating centers or foundational sources of life.

परि (pari) — “around, completely”

→ Indicating full emergence or surrounding influence.

जायमानाः (jāyamānāḥ) — “being born, emerging”

→ The process of generation or manifestation within a system.

शिवम् (śivam) — “auspicious, beneficial”

→ Producing constructive, life-supporting outcomes.

कृण्वानाः (kṛṇvānāḥ) — “making, creating”

→ Actively establishing beneficial conditions.

उप (upa) — “toward, near”

→ Directing action closely toward a target or subject.

जिघ्रत (jighrata) — “approach, perceive, examine closely”

→ Observe and evaluate with attentive awareness.

इमम् (imam) — “this”

→ The individual or subject being referred to.

वीरम् (vīram) — “hero, strong person”

→ A capable and energetic individual within the society.

वीरेषु (vīreṣu) — “among heroes, among capable individuals”

→ Within the group of strong and capable members of the system.

अपि (api) — “also, even”

→ Emphasizing inclusion.

आ (ā) — “toward, fully”

→ Indicating complete establishment.

कृणुध्वम् (kṛṇudhvam) — “make, establish, render”

→ Cause or establish this state collectively.

शिवो वो वीर इह जातो अस्तु शुद्धो योनिभ्यस्परिजायमानः ।

अरिष्टोऽयं वर्धतां सर्वमायुर्वर्म ज्यायोभ्यो हविषा कृणोतु ॥२॥

*śivo vo vīra iha jāto astu śuddho yonibhyaṣparijāyamānaḥ;
ariṣṭo 'yaṁ vardhatāṁ sarvamāyurvarma jyāyobhyahaviṣā
kṛṇotu.*

2. May this capable individual born here among you be auspicious and beneficial, emerging from pure and well-regulated sources. Having arisen from these healthy foundations, may he remain free from harm and grow through the full span of life.

Through sustaining nourishment and contributions in yajna, may protective strength be established for him, enabling him to develop greater capability and enduring vitality.

Message of the Mantra

The mantra emphasizes the importance of pure origins, healthy development, and protective nourishment in producing

strong individuals within a community.

Scientifically, it highlights a key principle of human and societal development:

Healthy foundational conditions (pure sources) produce capable individuals.

Protection and nourishment ensure their safe growth and full life potential.

Participation in sustaining systems (yajna) strengthens both the individual and the community.

Thus, the teaching conveys that a well-nurtured and protected individual emerging from balanced foundations becomes a strong and beneficial contributor to society.

Word-by-Word Interpretation

शिवः (śivaḥ) — “auspicious, beneficial, conducive to well-being”

→ Possessing qualities that promote harmony, health, and constructive growth.

वः (vaḥ) — “for you, for your community”

→ Referring to the collective group or society.

वीरः (vīraḥ) — “hero, capable individual, strong member”

→ A competent and energetic contributor within the system.

इह (iha) — “here, in this place or system”

→ Within the present community or environment.

जातः (jātaḥ) — “born, arisen”

→ Emerging into existence within the system.

अस्तु (astu) — “may it be, let it be so”

→ A declaration or intention for establishment.

शुद्धः (śuddhaḥ) — “pure, refined, uncontaminated”

→ Originating from healthy, balanced, and well-regulated conditions.

योनिभ्यः (yonibhyaḥ) — “from sources, origins, generative bases”

→ From foundational biological or generative origins.

परि (pari) — “completely, all around”

→ Indicating full development or emergence.

जायमानः (jāyamānaḥ) — “being born, manifesting”

→ The process of development and manifestation.

अरिष्टः (a-riṣṭaḥ) — “free from harm, unharmed, safe”

→ Protected from damage, disease, or disruption.

अयम् (ayam) — “this one, this individual”

→ Referring to the newly arisen person.

वर्धताम् (vardhatām) — “may grow, may increase”

→ Continuous growth and development.

सर्वम् (sarvam) — “entire, complete”

→ All aspects or the full extent.

आयुः (āyuh) — “life-span, vital duration of life”

→ The complete life potential and longevity.

वर्म (varma) — “armor, protection, safeguarding layer”

→ Protective systems that guard life and strength.

ज्यायोभ्यः (jyāyobhyaḥ) — “for greater strength, for elders or stronger ones”

→ For greater capability, maturity, or superior strength.

हविषा (haviṣā) — “by offering, nourishment in yajna”

→ Through sustaining inputs, energy contributions, or nourishing participation in yajna.

कृणोतु (kṛṇotu) — “let it make, create, establish”

→ Establish or generate this protective condition.

जरांमृत्युं प्रेप्सतु जीव एष नास्य क्रिमिरीशातो नोत जम्भः ।
संरभ्य जीव शरदः सुवर्चा अग्निष्टे गोपा अधिपा वसिष्ठः ॥३॥

*jarāmṛtyuṁ prepsatu jīva eṣa nāsya krimirīśāto not
jambhaḥ;
saṁrabhya jīva śaradaḥ suvarcā agniṣṭe gopā adhipā
vasiṣṭhaḥ.*

3. May old age and death approach only at their proper and distant time for this living individual. Let no parasites, pathogens, or harmful biological disturbances gain control over him.

With vigor and determination, live through many years with strong vitality and radiance. May the sustaining and transformative energy of Agni act as your guardian and supreme regulator, preserving and protecting the life system.

Message of the Mantra

This mantra focuses on health preservation, longevity, and biological protection.

Scientifically, it conveys three key principles:

Longevity through health maintenance — Life should continue energetically until natural aging occurs at its proper time.

Protection from pathogens — Disease-causing organisms and harmful biological disturbances should not dominate the body.

Role of internal energy systems — The body's metabolic and regulatory energy (Agni) functions as the guardian that maintains vitality, immunity, and life balance.

The mantra therefore promotes the idea that strong internal regulation, healthy living, and protection from disease enable a long and vigorous lifespan.

Word-by-Word Interpretation

जराम् (jarām) — “old age, senescence”

→ The natural biological aging process of the body.

मृत्युम् (mr̥tyum) — “death”

→ The termination of biological life processes.

प्र (pra) — “forward, onward”

→ Indicating movement ahead or postponement.

ईप्सतु (īpsatu) — “let it seek, let it approach later”

→ May it be delayed or occur only at its proper time.

जीवः (jīvaḥ) — “living being, living individual”

→ The life-bearing organism.

एषः (eṣaḥ) — “this one”

→ Referring to the individual under protection.

न (na) — “not”

→ Negation.

अस्य (asya) — “of him, of this person”

→ Belonging to this living being.

कृमिः (krimiḥ) — “worm, parasite, micro-organism”

→ Disease-causing organisms or biological pathogens.

ईशाते (īśāte) — “rule over, dominate”

→ Gain control or infect the body.

न (na) — “not”

→ Negation.

उत (uta) — “nor also”

→ Emphasizing additional negation.

जम्भः (jambhaḥ) — “seizure, affliction, destructive force”

→ Debilitating disease or harmful biological disturbance.

सम्-रभ्य (sam-rabhya) — “with vigor, with determined effort”

→ Acting with full vitality and energetic engagement.

जीव (jīva) — “live, continue living”

→ Maintain active life processes.

शरदः (śaradaḥ) — “autumns, years”

→ Symbolically many years or full lifespan.

सु-वर्चाः (su-varcāḥ) — “good radiance, strong vitality”

→ Healthy energy, vigor, and physiological brightness.

अग्निः (agniḥ) — “Agni, transformative energy”

→ The metabolic and protective energy principle within life systems.

ते (te) — “your”

→ Belonging to the individual.

गोपाः (gopāḥ) — “protector, guardian”

→ The safeguarding regulatory force.

अधिपाः (adhipāḥ) — “overseer, controller”

→ The supervising authority maintaining regulation.

वसिष्ठः (vasiṣṭhaḥ) — “most excellent, best sustaining power”

→ The highest sustaining and stabilizing force.

जरामृत्युर्जरायुर्जराचक्षुर्जरास्वः । जरसे त्वा जरदष्टिं परि ददामि ।।४।।

*jarāmṛtyur jarāyur jarācakṣur jarāsvaḥ; jarase tvā jaradaṣṭim
pari dadāmi.*

4. May your life reach its natural completion through old age. May your lifespan, vision, and vital strength endure until the stage of advanced years.

For the attainment of healthy aging, I establish around you the condition of bones and body that remain strong and functional even in old age.

Message of the Mantra

This mantra expresses the principle of healthy longevity and graceful aging.

Scientifically, it highlights three major aspects of long life:

Natural lifespan completion — Life should culminate through the natural process of aging rather than premature causes.

Preservation of function — Sensory ability, vitality, and physical strength should remain active into old age.

Structural health — Strong skeletal integrity is essential for maintaining mobility and independence in later life.

Thus, the mantra promotes the idea that a well-maintained body and balanced life processes allow humans to reach old age with preserved strength, perception, and vitality.

Word-by-Word Interpretation

जरा-मृत्युः (jarā-mṛtyuḥ) — “death occurring through old age”

→ The natural termination of life after the completion of the aging process, rather than premature death.

जरा-आयुः (jarā-āyuh) — “lifespan reaching old age”

→ A full span of life extending until the stage of senescence.

जरा-चक्षुः (jarā-cakṣuḥ) — “vision lasting into old age”

→ Sustained sensory and perceptual capability throughout the lifespan.

जरा-स्वः (jarā-svaḥ) — “vital strength lasting into old age”

→ Enduring vitality, energy, and functional ability maintained into advanced age.

जरसे (jarase) — “for old age, toward mature longevity”

→ Directed toward reaching and sustaining the stage of healthy aging.

त्वा (tvā) — “you”

→ Referring to the individual being addressed or protected.

जरत्-अष्टिम् (jarat-aṣṭim) — “aged bones, bones lasting to old age”

→ Strong structural integrity of the skeletal system lasting into advanced age.

परि (pari) — “around, completely”

→ Indicating complete coverage or protection.

ददामि (dadāmi) — “I place, I establish”

→ Establishing or ensuring this condition.

द्यौष्टे पिता पृथिवी मतान्तरिक्षमात्मा । वातः प्राणः सूर्यश्चक्षुर्दिवस्पयः ।
सुपर्णस्त्वाभ्यव पश्यादायुषेवर्चसे ऽयमन्नस्यान्नपतिरस्तु वीरः ॥५॥

*dyauṣṭe pitā pṛthivī matantarikṣamātmā; vātaḥ prāṇaḥ
sūryaścakṣur divaspayaḥ;
suparṇastvābhyava paśyādāyūṣevarcase 'yam
annasyānnapatirastu vīraḥ.*

5. The sky functions as your generative environmental source, the earth as your nurturing foundation, and the atmosphere as the integrating medium of existence. Air becomes your life-sustaining breath, while the sun provides the light necessary for perception.

From the celestial domain comes life-sustaining water. May the higher observing force watch over and protect you, granting long life and vibrant vitality. May this individual become a strong and capable steward of nourishment and resources within the community.

Message of the Mantra

This mantra presents a holistic scientific view of life as an integrated system connected with the cosmos and environment.

It highlights several principles:

Cosmic-ecological interdependence — Sky, earth, atmosphere, air, sun, and water together sustain life.

Physiological dependence on environment — Breath, vision, and vitality depend on natural energy flows.

Human responsibility — A capable individual should become a protector and manager of food resources, supporting community stability.

Thus, the mantra teaches that human life is sustained by interconnected cosmic and ecological systems, and a wise individual should maintain strength, vitality, and responsible stewardship within this natural order.

Word-by-Word Interpretation

द्यौः (dyauh) — “sky, celestial expanse”

→ The cosmic environmental domain providing energy and atmospheric regulation.

ते (te) — “your”

→ Referring to the individual within the natural system.

पिता (pitā) — “father, progenitor”

→ The generating or sustaining source of influence.

पृथिवी (pṛthivī) — “earth”

→ The planetary foundation supporting life and material resources.

माता (mātā) — “mother, nourisher”

→ The nurturing and sustaining base for biological life.

अन्तरिक्षम् (antarikṣam) — “intermediate space, atmosphere”

→ The environmental medium connecting sun and earth, enabling climate and energy exchange.

आत्मा (ātmā) — “self, internal essence”

→ The integrating field that sustains internal existence and balance.

वातः (vātaḥ) — “air, wind”

→ The dynamic atmospheric movement essential for respiration and environmental circulation.

प्राणः (prāṇaḥ) — “vital breath, life-force”

→ The respiratory and energetic process sustaining life.

सूर्यः (sūryaḥ) — “sun”

→ The primary source of light and energy driving biological and ecological processes.

चक्षुः (cakṣuḥ) — “eye, vision”

→ The faculty of perception dependent on light energy.

दिवः (divaḥ) — “from the sky, celestial domain”

→ The upper atmospheric or cosmic region.

पयः (payaḥ) — “water, nourishing fluid”

→ Life-sustaining moisture such as rain or atmospheric water.

सुपर्णः (suparṇaḥ) — “well-winged, high-flying bird (often symbolic of the sun or protective force)”

→ A higher observing or regulating force overseeing the system.

त्वा (tvā) — “you”

→ Referring to the individual being addressed.

अभि (abhi) — “toward, over”

→ Indicating protective or attentive direction.

अव (ava) — “protect, guard”

→ To safeguard or watch over.

पश्यात् (paśyāt) — “may observe, may watch”

→ Maintain attentive oversight.

आयुषे (āyuxe) — “for life, longevity”

→ For sustaining the lifespan.

वर्चसे (varcase) — “for brilliance, vitality, radiance”

→ For intellectual, physical, and energetic excellence.

अयम् (ayam) — “this one”

→ Referring to the individual in focus.

अन्नस्य (annasya) — “of food, nourishment”

→ The resources sustaining biological energy.

अन्न-पतिः (anna-patiḥ) — “lord or master of food”

→ One who manages or sustains nourishment resources.

अस्तु (astu) — “may he be”

→ A declaration of establishment.

वीरः (vīraḥ) — “strong person, capable individual”

→ A vigorous and capable contributor to society.

(इति प्रथमकाण्डे षोडशोऽनुवाकः)

Anuvāka 17

Sūkta 81

**The Science and Philosophy of Yajna: Harmonizing
Human Faculties with Universal Forces**

यज्ञस्य चक्षुः प्रभृतिर्मुखं च वाचा श्रोत्रेण मनसा जुहोमि ।

इमं यज्ञं विततं विश्वकर्मणा देवा यन्तु सुमनस्यमानाः ॥१॥

*yajñasya cakṣuḥ prabhṛtirmukhaṁ ca vācā śrotreṇa manasā
juhomī;*

*imam yajñam vitataṁ viśvakarmaṇā devā yantu
sumanasyamānāḥ.*

1. With the faculties of perception, communication, hearing, and mind, I consciously dedicate my actions to the process of yajna. These coordinated faculties initiate and guide the primary functioning of this cooperative system.

May this yajna—extended widely through universal actions—be joined by the beneficial forces of nature and knowledge, who participate with harmonious and positive intention.

Message of the Mantra

This mantra presents yajna as a comprehensive system of coordinated human faculties and universal cooperation.

Its scientific teaching includes three core ideas:

Integration of human faculties — Observation (eyes), communication (speech), listening (ears), and cognition (mind) must work together in purposeful action.

Yajna as collective activity — Beneficial actions expand across society and nature through cooperative participation.

Harmony with natural forces — When actions are performed with positive intention and alignment with natural laws, supportive forces of the universe contribute to success.

Thus, the mantra teaches that conscious coordination of perception, thought, and communication within cooperative action (yajna) enables harmony between humans and the broader natural system.

Word-by-Word Interpretation

यज्ञस्य (yajñasya) — “of yajna”

→ The system of cooperative actions and offerings that sustain harmony within natural and social systems.

चक्षुः (cakṣuḥ) — “eye, vision”

→ The faculty of observation and perception guiding correct action.

प्रभृतिः (prabhṛtiḥ) — “beginning, initiating function”

→ The starting point or initiating principle of an activity.

मुखम् (mukham) — “mouth, leading part”

→ The primary channel through which action or communication is expressed.

च (ca) — “and”

→ Connective element.

वाचा (vācā) — “by speech, expression”

→ The communication system used to convey knowledge and intention.

श्रोत्रेण (śrotreṇa) — “by the ear, through hearing”

→ The faculty of receiving and processing information.

मनसा (manasā) — “by the mind”

→ The cognitive system responsible for thought, intention, and coordination.

जुहोमि (juhomi) — “I offer, I dedicate”

→ Consciously directing or dedicating actions into the yajna process.

इमम् (imam) — “this”

→ Referring to the present yajna activity.

यज्ञम् (yajñam) — “yajna”

→ The organized system of cooperative and beneficial actions.

विततम् (vitatam) — “extended, widely spread”

→ Expanded across many aspects of life and activity.

विश्व-कर्मणा (viśva-karmaṇā) — “by universal action, by all-working principle”

→ Through the collective functioning of all forces and activities in the system.

आ (ā) — “toward, here”

→ Indicating movement toward participation.

देवाः (devāḥ) — “devas, luminous forces”

→ The beneficial natural and intellectual forces that support order and growth.

यन्तु (yantu) — “may come, may arrive”

→ May they participate or become active.

सुमनस्यमानाः (su-manasyamānāḥ) — “with good mind, with favorable intention”

→ Acting with harmonious, positive, and cooperative intention.

ये देवानामृत्विजो ये च यज्ञिया येभ्यो हव्यं क्रियते भागधेयम् ।
इमं यज्ञं सह पत्नीभिरेत्य यावन्तो देवास्तति मादयन्ताम् ॥२॥

*ye devānāmṛtvijo ye ca yajñiyā yebhyo havyaṁ kriyate
bhāgadheyam;*

*imam yajñam saha patnībhiretya yāvanto devāstati
mādayantām.*

2. Those regulating forces that operate in proper order and timing, and those worthy participants in the cooperative system of yajna—for whom contributions are made and shares are properly distributed—may they all participate in this yajna.

Together with their complementary partners, may all beneficial forces that arrive in this expanded cooperative system engage harmoniously and find fulfillment in its operation.

Message of the Mantra

The mantra highlights the principle of cooperative participation and balanced distribution within a system.

Its scientific teaching emphasizes:

Orderly functioning — Processes must operate according to proper timing and regulation.

Shared participation — Multiple complementary forces contribute to the functioning of a system.

Balanced distribution of resources — Contributions in the system lead to appropriate sharing of benefits.

Harmony in cooperation — When all participants work together with balance, the entire system operates successfully.

Thus, the mantra conveys that a well-organized cooperative

system (yajna) succeeds when all regulating forces and participants contribute according to their roles and share the resulting benefits harmoniously.

Word-by-Word Interpretation

ये (ye) — “those who”

→ Referring to the agents or forces participating in the process.

देवानाम् (devānām) — “of the devas”

→ Of the beneficial luminous forces or natural regulating principles.

ऋत्विजः (ṛtvijah) — “ritual performers, seasonal regulators”

→ Agents that act in proper timing and order, maintaining cyclical balance within systems.

ये (ye) — “those who”

→ Again referring to participants in the process.

च (ca) — “and”

→ Connective term.

यज्ञियाः (yajñiyāḥ) — “worthy of yajna, deserving participation”

→ Forces or participants suitable for cooperative sustaining actions.

येभ्यः (yebhyaḥ) — “for whom”

→ Those for whose benefit or participation the offering is made.

हव्यम् (havyam) — “offering in yajna”

→ Energy, resources, or contributions directed into the cooperative system.

क्रियते (kriyate) — “is performed, is done”

→ The action of offering or contribution being carried out.

भाग-धेयम् (bhāga-dheyam) — “assigned share, rightful portion”

→ The distribution of resources or benefits according to function.

इमम् (imam) — “this”

→ Referring to the present yajna activity.

यज्ञम् (yajñam) — “yajna”

→ The system of cooperative actions sustaining harmony in nature and society.

सह (saha) — “together with”

→ In association or partnership.

पत्नीभिः (patnībhiḥ) — “with spouses, with complementary partners”

→ With cooperative complementary forces that assist the process.

आ-इत्य (ā-itya) — “having come, arriving”

→ Entering or participating in the system.

यावन्तः (yāvantaḥ) — “as many as, all who are present”

→ All relevant participating forces.

देवाः (devāḥ) — “devas”

→ Beneficial natural and intellectual forces that sustain order.

तति (tati) — “in the expansion, in the process”

→ Within the extended activity or system operation.

मादयन्ताम् (mādayantām) — “may they rejoice, may they be satisfied”

→ May they function harmoniously and derive fulfillment from participation.

यन्मा हुतं यदहुतमाजगाम यस्मादन्नान् मनसोद्गारजीमि ।

यद् देवानाः चक्षुष आगसिनमग्निष्टद्धोता सुहुतं कृणोतु ॥३॥

*yanmā hutam yadahutamājagāma yasmādannān
manasodrārajīmi;*

*yad devānāḥ cakṣuṣa āgasinamagniṣṭaddhotā suhutam
kṛṇotu.*

3. Whatever actions I have properly contributed to the process of creative cooperative action, and whatever contributions may have been omitted or incorrectly performed, and whatever disturbance may have arisen in my mind due to the energies and nourishment sustaining me—

If any error has occurred within the awareness of the regulating natural forces, may Agni, the transformative and purifying principle, act as the guiding regulator and transform those actions so that they become properly aligned and effective within the system of creative cooperative action.

Message of the Mantra

This mantra emphasizes continuous correction and refinement within creative cooperative action.

Its scientific teaching highlights:

Human actions may sometimes be incomplete or misaligned, especially when influenced by mental disturbance or imbalance.

Creative cooperative action (yajna) requires conscious participation and responsible contribution from individuals.

Transformative regulatory forces (Agni) help correct errors and realign actions with natural order.

Thus, the mantra teaches that through awareness, self-correction, and alignment with regulating natural principles, human contributions can continually be refined to support harmonious and effective creative cooperation within the universe.

Word-by-Word Interpretation

यत् (yat) — “whatever, that which”

→ Refers to any action or occurrence within the process.

मा (mā) — “by me”

→ Performed by the individual participant.

हुतम् (hutam) — “offered, properly placed in yajna”

→ Actions properly contributed within the system of creative cooperative action.

यत् (yat) — “whatever”

→ Again indicating any instance or condition.

अ-हुतम् (a-hutam) — “not offered, improperly offered”

→ Actions omitted, incomplete, or not properly contributed to the cooperative process.

आ-जगाम (ā-jagāma) — “has come, has occurred”

→ That which has happened or arisen as a result.

यस्मात् (yasmāt) — “from which, from that source”

→ Referring to the originating cause.

अन्नात् (annāt) — “from food, nourishment”

→ Energy and resources sustaining the body and mind.

मनसा (manasā) — “by the mind”

→ Through mental intention, cognition, or thought.

उत्-रारजीमि (ut-rārajīmi) — “I may have erred, become disturbed”

→ Deviation or imbalance arising in thought or action.

यत् (yat) — “whatever”

→ Refers to any possible fault.

देवानाम् (devānām) — “of the devas”

→ Of the beneficial natural and regulating forces that sustain order.

चक्षुषः (cakṣuṣaḥ) — “in the sight, perception”

→ Within the field of awareness or observation.

आगसीनम् (āgasīnam) — “fault, offense, error”

→ A deviation from proper balance or harmony.

अग्निः (agniḥ) — “Agni, transformative energy”

→ The regulating and purifying transformative energy within natural and human systems.

तत् (tat) — “that”

→ Referring to those errors or deviations.

होता (hotā) — “the officiating agent of yajna”

→ The principle that properly channels and regulates creative cooperative action.

सु-हुतम् (su-hutam) — “well offered, correctly performed”

→ Properly aligned and effectively integrated contribution.

कृणोतु (kr̥ṇotu) — “let it make, let it render”

→ Transform or rectify the condition.

अग्नेश्वा जिह्वया हुतमिष्टं मरुद्भिरनुमतं पितृभिः प्राश्नामि ।।४।।

agneṣṭvā jihvayā hutamiṣṭam marudbhiranumataṁ pitṛbhiḥ prāśnāmi.

4. This food, offered through the tongue into the digestive system, is received by the digestive fire that transforms nourishment within the body. Being wholesome and beneficial, it is processed with the assistance of the physiological forces of movement such as breathing and circulation.

Approved by the body’s regulatory processes and consistent with the nutritional practices inherited from earlier generations, I consciously consume this nourishment.

Message of the Mantra

The mantra highlights the scientific understanding of digestion and mindful eating.

Key principles include:

Digestive fire (Agni) as metabolic energy — Food is transformed into usable energy through digestive processes.

Role of physiological systems — Breathing, circulation, and metabolic movement assist digestion and assimilation.

Inherited biological design and knowledge — Human digestive capability and dietary practices are shaped by evolutionary and cultural inheritance.

Conscious nourishment — Eating should be done with awareness of the body's internal processes.

Thus, the mantra teaches that eating is a cooperative biological process where food is consciously offered to the digestive fire, enabling the body to convert nourishment into vitality and life energy.

Word-by-Word Interpretation

अग्नेः (agneḥ) — “of Agni”

→ The digestive fire (metabolic digestive energy) that processes food within the body.

त्वा (tvā) — “you, this”

→ Referring to the food or nourishment being consumed.

जिह्वा (jihvayā) — “by the tongue”

→ Through the sensory organ that tastes and initiates the digestive process.

हुतम् (hutam) — “offered, placed into yajna”

→ Food offered into the digestive system as part of the body's creative cooperative action.

इष्टम् (iṣṭam) — “desired, beneficial, wholesome”

→ Suitable and nourishing food that supports health.

मरुद्भिः (marudbhiḥ) — “by the Maruts”

→ The physiological forces of movement such as breathing,

circulation, and internal metabolic dynamics.

अनुमतम् (anumātam) — “approved, permitted”

→ Accepted and properly processed by the body’s regulatory systems.

पितृभिः (pitṛbhiḥ) — “by the ancestors”

→ By the inherited biological systems and traditional knowledge of nourishment passed through generations.

प्र (pra) — “forth, fully”

→ Actively and consciously.

अश्रामि (aśnāmi) — “I consume, I eat”

→ I intake and assimilate the food for sustaining life.

Sūkta 82

Vitality, Metabolism, and Longevity: Ancient Wisdom for Modern Well-being

अग्नेः प्रजातं परि यद्धिरण्यममृतं दधे अधि मत्र्येषु ।

य एनद् वेद स इदेनदर्हति जरामृत्युर्भवति यो बिभर्ति ॥१॥

agneḥ prajātaṁ pari yaddhiranyamāmṛtaṁ dadhe adhi matryeṣu;

ya enad veda sa idenadarhati jarāmṛtyurbhavati yo bibharti.

1. From the digestive fire arises a precious life-sustaining essence, produced through metabolic transformation and distributed throughout the body. This vital essence, sustaining life and vitality, is maintained within human beings.

The one who understands this principle and properly preserves this life-supporting essence becomes capable of sustaining it effectively; such a person reaches the natural completion of life through old age rather than premature death.

Message of the Mantra

This mantra presents a scientific insight into metabolism, vitality, and longevity.

Key principles include:

Digestive fire as metabolic transformation — The body converts nourishment into vital biochemical energy.

Formation of vital essence — Proper digestion produces a precious life-sustaining substance that supports health and vitality.

Role of knowledge and discipline — Understanding and maintaining healthy metabolic processes preserves this vital essence.

Longevity through proper metabolism — When this vital energy is maintained, life naturally continues until old age.

Thus, the mantra teaches that healthy digestion and proper metabolic balance generate a vital essence that sustains life, and those who understand and preserve this process achieve long and healthy longevity.

Word-by-Word Interpretation

अग्नेः (agneḥ) — “from Agni”

→ From the digestive fire or metabolic energy that transforms nourishment within the body.

प्र-जातम् (pra-jātam) — “produced, generated forth”

→ Generated as a result of metabolic transformation.

परि (pari) — “around, throughout”

→ Distributed throughout the body.

यत् (yat) — “that which”

→ Referring to the produced substance or energy.

हिरण्यम् (hiraṇyam) — “gold, golden substance”

→ A precious life-sustaining essence or vital metabolic product produced from nourishment.

अमृतम् (amṛtam) — “immortal, life-sustaining”

→ Life-supporting essence that maintains vitality and

longevity.

दध्रे (dadhre) — “is held, sustained, established”

→ Maintained and stored within the system.

अधि (adhi) — “within, over”

→ Situated inside.

मर्त्येषु (martyeṣu) — “among mortals, in human beings”

→ Within the human body.

यः (yaḥ) — “who”

→ Referring to the person.

एनत् (enat) — “this”

→ Referring to this vital essence or principle.

वेद (veda) — “knows, understands”

→ Understands the functioning and value of this process.

सः (saḥ) — “that person”

→ The individual possessing this knowledge.

इत् (it) — “indeed, certainly”

→ Emphasizing certainty.

एनत् (enat) — “this”

→ The vital metabolic essence.

अर्हति (arhati) — “deserves, attains, becomes worthy of”

→ Becomes capable of properly sustaining it.

जरा-मृत्युः (jarā-mṛtyuḥ) — “death through old age”

→ Natural completion of life after the full aging process.

भवति (bhavati) — “becomes, occurs”

→ Results or takes place.

यः (yaḥ) — “who”

→ The person who.

बिभर्ति (bibharti) — “bears, maintains, sustains”

→ Maintains and preserves this vital essence within the body.

यद्धिरण्यं सूर्येण सुवर्णं प्रजावन्तो मनवः पूर्वं ईषिरे ।
तत् त्वा चन्द्रं वर्चसा सं सृजात्यायुष्मान् भवति यो बिभर्ति ॥२॥

*yaddhiranyaṁ sūryeṇa suvarṇaṁ prajāvanto manavaḥ pūrva
īṣire;*

*tat tvā candraṁ varcasā saṁ sṛjātyāyusmān bhavati yo
bibharti.*

2. That precious vital essence, radiant and refined through the influence of solar energy, was highly valued and sought by earlier generations of human beings who aimed to sustain healthy communities and future generations.

When this life-supporting essence is properly maintained within the body, it generates balanced and luminous vitality. The individual who preserves it becomes endowed with strength, brilliance, and long life.

Message of the Mantra

This mantra presents a scientific insight into the relationship between solar energy, metabolism, vitality, and longevity.

Key teachings include:

Solar energy as the ultimate source of biological vitality — The energy that sustains life originates from the sun through ecological and metabolic processes.

Formation of vital biological essence — Proper nourishment and metabolism produce a precious life-supporting substance within the body.

Previous Human wisdom — Generations of previous creation recognized the importance of maintaining this vital essence for health and continuity of life.

Longevity through preservation of vitality — Individuals who maintain this internal balance achieve strength, radiance,

and long life.

Thus, the mantra teaches that human vitality arises from solar-driven biological processes, and the careful preservation of the resulting life-supporting essence ensures health, brilliance, and longevity.

Word-by-Word Interpretation

यत् (yat) — “that which”

→ Referring to a specific vital substance or principle.

हिरण्यम् (hiraṇyam) — “gold, golden substance”

→ A precious life-supporting essence produced in the body through metabolic processes.

सूर्येण (sūryeṇa) — “by the sun”

→ Through solar energy that ultimately drives biological energy cycles (food production and metabolism).

सु-वर्णम् (su-varṇam) — “well-colored, radiant, excellent in quality”

→ Pure, refined, and energetically potent biological essence.

प्रजावन्तः (prajāvantaḥ) — “possessing progeny, life-sustaining communities”

→ Individuals or societies capable of sustaining healthy generations.

मनवः (manavaḥ) — “human beings”

→ Members of the human species.

पूर्वे (pūrve) — “former, earlier”

→ Generations of previous creation cycle.

ईषिरे (īṣire) — “sought, desired, strived for”

→ Actively pursued and valued.

तत् (tat) — “that”

→ Referring again to the vital essence.

त्वा (tvā) — “you, this”

→ Addressing the substance or principle being maintained.

चन्द्रम् (candram) — “moon-like, cooling, luminous”

→ Balanced, soothing, and stabilizing vital energy within the body.

वर्चसा (varcasā) — “with brilliance, vitality, radiance”

→ With enhanced vitality, strength, and intellectual brightness.

सम् (sam) — “together, fully”

→ Complete integration within the body.

सृजति (sṛjāti) — “produces, generates, releases”

→ Generates or establishes this condition.

आयुष्मान् (āyusmān) — “possessing long life”

→ Endowed with longevity and sustained vitality.

भवति (bhavati) — “becomes”

→ Results in or leads to.

यः (yaḥ) — “who”

→ The individual who.

बिभर्ति (bibharti) — “bears, maintains, preserves”

→ Maintains and protects this vital essence.

आयुषे त्वा वर्चसे त्वौजसे च बलाय च ।

यथा हिरण्यतेजसा विभासासि जनाँ अनु ॥३॥

āyuxe tvā varcase tvaujase ca balāya ca;

yathā hiraṇyatejasā vibhāsāsi janān anu.

3. This sustaining element is maintained for the purposes of longevity, vitality, vigor, and strength. Just as refined gold radiates brilliant energy, so may you shine with vitality and radiance among people.

Message of the Mantra

The mantra emphasizes the development of longevity, vitality, and strength through the preservation of life-supporting energy (vīrya) within the body.

Its scientific insights include:

Longevity depends on sustaining vital biological energy.

Vital force (ojas) and strength (bala) are foundational for health and performance.

Radiance as a sign of health — A healthy body naturally expresses vitality outwardly, comparable to the brilliance of gold.

Social influence of vitality — A person with strong life energy becomes a source of strength and inspiration within the community.

Thus, the mantra teaches that by maintaining internal vitality and strength, a human being develops longevity and radiant influence that benefits both the individual and society.

Word-by-Word Interpretation

आयुषे (āyuxe) — “for life, longevity”

→ For the sustaining and extension of the lifespan.

त्वा (tvā) — “you, this”

→ Referring to the life-supporting element being applied or maintained.

वर्चसे (varcase) — “for brilliance, radiance, intellectual vitality”

→ For enhanced vitality, clarity, and luminous physiological and mental energy.

त्वा (tvā) — “you”

→ Referring again to the sustaining element.

ओजसे (ojase) — “for vigor, vital energy”

→ For the development of deep biological vitality and resilience.

च (ca) — “and”

→ Connective element.

बलाय (balāya) — “for strength”

→ For physical strength and functional power of the body.

च (ca) — “and”

→ Continuing the sequence of benefits.

यथा (yathā) — “just as”

→ Introducing a natural comparison.

हिरण्यम् (hiraṇyam) — “gold, golden substance”

→ Ojas symbolizing brilliance and stability.

तेजसा (tejasā) — “with radiance, energetic brilliance”

→ With luminous energy and vibrant shine.

वि-भासासि (vi-bhāsāsi) — “you shine forth, radiate widely”

→ You emit visible brilliance and influence outward.

जनान् (janān) — “people, human beings”

→ Among members of the human community.

अनु (anu) — “among, throughout, following”

→ Throughout or in the presence of them.

यद् वेद राजा वरुणो वेद देवो बृहस्पतिः ।

इन्द्रो यद् वृत्रहा वेद तत् आयुष्यं भुवत् तत्ते वर्चस्यं भुवत् ।४।।

*yad veda rājā varuṇo veda deva bṛhaspatiḥ; indro yad
vṛtrahā veda tatta āyusyaṁ bhuvat tatte varcasyaṁ bhuvat.*

4. That principle of knowledge which is understood by the regulating force that maintains universal order (Varuṇa), by the guiding intelligence that represents wisdom (Bṛhaspati), and by the dynamic energy that removes obstacles and drives progress (Indra)—

May that same knowledge become a source of longevity for you, and may it also become the cause of your vitality, brilliance, and excellence.

Message of the Mantra

This mantra emphasizes the power of knowledge aligned with natural laws.

Its scientific teaching highlights:

Universal regulation — Systems of nature operate according to orderly laws (symbolized by Varuṇa).

Wisdom and understanding — Intellectual insight and guidance are essential for applying these laws (symbolized by Bṛhaspati).

Dynamic action — Progress requires the removal of obstacles and active energy (symbolized by Indra).

Human benefit — When a person understands and applies such knowledge, it leads to long life, vitality, and intellectual brilliance.

Thus, the mantra teaches that knowledge aligned with natural order and applied through wisdom and dynamic action leads to longevity, strength, and radiant excellence in human life.

Word-by-Word Interpretation

यत् (yat) — “that which”

→ Referring to a principle or knowledge.

वेद (veda) — “knows, understands”

→ Comprehends through insight or knowledge of natural laws.

राजा (rājā) — “king, governing authority”

→ The regulating principle that maintains order in a system.

वरुणः (varuṇaḥ) — “Varuṇa”

→ The cosmic regulating principle governing natural order,

environmental balance, and universal laws.

वेद (veda) — “knows”

→ Understands or perceives.

देवः (devaḥ) — “luminous force, divine principle”

→ A beneficial natural or intellectual force sustaining harmony.

बृहस्पतिः (br̥haspatiḥ) — “Bṛhaspati”

→ The principle of wisdom, knowledge, and intellectual guidance within a system.

इन्द्रः (indrah) — “Indra”

→ The dynamic power of energy, leadership, and active force within natural and human systems.

यत् (yat) — “that which”

→ Referring again to the same principle or knowledge.

वृत्रहा (vṛtrahā) — “slayer of Vṛtra, remover of obstruction”

→ The force that removes obstacles and releases blocked energy or progress.

वेद (veda) — “knows”

→ Understands or recognizes.

तत् (tat) — “that”

→ Referring to that knowledge or principle.

ते (te) — “for you, to you”

→ Applied to the individual.

आयुष्यम् (āyusyam) — “life-promoting, conducive to longevity”

→ Supporting health and long life.

भुवत् (bhuvat) — “may it become”

→ May it result in.

तत् (tat) — “that”

→ Referring again to the same principle.

ते (te) — “for you”

→ For the individual.

वर्चस्यम् (varcasyam) — “brilliance, radiance, excellence”

→ Vitality, intellectual brilliance, and energetic presence.

भुवत् (bhuvat) — “may it become”

→ May it result in.

Sūkta 83

Ancient Wisdom for Longevity, Strength, and Well-being

यदावधन् दाक्षायणा हिरण्यं शतानीकाय सुमनस्यमानाः ।

तत् ते वध्नामि शतशारदायायुष्मान् जरदष्टिर्यथासः ॥१॥

*yadāvadhnan dākṣāyaṇā hiraṇyaṁ śatānīkāya
sumanasyamānāḥ;*

tat te vadhnamī śataśāradāyāyūṣmān jaradaṣṭiryathāsaḥ.

1. That gold is the protective element which skilled and knowledgeable people of earlier times applied with positive intention to strengthen and safeguard individuals—I now apply that same sustaining element to you.

May it support you in attaining a long lifespan of a hundred years, maintaining vitality and strong bones so that you remain healthy and stable even into old age.

Message of the Mantra

This mantra emphasizes the application of protective and life-supporting knowledge for longevity and health.

Key teachings include:

Ancient knowledge of health practices — Skilled practitioners used various applications of gold to support human vitality.

Gold as a symbol of stability and purity — It represents ensures protective and sustaining element associated with vitality. Gold itself is the element protecting and sustaining vitality.

Longevity and structural health — The goal is not only long life but also strong bones and physical stability into old age.

Positive intention and wise application — Health practices should be applied with knowledge and constructive purpose.

Thus, the mantra conveys that wisely applied life-supporting practices help individuals achieve longevity, strength, and healthy aging.

Word-by-Word Interpretation

यत् (yat) — “that which”

→ Referring to Gold sustaining and protective element

आ (ā) — “upon, around”

→ Indicating application or placement around the individual.

अबध्नन् (abadhnan) — “they bound, fastened”

→ Attached or applied as a protective or sustaining measure.

दाक्षायणाः (dākṣāyaṇāḥ) — “descendants of Dakṣa, skilled practitioners”

→ Wise and skillful people possessing knowledge of life-supporting practices.

हिरण्यम् (hiraṇyam) — “gold, golden substance”

→ A pure, radiant, and protective material valued for its stability and vitality-supporting qualities.

शतानीकाय (śatānīkāya) — “for one possessing many strengths or protections”

→ For strengthening the body and safeguarding against multiple challenges.

सुमनस्यमानाः (su-manasyamānāḥ) — “with good intention,

favorable mind”

→ Acting with positive and harmonious intention.

तत् (tat) — “that”

→ Referring to the same protective and life-supporting element.

ते (te) — “for you”

→ Applied to the individual addressed.

बध्नामि (badhnāmi) — “I bind, I fasten”

→ I place or apply it as a protective support.

शत-शारदाय (śata-śāradāya) — “for a hundred autumns”

→ For a long lifespan, symbolically a hundred years.

आयुष्मान् (āyusmān) — “possessing long life”

→ Endowed with longevity.

जरत्-अष्टिः (jarat-aṣṭiḥ) — “having bones that endure to old age”

→ Maintaining strong skeletal structure and physical stability into old age.

यथा (yathā) — “just as, so that”

→ Introducing the desired outcome.

असः (asaḥ) — “you may be, you become”

→ Establishing the intended state.

नैनं रक्षासिं नः पिशाचाः सहन्ते देवानामोजः प्रथमजं ह्येतत् ।

यो बिभर्ति दाक्षायणा हिरण्यं स जीवेषु कृणुते दीर्घमायुः ॥२॥

*nainam rakṣāsim naḥ piśācāḥ sahante devānāmojaḥ
prathamajaṁ hyetat;*

*yo bibharti dākṣāyaṇā hiranyaṁ sa jīveṣu kṛṇute
dīrghamāyuh.*

2. Harmful biological agents and destructive influences cannot overpower the person who uses this sustaining element

Gold, for it represents the primary vital energy associated with the beneficial forces of nature.

The individual who maintains various applications of this gold derived from skilled knowledge establishes long life among living beings.

Message of the Mantra

This mantra highlights the protective role of gold for supporting health.

Its scientific insights include:

Vital energy as protection — Strong biological vitality helps resist harmful organisms and destructive influences.

Importance of gold and its applications — Pure gold is historically valued for supporting health.

Role of knowledge and skill — Health-supporting practices originate from knowledgeable and skilled traditions.

Longevity through vitality — Maintaining such protective vitality supports long life.

Thus, the mantra teaches that strong internal vitality and properly applied health-supporting practices protect the body from harmful influences and promote long and healthy life.

अपां रेतो ज्योतिरोजो बलं च वनस्पतीनामुत वीर्याणि ।
इन्द्र इवेन्द्रीयमव रुध्मो अस्मिन् स दक्षमाणो बिभरद्धिरण्यम् ॥३॥

apāṁ reto jyotirojo balaṁ ca vanaspatīnāmuta vīryāṇi;

*indra ivendriyamava rudhmo asmin sa dakṣamāṇo
bibharaddhiranyam.*

3. The generative essence of water, the energy of light, vital vigor, and physical strength, together with the nourishing and medicinal powers present in plants—these life-supporting energies we establish within this person as functional power similar to the dynamic strength symbolized by Indra.

The individual who uses various applications of gold develops capability and efficiency, maintaining vitality and

strength.

Message of the Mantra

This mantra highlights the strengthening of human vitality through natural energies and stabilizing substances.

Key insights include:

Water as the origin of life processes — Life depends on water and reproductive vitality.

Energy of light — Light sustains biological energy and metabolic activity.

Plant-derived nourishment and medicine — Plants provide nutrients and healing compounds essential for health.

Dynamic functional energy — Integrating these sources enhances human capability and physiological strength.

Gold as a stabilizing material — Gold is viewed as a pure and enduring metal associated with vitality and resilience.

Thus, the mantra conveys that the integration of water, light, plant vitality, and the stabilizing presence of gold contributes to strength, capability, and sustained human vitality.

Word-by-Word Interpretation

अपाम् (apām) — “of the waters”

→ Referring to life-supporting fluids and hydrological sources essential for biological processes.

रेतः (retah) — “seed, generative essence”

→ The reproductive and generative potential that sustains life.

ज्योतिः (jyotiḥ) — “light, radiance”

→ Energy in the form of illumination and metabolic activation.

ओजः (ojah) — “vital vigor”

→ Deep biological vitality and immune strength that sustains life functions.

बलम् (balam) — “strength, power”

→ Physical and physiological strength enabling activity and endurance.

च (ca) — “and”

→ Connecting multiple life-supporting attributes.

वनस्पतीनाम् (vanaspatīnām) — “of the trees and plants”

→ The biological potency and nourishment derived from plant life.

उत (uta) — “also”

→ Indicating additional inclusion.

वीर्याणि (vīryāṇi) — “powers, potent energies”

→ The nutritive and medicinal strengths contained within plants.

इन्द्रे (indre) — “in Indra”

→ Referring to dynamic energy and active power within a system.

इव (iva) — “like, similar to”

→ Making a comparison.

इन्द्रियम् (indriyam) — “power, sensory and functional strength”

→ Operational capacity and energetic responsiveness of the body.

अव (ava) — “down, into, within”

→ Indicating placement or establishment within.

रुध्मः (rudhmaḥ) — “we place, we establish”

→ We embed or integrate.

अस्मिन् (asmin) — “in this person”

→ Referring to the individual receiving the strengthening element.

सः (saḥ) — “that person”

→ The individual possessing it.

दक्षमाणः (dakṣamāṇaḥ) — “becoming capable, skillful, efficient”

→ Developing capability, competence, and functional efficiency.

बिभर्त् (bibharat) — “bearing, carrying, sustaining”

→ Maintaining or holding.

हिरण्यम् (hiraṇyam) — “gold”

→ The physical metal gold, valued for purity, stability, and enduring protective qualities.

समानां मासामृतुभिश्चाहं संवत्सरस्य पयसा पिपर्मि ।

इन्द्राग्नी त्वा ब्रह्मणा वावृधानावायुष्मन्तमुत्तमं त्वा करातः ॥४॥

samānāṁ māsāmṛtubhiṣtvāhaṁ saṁvatsarasya payasā piparmi;

indrāgnī tvā brahmaṇā vāvṛdhānāvāyusmantamuttamaṁ tvā karātaḥ.

4. Through the balanced cycles of months and seasons, I nurture and sustain you with the nourishing essence of the yearly cycle.

May the combined forces of dynamic energy (Indra) and transformative metabolic energy (Agni), guided by knowledge, promote your growth and make you endowed with excellent longevity and vitality.

Message of the Mantra

This mantra emphasizes the importance of harmony between human life and natural cycles.

Key insights include:

Biological rhythms and time cycles — Human health is supported by alignment with monthly and seasonal rhythms.

Nourishment from natural processes — Sustenance derived from the yearly cycle of nature promotes growth and vitality.

Dynamic and metabolic energies — Active energy (Indra) and transformative metabolic processes (Agni) are essential for development and health.

Guidance of knowledge — Proper understanding and disciplined living help channel these energies for well-being.

Thus, the mantra teaches that living in harmony with natural time cycles, nourishment, energy, and knowledge leads to growth, vitality, and long life.

Word-by-Word Interpretation

समानाम् (samānām) — “of equal, harmonious”

→ Balanced and orderly cycles.

मासाम् (māsām) — “of the months”

→ Monthly cycles that structure time and biological rhythms.

ऋतुभिः (ṛtubhiḥ) — “with the seasons”

→ Natural seasonal cycles regulating environmental and biological processes.

त्वा (tvā) — “you”

→ Referring to the individual being nurtured or strengthened.

अहम् (aham) — “I”

→ The speaker or caretaker performing the nurturing action.

संवत्सरस्य (saṁvatsarasya) — “of the year”

→ The complete annual cycle of time and natural processes.

पयसा (payasā) — “with nourishment, milk, vital essence”

→ Nutritive sustenance that promotes growth and vitality.

पिपर्मि (piparmi) — “I nourish, sustain, fill”

→ I nurture and sustain growth.

इन्द्राग्नी (indrāgnī) — “Indra and Agni”

→ The combined forces of dynamic energy (Indra) and transformative energy or metabolic fire (Agni).

त्वा (tvā) — “you”

→ The individual being strengthened.

ब्रह्मणा (brahmaṇā) — “by knowledge, sacred wisdom”

→ Through guiding knowledge, awareness, and disciplined understanding.

वावृधानौ (vāvṛdhānau) — “causing to grow, expanding”

→ Promoting development and growth.

आयुष्मन्तम् (āyusmantam) — “endowed with long life”

→ Possessing sustained vitality and longevity.

उत्तमम् (uttamam) — “excellent, highest”

→ Of superior quality and well-being.

त्वा (tvā) — “you”

→ Referring to the individual addressed.

करातः (karātaḥ) — “may they make, may they establish”

→ May they transform or establish you as.

Sūkta 84

Mental Restoration: A Journey Toward Stability and Life

यत् ते चतस्रः प्रदिशो मनो जगाम दूरकम् ।

तत् त आ वर्तयामसीह क्षयाय जीवसे ॥१॥

*yat te catasraḥ pradiśo mano jagāma dūrakam;
tat ta ā vartayāmasīha kṣayāya jīvase.*

1. If your mind has wandered far away in all directions, we bring that mind back to you here—so that it may remain stable for dwelling, living, and sustaining life.

Message of the Mantra

This mantra highlights the importance of mental focus and psychological stability for life and well-being.

Key insights include:

Nature of the mind — The mind naturally wanders across many directions due to thoughts, emotions, and distractions.

Restoration of attention — Conscious effort can bring the mind back to the present moment.

Mental stability and life — Stability of mind supports healthy living and proper functioning.

Collective guidance — The phrase “we bring back” suggests support from teachers, caregivers, or community in restoring mental balance.

Thus, the mantra conveys that bringing the wandering mind back to stability and present awareness is essential for sustaining life, clarity, and well-being.

Word-by-Word Interpretation

यत् (yat) — “that which”

→ Referring to a state or condition that has occurred.

ते (te) — “your”

→ Belonging to the individual addressed.

चतस्रः (catasraḥ) — “four”

→ All directions or complete spatial extent.

प्रदिशः (pradiśaḥ) — “directions, regions”

→ The spatial domains toward which movement can occur.

मनः (manah) — “mind”

→ The cognitive faculty responsible for thought, attention, and awareness.

जगाम (jagāma) — “has gone, wandered”

→ Has moved away or become distracted.

दूरकम् (dūrakam) — “far away”

→ Far from the present place or focus.

तत् (tat) — “that”

→ Referring to that wandering mind.

ते (te) — “for you, your”

→ Belonging to the individual.

आ (ā) — “back, toward”

→ Indicating return or restoration.

वर्तयामसि (vartayāmasi) — “we turn back, we bring back”

→ We restore or redirect.

इह (iha) — “here”

→ To the present place or state.

क्षयाय (kṣayāya) — “for dwelling, stability, continuance”

→ For stable living and well-being.

जीवसे (jīvase) — “for life, for living”

→ For sustaining life and vitality.

यत् ते भूमिं चतुःशक्तिं मनो जगाम दूरकम् ।

तत् त आ वर्तयामसीह क्षयाय जीवसे ॥२॥

yat te bhūmiṃ catuḥśaktiṃ mano jagāma dūrakam;

tat ta ā vartayāmasīha kṣayāya jīvase.

2. If your mind has wandered far away, spreading across the earth and in all directions, we bring that mind back to you here so that it may remain stable for dwelling and for sustaining life.

Message of the Mantra

This mantra emphasizes the restoration of mental focus and stability.

Key insights include:

Nature of the mind — The mind naturally spreads outward across many directions due to thoughts and distractions.

Need for mental grounding — Bringing the mind back to its foundation (symbolized by earth) restores stability.

Mental stability supports life — A focused and grounded mind supports healthy living and clear functioning.

Guided restoration — The act of “bringing back” suggests intentional practice or supportive guidance to restore mental balance.

Thus, the mantra teaches that re-centering the wandering mind and grounding it in stability is essential for sustaining life and well-being.

Word-by-Word Interpretation

यत् (yat) — “that which”

→ Referring to a condition or state that has occurred.

ते (te) — “your”

→ Belonging to the individual addressed.

भूमिम् (bhūmim) — “earth, ground, foundation”

→ The physical domain or foundational plane of existence.

चतुः (catuḥ) — “four”

→ Representing the four directions or complete spatial range.

स्रक्तिम् (sraktim) — “extending, spreading, stretching out”

→ Expanding or moving outward across space.

मनः (manah) — “mind”

→ The cognitive faculty responsible for perception, attention, and thought.

जगाम (jagāma) — “has gone, wandered”

→ Has moved away or become scattered.

दूरकम् (dūrakam) — “far away”

→ Far from the present place or focus.

तत् (tat) — “that”

→ Referring to the wandering mind.

ते (te) — “for you, your”

→ Belonging to the individual addressed.

आ (ā) — “back, toward”

→ Indicating return or restoration.

वर्तयामसि (vartayāmasi) — “we turn back, we bring back”

→ We restore or redirect.

इह (iha) — “here”

→ To the present place or state.

क्षयाय (kṣayāya) — “for dwelling, stability, continued existence”

→ For stable living and sustained presence.

जीवसे (jīvase) — “for life, for living”

→ For sustaining life and vitality.

यते ते यमं वैवस्वतं मनो जगाम दूरकम् ।

तत् त आ वर्तयामसीह क्षयाय जीवसे ॥३॥

yate te yamaṁ vaivasvataṁ mano jagāma dūrakam;

tat ta ā vartayāmasīha kṣayāya jīvase.

3. If your mind has traveled far toward the boundaries of the solar region, we bring that mind back to you here so that it may remain established for dwelling in the body and for sustaining life.

Message of the Mantra

This mantra symbolically describes the restoration of mind and life-energy.

Key insights include:

Mind as a traveling principle — Mind is described as capable of extending far beyond the immediate body.

Solar boundary as a cosmic limit — The “boundary of the solar region” represents an extreme distant limit of existence for understanding entire cosmos.

Restoration of life-consciousness — The mantra expresses an effort to bring the wandering mind back to the living body.

Stability of life — Life continues when mind remains stably connected with the body.

Thus, the mantra conveys that restoring mind from distant states back to the body is essential for sustaining life and stability.

Word-by-Word Interpretation

यत् (yat) — “that which”

→ Referring to a condition that has occurred.

ते (te) — “your”

→ Belonging to the individual addressed.

यमम् (yamam) — “boundary, restraint, regulating limit”

→ A limiting boundary or controlling region.

वैवस्वतम् (vaivasvatam) — “of the Sun”

→ Related to the solar domain or solar influence.

→ yamam vaivasvatam — “the boundary of the solar region”

→ The limiting region associated with the solar domain.

मनः (manah) — “mind, consciousness”

→ The cognitive faculty responsible for awareness and

perception.

जगाम (jagāma) — “has gone, has moved”

→ Has traveled or extended toward.

दूरकम् (dūrakam) — “far away”

→ To a distant region.

तत् (tat) — “that”

→ Referring to that wandering consciousness.

ते (te) — “for you”

→ Belonging to the individual addressed.

आ (ā) — “back, toward”

→ Indicating return.

वर्तयामसि (vartayāmasi) — “we bring back, we turn back”

→ We restore or redirect.

इह (iha) — “here”

→ To the present physical state.

क्षयाय (kṣayāya) — “for dwelling, stability”

→ For stable residence in the body.

जीवसे (jīvase) — “for life, for living”

→ For sustaining life and vitality.

यत् ते समुद्रमर्णवं मनो जगाम दूरकम् ।

तत् त आ वर्तयामसीह क्षयाय जीवसे ॥४॥

yat te samudramarṇavaṁ mano jagāma dūrakam;

tat ta ā vartayāmasīha kṣayāya jīvase.

4. If your mind has traveled far into the vast oceanic expanse of spatial waters—the immense cosmic medium filling space—we bring that mind back here so that it may remain established in the body for stable dwelling and for sustaining life.

Message of the Mantra

This mantra conveys a symbolic and cosmological understanding of mind and restoration of life.

Key insights include:

Cosmic medium concept — “Spatial waters” represent the vast medium or field filling the universe.

Expansive nature of mind — Mind is poetically described as capable of extending into the cosmic expanse.

Restoration principle — The mantra invokes the return of the wandering mind back to the body.

Life requires stability of awareness — Stable presence of consciousness enables continued living and functioning.

Thus, the mantra teaches that even if awareness metaphorically expands into the vast cosmic expanse, it must be restored to the body for sustaining life and stability.

Word-by-Word Interpretation

यत् (yat) — “that which”

→ Referring to a state or condition that has occurred.

ते (te) — “your”

→ Belonging to the individual addressed.

समुद्रम् (samudram) — “vast expanse of space”

→ A vast cosmic reservoir or accumulation of spatial waters (cosmic fluid medium).

अर्णवम् (arṇavam) — “deep, wave-filled ocean”

→ A dynamic, wave-filled expanse of spatial waters spread across space.

→ samudram arṇavam — “the vast oceanic expanse of spatial waters”

→ The immense cosmic medium or field filling space, often conceptualized as spatial waters.

मनः (manah) — “mind, consciousness”

→ The cognitive and awareness faculty capable of attention and perception.

जगाम (jagāma) — “has gone, has moved”

→ Has traveled or extended toward.

दूरकम् (dūrakam) — “far away”

→ To a distant region.

तत् (tat) — “that”

→ Referring to the wandering consciousness.

ते (te) — “for you”

→ Belonging to the individual addressed.

आ (ā) — “back, toward”

→ Indicating return.

वर्तयामसि (vartayāmasi) — “we bring back, we turn back”

→ We restore or redirect.

इह (iha) — “here”

→ To the present place or state.

क्षयाय (kṣayāya) — “for dwelling, stable presence”

→ For stable residence in the body.

जीवसे (jīvase) — “for life, for living”

→ For sustaining life and vitality.

यत् ते दिवं यत् पृथिवीं मनो जगाम दूरकम् ।

तत् त आ वर्तयामसीह क्षयाय जीवसे ॥५॥

yat te divam yat prthivīm mano jagāma dūrakam;

tat ta ā vartayāmasiha kṣayāya jīvase.

5. If your mind has wandered far toward the sky or toward the earthly regions, we bring that mind back here so that it may remain established for stable dwelling and for sustaining life.

Message of the Mantra

This mantra emphasizes the restoration and stabilization of the mind.

Key ideas include:

Mind's tendency to wander — The mind can drift toward distant thoughts, places, or states.

Balance between environments — The sky and the Earth symbolize the vast range of mental engagement with external environments.

Return of attention — The mantra calls for bringing the mind back to the present place and condition.

Mental stability for life — Stable and focused mental presence supports healthy living and well-being.

Thus, the mantra highlights the importance of bringing a wandering mind back to the present moment in order to sustain balanced and stable life.

Word-by-Word Interpretation

यत् (yat) — “that which”

→ Referring to a situation or condition that has occurred.

ते (te) — “your”

→ Belonging to the individual addressed.

दिवम् (divam) — “the sky, the celestial region”

→ The upper atmospheric or celestial domain above the Earth.

यत् (yat) — “that which”

→ Referring to another possible direction or region.

पृथिवीम् (pṛthivīm) — “the Earth”

→ The terrestrial domain or physical ground environment.

मनः (manah) — “mind”

→ The mental faculty responsible for thinking, attention, intention, and awareness.

जगाम (jagāma) — “has gone, has moved”

→ Has wandered or extended toward.

दूरकम् (dūrakam) — “far away”

→ To a distant place or far-reaching state.

तत् (tat) — “that”

→ Referring to that wandering mind.

ते (te) — “for you”

→ Belonging to the person addressed.

आ (ā) — “back, toward”

→ Indicating return.

वर्तयामसि (vartayāmasi) — “we bring back, we turn back”

→ We restore or redirect.

इह (iha) — “here”

→ To the present place or immediate situation.

क्षयाय (kṣayāya) — “for dwelling, remaining, stability”

→ For stable presence and functioning.

जीवसे (jīvase) — “for life, for living”

→ For sustaining life and vitality.

यत् ते वायुमन्तरिक्षं मनो जगाम दूरकम् ।

तत् त आ वर्तयामसीह क्षयाय जीवसे ॥६॥

yat te vāyumantarikṣam mano jagāma dūrakam;

tat ta ā vartayāmasīha kṣayāya jīvase.

6. If your mind has wandered far into the region of moving air and the atmospheric mid-space, we bring that mind back here so that it may remain established for stable dwelling and for sustaining life.

Message of the Mantra

This mantra highlights the restoration and grounding of the

mind.

Key insights:

Mind's expansive movement — The mind can wander into distant environments and abstract realms of thought.

Atmosphere as a symbol of movement — Air and mid-space represent restless motion and diffusion, similar to the wandering nature of thoughts.

Return to stability — The mantra invokes bringing the mind back to the present physical state.

Mental grounding supports life — Stability and centered attention help maintain healthy functioning and life balance.

Thus, the mantra emphasizes bringing a wandering mind back from dispersed states into stable presence for sustaining life and well-being.

Word-by-Word Interpretation

यत् (yat) — “that which”

→ Referring to a situation or state that has occurred.

ते (te) — “your”

→ Belonging to the individual addressed.

वायुम् (vāyum) — “air, moving atmosphere, vital wind”

→ The dynamic atmospheric currents and moving air systems.

अन्तरिक्षम् (antarikṣam) — “mid-space, atmosphere between sun and earth”

→ The intermediate atmospheric and spatial region between Earth and the higher sky.

→ vāyum antarikṣam — “the atmospheric and mid-space region”

→ The region of air currents and the surrounding atmospheric space.

मनः (manah) — “mind”

→ The mental faculty responsible for thinking, attention, and perception.

जगाम (jagāma) — “has gone, has moved”

→ Has wandered or extended toward.

दूरकम् (dūrakam) — “far away”

→ To a distant place or remote state.

तत् (tat) — “that”

→ Referring to that wandering mind.

ते (te) — “for you”

→ Belonging to the person addressed.

आ (ā) — “back, toward”

→ Indicating return.

वर्तयामसि (vartayāmasi) — “we bring back, we turn back”

→ We restore or redirect.

इह (iha) — “here”

→ To the present place or immediate situation.

क्षयाय (kṣayāya) — “for dwelling, stability, remaining”

→ For stable presence and functioning.

जीवसे (jīvase) — “for life, for living”

→ For sustaining life and vitality.

यत् ते सूर्यं यदुषसं मनो जगाम दूरकम् ।

तत् त आ वर्तयामसीह क्षयाय जीवसे ॥७॥

yat te sūryam yaduṣasam mano jagāma dūrakam;

tat ta ā vartayāmasīha kṣayāya jīvase.

7. If your mind has wandered far toward the Sun or toward the dawn, we bring that mind back here so that it may remain established for stable dwelling and for sustaining life.

Message of the Mantra

This mantra emphasizes mental restoration and grounding.

Key ideas:

Mind's outward engagement — The mind may become absorbed in distant phenomena, events, or cycles of nature.

Solar and dawn symbolism — The Sun and dawn represent cosmic energy cycles and the beginning of daily activity.

Return of mental focus — The mantra invokes bringing the wandering mind back to the present state.

Stability supports life — Mental steadiness and presence help sustain life and effective functioning.

Thus, the mantra highlights the importance of recalling a wandering mind and establishing it in the present for stable living and well-being.

Word-by-Word Interpretation

यत् (yat) — “that which”

→ Referring to a condition or situation that has occurred.

ते (te) — “your”

→ Belonging to the individual addressed.

सूर्यम् (sūryam) — “the Sun”

→ The solar source of light and energy that regulates Earth's day, climate, and biological rhythms.

यत् (yat) — “that which”

→ Referring to another possible direction or state.

उषसम् (uṣasam) — “dawn, early light of morning”

→ The transitional phase of sunrise when daylight begins and biological cycles activate.

मनः (manah) — “mind”

→ The mental faculty responsible for thought, attention,

and perception.

जगाम (jagāma) — “has gone, has moved”

→ Has wandered or extended toward.

दूरकम् (dūrakam) — “far away”

→ To a distant state or far-reaching engagement.

तत् (tat) — “that”

→ Referring to that wandering mind.

ते (te) — “for you”

→ Belonging to the person addressed.

आ (ā) — “back, toward”

→ Indicating return.

वर्तयामसि (vartayāmasi) — “we bring back, we turn back”

→ We restore or redirect.

इह (iha) — “here”

→ To the present place or immediate state.

क्षयाय (kṣayāya) — “for dwelling, stable presence”

→ For stable residence and functioning.

जीवसे (jīvase) — “for life, for living”

→ For sustaining life and vitality.

यत् ते चन्द्रं नक्षत्राणि मनो जगाम दूरकम् ।

तत् त आ वर्तयामसीह क्षयाय जीवसे ॥८॥

yat te candram nakṣatrāṇi mano jagāma dūrakam;

tat ta ā vartayāmasiha kṣayāya jīvase.

8. If your mind has wandered far toward the Moon or the stars, we bring that mind back here so that it may remain established for stable dwelling and for sustaining life.

Message of the Mantra

This mantra emphasizes mental grounding and restoration.

Key insights include:

Mind's cosmic reach — The human mind can extend toward distant celestial objects and abstract cosmic thoughts.

Celestial bodies as symbols of distance — The Moon and stars represent vast cosmic space and remote regions of observation.

Return of mental focus — The mantra invokes the act of bringing the wandering mind back to the present environment.

Stability for life — Maintaining mental stability supports healthy living and sustained life processes.

Thus, the mantra highlights the importance of bringing the mind back from distant distractions to the present state in order to maintain stability and life.

Word-by-Word Interpretation

यत् (yat) — “that which”

→ Referring to a situation or state that has occurred.

ते (te) — “your”

→ Belonging to the individual addressed.

चन्द्रम् (candram) — “the Moon”

→ The natural satellite of Earth that reflects sunlight and regulates lunar cycles influencing tides and biological rhythms.

नक्षत्राणि (nakṣatrāṇi) — “the stars or stellar constellations”

→ Distant stellar bodies forming patterns in the night sky used for orientation, calendrical tracking, and astronomical observation.

मनः (manah) — “mind”

→ The mental faculty responsible for thought, attention, and perception.

जगाम (jagāma) — “has gone, has moved”

→ Has wandered or extended toward.

दूरकम् (dūrakam) — “far away”

→ To a distant or far-reaching state.

तत् (tat) — “that”

→ Referring to that wandering mind.

ते (te) — “for you”

→ Belonging to the individual addressed.

आ (ā) — “back, toward”

→ Indicating return.

वर्तयामसि (vartayāmasi) — “we bring back, we turn back”

→ We restore or redirect.

इह (iha) — “here”

→ To the present place or immediate state.

क्षयाय (kṣayāya) — “for dwelling, stability, remaining”

→ For stable presence and functioning.

जीवसे (jīvase) — “for life, for living”

→ For sustaining life and vitality.

यत् ते आपो यदोषधीर्मनो जगाम दूरकम् ।

तत् त आ वर्तयामसीह क्षयाय जीवसे ॥९॥

yat te āpo yadoṣadhīrmano jagāma dūrakam;

tat ta ā vartayāmasīha kṣayāya jīvase.

9. If your mind has wandered far toward the waters or toward the plant world, we bring that mind back here so that it may remain established for stable dwelling and for sustaining life.

Message of the Mantra

This mantra highlights the restoration of a wandering mind from external engagements in the natural world.

Key insights:

Nature's life-support systems — Waters and plants represent the ecological systems that sustain biological life on Earth.

Mind's outward engagement — The mind can become absorbed in external environments, activities, or observations of nature.

Return to the present state — The mantra emphasizes recalling the wandering mind back to the immediate context.

Mental stability sustains life — A centered mind supports balanced functioning and continued life.

Thus, the mantra conveys the importance of bringing the mind back from distant engagements with environmental systems to a stable present state that supports life and well-being.

Word-by-Word Interpretation

यत् (yat) — “that which”

→ Referring to a situation or state that has occurred.

ते (te) — “your”

→ Belonging to the individual addressed.

आपः (āpaḥ) — “waters”

→ The natural water systems of Earth such as rivers, lakes, oceans, and moisture cycles essential for sustaining life.

यत् (yat) — “that which”

→ Referring to another possible state or direction.

ओषधीः (oṣadhīḥ) — “herbs, medicinal plants, vegetation”

→ Biological plant systems that produce nutrients, medicines, and biochemical compounds supporting life processes.

मनः (manaḥ) — “mind”

→ The mental faculty responsible for thought, attention,

memory and perception.

जगाम (jagāma) — “has gone, has moved”

→ Has wandered or extended toward.

दूरकम् (dūrakam) — “far away”

→ To a distant state or far-reaching engagement.

तत् (tat) — “that”

→ Referring to that wandering mind.

ते (te) — “for you”

→ Belonging to the person addressed.

आ (ā) — “back, toward”

→ Indicating return.

वर्तयामसि (vartayāmasi) — “we bring back, we turn back”

→ We restore or redirect.

इह (iha) — “here”

→ To the present place or immediate situation.

क्षयाय (kṣayāya) — “for dwelling, stability, remaining”

→ For stable presence and functioning.

जीवसे (jīvase) — “for life, for living”

→ For sustaining life and vitality.

यत् ते परमां परावतं मनो जगाम दूरकम् ।

तत् त आ वर्तयामसीह क्षयाय जीवसे ॥१०॥

yat te paramāṁ parāvataṁ mano jagāma dūrakam;

tat ta ā vartayāmasiha kṣayāya jīvase.

10. If your mind has wandered far beyond into extremely distant regions, we bring that mind back here so that it may remain established in stable presence for sustaining life.

Message of the Mantra

This mantra conveys an important principle about mental

stability and grounding.

Key insights:

Mind's ability to wander far — The human mind can travel mentally into distant possibilities, abstract realms, or far-removed concerns.

Extremely remote states — “Parām parāvataṃ” emphasizes very distant or remote domains beyond immediate experience.

Restoration of mental focus — The mantra calls for bringing the wandering mind back to the present environment.

Stability supports life — A stable, present mind helps maintain balanced living and effective action.

Thus, the mantra highlights the importance of recalling the mind from distant distractions and re-establishing it in the present state that sustains life and well-being.

Word-by-Word Interpretation

यत् (yat) — “that which”

→ Referring to a situation or state that has occurred.

ते (te) — “your”

→ Belonging to the individual addressed.

पराम् (parām) — “beyond, farther, remote”

→ A state or region that lies beyond the immediate environment or current awareness.

परावताम् (parāvatam) — “very distant region, far-off domain”

→ An extremely remote location or condition beyond normal reach or interaction.

मनः (manah) — “mind”

→ The mental faculty responsible for thought, attention, and perception.

जगाम (jagāma) — “has gone, has moved”

→ Has wandered or extended toward.

दूरकम् (dūrakam) — “far away”

→ To a distant state or far-reaching engagement.

तत् (tat) — “that”

→ Referring to that wandering mind.

ते (te) — “for you”

→ Belonging to the individual addressed.

आ (ā) — “back, toward”

→ Indicating return.

वर्तयामसि (vartayāmasi) — “we bring back, we turn back”

→ We restore or redirect.

इह (iha) — “here”

→ To the present place or immediate environment.

क्षयाय (kṣayāya) — “for dwelling, stability, remaining”

→ For stable presence and functioning.

जीवसे (jīvase) — “for life, for living”

→ For sustaining life and vitality.

Sūkta 85

Cycles of Disturbance, Transformation, and Restoration in Natural Systems

यं गृणन्त्यप्सरसो यं मश्नाति बृहस्पतिः ।

तं कश्यपस्य ब्रह्मणा सविता पुनरा भरत् ॥१॥

yaṁ gr̥ṇantyaṣsaraso yaṁ mathnāti bṛhaspatiḥ;

taṁ kaśyapasya brahmaṇā savitā punarā bharat.

1. That which is captured by the dynamic fluid forces of nature and churned or transformed by the organizing intelligence of natural processes—Savitā, through the creative knowledge associated with the generative system of Kaśyapa, restores it again to its proper state.

Message of the Mantra

This mantra describes cycles of disturbance, transformation, and restoration within natural systems.

Key insights:

Environmental influences — Fluid and atmospheric forces (Apsaras) symbolize dynamic natural processes that can affect systems.

Transformative processing — Bṛhaspati represents the organizing intelligence that processes and restructures these disturbances.

Cosmic generative framework — Kaśyapa symbolizes the fundamental generative system of life and nature.

Restorative solar energy — Savitā represents the solar-driven force that restores balance and reactivates life processes.

Thus, the mantra expresses the idea that even when systems are disturbed by dynamic natural forces, the organizing intelligence of nature—guided by solar energy—restores them to their proper functioning.

Word-by-Word Scientific Interpretation

यम् (yam) — “that which”

→ Referring to a specific entity, force, or state under discussion.

गृह्णन्ति (grhṇanti) — “they seize, grasp, take hold of”

→ Processes that capture, attract, or influence something.

अप्सरसः (apsarasah) — “Apsarases”

→ Dynamic fluid or atmospheric forces associated with water and movement (symbolically representing fluid environmental energies or subtle natural influences).

यम् (yam) — “that which”

→ Referring again to the same entity or condition.

मश्राति (mathnāti) — “churns, agitates, processes through friction or mixing”

→ Transformative interaction through agitation, mixing, or energetic processing.

बृहस्पतिः (br̥haspatiḥ) — “Bṛhaspati”

→ The principle of expansive intelligence, cosmic order, or organizing knowledge that regulates and interprets natural processes.

तम् (tam) — “that”

→ Referring to the entity or state being acted upon.

कश्यपस्य (kaśyapasya) — “of Kaśyapa”

→ The universal generative system or foundational cosmic progenitor representing the origin of living systems and natural diversity.

ब्रह्मणा (brahmaṇā) — “by brahma (knowledge, formative principle)”

→ By structured knowledge, organizing intelligence, or the creative ordering principle.

सविता (savitā) — “Savitā”

→ The solar generative energy that initiates activity, motion, and life processes in nature.

पुनः (punar) — “again, back”

→ Restoration or re-establishment.

आ (ā) — “toward, back to”

→ Movement toward a prior or proper state.

भरत् (bharat) — “brings, carries, restores”

→ Reintroduces, restores, or re-establishes.

यो भर्ताकूः परिधाय मृगेष्वपि धावति ।

तं कश्यपस्य ब्रह्मणा सविता पुनरा भरत् ॥२॥

yo bhartākūḥ paridhāya mṛgeṣvapi dhāvati;

taṁ kaśyapasya brahmaṇā savitā punarā bharat.

2. That harmful force which, assuming destructive capacity, runs aggressively among living beings— Savitā, the restorative solar energy, through the organizing knowledge of the generative system of Kaśyapa, brings it back again, restoring order.

Message of the Mantra

This mantra expresses a principle of restoring balance when harmful forces disturb living systems.

Key insights:

Existence of disruptive forces — Harmful or aggressive forces may arise within natural or social systems.

Threat to living beings — Such forces can spread rapidly and endanger biological life.

Role of knowledge and regulation — The organizing intelligence symbolized by brahma regulates disturbances.

Restorative solar energy — Savitā represents the natural energy that restores order and re-establishes balance in living systems.

Thus, the mantra conveys that even when destructive forces arise among living beings, the governing intelligence of nature restores balance and protects life.

Word-by-Word Interpretation

यः (yaḥ) — “that which, whoever”

→ Referring to a particular agent or condition.

भर्ताकूः (bhartākūḥ) — “bearing weapons / harmful instruments / destructive intent”

→ A harmful or aggressive force capable of causing disturbance or injury.

परि-धाय (pari-dhāya) — “having put on, having assumed, carrying around”

→ Taking up or adopting a harmful capacity or aggressive role.

मृगेषु (mr̥geṣu) — “among animals, living beings, creatures”

→ Within the domain of living organisms or biological life.

अपि (api) — “even, also”

→ Indicating extension of action toward them.

धावति (dhāvati) — “runs, rushes, attacks”

→ Moves rapidly or aggressively toward a target.

तम् (tam) — “that”

→ Referring to that harmful or aggressive force.

कश्यपस्य (kaśyapasya) — “of Kaśyapa”

→ The universal generative system representing the origin and sustenance of living beings.

ब्रह्मणा (brahmaṇā) — “by knowledge, organizing principle”

→ Through structured knowledge or regulating intelligence.

सविता (savitā) — “Savitar”

→ The solar generative energy that initiates and regulates activity in natural systems.

पुनः (punar) — “again, back”

→ Restoration or reversal of a condition.

आ (ā) — “toward, back to”

→ Movement back to a proper state.

भरत् (bharat) — “brings, carries, restores”

→ Re-establishes or restores balance.

सविताग्निर्ब्रह्म सोम इन्द्रस्त्वष्टा बृहस्पतिः ।

एते मरुद्युतं त्वा ब्रह्मणा पुनरा भरन् ॥३॥

savitāgnirbrahma soma indrastvaṣṭā bṛhaspatiḥ;

ete marudyutaṁ tvā brahmaṇā punarā bharan.

3. Savitā (solar generative energy), Agni (transformative energy), Brahma (organizing knowledge), Soma (life-nourishing biochemical forces), Indra (dynamic governing energy), Tvaṣṭā (the formative shaping principle), and Bṛhaspati (expansive intelligence)—together with the dynamic environmental energies of the Maruts—restore you again through organized knowledge to your proper state.

Message of the Mantra

This mantra emphasizes the cooperative functioning of multiple natural and intellectual forces in restoring stability and vitality.

Key insights:

Multiple regulating forces — Solar energy, transformative heat, biological nourishment, structural formation, and organizing intelligence all participate in maintaining systems.

Dynamic environmental support — The Maruts symbolize circulating environmental energies such as winds and atmospheric dynamics.

Role of knowledge — Structured understanding (brahma) guides these forces toward constructive outcomes.

Restoration of balance — Through the cooperation of these forces, disturbed systems can be brought back to stability and vitality.

Thus, the mantra illustrates that the stability and restoration of life depend on the coordinated interaction of natural energies, environmental dynamics, and guiding knowledge.

Word-by-Word Interpretation

सविता (savitā) — “the impeller, stimulator”

→ The solar generative energy that initiates motion, activity, and life processes in natural systems.

अग्निः (agniḥ) — “fire”

→ The transformative energy of heat, combustion, and metabolic processes that drive physical and biological transformations.

ब्रह्म (brahma) — “knowledge, sacred formulation”

→ The organizing knowledge and structured intelligence that guides natural and human processes.

सोमः (somaḥ) — “soma, nourishing extract”

→ Life-supporting biochemical substances that nourish, rejuvenate, and sustain biological vitality.

इन्द्रः (indrah) — “powerful leader, lord of energies”

→ The governing force of dynamic energy systems that coordinate and regulate powerful natural interactions.

त्वष्टा (tvaṣṭā) — “the shaper, builder”

→ The formative principle that shapes structures, forms, and biological or material configurations.

बृहस्पतिः (bṛhaspatiḥ) — “lord of wisdom or expansive intelligence”

→ The principle of expansive knowledge that interprets and organizes complex systems.

एते (ete) — “these”

→ Referring collectively to the previously mentioned regulating forces.

मरुत्-युतम् (marut-yutam) — “accompanied by the Maruts”

→ Associated with dynamic atmospheric or energetic forces representing movement, circulation, and environmental energy flows.

त्वा (tvā) — “you”

→ Referring to the entity, system, or person addressed.

ब्रह्मणा (brahmaṇā) — “by knowledge, sacred formulation”

→ Through organized knowledge, structured guidance, or

regulating intelligence.

पुनः (punar) — “again, back”

→ Restoration or re-establishment.

आ (ā) — “toward, back to”

→ Movement toward the proper state.

भरन् (bharan) — “bring, restore, carry back”

→ Reintroduce or restore to stability.

भद्रां वाचं शिवं चक्षुर्मरुद्युताय कृण्मसि ।

इमा ह्यस्मा ओषधिमा हराम्यरुन्धतीम् ।।४।।

*bhadrāṁ vācaṁ śivaṁ cakṣurmarudyutāya kṛṇṁmasi;
imā hyasmā oṣadhimā harāmyarundhatīm.*

4. We establish beneficial speech and healthy vision for the one supported by dynamic vital forces; indeed, for this person I bring and administer this medicinal herb called Arundhatī.

Message of the Mantra

This mantra highlights the therapeutic use of medicinal plants to restore human sensory and communicative functions.

Key insights:

Human functional health — Speech and vision represent important sensory and communicative capacities.

Dynamic physiological forces — The Maruts symbolize circulating energies such as breath, airflow, and physiological movement within the body.

Medicinal plant therapy — The herb Arundhatī represents plant-based healing substances used to restore balance in the body.

Integration of natural healing systems — The mantra reflects the early understanding that natural herbs can help restore healthy biological functions.

Thus, the mantra expresses the idea that beneficial speech and clear vision can be supported through the proper use of

medicinal plants acting within the body's dynamic physiological systems.

Word-by-Word Interpretation

भद्राम् (bhadrām) — “auspicious, beneficial, wholesome”

→ Producing positive, constructive, and health-supporting effects.

वाचम् (vācam) — “speech, voice, expression”

→ The human faculty of communication and verbal expression.

शिवम् (śivam) — “auspicious, favorable, health-promoting”

→ Supportive of well-being, harmony, and beneficial functioning.

चक्षुः (cakṣuḥ) — “eye, vision”

→ The sensory system responsible for perception and visual awareness.

मरुत्-युताय (marut-yutāya) — “accompanied by the Maruts”

→ Associated with dynamic atmospheric or vital circulating forces such as air movement, physiological circulation, and energetic activity in nature.

कृण्मसि (kṛṇmasi) — “we make, we establish”

→ We prepare, provide, or establish for proper functioning.

इमाम् (imām) — “this”

→ Referring to the specific substance or remedy.

हि (hi) — “indeed, certainly”

→ Emphasizing certainty or importance.

अस्मै (asmai) — “for him, for this person”

→ For the individual concerned.

ओषधिम् (oṣadhim) — “herb, medicinal plant”

→ A plant-based biological substance possessing therapeutic

or physiological benefits.

आ (ā) — “toward, here”

→ Indicating bringing or applying.

हरामि (harāmi) — “I bring, I deliver”

→ I provide or administer.

अरुन्धतीम् (arundhatīm) — “Arundhatī (a specific herb)”

→ A medicinal plant traditionally known for restoring physiological balance and supporting bodily functions.

(इति प्रथमकाण्डे सप्तदशोऽनुवाकः)

Anuvāka 18

Sūkta 86

The Harmonious Regulation of Natural Forces

त्रिभ्यो रुद्रेभ्यः प्रवसन् यजामि ज्येष्ठः कनिष्ठ उत मध्यमो यः ।
ज्योतिष्काराः कवयः सोमपा ये कण्वा अदन्तु निरितो वधेन ॥१॥

*tribhyo rudrebhyaḥ pravasan yajāmi jyeṣṭhaḥ kaniṣṭha uta
madhyamo yaḥ;
jyotiṣkārah kavayaḥ somapā ye kaṇvā adantu nirito
vadhena.*

1. Engaging in cooperative action, I address the powerful transformative forces in their three levels—dominant, intermediate, and lesser—those that generate luminous energy and are understood by insightful observers who partake of life-sustaining vitality. May the wise practitioners neutralize destructive influences by effectively removing them.

Message of the Mantra

This mantra emphasizes the recognition, understanding, and regulation of powerful natural forces.

Key insights:

Three levels of forces — Natural energies operate at major,

moderate, and minor intensities.

Energy-producing phenomena — These forces generate light, energy, and dynamic natural effects.

Role of knowledgeable observers — Skilled thinkers and observers (kavayaḥ) analyze and manage these forces.

Removal of harmful influences — Through knowledge and coordinated action, destructive or disorderly factors can be identified and neutralized.

Thus, the mantra highlights the importance of understanding different intensities of natural forces and using knowledge to maintain balance and remove harmful effects.

Word-by-Word Interpretation

त्रिभ्यः (tribhyaḥ) — “to the three”

→ Referring to three fundamental divisions or categories of forces.

रुद्रेभ्यः (rudrebhyaḥ) — “to the Rudras”

→ Powerful transformative natural forces associated with intense energetic processes such as storms, physiological regulation, and environmental transformations.

प्रवसन् (pravasan) — “setting forth, proceeding with action or offering”

→ Engaging in directed activity or invocation.

यजामि (yajāmi) — “I perform yajña, I engage in offering/action”

→ I undertake a cooperative and purposeful action directed toward harmonizing these forces.

ज्येष्ठः (jyeṣṭhaḥ) — “the greatest, eldest, most prominent”

→ The most powerful or dominant among the forces.

कनिष्ठः (kaniṣṭhaḥ) — “the youngest, smallest”

→ The least intense or smallest among them.

उत (uta) — “and also”

→ Adding further categories.

मध्यमः (madhyamaḥ) — “the middle one”

→ The intermediate or moderate level among the forces.

यः (yaḥ) — “who, which”

→ Referring to those forces across these levels.

ज्योतिष्काराः (jyotiṣkārah) — “makers of light, producers of luminosity”

→ Forces that generate illumination, energy, or radiant phenomena in nature.

कवयः (kavayaḥ) — “seers, wise observers”

→ Those possessing deep understanding or insight into natural processes.

सोमपाः (somapāḥ) — “drinkers of soma”

→ Those who partake of life-sustaining biochemical nourishment or energizing substances.

ये (ye) — “who, those who”

→ Referring to the groups described.

कण्वाः (kaṇvāḥ) — “the Kaṇvas”

→ Knowledgeable observers or practitioners engaged in understanding natural forces.

अदन्तु (adantu) — “may they consume, may they overcome”

→ May they neutralize or remove.

निरितः (niritaḥ) — “destructive influence, harmful force”

→ A damaging or disorder-causing factor within systems.

वधेन (vadhena) — “by striking, by destroying”

→ By eliminating or neutralizing harmful influence.

इन्द्राग्नी वीतं हविषः संविदानौ समिद्धो अग्निः समिधा गीर्भिरिन्द्रः ।

नुदेथां कण्वा निरितो अरातिमाराद्रक्षासिं तपतं व्यस्मत् ॥२॥

*indrāgnī vītaṁ haviṣaḥ saṁvidānau samiddho agniḥ
samidhā gīrbhirindraḥ;
nudethāṁ kaṇvā nirito arātimārādrakṣāsim tapataṁ
vyasmat.*

2. O Indra and Agni—the dynamic governing energy and the transformative fire—engage with the supplied energy input in coordinated action. With Agni fully activated by proper fuel and with Indra guided through structured expression, may you drive away destructive influences and hostile forces. Let the knowledgeable observers remove harmful factors and burn away disruptive energies so that they remain far removed from us.

Message of the Mantra

This mantra emphasizes the coordinated use of powerful natural energies and knowledge to protect systems from harmful influences.

Key insights:

Cooperation of energies — Dynamic environmental power (Indra) and transformative energy (Agni) work together to regulate systems.

Energy activation — Proper inputs (fuel/resources) activate transformative processes.

Guidance through knowledge — Structured communication and understanding help direct these energies effectively.

Protection from harm — Harmful influences and destructive factors must be removed or neutralized.

Role of knowledgeable practitioners — Skilled observers (Kaṇvas) help ensure that these processes are applied wisely.

Thus, the mantra conveys that through coordinated energy, knowledge, and active regulation, harmful influences can be driven away and systems can be protected and stabilized.

Word-by-Word Interpretation

इन्द्राग्नी (indra-agnī) — “Indra and Agni”

→ The combined dynamic energy of powerful environmental forces (Indra) and transformative thermal/metabolic energy (Agni).

वीतम् (vītam) — “drink, partake, receive”

→ Actively engage with or utilize the offered energy/input.

हविषः (haviṣaḥ) — “offering, fuel, oblation”

→ The energetic input or resource supplied for activation of processes.

सम्-विदानौ (sam-vidānau) — “acting together with knowledge or coordination”

→ Cooperating in a coordinated and intelligent manner.

सम्-इद्धः (sam-iddhaḥ) — “fully kindled, well-ignited”

→ Activated to full energetic intensity.

अग्निः (agniḥ) — “fire”

→ Transformative energy responsible for chemical, thermal, and metabolic change.

समिधा (samidhā) — “with fuel, with kindling”

→ Through proper energy input or activating materials.

गीर्भिः (gīrbhiḥ) — “with words, chants, expressions”

→ Through structured communication, guidance, or directed instruction.

इन्द्रः (indrah) — “Indra”

→ The governing dynamic force regulating powerful environmental or energetic systems.

नुदथाम् (nudethām) — “may you two drive away, push aside”

→ May you remove or repel.

कण्वाः (kaṇvāḥ) — “the Kaṇvas”

→ The knowledgeable observers or practitioners who understand natural forces.

निरितः (niritah) — “destructive force, decay-causing influence”

→ A harmful or disorder-producing factor within systems.

अरातिम् (arātim) — “hostility, harmful opposition”

→ Negative or damaging influences that oppose well-being.

आरात् (ārāt) — “from afar, away”

→ At a distance or removed from the system.

रक्षांसि (rakṣāṁsi) — “harmful entities, destructive influences”

→ Forces that disrupt stability or threaten well-being.

तपताम् (tapatam) — “burn, heat, destroy by energy”

→ Neutralize through intense energy or transformative processes.

व्यस्मत् (vyasmat) — “away from us”

→ Removed from our system or environment.

वास्तोष्पते सुप्रजसः सुवीरा षष्ठीस्यामि शरदः शतानि ।

दुर्वास्तु कण्वा अभि निर्णुदस्व सुवास्त्वस्माङ् उप सं विशस्व ॥३॥

*vāstoṣpate suprajasas suvīrā ṣaṣṭhīsyāmi śaradaḥ śatāni;
durvāstu kaṇvā abhi nirṇudasva suvāstvasmāṅ upa saṁ
viśasva.*

3. O governing principle of the dwelling environment, may we live with healthy offspring and strong members for many cycles of years. O knowledgeable observers, drive away harmful environmental conditions and negative influences. Let a healthy and beneficial habitation establish itself around us and harmoniously dwell with us.

Message of the Mantra

This mantra emphasizes the importance of a healthy living environment for long-term human well-being and prosperity.

Key insights:

Healthy habitat — The quality of the dwelling environment strongly influences human health and longevity.

Strong community — A thriving society depends on healthy offspring and capable individuals.

Removal of harmful conditions — Environmental hazards or unhealthy factors must be actively identified and removed.

Role of knowledge — Skilled observers (Kāṇvas) help maintain healthy habitats through understanding natural and environmental processes.

Harmony with environment — When beneficial environmental conditions prevail, communities can flourish for many generations.

Thus, the mantra expresses the idea that a well-maintained and healthy environment is essential for longevity, prosperity, and the flourishing of human communities.

Word-by-Word Interpretation

वास्तोष्पते (vāstoṣpate) — “lord of the dwelling/place”

→ The governing principle that maintains harmony, stability, and proper functioning within a habitat or living environment.

सु-प्रजसः (su-prajasah) — “with good progeny”

→ Possessing healthy and well-nurtured offspring or future generations.

सु-वीराः (su-vīrāḥ) — “with strong individuals/heroes”

→ A community of capable, healthy, and resilient members.

षष्ठीस्यानि (ṣaṣṭhīsyāmi) — “I intend to live or prosper”

→ I aim to sustain life and prosperity.

शरदः (śaradaḥ) — “autumns, years”

→ Annual cycles of time.

शतानि (śatāni) — “hundreds”

→ A very long span or extended longevity.

दुर् (dur) — “bad, harmful”

→ Negative or harmful influences.

दुर्वास्तु (durvāstu) — “bad dwelling condition, harmful habitation factors”

→ Unhealthy environmental conditions or destabilizing influences within a living space.

कण्वाः (kaṇvāḥ) — “the Kaṇvas (wise observers/practitioners)”

→ Knowledgeable practitioners who understand environmental and natural processes.

अभि (abhi) — “toward, against”

→ Directed action toward removing a condition.

निः (niḥ) — “out, away”

→ Removal or expulsion.

नुदस्व (nudasva) — “drive away, push out”

→ Eliminate or remove harmful influences.

सु (su) — “good, beneficial”

→ Healthy and favorable.

वास्तु (vāstu) — “dwelling, habitation, environment”

→ The living space or ecological environment where life functions.

अस्मान् (asmān) — “us”

→ The inhabitants or community.

उप (upa) — “toward, near”

→ Bringing close or establishing.

सम् (sam) — “together, harmoniously”

→ Balanced and integrated.

विशस्व (viśasva) — “enter, settle within”

→ Become established or pervade the environment.

या तन्तिषत् खलसद् या च गोष्ठे या जाताः शकधूमे सभायाम्।
प्रपायां जाता उत याश्च भित्सु ताश्चातयामः शिवता नो अस्तु ।।४।।

*yā tantiṣat khalasad yā ca goṣṭhe yā jātāḥ śakadhūme
sabhāyām;*

prapāyāṁ jātā uta yāśca bhitsu tāścātayāmaḥ śivatā no astu.

4. Those harmful agents that develop in fibrous materials, grain-processing areas, cattle shelters, smoke from burning organic waste, public gathering places, water sources, or within the cracks and structures of buildings—we eliminate them. May a state of health, safety, and well-being be established for us.

Message of the Mantra

This mantra reflects an early awareness of environmental hygiene and contamination control.

Key insights include:

Recognition of contamination sources — Harmful agents can arise in textiles, grain storage, animal shelters, smoke-filled areas, communal spaces, water sources, and building structures.

Environmental health awareness — The mantra emphasizes the importance of removing harmful environmental factors from living and working spaces.

Community protection — Clean environments support the health and well-being of communities.

Preventive sanitation — Eliminating contaminants before they spread helps maintain safe living conditions.

Thus, the mantra promotes the principle that systematic environmental cleanliness and removal of harmful agents are essential for maintaining health and societal well-being.

Word-by-Word Interpretation

या (yā) — “which, those that”

→ Referring to various harmful or undesirable conditions.

तन्ति-सत् (tanti-sat) — “existing in threads or fibers”

→ Micro-organisms or contaminants that develop in fibrous materials such as cloth, ropes, or stored organic matter.

खल-सत् (khala-sat) — “existing in threshing floors or grain-processing areas”

→ Contaminants or harmful agents present in grain storage and processing environments.

या (yā) — “which”

→ Continuing reference to those harmful elements.

च (ca) — “and”

→ Adding additional locations or conditions.

गोष्ठे (goṣṭhe) — “in cattle enclosures”

→ Livestock shelters or animal housing environments.

याः (yāḥ) — “which”

→ Again referring to harmful influences.

जाताः (jātāḥ) — “born, produced, generated”

→ Arising or developing within those environments.

शक-धूमे (śakadhūme) — “in dung smoke”

→ In smoke or gases produced from burning animal waste or organic material.

सभायाम् (sabhāyām) — “in assembly halls or gathering places”

→ Public or communal indoor environments where people gather.

प्रपायाम् (prapāyām) — “in watering places, drinking stations”

→ Water sources or communal drinking places.

जाताः (jātāḥ) — “arising, produced”

→ Developing within those environments.

उत (uta) — “and also”

→ Adding further categories.

याः (yāḥ) — “which”

→ Those harmful elements.

च (ca) — “and”

→ Continuing enumeration.

भित्सु (bhitsu) — “in walls, cracks, or structures”

→ Within building structures such as walls, crevices, and hidden spaces.

ताः (tāḥ) — “those”

→ All such harmful elements.

चातयामः (cātayāmaḥ) — “we remove, drive away, destroy”

→ We eliminate or neutralize them.

शिवता (śivatā) — “well-being, auspiciousness, healthful condition”

→ A state of safety, health, and harmony.

नः (naḥ) — “for us”

→ For our community or system.

अस्तु (astu) — “let it be”

→ May it be established.

दुद्वा च दुद्वती च स्थस्तद् वां नाम तद् वां नामधेयम् ।

रुद्रप्रेषिते स्तो व्ये नाम पर्यस्मान् वृङ्क्तम् ।

यो नो द्वेष्टि तमृच्छतम् ॥५॥

*dud vā ca dud vatī ca sthastad vām nāma tad vām
nāmadheyam;*

*rudrapreṣite sto vye nāma paryasmān vṛṅktam; yo no
dveṣṭi tamṛcchatam.*

5. You two natural agents known as Dudvā and Dudvatī,

recognized by your established identities, operate under powerful purifying natural forces and act widely across environments. Surround and protect us, and direct your action toward any harmful influence that acts against us so that it may be neutralized.

Message of the Mantra

This mantra reflects the use of natural biological agents for protection against harmful influences.

Key insights:

Complementary natural agents — Two plant-based or natural substances function together for protective action.

Activation by transformative forces — Their effectiveness is associated with powerful natural processes of purification and transformation (Rudra).

Environmental protection — These agents act around a community or system to create a protective barrier.

Neutralization of harmful factors — Harmful or hostile influences are identified and targeted for removal.

Thus, the mantra conveys the idea that natural protective agents can work together within powerful natural processes to shield communities from harmful environmental or biological threats.

Word-by-Word Interpretation

दुद्रा (dudvā) — “Dudvā (name of a plant/agent)”

→ A specific natural plant-based agent recognized for protective or cleansing properties.

च (ca) — “and”

→ Indicating association with another similar element.

दुद्रती (dudvatī) — “Dudvatī (related or complementary plant/agent)”

→ A complementary biological substance or herb working together with Dudvā.

च (ca) — “and”

→ Continuing association.

स्थः (sthaḥ) — “you two are, you both exist”

→ Two cooperating natural agents functioning together.

तत् (tat) — “that”

→ Referring to their recognized identity.

वाम् (vām) — “your (dual)”

→ Belonging to both agents.

नाम (nāma) — “name, identity”

→ The defining nature or functional identity.

तत् (tat) — “that”

→ Re-emphasizing their designation.

वाम् (vām) — “your (dual)”

→ Of these two agents.

नामधेयम् (nāmadheyam) — “appellation, recognized title”

→ The established classification or known functional role.

रुद्र-प्रेषिते (rudra-preṣite) — “sent or directed by Rudra”

→ Activated or mobilized by powerful transformative natural forces associated with purification and regulation.

स्थः (sthaḥ) — “you two are”

→ These two agents function under such influence.

व्ये (vye) — “separately, widely, in different directions”

→ Acting broadly or dispersing across areas.

नाम (nāma) — “named, identified”

→ Recognized for a specific functional action.

परि (pari) — “around, surrounding”

→ Encircling or protecting the environment/system.

अस्मान् (asmān) — “us”

→ The community or individuals concerned.

वृङ्क्तम् (vr̥ṅktam) — “protect, shield, ward off”

→ Provide protection or defensive action.

यः (yaḥ) — “who, whoever”

→ Referring to any harmful or hostile influence.

नः (naḥ) — “toward us”

→ Directed against us.

द्वेष्टि (dveṣṭi) — “hates, harms, acts with hostility”

→ Acts in a damaging or antagonistic manner.

तम् (tam) — “that one”

→ That harmful factor or influence.

ऋच्छतम् (ṛcchatam) — “reach, move toward, strike”

→ Direct your action toward neutralizing it.

वीची नामास्यघहारा नाम ।

नमस्ते अस्तु वातके ज्यत्रास्मदघं कृधि ॥६॥

vīcī nāmāsyaghahārā nāma;

namaste astu vātake 'nyatrāsmadagham kṛdhi.

6. You are the moving current known as Vīcī, recognized as a remover of harmful impurities. We acknowledge the power of moving air; within the airflow carry harmful elements away from us and direct them elsewhere.

Message of the Mantra

This mantra reflects an understanding of the cleansing role of airflow and ventilation in maintaining environmental health.

Key insights:

Air movement as a cleansing force — Flowing air currents can transport and remove harmful particles from living spaces.

Environmental purification — Proper ventilation helps

reduce contamination and maintain a healthier environment.

Recognition of natural processes — Natural systems such as wind and air circulation contribute to purification and balance.

Preventive health principle — Removing pollutants and harmful agents from surroundings protects human health and well-being.

Thus, the mantra conveys the principle that airflow and ventilation act as natural mechanisms for carrying away impurities and maintaining environmental cleanliness.

Word-by-Word Interpretation

वीची (vīcī) — “wave, ripple, flowing movement”

→ A moving current or dynamic flow within air or fluid systems that transports particles or influences.

नाम (nāma) — “name, designation”

→ The recognized identity or functional characteristic.

असि (asi) — “you are”

→ Indicating the inherent nature of the force described.

अघ-हारा (aghahārā) — “remover of harm or impurity”

→ An agent that carries away contaminants, pollutants, or harmful elements.

नाम (nāma) — “named, known as”

→ Recognized by this functional role.

नमस्ते (namaste) — “salutation, respectful acknowledgement”

→ Recognition of the importance of this natural process.

अस्तु (astu) — “let it be”

→ May this acknowledgement stand.

वातके (vātake) — “in the wind, in moving air”

→ Within atmospheric airflow or ventilation systems.

अन्यत्र (anyatra) — “elsewhere, to another place”

→ Away from the current environment.

अस्मत् (asmat) — “from us”

→ From our surroundings or living space.

अघम् (agham) — “harm, impurity, harmful element”

→ Pollution, pathogens, toxins, or damaging substances.

कृधि (kṛdhi) — “make, cause, direct”

→ Cause the transfer or relocation of.

ऋजीते परि णो नमाग्रेण परि णो नम ।

अश्मानं तन्वं कृष्महे अद्या नः सोम मृडय ॥७॥

ṛjīte pari ṇo namāgreṇa pari ṇo nama;

aśmānaṁ tanvaṁ kṛṣmahe adyā naḥ soma mṛḍaya.

7. We acknowledge and align with the orderly governing principle that surrounds and protects us from all sides and guides processes ahead. Today we cultivate firmness and resilience within our bodies like stone. O Soma—the restorative biochemical nourishment of life—bring well-being and physiological balance to us.

Message of the Mantra

This mantra highlights the development of resilience and physiological well-being through alignment with natural regulatory processes.

Key insights:

Alignment with natural order — Recognizing and aligning with orderly natural processes helps maintain stability.

Protective surrounding forces — Balanced regulatory forces protect systems from disturbances.

Strengthening the body — Physical resilience and structural robustness are cultivated intentionally.

Restorative biochemical nourishment — Life-supporting substances (Soma) contribute to healing and balance.

Holistic well-being — Strength and restoration together

sustain long-term health.

Thus, the mantra conveys the principle that through alignment with natural order, strengthening the body, and supporting it with restorative nourishment, resilience and well-being can be achieved.

Word-by-Word Interpretation

ऋजीते (ṛjīte) — “to the straight-moving one, the orderly or direct force”

→ A regulating natural principle that moves in a balanced, orderly manner maintaining system alignment.

परि (pari) — “around, surrounding”

→ Encircling or protecting from all sides.

नः (naḥ) — “us”

→ Our system, body, or community.

नम (nama) — “salutation, reverential acknowledgment”

→ Recognition and acceptance of the governing natural principle.

अग्रेण (agreṇa) — “in the front, ahead”

→ Leading or guiding from the forefront of processes.

परि (pari) — “around”

→ Providing protective coverage.

नः (naḥ) — “us”

→ Our system or environment.

नम (nama) — “reverence, acknowledgment”

→ Respectful recognition of the protective function.

अश्मानम् (aśmānam) — “stone, rock, hardness”

→ A state of firmness, resilience, and structural strength.

तन्वम् (tanvam) — “body, physical structure”

→ The biological or structural body of an organism.

कृण्महे (kṛṇmahe) — “we make, we establish”

→ We cultivate or develop.

अद्य (adya) — “today, now”

→ At the present moment.

आ (ā) — “toward us, for us”

→ Directed to our benefit.

नः (naḥ) — “us”

→ Our system or body.

सोम (soma) — “Soma”

→ Life-supporting biochemical nourishment or restorative biological energy within living systems.

मृडय (mṛḍaya) — “be gracious, make gentle, provide well-being”

→ Promote healing, comfort, and physiological balance.

Sūkta 87

Elimination of Harmful Organisms: The Therapeutic Power of Natural Agents

त्वं दर्भासि पतिरोषधीनां विभिन्दन् यासि कन्या इवैनाम् ।
भिन्धि शिरः कृमेर्जायां न्यस्य शरीरं भिन्ध्युत भिन्ध्यस्थि ॥१॥

*tvaṁ darbhāsi patiroṣadhīnāṁ vibhīndan yāsi kanyā
ivainām;*

*bhīndhi śīraḥ kṛmerjāyāṁ nyasya śarīraṁ bhīndhyuta
bhīndhyasthi.*

1. You, Darbha grass—the leading medicinal plant—act by penetrating and breaking apart harmful organisms. Like a subtle yet effective force, move against this parasite and destroy its head, disrupt its reproductive capacity, suppress its body, and break down even its structural framework.

Message of the Mantra

This mantra reflects an early understanding of plant-based treatments against parasitic organisms.

Key insights:

Medicinal plant power — Darbha is recognized as a strong therapeutic plant among herbs.

Antiparasitic action — The mantra describes destroying parasites and preventing their reproduction.

Comprehensive elimination — The harmful organism is targeted at multiple levels: head, body, reproductive system, and structural framework.

Natural medicine — Plant-based substances are understood to protect health by eliminating pathogens.

Thus, the mantra conveys that specific medicinal plants can act as natural biological agents capable of destroying parasites and protecting human health.

Word-by-Word Interpretation

त्वम् (tvam) — “you”

→ Addressing a specific natural substance or agent.

दर्भ (darbha) — “darbha grass (*Desmostachya bipinnata*)”

→ A medicinal and fibrous plant known for antiseptic, cleansing, and protective biological properties.

असि (asi) — “are”

→ Indicating the essential nature or identity.

पतिः (patiḥ) — “lord, controller, master”

→ A dominant or highly effective agent within a group of natural substances.

ओषधीनाम् (oṣadhīnām) — “of the medicinal plants”

→ Among plant-based therapeutic substances.

वि-भिन्दन् (vi-bhīndan) — “splitting, breaking apart, penetrating”

→ Breaking down or disrupting harmful biological structures.

यासि (yāsi) — “you go, you move”

→ You act or penetrate into affected areas.

कन्याः (kanyāḥ) — “young maidens”

→ Used metaphorically for delicate or subtle penetrative movement.

इव (iva) — “like, as”

→ Indicating comparison.

एनाम् (enām) — “this one, this entity”

→ Referring to the harmful organism or agent.

भिन्धि (bhin̥dhi) — “break, destroy, split apart”

→ Disrupt or destroy the structure of.

शिरः (śirah) — “head”

→ The primary controlling structure of the organism.

कृमेः (kṛmeh) — “of the worm or parasite”

→ A parasitic organism or pathogenic worm.

जायाम् (jāyām) — “mate, reproductive partner”

→ The reproductive component of the organism.

न्यस्य (nyasya) — “placing down, destroying, suppressing”

→ Eliminating or suppressing.

शरीरम् (śarīram) — “body”

→ The full physical structure of the organism.

भिन्धि (bhin̥dhi) — “break apart”

→ Destroy or disrupt.

उत (uta) — “and also”

→ Adding further action.

भिन्धि (bhindhi) — “break apart”

→ Continue destruction of structure.

अस्थि (asthi) — “bone or structural framework”

→ The rigid structural elements of the organism.

यः कीकसास्थो वीरदात् परूंषि यस्योद्धार उष्णिहास्ता हि वव्रे ।

हनिष्यामि वां निरतः परेतं तृणान्यत्तमवसीरिणामिव ॥२॥

yaḥ kīkasāsthno vīradāt parūṁṣi yasyoddhāra uṣṇihāstā hi vavre;

haniṣyāmi vāṁ nirataḥ paretam tṛṇānyattamavasīriṇāmiva.

2. That harmful organism which inhabits the chest region and damages body tissues, whose growth produces inflammatory heat and swelling—I have identified it. I will completely eliminate its forms and drive them away from the body, just as fragile grasses are consumed and crumble into decay.

Message of the Mantra

This mantra reflects an early recognition of internal infections or parasitic organisms and the intent to eliminate them through treatment.

Key insights:

Recognition of internal disease — The mantra describes a harmful organism affecting internal body tissues, especially in the chest region.

Symptoms awareness — Signs such as tissue damage, swelling, and fever-like heat are noted.

Diagnosis and action — The harmful organism is identified and targeted for elimination.

Complete removal — The treatment aims for total destruction and expulsion of the pathogen.

Natural analogy — The destruction of the pathogen is compared to fragile grasses that easily decay when consumed.

Thus, the mantra conveys the principle that recognizing disease-causing organisms and decisively eliminating them is essential for restoring health.

Word-by-Word Interpretation

यः (yaḥ) — “which, that which”

→ Referring to a harmful organism or biological agent.

कीकसा-स्थः (kīkasā-sthaḥ) — “located in the ribs or chest cavity”

→ An organism or infection inhabiting internal body tissues, especially near the thoracic region.

विरदात् (viradāt) — “tearing apart, gnawing”

→ Damaging or eroding surrounding tissues.

परूषि (parūṁṣi) — “limbs, body parts, tissues”

→ Various anatomical structures of the body.

यस्य (yasya) — “whose”

→ Referring to that organism.

उद्धारः (uddhāraḥ) — “rising up, protruding, emerging”

→ Its growth, swelling, or expansion within tissues.

उष्णिहाः (uṣṇihāḥ) — “heat-producing, fever-causing”

→ Generating inflammatory or fever-like physiological responses.

ताः (tāḥ) — “those”

→ Referring to such harmful manifestations.

हि (hi) — “indeed”

→ Emphasizing the condition.

वव्रे (vavre) — “I have recognized, selected, or identified”

→ Recognized or diagnosed the harmful factor.

हनिष्यामि (haniṣyāmi) — “I will destroy, I will eliminate”

→ I will neutralize or eliminate.

वाम् (vām) — “you two / both aspects”

→ Referring to multiple forms or components of the harmful organism.

निरतः (nirataḥ) — “completely, decisively”

→ With complete removal or eradication.

परा (parā) — “away, far”

→ Removed from the body.

इताम् (itam) — “drive away, send away”

→ Expel from the system.

तृणानि (tṛṇāni) — “grasses, small plants”

→ Fragile organic matter easily consumed or broken down.

अत्तम् (attam) — “eaten, consumed”

→ Destroyed or decomposed.

अवशीरणाम् (avaśīriṇām) — “decaying, crumbling”

→ Breaking apart or disintegrating.

इव (iva) — “like, as”

→ Expressing comparison.

अयं य आस्ते जठरेष्वन्तः कास्फीवशं निरुजं मर्त्यस्य ।

हनिष्यामि वां निरतः परेतं स्तायदेयथुः प्रति वामभुत्सि ॥३॥

*ayaṁ ya āste jaṭhareṣvantaḥ kāsphīvaśaṁ nirujaṁ
martyasya;*

*haniṣyāmi vāṁ nirataḥ paretam stāyadeyathuḥ prati
vāmabhutsi.*

3. This harmful organism that resides within the abdominal system of the human body, causing irritation and pain, has been identified. I will completely eliminate its forms and drive them away from the body. Let them depart and withdraw from the host, for active intervention has arisen against them.

Message of the Mantra

This mantra reflects awareness of gastrointestinal disease-causing organisms and the need for active treatment.

Key insights:

Internal pathogens — Harmful organisms may reside within the digestive system.

Recognized symptoms — These infections cause pain, irritation, and bodily distress.

Diagnosis and intervention — Once identified, decisive treatment is initiated.

Complete eradication — The aim is expulsion and elimination of the pathogen from the body.

Protection of human health — Removing internal pathogens restores physiological balance and well-being.

Thus, the mantra emphasizes that identifying internal disease-causing organisms and actively eliminating them is essential for maintaining health.

Word-by-Word Interpretation

अयम् (ayam) — “this”

→ Referring to a specific harmful organism or pathological condition.

यः (yah) — “which”

→ That which is being identified.

आस्ते (āste) — “sits, resides, remains”

→ Dwells or persists within the body.

जठरेषु (jaṭhareṣu) — “in the abdominal regions / stomach area”

→ Within the digestive or gastrointestinal system.

अन्तर (antar) — “inside, within”

→ Located internally within the body.

कास्फीवशम् (kāsphīvaśam) — “causing cough-like distress or irritation”

→ Producing symptoms such as irritation, spasms, or respiratory-digestive discomfort.

निरुजम् (nirujam) — “causing pain, affliction”

→ Producing disease or physiological suffering.

मर्त्यस्य (martyasya) — “of the mortal human”

→ Affecting the human body.

हनिष्यामि (haniṣyāmi) — “I will destroy, eliminate”

→ I will neutralize or eradicate.

वाम् (vām) — “both of you / both forms”

→ Referring to multiple components or stages of the pathogen.

निरतः (nirataḥ) — “completely, decisively”

→ With total eradication.

परा (parā) — “away, far away”

→ Driven out from the body.

इताम् (itam) — “send away, expel”

→ Remove from the system.

स्तायत (stāyat) — “extend, move away, depart”

→ Withdraw or move away from the host body.

आ (ā) — “toward”

→ Direction of action.

ईयथुः (īyathuḥ) — “you two go, depart”

→ Leave the body or affected region.

प्रति (prati) — “toward, against”

→ Directed response or counteraction.

वाम् (vām) — “against you two”

→ Against the harmful agents.

अभुत्सि (abhutsi) — “I have arisen, I have acted”

→ I have initiated active intervention or treatment.

येनेयथुस्तेन पथा परेतं स्तायदेयथुः प्रति वामभुत्सि ।

ब्रह्मणा वां परितृह्य समन्तं विच्छेत्स्यामि नकुल इव सर्पम् ।।४।।

*yeneyathustena pathā paretam stāyadeyathuḥ prati
vāmabhutsi;*

brahmaṇā vāṁ paritṛhya samantaṁ vicchetsyāmi nakula iva
sarpam.

4. By the pathway through which you harmful agents entered, depart through that same route and move away from the body, for active intervention has arisen against you. Through applied knowledge I surround and restrain you from all sides, and I will completely eliminate you just as a mongoose destroys a snake.

Message of the Mantra

This mantra reflects an early understanding of disease control and targeted elimination of harmful organisms.

Key insights:

Identification of transmission pathways — Harmful agents enter the body through specific biological or environmental routes.

Expulsion through the same route — The mantra calls for removal of pathogens along their entry pathways.

Role of knowledge and method (Brahma) — Effective treatment requires knowledge, technique, and systematic intervention.

Containment and elimination — The harmful agents are isolated and completely destroyed.

Natural analogy — The decisive elimination of pathogens is compared to the mongoose defeating a snake, symbolizing effective defense.

Thus, the mantra conveys the principle that understanding transmission pathways, applying knowledge, and decisively eliminating pathogens are essential for protecting health.

Word-by-Word Interpretation

येन (yena) — “by which, through which”

→ By the route or process through which something moves.

ईयथुः (īyathuḥ) — “you two moved, traveled”

→ The path through which the harmful agents entered or spread.

तेन (tena) — “by that”

→ Through the same pathway.

पथा (pathā) — “path, route, channel”

→ A biological or environmental pathway through which organisms or influences move.

परा (parā) — “away, outward”

→ Directed away from the host system.

इताम् (itam) — “go, depart”

→ Leave or withdraw from the body.

स्तायत (stāyat) — “move away, extend outward”

→ Withdraw or move away from the host environment.

आ (ā) — “toward”

→ Direction of motion or action.

ईयथुः (īyathuḥ) — “you go”

→ You depart or move away.

प्रति (prati) — “against, in response to”

→ Directed counteraction.

वाम् (vām) — “against you two”

→ Against the harmful organisms or influences.

अभुत्सि (abhutsi) — “I have arisen, I have acted”

→ Active intervention or treatment has begun.

ब्रह्मणा (brahmaṇā) — “by knowledge, by sacred formula or science”

→ Through applied knowledge, method, or scientific understanding.

वाम् (vām) — “you two”

→ The harmful organisms or factors.

परिच्छा (paritṛhya) — “surrounding, restraining, enclosing”

→ Containing and isolating the harmful agents.

समन्तम् (samantam) — “completely, on all sides”

→ From every direction or aspect.

वि (vi) — “apart, completely”

→ Separating or dismantling.

छेत्स्यामि (chetsyāmi) — “I will cut, destroy, eliminate”

→ I will eliminate or dismantle.

नकुलः (nakulaḥ) — “mongoose”

→ An organism known for effectively attacking and destroying snakes.

इव (iva) — “like, as”

→ Indicating comparison.

सर्पम् (sarpam) — “snake”

→ A dangerous or harmful organism.

Sūkta 88

Systemic Balance and Ethical Cooperation

यज्ञपतिमृषय एनसाहुर्निर्भक्ता भागादनु तप्यमानाः ।
यदेनश्चकृवान् बद्ध एष ततो विश्वकर्मन् प्र मुमुग्ध्येनम् ॥१॥

*yajñapatiṃṣaya enasāhurnirbhaktā bhāgādanu
tapyamānāḥ;
yadenaścakṛvān baddha eṣa tato viśvakarman pra
mumugdhyenam.*

1. The knowledgeable observers declare that the leader of the cooperative action has committed an error when some participants were deprived of their rightful share, causing dissatisfaction. Because of this mistake he has become bound by its consequences. O universal organizer of systems, release this person from the resulting constraint and restore balance.

Message of the Mantra

This mantra reflects principles of fairness and systemic balance in cooperative activity.

Key insights:

Fair distribution in collective action — In any cooperative endeavor (yajña), resources and roles must be distributed fairly.

Recognition of errors — Knowledgeable observers identify when imbalances or mistakes occur.

Consequences of unfairness — When participants are deprived of their share, dissatisfaction and systemic disturbance arise.

Restoration of balance — Through systemic correction (Viśvakarman), the imbalance can be resolved and harmony restored.

Responsibility of leadership — Leaders of cooperative systems must ensure fairness to maintain stability and trust.

Thus, the mantra emphasizes that equity, accountability, and corrective action are essential for the success and harmony of cooperative human endeavors.

Word-by-Word Interpretation

यज्ञ-पतिम् (yajñapatim) — “lord of the yajña / leader of cooperative action”

→ The coordinator or responsible leader of a collective creative activity.

ऋषयः (ṛṣayaḥ) — “seers, knowledgeable observers”

→ Wise analysts or experts who understand the functioning of systems and actions.

एनसा (enasā) — “with fault, error, wrongdoing”

→ Due to a mistake, imbalance, or improper action within the system.

आहुः (āhuḥ) — “they declare, say”

→ They identify or diagnose.

निर्भक्ताः (nirbhaktāḥ) — “deprived of share, excluded from portion”

→ Those who did not receive their proper share or role in the cooperative process.

भागात् (bhāgāt) — “from the share, portion”

→ From the fair distribution of resources or responsibilities.

अनुतप्यमानाः (anutapyamānāḥ) — “being distressed, feeling regret or grievance”

→ Experiencing dissatisfaction or grievance due to unfair distribution.

यत् (yat) — “that which”

→ Referring to the action that caused the fault.

एनः (enaḥ) — “error, wrongdoing”

→ A mistake or imbalance in the cooperative system.

चक्रवान् (cakṛvān) — “has done, has committed”

→ The act that produced the imbalance.

बद्धः (baddhaḥ) — “bound, constrained”

→ Caught in the consequences of the error.

एषः (eṣa) — “this one”

→ The individual responsible for the action.

ततः (tataḥ) — “from that, therefore”

→ From the resulting condition.

विश्वकर्मन् (viśvakarman) — “the universal organizer / maker of systems”

→ The principle of systemic order that restores balance and proper functioning.

प्र (pra) — “forth, forward”

→ Toward release or resolution.

मुमुग्धि (mumugdhi) — “release, free, liberate”

→ Resolve the consequences and restore equilibrium.

एनम् (enam) — “this one”

→ The individual bound by the consequences of the mistake.

अदान्यान् सोमपान् मन्यमानो यज्ञस्य विद्वान् समये न धीरः ।

मधव्यान् स्तोकानप यान् रराध सं मा तैः सृजतु विश्वकर्मा ॥२॥

adānyān somapān manyamāno yajñasya vidvān samaye na dhīrah;

madhavyān stokānapa yān rarādha saṁ mā taiḥ srjatu viśvakarmā.

2. A person who considers others ungenerous while himself benefiting from the shared resources of a cooperative enterprise—though knowledgeable about the system—fails to act wisely at the proper time of fair distribution and withholds even small valuable portions for himself. May the universal organizer of systems restore balance by redistributing those resources so that harmony is re-established among us.

Message of the Mantra

This mantra highlights ethical responsibility and fairness in

cooperative human systems.

Key insights:

Fair participation in collective work — Everyone benefiting from a cooperative effort must also contribute and share fairly.

Misuse of knowledge — Even knowledgeable individuals may fail ethically if they withhold resources from others.

Importance of timely fairness — Proper distribution must occur at the right time to maintain trust and system stability.

Correction of imbalance — Systemic forces (Viśvakarmā) restore equilibrium when imbalance occurs.

Cooperative harmony — Sustainable collective activity requires fair sharing of even small resources.

Thus, the mantra teaches that fair distribution, ethical responsibility, and systemic correction are essential for maintaining harmony in cooperative human endeavors.

Word-by-Word Interpretation

अदान्यान् (adānyān) — “those who do not give, ungenerous ones”

→ Participants who do not contribute fairly to a cooperative process.

सोमपान् (somapān) — “drinkers of Soma”

→ Individuals who benefit from the shared resources or outcomes of the system.

मन्यमानः (manyamānaḥ) — “thinking, considering”

→ Holding the assumption or belief.

यज्ञस्य (yajñasya) — “of the yajña”

→ Of the creative cooperative action or collective undertaking.

विद्वान् (vidvān) — “knowing, knowledgeable”

→ A person who understands the functioning of the

cooperative system.

समये (samaye) — “at the proper time, in due order”

→ At the appropriate moment when fair distribution should occur.

न (na) — “not”

→ Negation indicating failure.

धीरः (dhīrah) — “wise, composed, responsible”

→ Acting with proper judgment and fairness.

मधव्यान् (madhavyān) — “sweet portions, desirable shares”

→ Valuable resources or beneficial outputs of the collective activity.

स्तोक्ान् (stokān) — “small portions, minor shares”

→ Small but meaningful portions of resources.

अप (apa) — “away, aside”

→ Withholding or diverting.

यान् (yān) — “which”

→ Those particular portions.

राध (rarādha) — “took away, appropriated”

→ Improperly kept or diverted for oneself.

सम् (sam) — “together, in harmony”

→ Toward restoring balance and unity.

मा (mā) — “me, us”

→ For us or for the system/community.

तैः (taiḥ) — “with those”

→ Using those withheld resources.

सृजतु (srjatu) — “let release, let restore, let redistribute”

→ Let them be properly returned or redistributed.

विश्वकर्मा (viśvakarmā) — “the universal organizer or systemic regulator”

→ The principle that restores order and balance within cooperative systems.

ये भक्षयन्तो न वसूत्यानृधुर्यानिग्रयो अन्वतप्यन्त धृष्या ।
या तेषामवया दुरिष्टात् स्विष्टं तद्विश्वकर्मा कृणोतु ॥३॥

ye bhakṣayanto na vasūtyānṛdhuryānagnayo anvatapyan ta dhṛṣṇyā;

yā teṣānavayā duriṣṭāt sviṣṭam tadviśvakarmā kṛṇotu.

3. Those participants who consume shared resources but do not properly redistribute them—resources that were produced through active transformative processes within operational centers—create deficiencies due to improper conduct. May the universal organizer of systems correct these faults and restore proper and well-balanced cooperative functioning.

Message of the Mantra

This mantra conveys ethical principles governing fair participation in cooperative systems.

Key insights:

Responsible use of shared resources — Those who benefit from collective processes must also contribute fairly back to the system.

Role of productive processes — Resources are generated through transformative operational activities (Agni-like processes).

Consequences of imbalance — When individuals consume without contributing, systemic deficiencies arise.

Need for correction — The organizing principle of systems (Viśvakarmā) restores balance and proper functioning.

Sustainable cooperation — Long-term success of cooperative enterprises depends on fair participation and ethical responsibility.

Thus, the mantra teaches that equitable contribution and responsible resource sharing are essential for maintaining harmony and sustainability in cooperative human systems.

Word-by-Word Interpretation

ये (ye) — “those who”

→ Referring to certain participants within a cooperative system.

भक्षयन्तः (bhakṣayantaḥ) — “consuming, eating”

→ Utilizing or appropriating shared resources.

न (na) — “not”

→ Indicating absence of proper action.

वसूनि (vasūni) — “wealths, valuable resources”

→ Shared resources, benefits, or valuable outputs of a cooperative process.

आनृधुः (ānṛdhuḥ) — “returned, distributed properly”

→ Contributed back or fairly redistributed within the system.

यान् (yān) — “which”

→ Those specific resources.

अग्नयः (agnayaḥ) — “fires, transformative energies”

→ Operational forces or processes that convert resources into useful outcomes.

अनु-अतप्यन्त (anu-atapyanta) — “were heated, activated, worked upon”

→ Were processed, transformed, or utilized through active processes.

धिष्ण्याः (dhiṣṇyāḥ) — “sacred seats, operational stations”

→ Functional centers or operational units where processes occur.

या (yā) — “that which”

→ Referring to the resulting condition.

तेषाम् (teṣām) — “of them”

→ Of those participants.

अवयाः (ava-yāḥ) — “defects, deficiencies, faults”

→ Imbalances or ethical shortcomings resulting from improper action.

दुरिष्टात् (duriṣṭāt) — “from improper performance”

→ Arising from incorrect or unfair conduct within the cooperative process.

सु-इष्टम् (su-iṣṭam) — “well-performed action, proper offering”

→ Correct and balanced execution of cooperative activity.

तत् (tat) — “that”

→ Referring to the restoration of proper order.

विश्वकर्मा (viśvakarmā) — “universal organizer or systemic regulator”

→ The principle that restores order, fairness, and functional balance in complex systems.

कृणोतु (kṛṇotu) — “may make, may establish”

→ May bring about or restore.

भीमा ऋषयो नमो अस्त्वेभ्यश्चक्षुर्यदिषां मनसश्च संदृक् ।

बृहस्पतये महिषाय दिवे नमो विश्वकर्मन् नमस्ते पाह्यस्मान् ।।४।।

bhīmā ṛṣayo namo astvebhyaścakṣuryadeṣāṁ manasaśca saṁdṛk;

bṛhaspataye mahiṣāya dive namo viśvakarman namaste pāhyasmān.

1. Salutations to those powerful observers whose insight combines clear observation and thoughtful analysis. Salutations to the great guiding principle of knowledge and intellectual

organization that illuminates understanding. Salutations to the universal organizer of systems—protect and sustain us.

Message of the Mantra

This mantra emphasizes the value of knowledge, observation, and systemic understanding.

Key insights:

Respect for knowledgeable observers — Individuals who carefully observe and analyze natural systems are essential for understanding reality.

Integration of perception and thought — True knowledge arises when observation and mental reasoning work together.

Role of intellectual guidance — Principles of wisdom and organized knowledge guide human understanding.

Universal systemic order — The universe operates through organized structures and governing principles.

Protection through knowledge — Understanding natural laws helps protect and sustain human life and society.

Thus, the mantra teaches that deep observation, thoughtful reasoning, and recognition of universal systemic order are essential for knowledge and collective well-being.

Word-by-Word Interpretation

भीमाः (bhīmāḥ) — “powerful, formidable”

→ Possessing great intellectual and analytical strength.

ऋषयः (ṛṣayaḥ) — “seers, sages”

→ Knowledgeable observers who deeply study natural laws and systems.

नमः (namah) — “salutation, reverence”

→ Respectful acknowledgment of their insight and contribution.

अस्तु (astu) — “let it be”

→ May this recognition stand.

एभ्यः (ebhyaḥ) — “to these”

→ To these knowledgeable individuals.

चक्षुः (cakṣuḥ) — “eye, vision”

→ The faculty of observation and perception.

यत् (yat) — “which”

→ That which characterizes them.

एषाम् (eṣām) — “of them”

→ Of these sages or observers.

मनसः (manasaḥ) — “of the mind”

→ Of their analytical and cognitive processes.

च (ca) — “and”

→ Indicating combination of faculties.

संदिक् (saṁdīk) — “seeing clearly, perceiving together”

→ Integrated understanding combining observation and mental analysis.

बृहस्पतये (br̥haspataye) — “to Br̥haspati”

→ The principle of wisdom, knowledge organization, and intellectual guidance.

महिषाय (mahiṣāya) — “the great, powerful one”

→ The strong and expansive force of knowledge and reasoning.

दिवे (dive) — “to the luminous realm, the sky”

→ To the domain of illumination, higher knowledge, and clarity.

नमः (namaḥ) — “salutation”

→ Acknowledgment and respect.

विश्वकर्म्मन् (viśvakarman) — “the universal organizer, maker of

systems”

→ The principle responsible for the structure, coordination, and functioning of the universe.

नमः (namah) — “salutation”

→ Recognition of its governing role.

ते (te) — “to you”

→ Addressing the universal organizing principle.

पाहि (pāhi) — “protect, safeguard”

→ Maintain stability and safeguard the system.

अस्मान् (asmān) — “us”

→ Our community, life systems, and environment.

Sūkta 89

Ecological and Mental Harmony: Insights into Natural Healing and Mental Discipline

सर्वा इमा ओषधयः पृथिव्यामधि निष्ठिताः ।

अथैव भद्रिके त्वमसुरेभ्यो अजायथाः ॥१॥

sarvā imā oṣadhayaḥ pṛthivyāmadhi niṣṭhitāḥ;
athaiva bhadrike tvamasurebhyo ajāyathāḥ.

1. All these medicinal plants are established on Earth as part of the natural ecosystem. Among them, you, beneficial plant, have arisen as a protective biological agent against harmful forces.

Message of the Mantra

This mantra expresses an ecological and medicinal understanding of plants.

Key insights:

Earth as the source of medicinal plants — Healing plants naturally grow within the terrestrial ecosystem.

Biodiversity of herbs — Many plant species possess

medicinal properties beneficial to living organisms.

Protective biological compounds — Certain plants evolve bioactive substances that counter harmful organisms.

Natural healthcare systems — Plants serve as natural therapeutic agents supporting health and protection.

Recognition of ecological medicine — The mantra acknowledges the role of plant biodiversity in sustaining health and combating disease.

Thus, the mantra teaches that Earth's plant diversity provides natural medicinal resources that protect living beings from harmful biological agents.

Word-by-Word Interpretation

सर्वः (sarvāḥ) — “all”

→ Referring to the entire diversity of medicinal plants.

इमाः (imāḥ) — “these”

→ These plants present in the environment.

ओषधयः (oṣadhayāḥ) — “medicinal herbs, healing plants”

→ Biologically active plants that contain therapeutic compounds beneficial for health.

पृथिव्याम् (pṛthivyām) — “on the earth”

→ Within the terrestrial ecosystem.

अधि (adhi) — “upon, on”

→ Growing upon or rooted in.

निष्ठिताः (niṣṭhitāḥ) — “established, firmly placed”

→ Naturally established as part of Earth's ecological system.

अथ (atha) — “then, thus”

→ Indicating continuation or conclusion.

एव (eva) — “indeed, certainly”

→ Emphasizing the statement.

भद्रिके (bhadrīke) — “auspicious one, beneficial one”

→ A particularly beneficial or protective medicinal plant.

त्वम् (tvam) — “you”

→ Addressing a specific medicinal plant.

असुरेभ्यः (asurebhyaḥ) — “against harmful forces”

→ Against destructive biological agents such as pathogens or harmful organisms.

अजायथाः (ajāyathāḥ) — “you were born, you arose”

→ You evolved or emerged as a protective biological agent.

शतं जह्यप्सरसां शतं श्वन्वतीनाम् ।

गन्धर्वपत्नीनां शतस्येन्द्रो अपि कृतच्छिरः ॥२॥

śataṁ jahyapsarasāṁ śataṁ śvanvatīnām;

gandharvapatnīnām śatasyaendro api kṛtacchiraḥ.

2. Eliminate the many distracting sensory temptations and agitating impulses that disturb the mind. The governing power of the mind, like Indra, cuts off their controlling source and brings them under control.

Message of the Mantra

This mantra conveys the discipline of controlling distracting influences on the mind.

Key insights:

Multiplicity of distractions — Human perception is constantly influenced by numerous sensory temptations and impulses.

Mental disturbance — These influences can agitate the mind and disturb concentration.

Need for mental control — The governing power of the mind (symbolized by Indra) must assert control over these influences.

Removing the root cause — True discipline comes from eliminating the source of distraction rather than merely

suppressing symptoms.

Mental clarity and stability — Mastery over sensory impulses leads to clear thinking and balanced mental functioning.

Thus, the mantra teaches that the disciplined mind must eliminate distracting influences to maintain clarity, focus, and inner stability.

Word-by-Word Interpretation

शतम् (śatam) — “hundred, many”

→ A large number or multitude.

जहि (jahi) — “strike, destroy, eliminate”

→ Neutralize or remove harmful influences.

अप्सरसाम् (apsarasām) — “apsaras”

→ Subtle attractive influences or sensory temptations that distract the mind.

शतम् (śatam) — “hundred, many”

→ Numerous forms or varieties.

श्वन्वतीनाम् (śvanvatīnām) — “dog-like or howling ones”

→ Disturbing or intrusive impulses that create agitation or restlessness.

गन्धर्व-पत्नीनाम् (gandharva-patnīnām) — “wives of the gandharvas”

→ Alluring sensory or emotional influences associated with pleasure and attraction.

शतस्य (śatasya) — “of the many”

→ Of the multitude of such influences.

इन्द्रः (indrah) — “Indra”

→ The governing power of the mind that exercises control and decisive action.

अपि (api) — “also, even”

→ Emphasizing the completeness of the action.

कृतत् (kṛtat) — “has made, has done”

→ Has accomplished or executed.

शिरः (śiraḥ) — “head”

→ The controlling center or primary source of influence.

याः पतन्ति पुरोवातं पतन्ति रेष्मभिः सह ।

चेतन्तीमश्मलां पलामिन्द्रो अप्सरसो हनत् ॥३॥

*yāḥ patanti purovātāṁ patanti reṣmabhiḥ saha;
cetantīmāśmalāṁ palāmindro apsarasō hanat.*

3. Those subtle airborne entities that move through the air ahead of the wind, traveling with fine filament-like structures and forming small resistant bodies—these atmospheric influences are struck down and neutralized by the protective controlling force.

Message of the Mantra

This mantra reflects an early observation of airborne biological or environmental agents and the need for protection from them.

Key insights:

Airborne transmission — Certain organisms or particles travel through air currents carried by wind.

Filament-like structures — These may have fine thread-like forms or appendages that aid their movement or dispersion.

Small resistant bodies — Some airborne agents possess protective outer structures that allow survival in the environment.

Natural defense mechanisms — Protective forces within nature or the body work to neutralize these airborne threats.

Environmental awareness — The mantra shows awareness that air can carry harmful biological agents.

Thus, the mantra emphasizes that airborne biological agents

exist in the environment and protective mechanisms must act to neutralize them to maintain health and safety.

Word-by-Word Interpretation

याः (yāḥ) — “those which”

→ Referring to certain subtle moving influences or entities.

पतन्ति (patanti) — “fly, move, fall through the air”

→ Move rapidly through the surrounding environment.

पुरः (puraḥ) — “in front, ahead”

→ Moving ahead or appearing before a person.

वातम् (vātam) — “wind, air current”

→ Atmospheric movement or airflow.

पतन्ति (patanti) — “move, fly”

→ Travel through the air.

रेश्मभिः (reṣmabhiḥ) — “with threads, filaments, rays”

→ With fine filament-like or thread-like structures carried by air.

सह (saha) — “together with”

→ Accompanied by or associated with.

चेतन्तीम् (cetantīm) — “perceiving, sensing, aware”

→ Sensitive or reactive entities capable of responding to stimuli.

अश्मलाम् (aśmalām) — “hard, rough, stony-like”

→ Possessing resistant or protective outer structures.

पलाम् (palām) — “flesh-like mass, small body”

→ A small biological body or particulate organism.

इन्द्रः (indrah) — “Indra”

→ The controlling force of defense or active protective power.

अप्सरसः (apsarasah) — “apsaras-like entities”

→ Subtle airborne influences or organisms moving in the atmosphere.

हनत् (hanat) — “struck, destroyed, eliminated”

→ Neutralized or removed.

वि वो यशो हवामहे वि वो हविष्यमोदनम् ।

अपावरीरपोर्णुतास्मद् यक्षमपोर्णुत वातस्तेजन्यं यथा ।।४।।

vi vo yaśo havāmahe vi vo haviṣyamodanam;

*apāvarīraporṇutāsmad yakṣmāporṇuta vātastejanyam
yathā.*

4. We invoke and distribute vitality and nourishing sustenance within the system. Remove the obstructions and drive disease away from us, dispersing it just as the wind carries away sparks of fire.

Message of the Mantra

This mantra expresses principles of health, nourishment, and disease removal.

Key insights:

Role of nourishment — Proper food and nourishment support vitality and bodily strength.

Activation of beneficial forces — Positive influences are invoked to maintain health and balance.

Disease removal — Harmful illness (yakṣma) should be expelled from the body or environment.

Natural analogy — The dispersal of disease is compared to wind scattering sparks, symbolizing rapid removal of harmful elements.

Holistic health perspective — Health depends on nutrition, environmental balance, and elimination of disease-causing factors.

Thus, the mantra highlights that vital nourishment, environmental balance, and active removal of disease are

essential for maintaining human health.

Word-by-Word Interpretation

वि (vi) — “apart, widely”

→ Separating or dispersing influences.

वः (vaḥ) — “you all”

→ Addressing the agents or factors involved.

यशः (yaśaḥ) — “strength, vitality, excellence”

→ Positive energy, vitality, or beneficial influence.

हवामहे (havāmahe) — “we invoke, call upon”

→ We invite or activate beneficial forces.

वि (vi) — “apart, widely”

→ Distributed or spread.

वः (vaḥ) — “for you / among you”

→ Within the system or participants.

हविष्यम् (haviṣyam) — “nourishing offering, prepared food”

→ Nutritive substance that sustains life.

ओदनम् (odanam) — “cooked grain or food”

→ Energy-giving nourishment supporting bodily strength.

अपावरिः (apāvariḥ) — “open, uncover, remove obstruction”

→ Clear away blockages or barriers.

अप (apa) — “away, off”

→ Removal or separation.

ऊर्णुत (ūrṇuta) — “cover, envelop”

→ Spread over or surround.

अस्मत् (asmat) — “from us”

→ From our body or system.

यक्षम् (yakṣmam) — “disease, wasting illness”

→ Debilitating disease or chronic illness affecting health.

अप (apa) — “away”

→ Remove or drive away.

ऊर्णुत (ūrṇuta) — “cover, disperse”

→ Spread away or eliminate.

वातः (vātaḥ) — “wind, moving air”

→ Airflow or natural environmental movement.

तेजन्यम् (tejanyam) — “spark, fire-like energy”

→ Heat or energetic element capable of spreading.

यथा (yathā) — “as, just as”

→ Introducing a comparison.

Sūkta 90

Ancient Wisdom for Treating Infections and Diseases

असितस्य विद्रधस्य लोहितस्य वनस्पते ।

विसल्पकस्यौषधे मोच्छिषः पिशितं चन ॥१॥

asitasya vidradhasya lohitasya vanaspate;

visalpakasyauśadhe mocchiṣaḥ piśitaṁ cana.

1. O medicinal plant, capable of healing darkened, inflamed, and spreading lesions of the body, remove the infection so that not even the slightest diseased tissue remains.

Message of the Mantra

This mantra reflects the therapeutic use of medicinal plants to treat infections and skin diseases.

Key insights:

Recognition of inflammatory diseases — Conditions involving redness, swelling, and abscess formation are described.

Awareness of spreading infections — The term visalpaka

indicates diseases that spread across tissues or skin.

Role of medicinal plants — Herbs are recognized as natural sources of healing compounds.

Complete treatment goal — The aim is total removal of diseased tissue or infection.

Early medical observation — The mantra shows awareness of infection symptoms and plant-based treatment methods.

Thus, the mantra emphasizes that medicinal plants play a crucial role in eliminating infections and restoring healthy body tissues.

Word-by-Word Interpretation

असितस्य (asitasya) — “dark-colored, blackish”

→ Referring to darkened or infected tissue or lesion.

विद्रधस्य (vidradhasya) — “abscess, swelling, ulcer”

→ An inflamed swelling or localized infection in the body.

लोहितस्य (lohitasya) — “red, blood-colored”

→ Associated with redness, blood, or inflamed tissue.

वनस्पते (vanaspate) — “O plant, O vegetation”

→ Addressing a medicinal plant possessing healing properties.

विसल्पकस्य (visalpakasya) — “spreading eruption, spreading sore”

→ A spreading skin infection or eruptive lesion.

ओषधे (oṣadhe) — “O medicinal herb”

→ A plant with therapeutic or medicinal effect.

मा (mā) — “do not”

→ Expressing prevention or protection.

उत् (ut) — “even, at all”

→ Emphasizing the prohibition.

शिषः (śiṣaḥ) — “leave, remain”

→ Allow to remain or persist.

पिशितम् (piśitam) — “flesh, tissue”

→ The bodily tissue or flesh.

चन (cana) — “even a little, at all”

→ Not even the slightest amount.

यत् ते बलास तिष्ठतः कक्षे मुष्कावपाकृतम् ।

वेदाहं तस्य भेषजं चीपद्रामभिचक्षणम् ॥२॥

*yat te balāsa tiṣṭhataḥ kakṣe muṣkāvapākṛtam;
vedāhaṁ tasya bheṣajam cīpadrāmabhicakṣaṇam.*

2. That glandular swelling which persists in the armpit or reproductive organs of the body—I know the remedy for removing it. The medicinal herb Cīpadrā, applied with careful knowledge and observation, serves as the treatment.

Message of the Mantra

This mantra reflects knowledge of glandular diseases and plant-based medical treatment.

Key insights:

Recognition of glandular disorders — The mantra identifies swelling in lymphatic or reproductive glands.

Localization of disease — Specific body regions such as armpits and reproductive organs are mentioned.

Knowledge of treatment — The mantra claims knowledge of a specific remedy.

Use of medicinal plants — A particular herb (cīpadrā) is recognized for its therapeutic value.

Scientific observation in healing — Treatment requires careful observation and proper application of medicinal substances.

Thus, the mantra highlights that knowledge of disease localization and appropriate plant-based remedies is essential for effective medical treatment.

Word-by-Word Interpretation

यत् (yat) — “that which”

→ Referring to a particular disease condition.

ते (te) — “your”

→ Present in the body of the affected person.

बलास (balāsa) — “swelling, glandular disease, inflammatory growth”

→ A pathological swelling or glandular disorder within body tissues.

तिष्ठतः (tiṣṭhataḥ) — “standing, remaining”

→ Persisting or remaining established in the body.

कक्षे (kakṣe) — “in the armpit / side of the body”

→ In lymphatic or glandular regions such as the axillary area.

मुष्कौ (muṣkau) — “testicles, reproductive glands”

→ The reproductive or glandular organs.

अपाकृतम् (apākṛtam) — “removed, driven away”

→ To be eliminated or treated.

वेद (veda) — “I know”

→ Knowledge or awareness of the remedy.

अहम् (aham) — “I”

→ The healer or practitioner.

तस्य (tasya) — “for that”

→ For the particular disease condition.

भेषजम् (bheṣajam) — “medicine, remedy”

→ Therapeutic treatment or medicinal substance.

चीपद्राम् (cīpadrām) — “a specific medicinal herb”

→ A plant known for treating glandular swelling or infections.

अभिचक्षणम् (abhicakṣaṇam) — “carefully applied, well-observed remedy”

→ A treatment applied with precise knowledge and observation.

निर्बलासं बलासिनो विसल्पमुत विद्रधम् ।

परोपहत्यां ते वयं परा यक्ष्मं सुवामसि ॥३॥

nirbalāsaṁ balāsino visalpamuta vidradham;

paropahatyāṁ te vyaṁ parā yakṣmaṁ suvāmasi.

3. We remove from the affected person the glandular disease, the spreading lesions, and the abscess-like inflammations. Through treatment we drive these conditions away and expel the debilitating illness from the body.

Message of the Mantra

This mantra reflects medical understanding of inflammatory and infectious diseases and their treatment.

Key insights:

Identification of multiple disease types — Conditions such as glandular swelling (balāsa), spreading lesions (visalpa), and abscesses (vidradha) are recognized.

Systematic treatment — The healer actively strikes down and removes the disease through therapeutic intervention.

Goal of complete recovery — The aim is total elimination of illness from the body.

Awareness of chronic disease — The term yakṣma indicates serious or wasting illnesses affecting long-term health.

Medical practice with herbal therapy — The mantra reflects organized healing practices aimed at restoring bodily health.

Thus, the mantra emphasizes that accurate identification of disease conditions and decisive treatment are essential for restoring health and removing chronic illness.

Word-by-Word Interpretation

निर्बलासम् (nirbalāsam) — “free from balāsa disease”

→ Removing or eliminating glandular swelling or debilitating inflammation.

बलासिनः (balāsinah) — “those affected by balāsa”

→ Individuals suffering from glandular or inflammatory disease.

विसल्पम् (visalpam) — “spreading eruption or lesion”

→ A disease that spreads across tissues or skin.

उत (uta) — “and also”

→ Including additional related conditions.

विद्रधम् (vidradham) — “abscess, inflamed swelling”

→ A localized infection producing swelling and pus formation.

परा (parā) — “away, far away”

→ Removal from the body or system.

उपहत्याम् (upahatyām) — “by striking down, by destroying”

→ Through active treatment that neutralizes the disease.

ते (te) — “for you”

→ For the affected person.

वयम् (vayam) — “we”

→ The healer or those administering treatment.

परा (parā) — “away”

→ Complete removal.

यक्षम् (yakṣmam) — “chronic disease, wasting illness”

→ Debilitating illness that weakens the body.

सुवामसि (suvāmasi) — “we drive away, expel”

→ We remove or expel through treatment.

शीर्षरोगमङ्गरोगं शूक्तिबलां विलोहितम् ।

परा ते अज्ञातं यक्ष्ममधराञ्च सुवामसि ।।४।।

*śīrṣarogaṃgaṅgarogaṃ śūktibalaṃ vilohitam;
parā te ajñātaṃ yakṣmamadharāñcaṃ suvāmasi.*

4. We drive away from the body diseases of the head, disorders of the limbs, hardened swellings, and inflamed conditions. Even the unknown debilitating illnesses are expelled and driven downward away from the body.

Message of the Mantra

This mantra expresses a comprehensive approach to disease removal and healing.

Recognition of different disease categories — Head disorders, body ailments, swellings, and inflammatory conditions are identified.

Awareness of unknown diseases — The mantra acknowledges that some illnesses may have unknown causes.

Holistic medical treatment — Healing efforts aim to remove all forms of disease from the body.

Focus on elimination of pathology — The therapeutic goal is complete expulsion of harmful conditions.

Early medical understanding — The mantra reflects a systematic attempt to identify and treat multiple types of illness affecting different body regions.

Thus, the mantra emphasizes that effective healing involves recognizing diverse disease types and actively removing both known and unknown illnesses from the body.

Word-by-Word Interpretation

शीर्ष-रोगम् (śīrṣa-rogam) — “disease of the head”

→ Disorders affecting the head region such as headaches, cranial inflammation, or neurological disturbances.

अङ्ग-रोगम् (aṅga-rogam) — “disease of the limbs/body parts”

→ Ailments affecting different organs or body parts.

शुक्ति-वल्गम् (śukti-valgam) — “shell-like swelling or hardened lesion”

→ Hard or calcified swelling resembling shell-like formations in tissues.

वि-लोहितम् (vi-lohitam) — “reddish, blood-tinged, inflamed”

→ Inflammation associated with redness or blood-related symptoms.

परा (parā) — “away, far away”

→ Complete removal or expulsion.

ते (te) — “from you”

→ From the affected person’s body.

अज्ञातम् (ajñātam) — “unknown, unidentified”

→ Diseases whose cause is not yet known or clearly diagnosed.

यक्ष्मम् (yakṣmam) — “chronic or wasting disease”

→ Debilitating illnesses that gradually weaken the body.

अधराञ्चम् (adharāñcam) — “downward, away from the body”

→ Driven downward or expelled from the system.

सुवामसि (suvāmasi) — “we drive away, expel”

→ We remove or eliminate through treatment.

(इति प्रथमकाण्डे अष्टादशोऽनुवाकः)

Anuvāka 19

Sūkta 91

Harmony of Nourishment: Ecological Balance and Universal Sustenance

पयो देवेषु पय ओषधिषु पय आशासु पयोऽन्तरिक्षे ।
तन् मे धाता सविता च धत्तां विश्वे तद् देवा अभि सं गृणन्तु ॥१॥

*payo deveṣu paya oṣadhiṣu paya āśāsu payo'ntarikṣe;
tan me dhātā savitā ca dhattāṁ viśve tad devā abhi saṁ
gṛṇantu.*

1. The life-sustaining nourishment that exists within the natural forces of the universe, within medicinal plants, across all regions of the environment, and within the atmosphere—may the sustaining principle and the solar energizing force establish that nourishment for me. May all the governing forces of nature harmoniously support and sustain it.

Message of the Mantra

This mantra reflects a systemic understanding of nourishment and ecological balance.

Key insights:

Universal nourishment — Life-sustaining resources exist throughout nature: in cosmic forces, plants, space, and atmosphere.

Ecological interconnection — The health of living beings depends on interactions between environmental systems.

Role of solar energy — The solar force (Savitā) drives biological productivity and life-supporting processes.

Systemic harmony — Natural forces must operate in coordinated balance to sustain life.

Holistic well-being — Human well-being arises from the integrated functioning of Earth's ecological and cosmic systems.

Thus, the mantra teaches that life depends on the harmonious distribution of nourishing energy throughout nature, sustained by solar power and the coordinated forces of the universe.

Word-by-Word Interpretation

पयः (payah) — “milk, nourishing fluid, essence”

→ Life-sustaining nourishment or vital sustaining energy.

देवेषु (deveṣu) — “among the devas”

→ Within the natural governing forces of the universe.

पयः (payah) — “nourishing essence”

→ Vital sustaining energy present in natural systems.

ओषधीषु (oṣadhīṣu) — “in medicinal plants”

→ Within plants that provide nutrition and therapeutic compounds.

पयः (payah) — “nourishing essence”

→ Life-supporting resources distributed through the environment.

आशासु (āśāsu) — “in the directions or regions”

→ Across all regions of space and environment.

पयः (payah) — “nourishing essence”

→ Sustaining energy or resources.

अन्तरिक्षे (antarikṣe) — “in the atmosphere / intermediate space”

→ Within the atmospheric environment that supports life systems.

तत् (tat) — “that”

→ That universal sustaining nourishment.

मे (me) — “for me”

→ For the well-being of the individual or community.

धाता (dhātā) — “the sustainer, organizer”

→ The principle that maintains structure and stability in natural systems.

सविता (savitā) — “the impeller, solar energizing force”

→ The solar-driven force that initiates and sustains life processes on Earth.

च (ca) — “and”

→ Combining influences.

धत्ताम् (dhattām) — “may they place, grant, establish”

→ May they provide or establish.

विश्वे (viśve) — “all”

→ All universal forces or governing principles.

तत् (tat) — “that”

→ That life-sustaining nourishment.

देवाः (devāḥ) — “natural powers, governing forces”

→ The fundamental forces of nature that maintain cosmic order.

अभि (abhi) — “towards, upon”

→ Directed toward.

सम् (sam) — “together, harmoniously”

→ In coordinated harmony.

गृणन्तु (gṛṇantu) — “acknowledge, approve, support”

→ May they support and sustain.

पयो यदप्सु पय उस्त्रियासु पय उक्थेषूत पर्वतेषु ।

तन् मे धाता सविता च धत्तां विश्वे तद् देवा अभि सं गृणन्तु ॥२॥

payo yadapsu paya usriyāsu paya uktheṣūta parvateṣu; tan me dhātā savitā ca dhattāṁ viśve tad devā abhi saṁ gṛṇantu.

2. The life-sustaining nourishment that exists in waters, in milk-producing animals, in organized knowledge systems, and in mountain ecosystem as well as in clouds that carry atmospheric water—may the sustaining principle and the solar energizing force establish that nourishment for me. May all the governing forces of nature harmoniously support and sustain it.

Message of the Mantra

This mantra expresses an ecological understanding of nourishment distributed across natural systems.

Key insights:

Water as a life source — Water systems contain essential nutrients and support biological life.

Animal-based nutrition — Milk-producing animals transform plant energy into highly nutritive food.

Knowledge as nourishment — Organized knowledge and intellectual expression also nourish human development.

Mountains as ecological reservoirs — Mountain ecosystems regulate water, minerals, and environmental balance.

Atmospheric reservoirs — Clouds function as mobile reservoirs distributing water across the Earth.

Solar-driven sustainability — The solar force (savitā) energizes all these interconnected life-supporting processes.

Thus, the mantra teaches that life is sustained by interconnected sources of nourishment—water, animals, knowledge, and ecosystems—maintained by solar energy and the coordinated forces of nature.

Word-by-Word Interpretation

पयः (payah) — “milk, nourishing essence, sustaining fluid”

→ Life-supporting nourishment or vital sustaining resource.

यत् (yat) — “that which”

→ Referring to the universal nourishing principle.

अप्सु (apsu) — “in the waters”

→ Within water systems that sustain biological life.

पयः (payah) — “nourishing essence”

→ Vital nutrients present within natural systems.

उश्रियासु (usriyāsu) — “in the cows”

→ Within milk-producing animals that convert plant energy into nutritive food.

पयः (payah) — “nourishing essence”

→ Sustaining vitality and nutrition.

उक्थेषु (uktheṣu) — “in hymns or sacred recitations”

→ Within knowledge systems and organized expressions of understanding.

उत (uta) — “and also”

→ Indicating inclusion of additional domains.

पर्वतेषु (parvateṣu) — “in the mountains”

→ Within mountain ecosystems that regulate water, minerals, and ecological resources.

→ Within clouds that store and distribute water through the hydrological cycle.

तत् (tat) — “that”

→ That universal nourishing essence.

मे (me) — “for me”

→ For the well-being of the individual or community.

धाता (dhātā) — “the sustainer, organizer”

→ The principle that maintains structure and balance in natural systems.

सविता (savitā) — “the solar energizing force”

→ The solar-driven power that initiates and sustains biological and ecological processes.

च (ca) — “and”

→ Joining sustaining forces together.

धत्ताम् (dhattām) — “may they establish or grant”

→ May they provide or ensure.

विश्वे (viśve) — “all”

→ All universal governing forces.

तत् (tat) — “that”

→ That sustaining nourishment.

देवाः (devāḥ) — “natural governing forces”

→ Fundamental forces of nature that maintain cosmic order.

अभि (abhi) — “towards, upon”

→ Directed toward or supporting.

सम् (sam) — “together, harmoniously”

→ In coordinated balance.

गृणन्तु (gṛṇantu) — “acknowledge, support, uphold”

→ May they sustain and approve its functioning.

यन् मृगेषु पय आविष्टमस्ति यदेजति पतति यत् पतत्रिषु ।

तन् मे धाता सविता च धत्तां विश्वे तद् देवा अभि सं गृणन्तु ॥३॥

*yan mṛgeṣu paya āviṣṭamasti yadejati patati yat patatriṣu;
tan me dhātā savitā ca dhattān viśve tad devā abhi saṁ
gṛṇantu.*

3. The life-sustaining nourishment that exists within animals, that permeates all living beings that move and act, and that is present among winged creatures—may the sustaining principle and the solar energizing force establish that nourishment for me. May all the governing forces of nature harmoniously support and sustain it.

Message of the Mantra

This mantra highlights the universal distribution of nourishment throughout living ecosystems.

Key insights:

Biological nourishment in animals — Life-supporting nutrients exist within animal life systems.

Movement as a sign of life — Living organisms exhibit movement, activity, and biological vitality.

Inclusion of aerial life — Birds and flying organisms are part of the interconnected ecological web.

Solar-driven life systems — The solar force (Savitā) energizes biological productivity across ecosystems.

Universal ecological harmony — All natural forces cooperate to maintain the continuity of life and nourishment.

Thus, the mantra teaches that the sustaining nourishment of life pervades all living creatures—terrestrial and aerial—and is maintained by the coordinated forces of nature powered by solar energy.

Word-by-Word Interpretation

यत् (yat) — “that which”

→ Referring to the universal nourishing essence present in nature.

मृगेषु (mr̥geṣu) — “among animals/wild creatures”

→ Within terrestrial animals and wildlife ecosystems.

पयः (payah) — “milk, nourishing essence”

→ Life-sustaining nutrients or biological nourishment.

आविष्टम् (āviṣṭam) — “entered into, pervading”

→ Present within or permeating living organisms.

अस्ति (asti) — “exists”

→ Indicates the presence of nourishment in biological

systems.

यत् (yat) — “that which”

→ Referring again to the same life-supporting energy.

एजति (ejati) — “moves, vibrates, lives actively”

→ Living organisms that move or exhibit biological activity.

पतति (patati) — “flies, moves through air”

→ Creatures capable of flight or aerial movement.

यत् (yat) — “that which”

→ Continuing the description of life systems.

पतत्रिषु (patatṛiṣu) — “among winged beings”

→ Within birds and other flying organisms.

तत् (tat) — “that”

→ That universal nourishment.

मे (me) — “for me”

→ For the well-being of the individual or community.

धाता (dhātā) — “the sustainer, organizer”

→ The principle that maintains structure and stability in natural systems.

सविता (savitā) — “the solar energizing force”

→ Solar energy that drives biological productivity and ecological processes.

च (ca) — “and”

→ Joining sustaining forces together.

धत्ताम् (dhattām) — “may they establish or grant”

→ May they provide or sustain.

विश्वे (viśve) — “all”

→ All universal governing forces.

तत् (tat) — “that”

→ That sustaining nourishment.

देवाः (devāḥ) — “natural governing forces”

→ Fundamental forces of nature maintaining cosmic order.

अभि (abhi) — “towards, upon”

→ Directing support toward.

सम् (sam) — “together, harmoniously”

→ In coordinated balance.

गृणन्तु (grṇantu) — “acknowledge, support, uphold”

→ May they sustain and approve.

यानि पयासिं दिव्यार्पितानि यान्यन्तरिक्षे बहुधा वहूनि ।

तेषामीशाने वशिनी नो अद्य प्र दत्तां द्यावापृथिवी अहणीयमाने ।।४।।

*yāni payāsiṁ divyārpitāni yānyantarikṣe bahudhā vahūni;
teṣāmīśāne vaśinī no adya pra dattāṁ dyāvāpṛthivī
ahṇīyamāne.*

4. The nourishing resources that are established in the celestial region and the many diverse sustaining elements present in the atmosphere—may the governing powers that regulate them grant them to us abundantly today. May the combined systems of sun and earth provide them freely and without limitation.

Message of the Mantra

This mantra expresses a systemic view of life-supporting resources distributed through cosmic and atmospheric processes.

Key insights:

Cosmic and atmospheric reservoirs — Essential resources exist in both celestial and atmospheric systems.

Diversity of sustaining processes — Nature provides nourishment in many forms and through many processes.

Natural regulation — These resources are governed by natural laws and regulating forces.

Earth-sun interaction — Life depends on the interaction between solar and terrestrial systems.

Abundant provision — When natural systems operate harmoniously, resources are distributed freely and sustain life.

Thus, the mantra emphasizes that life-supporting nourishment arises from interconnected cosmic and atmospheric systems governed by natural laws and sustained by the interaction of heaven and earth.

Word-by-Word Interpretation

यानि (yāni) — “which”

→ Referring to various forms of nourishing resources.

पयांसि (payānsi) — “nourishing fluids, sustaining essences”

→ Life-supporting resources or nutritive energies in nature.

दिवि (divi) — “in the sky / celestial region”

→ In the upper atmospheric or cosmic domain.

आ (ā) — “towards, into”

→ Indicating placement or distribution.

अर्पितानि (arpitāni) — “placed, established”

→ Positioned or stored within natural systems.

यानि (yāni) — “which”

→ Referring again to these nourishing resources.

अन्तरिक्षे (antarikṣe) — “in the intermediate space / atmosphere”

→ Within the atmospheric region between earth and sky.

बहुधा (bahudhā) — “in many ways”

→ In diverse forms and processes.

बहूनि (bahūni) — “many”

→ Numerous or abundant.

तेषाम् (teṣām) — “of those”

→ Of these various sustaining resources.

ईशाने (īśāne) — “the ruler, governing power”

→ The controlling or regulating principle of natural processes.

वशिनी (vaśinī) — “that which directs or controls”

→ A regulating influence guiding natural distribution.

नः (naḥ) — “for us”

→ For the benefit of humans or living beings.

अद्य (adya) — “today, now”

→ At the present moment.

प्र (pra) — “forth, fully”

→ Generously or abundantly.

दत्ताम् (dattām) — “may they give, grant”

→ May they provide or distribute.

द्यावा-पृथिवी (dyāvā-prthivī) — “heaven and earth”

→ The combined cosmic and terrestrial systems that sustain life.

अह्णीयमाने (ahṇīyamāne) — “without withholding, without resentment”

→ Freely and abundantly without restriction.

Sūkta 92

Principles of Cooperative Assemblies and Emotional Regulation

आगन्धेमां समितिं विश्वरूपां यस्यां पूर्वमवददेव एकः ।

सा नः सुक्तैर्जुषाणा समीच्यस्मान् वृणीतां सुमनस्यमाना ॥१॥

*āganmemāṁ samitiṁ viśvarūpāṁ yasyāṁ pūrvamavadad
deva ekaḥ; sā naḥ suktairjuṣāṇā samīcyasmān vṛṇītāṁ
sumanasyamānā.*

1. We have come to this diverse cooperative assembly in which, in earlier times, an illuminating guiding voice first expressed foundational ideas. May this assembly, welcoming well-spoken and thoughtful contributions and functioning in harmonious order, favor us and include us with goodwill and clarity of mind.

Message of the Mantra

This mantra reflects principles of organized deliberation and cooperative decision-making.

Key insights:

Importance of assemblies — Collective gatherings enable discussion, knowledge exchange, and coordinated action.

Diversity of participants — Effective councils include people with different roles and perspectives.

Foundational guidance — Earlier insights or guiding principles provide a framework for discussion.

Value of constructive speech — Thoughtful and well-expressed ideas (sūkta) help guide collective understanding.

Harmony in cooperation — Successful assemblies operate with mutual respect, goodwill, and balanced reasoning.

Thus, the mantra highlights that cooperative assemblies guided by thoughtful dialogue and shared goodwill are essential for wise collective decision-making and social harmony.

Word-by-Word Interpretation

आ (ā) — “towards, into”

→ Indicating approach or participation.

अगन्म (aganma) — “we have come, we have arrived”

→ We have assembled or entered into a gathering.

इमाम् (imām) — “this”

→ This specific assembly or organized gathering.

समितिम् (samitim) — “assembly, council, cooperative gathering”

→ A collective forum where participants deliberate and cooperate for shared purposes.

विश्व-रूपाम् (viśvarūpām) — “of many forms, diverse in nature”

→ Composed of participants with diverse roles, knowledge, and perspectives.

यस्याम् (yasyām) — “in which”

→ Within this assembly.

पूर्वम् (pūrvam) — “earlier, previously”

→ In the past or at the beginning.

अवदत् (avadat) — “spoke, declared”

→ Expressed guidance or foundational ideas.

देवः (devaḥ) — “the illumined one, guiding principle”

→ A source of insight or illuminating knowledge.

एकः (ekaḥ) — “one”

→ A primary guiding voice or foundational principle.

सा (sā) — “that”

→ That assembly.

नः (naḥ) — “for us”

→ For our benefit.

सूक्तैः (sūktaiḥ) — “with well-spoken words, wise expressions”

→ Through thoughtful and well-articulated knowledge or discussion.

जुजुषाणा (jujuṣāṇā) — “accepting, favorably receiving”

→ Welcoming contributions and ideas.

समीची (samīcī) — “harmonious, properly directed”

→ Operating in balanced and constructive alignment.

अस्मान् (asmān) — “us”

→ The participants or members.

वृणीताम् (vṛṇītām) — “may it choose, favor, include”

→ May it support or select us for participation.

सु-मनस्यमाना (su-manasyamānā) — “well-minded, favorably disposed”

→ Acting with goodwill, clarity, and positive intention.

इयं देवी समितिर्विश्वरूपा शिल्पं कृण्वाना चरति जनेषु ।

तां राजानः कवयो हृत्सु केतैराजानश्च वदनैः पुनन्ति ॥२॥

*iyam devī samitirviśvarūpā śilpaṁ kṛṇvānā carati janeṣu;
tām rājānaḥ kavayo hṛtsu ketairarājānaśca vadanaiḥ
punanti.*

2. This noble and diverse assembly operates among people, actively creating constructive works and solutions. Leaders and wise thinkers guide it through thoughtful insight within their understanding, while the wider community refines it through open discussion and dialogue.

Message of the Mantra

This mantra describes the functioning of a dynamic and participatory assembly in society.

Key insights:

Assembly as a living institution — The council operates actively within society to create constructive solutions.

Diversity of participants — A healthy assembly includes leaders, scholars, and common citizens.

Role of wisdom and insight — Knowledgeable thinkers provide guidance and analytical clarity.

Public dialogue — Open discussion by the wider community refines and improves decisions.

Collective governance — Social progress emerges from cooperation between leadership, knowledge, and public participation.

Thus, the mantra highlights that a well-functioning society depends on a cooperative assembly where leaders, thinkers, and citizens work together to develop and refine solutions for the common good.

Word-by-Word Interpretation

इयम् (iyam) — “this”

→ Referring to the present collective assembly or institution.

देवी (devī) — “luminous, inspiring, noble”

→ An elevated and respected institution that promotes constructive guidance.

समितिः (samitiḥ) — “assembly, council, deliberative body”

→ An organized cooperative forum where collective decisions and ideas are developed.

विश्व-रूपा (viśvarūpā) — “of many forms, diverse in nature”

→ Composed of participants from varied backgrounds, knowledge systems, and roles.

शिल्पम् (śilpam) — “skill, craft, constructive work”

→ Creative or practical activity that builds social and intellectual structures.

कृण्वाना (kṛṇvānā) — “performing, creating”

→ Actively producing ideas, solutions, and constructive outcomes.

चरति (carati) — “moves, operates, functions”

→ Working dynamically within society.

जनेषु (janeṣu) — “among people”

→ Within the community or society.

ताम् (tām) — “that”

→ That assembly or institution.

राजानः (rājānaḥ) — “leaders, governors”

→ Individuals responsible for governance and decision-making.

कवयः (kavayaḥ) — “wise thinkers, scholars”

→ Knowledgeable individuals who analyze and interpret complex issues.

हृत्सु (hṛtsu) — “in the hearts”

→ Within their inner understanding and thoughtful reflection.

केतैः (ketaiḥ) — “with signals, insights, guiding ideas”

→ Through awareness, understanding, and guiding principles.

अ-राजानाः (arājānaḥ) — “non-rulers, common people”

→ Members of the community without governing authority.

च (ca) — “and”

→ Including both leaders and general participants.

वदनैः (vadanaiḥ) — “with speech, expressions”

→ Through discussion, dialogue, and communication.

पुनन्ति (punanti) — “purify, refine, clarify”

→ Improve and refine ideas through discussion and critique.

अग्निं सामित्यमुप सं सदेम वाचा प्रियं मधुमत्या वदन्तः ।

सोमो राजा वरुणो मित्रधर्मा मयि श्रीयमाण उप सं नमन्तु ॥३॥

*agnim sāmityamupa saṁ sadema vācā priyaṁ madhumatyā
vadantaḥ; somo rājā varuṇo mitradharmā mayi śrīyamāṇa*

upa saṁ namantu.

3. Let us gather together in the cooperative assembly around the energizing principle that guides collective action, speaking with pleasant and harmonious communication. May the motivating force of inspiration, the regulating principle of order, and the cooperative law of mutual trust support us so that prosperity and constructive outcomes arise among us.

Message of the Mantra

This mantra highlights principles for productive cooperative assemblies.

Energy of cooperation (Agni) — Collective action requires an energizing focus that brings participants together.

Constructive communication — Dialogue should be respectful, pleasant, and cooperative to enable productive discussion.

Inspiration and motivation (Soma) — Successful collaboration requires shared enthusiasm and inspiration.

Order and regulation (Varuṇa) — Systems must operate with rules and disciplined structure.

Mutual trust (Mitra) — Cooperation thrives on trust, agreements, and mutual respect.

Thus, the mantra teaches that successful assemblies arise when participants gather with constructive communication, guided by inspiration, regulated order, and mutual trust to produce beneficial outcomes.

Word-by-Word Interpretation

अग्निम् (agnim) — “Agni, fire”

→ The energizing principle that initiates activity and cooperation within a collective process.

सामित्यम् (sāmityam) — “belonging to the assembly”

→ Connected with the cooperative deliberative gathering (samiti).

उप (upa) — “towards, near”

→ Approaching with participation.

सम् (sam) — “together”

→ In collective harmony.

सदेम (sadema) — “may we sit, may we assemble”

→ Let us participate together in the assembly.

वाचा (vācā) — “with speech”

→ Through communication and expression of ideas.

प्रियम् (priyam) — “pleasant, agreeable”

→ Constructive and respectful speech.

मधुमत्या (madhumatyā) — “honey-like, sweet”

→ Kind, cooperative, and harmonious communication.

वदन्तः (vadantaḥ) — “speaking”

→ Expressing ideas through dialogue.

सोमः (somaḥ) — “Soma”

→ The principle of inspiration, refreshment, and collective motivation.

राजा (rājā) — “king, governing authority”

→ The guiding or organizing influence within the system.

वरुणः (varuṇaḥ) — “Varuṇa”

→ The principle of regulation, order, and adherence to rules.

मित्र-धर्मा (mitra-dharmā) — “having the law of Mitra”

→ Operating according to principles of cooperation, trust, and mutual agreement.

मयि (mayi) — “upon me / among us”

→ Within the participants or the assembly context.

श्रियमाणम् (śrīyamāṇam) — “prosperity, success, excellence”

→ Positive outcomes and flourishing results.

उप (upa) — “towards”

→ Directing influence toward.

सम् (sam) — “together”

→ In harmonious coordination.

नमन्तु (namantu) — “may they incline, favor, support”

→ May they support or bring about.

यो वः शुष्मो हृदये यो बाह्वोर्यश्च चक्षुषि ।

जिह्वाया अग्रे यो मन्युस्तं वो वि नयामसि ॥४॥

*yo vaḥ śuṣmo hṛdaye yo bāhvoryaśca cakṣuṣi; jihvāyā agre
yo manyustam vo vi nayāmasi.*

4. The intense force that arises in the heart, that manifests in the arms, that appears in the eyes, and that comes to expression on the tongue as anger—we guide that impulse away from you and disperse it.

Message of the Mantra

This mantra addresses the regulation of anger and aggressive impulses.

Key insights:

Anger as a systemic response — Emotional agitation affects heart, physical action, facial expression, and speech.

Physiological and behavioral manifestation — Strong emotions influence bodily movement, gaze, and verbal expression.

Need for emotional regulation — Healthy social interaction requires control and redirection of anger.

Prevention of conflict — Removing aggressive impulses helps maintain harmony in social relationships.

Mind-body awareness — The mantra recognizes that emotions influence multiple physiological and behavioral channels.

Thus, the mantra emphasizes that anger manifests through heart, body, eyes, and speech, and it must be consciously regulated and redirected to maintain harmony and self-control.

Word-by-Word Interpretation

यः (yaḥ) — “that which”

→ Referring to a particular internal force or impulse.

वः (vaḥ) — “in you / among you”

→ Within the individuals addressed.

शुष्मः (śuṣmaḥ) — “force, intensity, aggressive energy”

→ Strong emotional or physiological excitation.

हृदये (hr̥daye) — “in the heart”

→ Within the emotional center or internal feeling state.

यः (yaḥ) — “that which”

→ Referring again to the same impulse.

बाह्वोः (bāhvoḥ) — “in the arms”

→ Manifesting in physical action or aggressive movement.

यः (yaḥ) — “that which”

→ Continuing the description of the impulse.

च (ca) — “and”

→ Indicating another location of expression.

चक्षुषः (cakṣuṣaḥ) — “in the eyes”

→ Visible in gaze, expression, or focused attention.

जिह्वायाः (jihvāyāḥ) — “of the tongue”

→ Relating to speech and verbal expression.

अग्रे (agre) — “at the front, tip”

→ At the point where speech is expressed.

यः (yaḥ) — “that which”

→ Again referring to the impulse.

मन्युः (manyuḥ) — “anger, wrath, aggressive emotion”

→ An intense emotional reaction producing hostility or conflict.

तम् (tam) — “that”

→ That specific emotion or impulse.

वः (vaḥ) — “from you”

→ From the individuals addressed.

वि (vi) — “apart, away”

→ Separating or dispersing.

नयामसि (nayāmasi) — “we lead away, remove”

→ We guide it away or neutralize it.

Sūkta 93

The Healing Power of Kuṣṭha: Ecological Origins and Medicinal Significance

त्रिष्कुष्ठसि वृत्राज्जातस्त्रिर्दिवस्परि जज्ञिरे ।

त्रिः सोमाज्जज्ञिषे त्वं त्रिरादित्येभ्यस्परि ॥१॥

*triṣkuṣṭhāsi vṛtrājāstastirdivaspari jajñire; triḥ somājjajñiṣe
tvam trirādityebhyaspari.*

1. O Kuṣṭha, medicinal herb found on earth, you arise through multiple natural processes: from challenging environments where obstacles exist, from atmospheric and elevated regions, from plant-derived vital substances, and from the influences of solar forces acting upon nature.

Message of the Mantra

This mantra reflects an understanding of the ecological origins and potency of medicinal plants.

Key insights:

Multiple environmental origins — Medicinal plants arise

from complex ecological conditions including mountains, forests, and atmospheric environments.

Solar influence on plant growth — Solar energy plays a key role in plant metabolism and medicinal potency.

Plant-based healing systems — Herbs like Kuṣṭha are recognized as powerful therapeutic resources.

Environmental resilience — Plants growing in harsh or obstructed environments may develop stronger medicinal qualities.

Holistic view of natural medicine — Healing substances are understood as products of interactions between earth, atmosphere, plants, and solar energy.

Thus, the mantra highlights that the healing power of medicinal plants arises from their interaction with diverse environmental and cosmic forces.

Word-by-Word Interpretation

त्रिः (triḥ) — “three times, thrice”

→ Indicating repeated or multiple origins and processes.

कुष्ठ (kuṣṭha) — “Kuṣṭha (medicinal plant)”

→ Medicinal herb found on earth known for therapeutic and healing properties.

असि (asi) — “you are”

→ Directly addressing the medicinal substance.

वृत्रात् (vṛtrāt) — “from Vṛtra, the obstruction”

→ From environments where barriers or hostile conditions exist.

जातः (jātaḥ) — “born, arisen”

→ Originated or produced in nature.

त्रिः (triḥ) — “three times”

→ Repeatedly or through multiple stages.

दिवः-परि (divas-pari) — “around or from the sky/heavens”

→ From atmospheric or highland environments influenced by celestial conditions.

जज्ञिरे (jajñire) — “were generated, came into existence”

→ Came into being through natural processes.

त्रिः (triḥ) — “three times”

→ Again emphasizing repeated formation or sources.

सोमात् (somāt) — “from Soma”

→ From plant-derived vital or medicinal substances.

जज्ञिषे (jajñiṣe) — “you are born, arise”

→ You originate or develop.

त्वम् (tvam) — “you”

→ Referring to the medicinal herb.

त्रिः (triḥ) — “three times”

→ Indicating multiple associations.

आदित्येभ्यः (ādityebhyaḥ) — “from the Ādityas (solar powers)”

→ From influences associated with solar energy and environmental conditions.

परि (pari) — “around, from all sides”

→ Surrounded or influenced by multiple natural forces.

जीवलं नघारिषं जयत्कमपराजितम् ।

तं त्वामृतस्येशानं राजन् कुष्ठा वदामसि ॥२॥

*jīvalaṁ naghāriṣaṁ jayatkamaparājitam; taṁ
tvāmṛtasyaiśānaṁ rājan kuṣṭhā vadāmasi.*

2. O Kuṣṭha, life-giving and disease-removing herb, victorious and unconquered in healing power, we acknowledge you as the foremost among medicinal plants, possessing life-preserving properties.

Message of the Mantra

This mantra emphasizes the potency and importance of medicinal plants in healing systems.

Key insights:

Life-supporting medicine — Certain herbs are recognized for their ability to sustain health and vitality.

Disease-fighting properties — Medicinal plants can neutralize harmful conditions and restore balance.

Recognition of pharmacological strength — The herb is described as powerful and highly effective.

Hierarchy of medicinal resources — Some plants are considered particularly superior in therapeutic value.

Traditional pharmacological awareness — Early healers observed and documented the strong healing properties of specific plants.

Thus, the mantra highlights that powerful medicinal plants such as Kuṣṭha are valued as life-supporting remedies capable of overcoming disease and restoring health.

Word-by-Word Interpretation

जीवलम् (jīvalam) — “life-giving, vitality-producing”

→ A substance that supports life processes and promotes health.

नघारिषम् (naghāriṣam) — “removing harm or disease”

→ Capable of eliminating harmful conditions or illnesses.

जयत्कम् (jayatkam) — “victorious, overcoming”

→ Effective in overcoming disease or pathological conditions.

अपराजितम् (aparājitam) — “unconquered, invincible”

→ Highly potent and resilient medicinal agent.

तम् (tam) — “that”

→ Referring to this powerful medicinal herb.

त्वा (tvā) — “you”

→ Addressing the herb directly.

अमृतस्य (amṛtasya) — “of immortality, life-sustaining essence”

→ Associated with preservation of life and vitality.

ईशानम् (īśānam) — “lord, controller, possessor”

→ A powerful source or regulator of life-supporting properties.

राजन् (rājan) — “king, chief”

→ The most prominent or superior among medicinal plants.

कुष्ठ (kuṣṭha) — “Kuṣṭha (the medicinal herb)”

→ A well-known therapeutic plant valued for healing properties.

आ (ā) — “towards, unto”

→ Directed invocation or address.

वदामसि (vadāmasi) — “we speak, we declare”

→ We acknowledge and invoke.

अन्तरा द्यावापृथिवी अन्तरिक्षमिदं महत् ।

तत्रामृतस्येशानं कुष्ठं देवा अबध्नत ॥३॥

*antarā dyāvāpṛthivī antarikṣamidaṁ mahat;
tatrāmṛtasyaiśānaṁ kuṣṭhaṁ devā abadhñata.*

3. Between the realms of sun and earth lies the vast atmospheric region. Within that domain the natural forces established Kuṣṭha, the life-preserving medicinal plant possessing powerful healing properties.

Message of the Mantra

This mantra emphasizes the ecological origin and significance of medicinal plants.

Key insights:

Environmental origin of medicines — Medicinal plants arise within specific ecological and atmospheric environments.

Cosmic-terrestrial interaction — The region between earth and sun represents a dynamic zone where climatic and biological processes occur.

Life-preserving herbs — Certain plants are recognized for their ability to sustain health and vitality.

Nature as a pharmacy — Healing substances are viewed as products of natural forces acting within ecosystems.

Holistic ecological awareness — Human health is connected to the interaction of earth, atmosphere, and natural energy systems.

Thus, the mantra conveys that powerful medicinal plants such as Kuṣṭha emerge from the interaction of environmental and cosmic processes and serve as life-preserving remedies.

Word-by-Word Interpretation

अन्तरा (antarā) — “between, in the middle”

→ Within the intermediate region connecting two domains.

द्यावा-पृथिवी (dyāvā-prthivī) — “sunand earth”

→ The cosmic and terrestrial systems forming the upper and lower boundaries of the environment.

अन्तरिक्षम् (antarikṣam) — “the intermediate space, atmosphere”

→ The atmospheric region between earth and sky where climatic and ecological processes occur.

इदम् (idam) — “this”

→ Referring to the observable environmental region.

महत् (mahat) — “great, vast”

→ A large and expansive natural domain.

तत्र (tatra) — “there”

→ Within that region.

अमृतस्य (amṛtasya) — “of immortality, life-sustaining essence”

→ Associated with preservation of life and health.

ईशानम् (īśānam) — “the lord, controller, possessor”

→ A dominant or powerful source of life-supporting properties.

कुष्ठम् (kuṣṭham) — “Kuṣṭha (medicinal herb)”

→ A therapeutic plant valued for its healing potency.

देवाः (devāḥ) — “natural governing forces”

→ Forces of nature responsible for ecological processes.

अबध्नत (abadhnata) — “established, placed, bound”

→ Positioned or produced within the natural system.

कुष्ठोसि देवकृतो हिमवद्भ्यो निराभृतः ।

तीक्ष्णाभिरभ्रभिः खातः स चकर्तारसं विषम् ॥४॥

*kuṣṭhosi devakṛto himavadbhyo nirābhṛtaḥ;
tīkṣṇābhirabhrabhiḥ khātaḥ sa cakartārasaṁ viṣam.*

4. O Kuṣṭha, medicinal herb produced by natural forces and originating in the Himalayan regions, you are excavated from the soil using sharp tools. This herb possesses the power to neutralize harmful and toxic substances within the body.

Message of the Mantra

This mantra reflects knowledge of medicinal plant sourcing and detoxifying therapy.

Key insights:

Mountain origin of medicinal plants — Certain herbs with strong medicinal properties grow in high-altitude environments such as the Himalayas.

Collection methods — Plants are carefully excavated using tools, indicating practical botanical harvesting methods.

Natural pharmacology — The herb is recognized for its

ability to neutralize toxins and harmful substances.

Environmental influence on potency — Harsh mountain climates may produce plants with strong therapeutic compounds.

Early medicinal practice — The mantra reflects systematic knowledge of plant identification, harvesting, and medicinal use.

Thus, the mantra emphasizes that powerful medicinal herbs originating from specific natural environments can be harvested and used to neutralize toxins and restore health.

Sūkta 94

Early Medical Insights on Circulatory Regulation

यास्ते शतं धमनयः सहस्राणि च विंशतिः ।
बभ्रेरश्वस्य वारेणापि नह्यामि ता अहम् ।।१।।

yāste śataṁ dhamanyaḥ sahasrāṇi ca viṁśatiḥ;
babhreraśvasya vāreṇāpi nahyāmi tā aham.

1. The numerous pulsating channels in your body—hundreds, thousands, and many more—I bind or regulate them using a strand from the horse.

Message of the Mantra

This mantra reflects early awareness of the body's circulatory or channel systems and therapeutic interventions.

Key insights:

Recognition of bodily channels — The body is described as containing many vessels or pathways through which vital fluids move.

Complex biological networks — The reference to hundreds and thousands indicates a highly interconnected internal system.

Therapeutic binding or constriction — Binding with a strand suggests a medical technique to control flow, bleeding,

or movement within vessels.

Use of animal-derived materials — Natural materials such as horse hair or fibers were used in early medical procedures. The use of horse hair (Ashwa Kesha) as a surgical material for binding or suturing is found in ancient Ayurveda, specifically within the surgical texts of the Sushruta Samhita. Horsehair was historically used as a ligature or suture material in the late 19th and early 20th centuries to tie off (bind) blood vessels—including veins and arteries—during surgery to control bleeding. Its fine, sturdy, and non-porous nature made it effective for securely binding vessels, with low risk of infection

Practical medical knowledge — The verse reflects observational understanding of anatomy and methods of treatment.

Thus, the mantra highlights that the body contains a vast network of channels, and early healing practices involved techniques to regulate or stabilize these pathways for therapeutic purposes.

Word-by-Word Interpretation

याः (yāḥ) — “which”

→ Referring to the many channels or vessels in the body.

ते (te) — “your”

→ Belonging to the living organism or body.

शतम् (śatam) — “hundred”

→ A large number, indicating multiplicity.

धमनयः (dhamanayaḥ) — “vessels, pulsating channels”

→ Circulatory pathways such as arteries, veins, or biological channels carrying fluids.

सहस्राणि (sahasrāṇi) — “thousands”

→ Very numerous or extensive network.

च (ca) — “and”

→ Adding to the count.

विंशतिः (vinśatiḥ) — “twenty”

→ An additional count emphasizing the large number of channels.

बभ्रोः (babhroḥ) — “of the brown one”

→ Referring to a brown-colored horse hair.

अश्वस्य (aśvasya) — “of the horse”

→ Derived from the horse.

वारेण (vāreṇa) — “with hair, fiber, or strand”

→ Using a filament-like material such as hair or thread.

अपि (api) — “also, even”

→ Indicating application to many channels.

नह्यामि (nahyāmi) — “I bind, tie, fasten”

→ Applying binding or constriction for therapeutic effect.

ताः (tāḥ) — “those”

→ Those vessels or channels.

अहम् (aham) — “I”

→ The healer or practitioner performing the action.

शतस्य ते धमनीनां सहस्रस्यायुतस्य च ।

दृतेः पदमिव सारथिरपि नह्यामि यद् बिलम् ॥२॥

*śatasya te dhamanīnāṃ sahasrasyāyutasya ca; dṛteḥ
padamiva sārathirapi nahyāmi yad bilam.*

2. Among the hundreds, thousands, and tens of thousands of vessels in your body, the particular opening from which the flow occurs I bind—just as a charioteer fastens the strap of the reins to control movement.

Message of the Mantra

This mantra reflects practical awareness of bodily channels and therapeutic control of blood or fluid flow.

Key insights:

Recognition of vascular networks — The body is described as having numerous channels carrying blood and vital fluids.

Focus on a specific source — Treatment targets the exact opening or vessel causing the problem.

Control through binding — The healer acts like a charioteer controlling reins, symbolizing precise regulation.

Medical intervention — The act of binding suggests stopping bleeding, restricting flow, or stabilizing a vessel.

Analogy for physiological control — Just as a charioteer guides a horse, medical knowledge guides bodily processes back to stability.

Thus, the mantra emphasizes that within the body's vast network of vessels, a healer can identify and control a specific channel to restore balance and health.

Word-by-Word Interpretation

शतस्य (śatasya) — “of a hundred”

→ Indicating a large number within the bodily system.

ते (te) — “your”

→ Belonging to the body of the person being treated.

धमनीनाम् (dhamanīnām) — “of the vessels / pulsating channels”

→ Biological conduits such as arteries or circulatory pathways carrying vital fluids.

सहस्रस्य (sahasrasya) — “of thousands”

→ Indicating the extensive network of such channels in the body.

अयुतस्य (ayutasya) — “of tens of thousands”

→ Emphasizing the immense multiplicity of bodily channels.

च (ca) — “and”

→ Adding to the enumeration.

दृतेः (dṛteḥ) — “of the strap, rein, or binding band”

→ A fastening or restraining element used for control.

पादम् (pādam) — “the foot part / base”

→ The end portion of a strap or fastening point.

इव (iva) — “like, as”

→ Making a comparison.

सारथिः (sārathiḥ) — “a charioteer”

→ A controller who guides and regulates movement.

अपि (api) — “also, even”

→ Indicating the action being performed similarly.

नह्यामि (nahyāmi) — “I bind, fasten, secure”

→ Applying a binding or constraining action.

यत् (yat) — “that which”

→ Referring to a specific opening or channel.

बिलम् (bilam) — “hole, opening, cavity”

→ An opening or channel in the body where flow occurs.

परमस्यां परावति शुष्को भण्डुश्च तिष्ठतः ।

ततः शुष्कस्य शुष्मेण तिष्ठन्तु लोहिनीरपः ॥३॥

*paramasyāṁ parāvati śuṣko bhaṇḍuśca tiṣṭhataḥ; tataḥ
śuṣkasya śuṣmeṇa tiṣṭhantu lohīnīrapaḥ.*

3. In the far and outer region the vessel becomes dry and remains stabilized. Through the force of this dryness, may the red bodily fluids remain contained and cease flowing.

Message of the Mantra

This mantra reflects early medical understanding of controlling bleeding or fluid flow.

Key insights:

Recognition of bodily vessels — The body contains channels through which fluids circulate.

Stopping fluid flow — The desired effect is dryness or cessation of bleeding.

Localization of treatment — The reference to a distant or outer point suggests treating or binding a vessel at a particular location.

Physiological stabilization — The goal is to stabilize the body by preventing excessive loss of blood.

Practical medical intention — The verse functions as a healing formula associated with controlling hemorrhage or fluid discharge.

Thus, the mantra expresses the intention that through proper intervention the flow of blood or bodily fluids should cease and the body return to stability.

Word-by-Word Interpretation

परमस्याम् (paramasyām) — “in the farthest, highest place”

→ At the remote or outer limit of a system.

परावतिः (parāvati) — “distant region”

→ A far or external location away from the central body.

शुष्कः (śuṣkaḥ) — “dry, devoid of fluid”

→ A state where moisture or fluid is absent.

भण्डुः (bhaṇḍuḥ) — “vessel, container, or channel”

→ A conduit or cavity through which fluid normally flows.

च (ca) — “and”

→ Linking two conditions together.

तिष्ठतः (tiṣṭhataḥ) — “stand, remain, stay”

→ Remain fixed or stabilized.

ततः (tataḥ) — “from there, therefore”

→ As a consequence of that condition.

शुष्कस्य (śuṣkasya) — “of dryness”

→ Of the dry state where fluid flow is absent.

शुष्मेण (śuṣmeṇa) — “by force, by drying power”

→ Through the force or effect that removes moisture.

तिष्ठन्तु (tiṣṭhantu) — “let them remain, let them stay”

→ May they remain stable or stationary.

लोहिन्यः (lohinīḥ) — “reddish fluids”

→ Blood or red bodily fluids.

अपः (apaḥ) — “waters, fluids”

→ Liquid substances circulating within the body.

परि वः सिकतामयं मरुं बिले वपामसि ।

दकचिदस्रवित् पुरा तकचिदशमीदिदम् ।।४।।

pari vaḥ sikatāmayam maruṁ bile vapāmasi; dakacidasravit purā takacidaśamīdidam.

4. Around the opening we place a dry, sand-like absorbent material, forming a desert-like barrier within the cavity. Though fluid had previously flowed even slightly, now this flow has ceased.

Message of the Mantra

This mantra reflects a practical method for stopping bleeding or fluid leakage.

Key insights:

Use of absorbent material — Dry granular substances such as sand-like material can absorb moisture and fluids.

Local application — The material is placed directly at the opening or source of the flow.

Drying effect — The “desert-like” dryness helps stop the

leakage of fluid.

Observation of treatment outcome — The verse notes that fluid once flowed but now has stopped, showing empirical awareness of effectiveness.

Early medical practice — The mantra likely accompanies a practical wound treatment technique to control bleeding or discharge.

Thus, the mantra indicates that applying dry absorbent material around a wound or opening can stop the flow of blood or bodily fluid and stabilize the condition. The mantras talk about several dry, granular, and powdered substances (Raktasthambhakadravyas) to stop bleeding by promoting blood clotting and reducing inflammation. Key substances include Śuddha Vargīya Dravya (calcium compounds), Lodhra, Aśoka, Śaṅkha Bhāṣma, and specialized powders like Triphalā Guggulu. These are applied topically to wounds or taken internally.

Word-by-Word Interpretation

परि (pari) — “around, surrounding”

→ Encircling or enclosing a particular area.

वः (vaḥ) — “for you / around you”

→ Directed toward the affected part or condition.

सिकतामयम् (sikatāmayam) — “made of sand or granular particles”

→ A dry, absorbent material composed of fine particles.

मरुम् (marum) — “desert-like, dry ground”

→ A dry environment that absorbs moisture.

बिले (bile) — “in the opening, cavity, hole”

→ At the opening or channel from which fluid flows.

वपामसि (vapāmasi) — “we place, deposit, apply”

→ We apply or insert the material.

दक् (dak) — “even a little, slight amount”

→ A small quantity.

चित् (cit) — “indeed, even”

→ Emphasizing minimal presence.

अस्रवीत् (asravīt) — “flowed, oozed”

→ Fluid that was previously leaking or flowing.

पुरा (purā) — “before, previously”

→ Earlier or prior to treatment.

तकत् (takat) — “now, thereafter”

→ At the present stage after intervention.

चित् (cit) — “even, at all”

→ Emphasizing complete absence.

अशमीत् (aśamīt) — “has ceased, stopped”

→ The flow has been halted.

इदम् (idam) — “this”

→ This particular condition or flow.

Sūkta 95

The Healing Wisdom of Rudra

रुद्र मा त्वा जिहीडाम सुष्टुत्या मघवन् मा सहूत्या ।
भिषक्तमं त्वा भिषजां शृणोम्युन्नो वीरौ ईरय भेषजेभिः ॥१॥

rudra mā tvā jīhīḍāma suṣṭutyā maghavan mā sahūtyā;

*bhiṣaktamaṁ tvā bhiṣajāṁ śruṇomyunno vīrāṇ īraya
bheṣajebhiḥ.*

1. O Rudra named, powerful healing herbs, may we not disturb or misuse you through improper understanding. With proper recognition we acknowledge you as the greatest among healers. Through your remedies, promote the strength and vitality of our people.

Message of the Mantra

This mantra emphasizes the importance of Rudra named herbs (such as Rudraksha (*Elaeocarpus ganitrus*), Rudravanti (*Cressa cretica*) for their healing properties. For example, Rudraksha is a highly revered, powerful healing botanical in Ayurveda. Its seeds, bark, and leaves are used to treat stress, anxiety, hypertension, neurological disorders, and chronic pain, often worn for their electromagnetic, calming, and anti-inflammatory properties. Rudravanti (*Cressa cretica*) is a rejuvenating herb used for respiratory conditions

Word-by-Word Interpretation

रुद्र (rudra) — “Rudra, Rudraksha (*Elaeocarpus ganitrus*) and Rudravanti (*Cressa cretica*) the powerful healing herbs”

मा (mā) — “not”

→ Expressing a request to avoid causing displeasure or harm.

त्वा (tvā) — “you”

→ Addressing the healing power invoked.

जीहिदाम (jīhiḍāma) — “may we not provoke or offend”

→ May we not disturb or misuse the natural healing forces.

सु-स्तुत्या (suṣṭutyā) — “with good praise, proper invocation”

→ Through respectful recognition and proper understanding.

मघवन् (maghavan) — “bountiful one, generous power”

→ A beneficent force capable of providing assistance.

मा (mā) — “not”

→ Again requesting avoidance of harm.

सहृत्या (sahūtyā) — “through improper invocation or misuse”

→ Through incorrect application or misunderstanding.

भिषक्तमम् (bhiṣaktamam) — “the greatest physician”

→ The most powerful healing principle.

त्वा (tvā) — “you”

→ Referring to the invoked healing force.

भिषजाम् (bhiṣajām) — “among physicians or healers”

→ Among all healing agents or medical practitioners.

शृणोमि (śṛṇomi) — “I hear, I recognize”

→ I acknowledge or understand.

उत (ut) — “and also”

→ Adding another request.

नः (naḥ) — “for us”

→ For our community or people.

वीरान् (vīrān) — “strong persons, heroes, healthy individuals”

→ Vigorous members of the community.

ईरय (īraya) — “send forth, strengthen, promote”

→ Encourage vitality and strength.

भेषजेभिः (bheṣajebhiḥ) — “with medicines, healing remedies”

→ Through therapeutic substances and treatments.

रुद्र यत् ते गुह्यं नाम यत् ते अद्धातयो विदुः ।

शिवा शरव्या या तव तया नो मृड जीवसे ॥२॥

rudra yat te guhyaṁ nāma yat te addhātayo viduḥ; śivā śaravyā yā tava tayā no mṛḍa jīvase.

2. O medicinal plants Rudraksha (*Elaeocarpus ganitrus*) and Rudravanti (*Cressa cretica*), the subtle healing properties inherent in you are known to skilled physicians and herbal experts. With your beneficial and penetrating therapeutic action, bring relief and healing to us so that life and health may be sustained.

Message of the Mantra

This mantra highlights the medicinal value of specific

therapeutic plants and the knowledge required to use them effectively.

Key insights:

Hidden pharmacological properties — Medicinal plants possess subtle biochemical compounds that produce healing effects.

Expert knowledge — Skilled healers and herbalists understand how to identify and use these plants correctly.

Targeted therapeutic action — The “arrow-like” metaphor reflects precise medicinal action within the body.

Plant-based medicine — Plants such as Rudraksha and Rudravanti are valued for their therapeutic benefits.

Health preservation — The ultimate purpose of herbal medicine is to relieve disease and sustain life.

Thus, the mantra emphasizes that knowledgeable use of medicinal plants with powerful therapeutic properties can restore health and support long life.

Word-by-Word Interpretation

रुद्र (rudra) — “Rudra”

→ Medicinal plants Rudraksha (*Elaeocarpus ganitrus*) and Rudravanti (*Cressa cretica*) known for therapeutic properties.

यत् (yat) — “that which”

→ Referring to a specific property or attribute.

ते (te) — “your”

→ Belonging to these medicinal plants.

गुह्यम् (guhyam) — “hidden, secret”

→ Subtle pharmacological properties not immediately visible.

नाम (nāma) — “name, nature, identity”

→ The inherent medicinal characteristic or biochemical

nature.

यत् (yat) — “which”

→ Continuing reference to these properties.

ते (te) — “your”

→ Of these medicinal plants.

अद्भ्यतयः (addhātayah) — “true knowers, skilled observers”

→ Experienced physicians, herbalists, or botanical experts.

विदुः (viduḥ) — “know, understand”

→ Have knowledge of through study or practice.

शिवा (śivā) — “beneficial, healing, auspicious”

→ Therapeutically beneficial properties.

शरव्या (śaravyā) — “arrow-like, penetrating force”

→ Medicinal action that acts precisely and effectively within the body.

या (yā) — “which”

→ Referring to that healing action.

तव (tava) — “your”

→ Belonging to these plants.

तया (tayā) — “with that”

→ Through that therapeutic property.

नः (naḥ) — “for us”

→ For the benefit of patients or people.

मृड (mṛḍa) — “be kind, grant relief”

→ Provide healing and alleviate disease.

जीवसे (jīvase) — “for life, for living”

→ For sustaining health and longevity.

अग्निं त्वाहुर्वैश्वानरं सदनान् प्रदहन्वगाः ।

स नो देवत्राधि ब्रूहि मा रिषामा वयं तव ॥३॥

agnim tvāhurvaiśvānaram sadanān pradahanvagaḥ; sa no devatrādhi brūhi mā riṣāmā vyaṁ tava.

3. They describe you as Vaiśvānara, the universal digestive fire present in all beings, operating throughout the bodily systems and transforming substances through heat. May this metabolic force regulate the vital physiological processes for our benefit, so that we may not be harmed by its action.

Message of the Mantra

This mantra reflects an early understanding of metabolism and physiological balance.

Key insights:

Universal metabolic principle — The digestive fire (Vaiśvānara) is recognized as a universal biological process present in all organisms.

Energy transformation — Metabolism involves heat-driven transformation of food into usable energy.

System-wide action — This metabolic energy acts throughout different bodily systems.

Need for regulation — Balanced metabolism is essential; excessive or deficient activity can harm the body.

Health through equilibrium — Proper functioning of digestive and metabolic processes supports overall health and vitality.

Thus, the mantra emphasizes that the universal digestive energy operating within the body must function in balanced regulation to sustain life and prevent harm.

Word-by-Word Interpretation

अग्निम् (agnim) — “Agni, fire”

→ The universal transformative energy, here understood as metabolic or digestive fire.

त्वा (tvā) — “you”

→ Addressing this internal transformative energy.

आहुः (āhuḥ) — “they call, they describe”

→ Recognized or identified by knowledgeable observers.

वैश्वानरम् (vaiśvānaram) — “belonging to all people, universal fire”

→ The common digestive or metabolic energy present in all living beings.

सदनान् (sadanān) — “abodes, seats, dwellings”

→ The bodily locations or systems where metabolic processes occur.

प्रदहन् (pradahan) — “burning, transforming through heat”

→ Digesting, metabolizing, or breaking down substances.

उ (u) — “indeed, truly”

→ Emphasizing the action.

अगाः (agāḥ) — “you go, you reach”

→ You move or act throughout the system.

स (sa) — “that”

→ That universal metabolic force.

नः (naḥ) — “for us”

→ For our well-being.

देवत्रा (devatrā) — “among the vital forces / divine processes”

→ Within the governing physiological systems of the body.

अधि (adhi) — “over, concerning”

→ Regarding or influencing.

ब्रूहि (brūhi) — “speak, declare, regulate”

→ Direct or guide appropriately.

मा (mā) — “not”

→ Expressing a protective wish.

रिषाम् (riṣāma) — “may we be harmed, injured, impaired”

→ May we not suffer damage or disorder.

वयम् (vayam) — “we”

→ The living organism or people.

तव (tava) — “by you / through you”

→ By the action of this metabolic force.

याः देवैः प्रहितेषुः पतात् तपसे वा महसे वावसृष्टा ।

सोमस्त्वामस्मद्यावयतु विद्वानवन्तु नः पितरो देवहूतिषु ॥४॥

*yā devaiḥ prahiteṣuḥ patāt tapase vā mahase vāvasṛṣṭā;
somastvāmasmadyāvayatu vidvānavantu naḥ pitaro
devahūtiṣu.*

4. If any harmful force or destructive influence has been released and moves toward us like a projectile, whether causing suffering or great harm, may the restoring and calming principle of Soma drive it away from us. May the wisdom of our ancestors protect and guide us when we invoke and align with the forces of nature.

Message of the Mantra

This mantra expresses protection from harmful forces and reliance on restorative natural principles.

Key insights:

Recognition of directed harm — Harmful influences are metaphorically described as arrows released toward a target.

Restorative counterforce (Soma) — Healing and calming forces in nature can neutralize harmful influences.

Role of wisdom and knowledge — Understanding natural processes (vidvān) is essential for protection.

Ancestral guidance — Cultural and inherited knowledge helps maintain safety and well-being.

Alignment with natural forces — Proper invocation or

disciplined action can restore balance and prevent harm.

Thus, the mantra teaches that harmful influences can be repelled through restorative forces, knowledge, and alignment with natural principles guided by ancestral wisdom.

Word-by-Word Interpretation

या (yā) — “which”

→ Referring to a specific force or directed action.

देवैः (devaiḥ) — “by the natural powers / governing forces”

→ By the regulating forces of nature or higher guiding principles.

प्रहिता (prahitā) — “sent forth, dispatched”

→ Released or projected intentionally.

इषुः (iṣuḥ) — “arrow, projectile”

→ A directed force or harmful influence moving toward a target.

पतत् (patāt) — “may fall, descend”

→ Moving toward or striking.

तपसे (tapase) — “for burning, affliction”

→ Causing suffering, pain, or distress.

वा (vā) — “or”

→ Presenting an alternative condition.

महसे (mahase) — “for great impact or destructive force”

→ For severe or powerful effect.

वा (vā) — “or”

→ Again indicating an alternative.

अवसृष्टा (avasṛṣṭā) — “released, let loose”

→ Set free to act.

सोमः (somaḥ) — “Soma”

→ The principle of calming, restoration, and healing energy.

त्वाम् (tvām) — “you / that force”

→ Referring to the harmful influence or projectile.

अस्मत् (asmat) — “from us”

→ Away from us or our community.

यावयतु (yāvayatu) — “may drive away, repel”

→ May remove or prevent from reaching us.

विद्वान् (vidvān) — “the knowing one, the wise”

→ One who understands the proper action.

अवन्तु (avantu) — “may protect, guard”

→ May provide protection.

नः (naḥ) — “us”

→ Our people or community.

पितरः (pitarah) — “ancestors, forefathers”

→ The guiding traditions and wisdom inherited from earlier generations.

देवहूतिषु (devahūtiṣu) — “in the sacred invocations / in acts of calling natural forces”

→ In moments of ritual invocation or disciplined action aligning with natural laws.

(इति प्रथमकाण्डे ऊनविंशोऽनुवाकः)

Anuvāka 20

Sūkta 96

The Transformative Essence of Agni: A Vedic Reflection on Prosperity, Energy, and Natural Harmony

रायष्पोषं धेहि नो जातवेद ऊर्जावदग्रे यशः सूनृतावत् ।

दधाम भागं सुनवाम सोमं यज्ञेन त्वामुप शिक्षेम शक्र ॥१॥

*rāyaṣpoṣaṁ dhehi no jātaveda ūrjāvadagne yaśaḥ sūṇṛtāvat;
dadhāma bhāgaṁ sunavāma somaṁ yajñena tvāmupa
śikṣema śakra.*

1. O Jātaveda Agni, universal transformative energy, establish for us prosperity and nourishment filled with vitality, along with success supported by truthful and harmonious communication. We allocate our rightful share and prepare energizing resources, and through cooperative creative action we align ourselves with your empowering force.

Message of the Mantra

This mantra emphasizes the relationship between energy, cooperative action, and societal prosperity.

Key insights:

Energy as the basis of prosperity — Transformative energy (Agni) converts resources into nutrition, productivity, and growth.

Ethical communication — Prosperity should be accompanied by truthful and harmonious speech.

Fair distribution of resources — Communities should allocate shares responsibly and fairly.

Cooperative creative action (yajña) — Collective work and cooperation generate shared benefits.

Alignment with natural forces — By understanding and aligning with natural energetic processes, human society can achieve sustainable prosperity.

Thus, the mantra teaches that prosperity and vitality arise when communities cooperate, distribute resources fairly, communicate truthfully, and align their actions with the transformative energies of nature.

Word-by-Word Interpretation

रायस्-पोषम् (rāyas-poṣam) — “growth of resources, prosperity

and nourishment”

→ Expansion of material well-being, productivity, and sustenance.

धेहि (dhehi) — “place, grant, establish”

→ Provide or establish within the system.

नः (naḥ) — “for us”

→ For the community or participants.

जातवेदः (jātavedaḥ) — “Jātaveda Agni”

→ The all-knowing transformative energy that processes matter and energy (fire/metabolism/energy systems).

ऊर्जावत् (ūrjāvat) — “full of energy, vitality”

→ Rich in strength, nutrition, and energetic capacity.

अग्ने (agne) — “Agni, fire”

→ The transformative force that converts resources into usable energy.

यशः (yaśaḥ) — “honor, reputation, success”

→ Social recognition resulting from productive and ethical action.

सूनृतावत् (sūnṛtāvat) — “accompanied by truthful and pleasant speech”

→ Supported by honest communication and harmonious social interaction.

दधाम (dadhāma) — “we place, we establish”

→ We allocate or dedicate.

भागम् (bhāgam) — “share, portion”

→ A fair distribution of resources or offerings.

सुनवाम (sunavāma) — “we prepare or extract (Soma)”

→ We produce or prepare energizing and inspiring resources.

सोमम् (somam) — “Soma”

→ A substance or principle representing nourishment, stimulation, and inspiration.

यज्ञेन (yajñena) — “through yajña”

→ Through cooperative and organized creative action.

त्वाम् (tvām) — “you”

→ Addressing the transformative energy.

उपशिक्षेम (upaśikṣema) — “may we approach, learn from, align with”

→ May we work in accordance with or guided by this principle.

शक्र (śakra) — “powerful one, capable force”

→ The empowering energy that enables accomplishment and success.

वयमग्रे धनवन्तः स्यामालं यज्ञायोत दक्षिणायै ।

ग्रावा वदेदभि सोमस्यांशूनेन्द्रं शिक्षेमेन्दुना सुतेन ॥२॥

*vayamagne dhanavantaḥ syāmālaṁ yajñāyota dakṣiṇāyai;
grāvā vadedabhi somasyāṁśūnendram śikṣemendunā
sutena.*

2. O transformative energy (Agni), may we become prosperous and possess sufficient resources to support cooperative creative work and to provide fair rewards to contributors. As the pressing tool works upon the Soma plant to produce its energizing extract, may we, through this properly prepared resource, bring forth empowering strength and productive capability.

Message of the Mantra

This mantra highlights the connection between productive work, tools, resources, and fair distribution.

Key insights:

Prosperity supports collective work — Resources enable

communities to undertake cooperative creative action (yajña).

Fair compensation — Contributions should be acknowledged through appropriate rewards (dakṣiṇā).

Role of tools and technology — Instruments like the grāvā (pressing stone) symbolize the importance of tools in production processes.

Transformation of raw resources — Processing natural materials (Soma) converts them into useful and energizing products.

Empowerment through productivity — Efficient production and resource management generate strength and capability within society.

Thus, the mantra emphasizes that prosperity, productive tools, cooperative work, and fair sharing of rewards together create a strong and thriving community.

Word-by-Word Interpretation

वयम् (vayam) — “we”

→ The community or participants in cooperative activity.

अग्ने (agne) — “Agni”

→ The transformative energy that converts resources into useful outcomes (fire, energy, productive force).

धनवन्तः (dhanavantaḥ) — “possessing wealth or resources”

→ Having sufficient material and productive resources.

स्याम (syāma) — “may we become / may we be”

→ A wish for attaining that state.

अलम् (alam) — “sufficient, adequate”

→ Enough to fulfill obligations and productive activity.

यज्ञाय (yajñāya) — “for yajña”

→ For cooperative creative action that benefits the community.

उत (uta) — “and also”

→ Adding another purpose.

दक्षिणायै (dakṣiṇāyai) — “for dakṣiṇā”

→ For fair reward, compensation, or sharing of resources with contributors.

ग्रावा (grāvā) — “the pressing stone”

→ A tool used in the process of extracting soma, symbolizing instruments used in productive processes.

वदेत् (vadet) — “let it sound, let it speak”

→ The sound produced during the pressing process.

अभि (abhi) — “towards, over”

→ Acting upon.

सोमस्य (somasya) — “of Soma”

→ Of the energizing or nourishing substance.

अंशून् (aṁśūn) — “fibers, stalks, or portions”

→ The plant material being processed.

आ (ā) — “towards”

→ Directed movement.

इन्द्रम् (indram) — “Indra”

→ The empowering force that enables strength, productivity, and achievement.

शिक्षेम (śikṣema) — “may we attract, bring near, engage”

→ May we bring into action or align with.

इन्दुना (indunā) — “with the Soma juice”

→ With the energizing product obtained from processing.

सुतेन (sutena) — “properly extracted or prepared”

→ Correctly processed and prepared.

Scientific Translation: Now we shall also attempt a scientific

translation as under:

O Agni, the natural heat energy, may we become prosperous with sufficient resources to sustain the process of rain formation and its life-giving result, rainfall. May the cloud resound and release the drops of rain. Through water vapours produced by evaporation, may we recognize and connect with the sun that powers this entire cycle.

Scientific Message of the Mantra

The mantra can be interpreted as a description of the hydrological cycle:

- Solar heat (Agni / Indra) drives evaporation.
- Evaporation produces water vapour (Indu).
- Vapour condenses into clouds (grāvā).
- Clouds produce thunder and rainfall (Soma and its drops).
- Rainfall becomes the result (dakṣiṇā) that sustains life and prosperity on earth.

Thus, the mantra symbolically describes the solar-driven cycle of evaporation, cloud formation, and rainfall that supports agriculture and human prosperity.

Word-by-Word Scientific Interpretation

वयम् (vayam) — “we”

→ Human communities dependent on natural water cycles for survival and prosperity.

अग्ने (agne) — “Agni”

→ Heat or thermal energy in nature that drives evaporation and atmospheric processes.

धनवन्तः (dhanavantaḥ) — “wealthy, possessing resources”

→ Having abundant natural resources and agricultural productivity.

स्याम (syāma) — “may we become”

→ A wish for attaining sustainable prosperity.

अलम् (alam) — “sufficient, adequate”

→ Enough to support ecological and agricultural systems.

यज्ञाय (yajñāya) — “for yajña”

→ Here symbolizing somayāga, the natural process of rain formation in the atmosphere.

उत (uta) — “and also”

→ Connecting the process with its outcome.

दक्षिणायै (dakṣiṇāyai) — “for dakṣiṇā”

→ The result or reward of the rain-formation process, namely rainfall that sustains life.

ग्रावा (grāvā) — “cloud”

→ The condensed mass of water vapour in the atmosphere.

वदेत् (vadet) — “may speak, resound”

→ The thunder produced during cloud activity before rainfall.

अभि (abhi) — “over, upon”

→ Over the earth or atmosphere.

सोमस्य (somasya) — “of Soma”

→ Here referring to rainwater.

अंशून् (aṁśūn) — “fibres, streams, portions”

→ Individual drops or streams of rainfall.

आ (ā) — “toward”

→ Directed toward a source or driving force.

इन्द्रम् (indram) — “Indra”

→ The sun, the primary source of energy driving the hydrological cycle.

शिक्षेम (śikṣema) — “may we approach, connect with”

→ Recognition or alignment with the natural process governed by solar energy.

इन्दुना (indunā) — “by Indu”

→ Water vapours rising in the atmosphere.

सुतेन (sutena) — “pressed, extracted, produced”

→ Generated through evaporation caused by solar heat.

ईशानं त्वा शुश्रुमा वयं पुरो दधानां धनपते ।

गोमदग्ने अश्ववद्भूरि पुष्टं हिरण्यवदन्नवद्धेहि मह्यम् ॥३॥

*īśānaṁ tvā śuśrumā vayaṁ puro dadhānāṁ dhanapate;
gomadagne aśvavadbhūri puṣṭaṁ hiraṇyavadannavaddhehi
mahyam.*

3. We recognize you, O Agni, as the governing force over natural resources and wealth. Approaching you, we seek prosperity. Grant us abundant and thriving wealth—rich in agricultural resources, productive power, precious materials like gold, and plentiful food.

Message of the Mantra

This mantra expresses a holistic view of prosperity and sustainable resources.

Key insights:

Energy drives wealth — Transformative energy (Agni) enables the conversion of natural resources into usable wealth.

Agricultural prosperity — Cattle symbolize food production, dairy, and agricultural sustainability.

Mobility and power — Horses represent transportation, strength, and technological capability.

Material wealth — Gold symbolizes valuable resources and economic stability.

Food security — Abundant food is essential for community health and survival.

Thus, the mantra highlights that true prosperity includes

energy, agriculture, mobility, valuable materials, and food security working together for a thriving society.

Word-by-Word Interpretation

ईशानम् (īśānam) — “the lord, controller”

→ The governing or directing principle over resources.

त्वा (tvā) — “you”

→ Addressing the transformative energy (Agni).

शुश्रुम (śuśruma) — “we have heard, we know by tradition”

→ Recognized through knowledge and experience.

आ (ā) — “towards”

→ Directing the invocation.

वयम् (vayam) — “we”

→ The community or people seeking prosperity.

पुरः (puraḥ) — “before, in front”

→ Approaching with intention or request.

धनानाम् (dhanānām) — “of resources, wealth”

→ Material resources and productive assets.

धनपते (dhanapate) — “lord of wealth”

→ The force that enables production and accumulation of resources.

गोमत् (gomat) — “possessing cattle”

→ Symbolizing sustainable agricultural wealth and nourishment.

अग्ने (agne) — “Agni”

→ Transformative energy enabling productivity and resource conversion.

अश्ववत् (aśvavat) — “possessing horses”

→ Symbolizing mobility, power, and technological

capability.

भूरि (bhūri) — “abundant, plentiful”

→ Large quantity.

पुष्टम् (puṣṭam) — “well-nourished, thriving”

→ Healthy growth and prosperity.

हिरण्यवत् (hiraṇyavat) — “possessing gold”

→ Having precious and valuable material resources.

अन्नवत् (annavat) — “possessing food”

→ Abundant food supply and nutrition.

धेहि (dhehi) — “grant, establish”

→ Provide or bestow.

मह्यम् (mahyam) — “for me / for us”

→ For the benefit of the community or individual.

दुहां मे द्यौः पृथिवी पयोऽज्जगरो मा सोदकोभि वि सर्पतु ।

प्रजापतिना तन्वमा प्रीणेऽरिष्टो म आत्मा ॥४॥

*duhām me dyauḥ pṛthivī payo'jagaro mā sodakobhi vi
sarpatu; prajāpatinā tanvamā prīṇe'riṣṭo ma ātmā.*

4. May the atmosphere and the earth yield nourishing waters for us. Let not destructive or uncontrolled flows of water spread across the land like a serpent. Through the generative principle that sustains life, I nourish the body so that my vital being remains unharmed.

Message of the Mantra

This verse reflects awareness of the balance of water in nature and its role in sustaining life.

Atmosphere–earth interaction

- The sky and earth together produce rainfall and water resources.

Water as nourishment

- Water is described metaphorically as milk, highlighting its role in sustaining ecosystems.

Control of water flow

- Excess or uncontrolled water (flooding) is undesirable and must be balanced.

Natural generative principle

- Life is sustained through natural cycles regulating water and biological growth.

Health and environmental balance

- Proper environmental conditions maintain the integrity of the body and life systems.

Thus, the mantra expresses a wish that the sky and earth provide nourishing water in balanced amounts, avoiding destructive excess, so that life and health remain protected.

Word-by-Word Interpretation

दुहाम् (duhām) — “may milk, may yield”

→ May produce or release a nourishing substance.

मे (me) — “for me / for us”

→ For the benefit of the living system or community.

द्यौः (dyauh) — “sky, heaven”

→ The atmosphere or upper region of the Earth’s environment.

पृथिवी (prthivī) — “earth”

→ The terrestrial surface and ecosystems that receive and utilize natural resources.

पयः (payah) — “milk, nourishing fluid”

→ Life-sustaining water or moisture, especially rainfall.

अजगरः (aja-garah) — “great serpent / consuming flow”

→ A large flowing body of water or moving current, such

as a river or channel.

मा (mā) — “not”

→ Expressing prevention.

सोदकः (sodakaḥ) — “with water / watery discharge”

→ Uncontrolled water flow or excessive moisture.

अभि (abhi) — “towards, upon”

→ Directed toward a particular region.

वि (vi) — “widely, extensively”

→ Spreading in multiple directions.

सर्पतु (sarpatu) — “may creep, may flow like a serpent”

→ Flow or spread like a winding current, describing the movement of water.

प्रजापतिना (prajāpatinā) — “by Prajāpati”

→ By the principle governing generation, reproduction, and natural order.

तन्वम् (tanvam) — “body, physical form”

→ The living organism or biological system.

आप्रीणे (āprīṇe) — “I fill, nourish, satisfy”

→ To sustain or replenish with resources.

अरिष्टः (ariṣṭaḥ) — “unharmed, intact”

→ Free from injury, disease, or disruption.

मे (me) — “my”

→ Belonging to the individual or living being.

आत्मा (ātmā) — “self, vital essence”

→ The life-force or integrated functioning of the organism.

Sūkta 97

Vitality, Protection, and Harmony: A Journey Through

Life's Cycles

अस्मां जुषध्वमसवो ऽद्य मा नः पुरा जरसो ऽसवो वधिष्ठ।
पाका गृणीमस्तव वीर्याय शतं हिमानधिपतिर्न एहि ।।१।।

*asmāṁ juṣadhvamasavo 'dya mā naḥ purā jaraso 'savo
vadhiṣṭha; pākā gṛṇīmastava vīryāya śataṁ
himānadhīpatirna ehi.*

1. May the vital life forces sustain and favor us today. Let these life energies not bring us to decline before the natural stage of aging. Having matured in life, we acknowledge the strength that sustains vitality. May the governing power of life come to us so that we may live through a full span of many years.

Message of the Mantra

The verse expresses an understanding of vitality, aging, and longevity.

Key insights:

Biological vitality (asavaḥ) maintains physiological functioning.

The mantra distinguishes normal aging from premature death or disease.

Human survival depends on strength and biological vigor.

Living through many seasonal cycles (years) represents a complete life span.

A governing principle maintains balance within biological systems.

The mantra expresses a wish that the vital life forces preserve health and vitality so that life continues through its full natural span without premature decline.

Word-by-Word Interpretation

अस्मान् (asmān) — “us”

→ The living community or organisms seeking protection

and vitality.

जुषध्वम् (juṣadhvam) — “favor, support, accept”

→ Sustain or beneficially influence.

असवः (asavaḥ) — “vital energies, life-breaths”

→ Biological vital forces sustaining life processes (physiological vitality).

अद्य (adya) — “today, now”

→ In the present moment of life.

मा (mā) — “not”

→ Expressing prevention.

नः (naḥ) — “us”

→ The people or living beings.

पुरा (purā) — “before, prematurely”

→ Prior to the natural course of life.

जरसः (jarasaḥ) — “old age, senescence”

→ The biological aging process.

असवः (asavaḥ) — “vital energies”

→ The same life-sustaining physiological forces.

वधिष्ठ (vadhīṣṭha) — “may destroy, may strike down”

→ Cause death or severe decline.

पाकाः (pākāḥ) — “matured, ripened”

→ Fully developed or matured states of life and knowledge.

गृणीमः (gṛṇīmaḥ) — “we praise, acknowledge”

→ We recognize or express appreciation.

तव (tava) — “your”

→ Referring to the life-sustaining powers.

वीर्याय (vīryāya) — “for strength, potency”

→ The vital strength and biological vigor enabling survival.

शतम् (śatam) — “hundred”

→ Symbolizing long duration or longevity.

हिमाः (himāḥ) — “winters / years”

→ Seasonal cycles representing years of life.

अधिपतिः (adhipatiḥ) — “lord, governing power”

→ The regulating principle maintaining life and vitality.

नः (naḥ) — “for us”

→ For the benefit of living beings.

एहि (ehi) — “come, approach”

→ Manifest or operate among us.

उन् मृणो अगादार्जुनमगात् सुश्रुद्भगवो गोपाय मा ।

अहेद्यात्मानं परि ददे सूर्यप्राणो भवामि ॥२॥

*un mṛṇo agādārjunamagāt suśrūdbhagavo gopāya mā;
ahnedayātmānaṁ pari dade sūryapraṇo bhavāmi.*

2. The state of darkness and decline has passed away, and brightness and clarity have arisen. O beneficent and well-recognized sustaining force, protect me. Today, within the cycle of the day, I entrust my body and life to regulation, becoming aligned with the life-giving energy of the sun.

Message of the Mantra

This verse reflects awareness of the relationship between sunlight, daily cycles, and vitality.

Key insights:

Symbolizes recovery, clarity, or the start of a new day.

The sun is recognized as a primary source of life-sustaining energy.

Reference to the day cycle (ahne) reflects the biological importance of daily rhythms.

The individual consciously aligns with natural forces for

health and stability.

Solar energy drives biological and ecological processes essential for life.

The mantra expresses the transition from darkness to light and a conscious alignment with the life-giving energy of the sun, recognizing its role in sustaining vitality and regulating daily life.

नि मृणो अगादासितमगात् सुश्रुद्भगवो गोपाय मा ।

रात्रयेद्यात्मानं परि ददे ऽग्निप्राणो भवामि ॥३॥

nī mṛṇo agādāsitamagāt suśrūdbhagavo gopāya mā;

rātrayedayātmānaṁ pari dade 'gniprāṇo bhavāmi.

3. The condition of harm or weakness has passed away, and the phase of night has arrived. O vigilant protective force, guard us during the night. Now I entrust my body to protective care, sustaining myself through metabolic energy and vital breath.

Message of the Mantra

This mantra reflects night-time protection and the maintenance of life through internal physiological processes.

Key insights:

Transition to night — Recognition of the daily cycle from day to night.

Need for protection during rest — Night is a period when the body becomes more vulnerable and requires protection.

Self-entrustment to natural processes — The individual places trust in natural protective systems.

Role of metabolism and respiration — Life continues through metabolic energy (Agni) and vital breath (Prāṇa) during rest.

Restorative phase of life — The body maintains itself overnight through internal biological regulation.

Thus, the mantra conveys that during the night cycle, while resting, the body relies on its internal metabolic energy and

breathing processes to maintain life and restoration.

Word-by-Word Interpretation

नि (ni) — “down, away, removed”

→ Movement toward reduction or removal of a state.

मृणः (mṛṇaḥ) — “weakness, harm, decay”

→ A condition of damage, illness, or physiological decline.

अगात् (agāt) — “has gone, has departed”

→ A harmful condition has moved away or subsided.

आ (ā) — “toward, into”

→ Movement toward a new state.

असितम् (asitam) — “darkness, obscurity”

→ The state of night or reduced illumination in the natural cycle.

अगात् (agāt) — “has come, has arrived”

→ The transition into the night phase.

सुश्रुत् (suśrut) — “well-hearing, attentive, vigilant”

→ An alert and aware protective presence.

भगवः (bhagavaḥ) — “respected or powerful one”

→ A revered protective or governing force.

गोपाय (gopāya) — “protect, guard”

→ Maintain safety and protection.

मा (mā) — “me, us”

→ The individual or community.

रात्रये (rātraye) — “for the night”

→ During the nocturnal phase of the daily cycle.

अद्य (adya) — “today, now”

→ At the present moment.

आत्मानम् (ātmānam) — “self, body, personal system”

→ The living organism or personal biological system.

परि (pari) — “around, surrounding”

→ Encircling or protecting.

ददे (dade) — “I place, I entrust”

→ I assign or commit.

अग्नि-प्राणः (agni-prāṇaḥ) — “Agni and Prāṇa”

→ The internal metabolic energy (Agni) and vital life-breath or respiratory energy (Prāṇa).

भवामि (bhavāmi) — “I become, I remain”

→ I exist or function in this state.

अनाभूरस्यनाभो ऽनाभुवो भूयास्म ।

स यत्र त्वं प्रजापते त्रिरेकस्याहः प्रजाः संपश्यसि ।

तत्र मामपि सं पश्यानष्टपशुर्भुवनस्य गोपाः ॥४॥

*anābhūrasyanābho 'nābhuvo bhūyāsma; sa yatra tvam
prajāpate trirekasyāhnaḥ prajāḥ saṁpaśyasi; tatra māmapi
saṁ paśyānaṣṭapaśurbhuvanasya gopāḥ.*

4. You exist in a state free from loss and impairment; may we also attain such an undiminished condition. O regulating principle of living systems, you observe and oversee living beings at three intervals within each daily cycle. Within that domain of observation, include and watch over me as well, with my living resources intact, O guardian of the world's living system.

Message of the Mantra

This mantra expresses a request for protection, continuity, and stable existence within the regulated cycles of life.

Key insights:

State of integrity — The mantra seeks a condition free from loss, depletion, or damage.

Regulation of life cycles — The creative governing principle (Prajāpati) observes and regulates life within recurring daily cycles.

Continuous monitoring of life systems — The idea that living beings are being constantly overseen by natural regulatory processes.

Protection of living resources — Maintaining healthy livestock and ecological resources ensures survival and prosperity.

Integration within the cosmic system — Humans and their resources exist within a larger regulated ecological order.

Thus, the mantra conveys that by remaining aligned with the governing principles that regulate life cycles, individuals and communities can maintain integrity, protection, and sustainable prosperity.

Word-by-Word Interpretation

अनाभुः (anābhuḥ) — “unharmd, unhindered, unobstructed”

→ Free from damage, loss, or impairment within a system.

असि (asi) — “you are”

→ Describing the inherent state or quality.

अनाभो (anābho) — “free from deficiency or loss”

→ Existing without depletion or deterioration.

अनाभुवः (anābhuvah) — “unaffected, undiminished”

→ Maintaining integrity and continuity without decline.

भूयास्म (bhūyāśma) — “may we become”

→ May we attain or maintain this state.

स (sa) — “that, the one”

→ Referring to the governing creative principle.

यत्र (yatra) — “where, in which state”

→ Within the domain or condition where observation

occurs.

त्वम् (tvam) — “you”

→ Addressing the regulating principle.

प्रजापते (prajāpate) — “lord of creation, progenitor”

→ The organizing principle responsible for generation, regulation, and continuity of living systems.

त्रिः (triḥ) — “three times”

→ At three regular intervals or phases.

एकस्य (ekasya) — “of one”

→ Of a single unit or cycle.

अह्नः (ahnaḥ) — “day”

→ The daily cycle of time.

प्रजाः (prajāḥ) — “offspring, living beings”

→ All living organisms within the system.

सम्पश्यसि (sampaśyasi) — “you observe completely, you oversee”

→ You monitor, regulate, or supervise comprehensively.

तत्र (tatra) — “there, in that state”

→ Within that domain of observation.

माम् (mām) — “me”

→ The individual organism or participant.

अपि (api) — “also”

→ Including as part of the system.

सम् पश्य (sam paśya) — “observe fully, regard with care”

→ Recognize and maintain within the regulated system.

अनष्ट-पशुः (anaṣṭa-paśuḥ) — “with unharmed cattle/animals”

→ Possessing intact and healthy livestock or living resources.

भुवनस्य (bhuvanasya) — “of the world, of the living domain”

→ Within the ecological system of the world.

गोपाः (gopāḥ) — “protector, guardian”

→ The sustaining and protecting regulator of living systems.

Sūkta 98

Healing, Union, and Intent

यथा मृगं रोपयसि तिरश्चर्मोतिविध्यसि ।

एवा त्वमुग्र ओषधेऽमुं रोपय मामभि ॥१॥

*yathā mṛgaṁ ropayasi tiraścarmōtividhyasi; evā tvamugra
oṣadhe'muṁ ropaya māmabhi.*

1. Just as a penetrating action passes through the skin of an organism and stabilizes within tissue, in the same way, O powerful medicinal plant, apply your biological potency to restore and stabilize that person and bring healing toward me.

Message of the Mantra

This mantra reflects an understanding of medicinal plants and their ability to penetrate and influence biological tissues for healing.

Recognition of biological barriers — The skin acts as a protective outer layer of organisms.

Penetrative therapeutic action — Certain substances can cross or act through biological layers to influence internal tissues.

Power of medicinal plants — Herbs are recognized as potent natural agents with healing capabilities.

Directed healing — The therapeutic action is applied intentionally toward a specific individual.

Restoration of stability — Healing involves restoring structural and physiological balance in the body.

Thus, the mantra conveys the principle that powerful

medicinal plants can act through biological barriers to restore health and stability within living organisms.

Word-by-Word Interpretation

यथा (yathā) — “just as, in the same manner”

→ Introducing a comparison to a known natural process.

मृगम् (mṛgam) — “animal, wild creature”

→ A living organism within the natural ecosystem.

रोपयसि (ropayasi) — “you fix, set firmly, implant”

→ Causing attachment, healing, or stabilization within biological tissue.

तिरः (tirah) — “across, through, beyond”

→ Penetrating or passing through a surface or layer.

चर्म (carma) — “skin, hide”

→ The protective biological outer layer of an organism.

अति-विध्यसि (atividhyasi) — “you pierce through, penetrate deeply”

→ Penetrating tissues or crossing biological barriers.

एव (evā) — “in the same way, thus”

→ Applying the same principle in another context.

त्वम् (tvam) — “you”

→ Addressing the active natural agent.

उग्रे (ugre) — “powerful, intense”

→ Possessing strong biological or medicinal potency.

ओषधे (oṣadhe) — “O medicinal plant/herb”

→ A plant-based therapeutic substance with biological activity.

अमुम् (amum) — “that person, that one”

→ The targeted individual or subject.

रोपय (ropaya) — “fix, restore, heal, attach firmly”

→ Promote healing, restoration, or stabilization in tissues.

माम् (mām) — “me”

→ The speaker or beneficiary.

अभि (abhi) — “toward, upon”

→ Directing the action toward the person concerned.

बन्धश्चेमा उपधिश्च मधुमन्नौ समञ्जनम् ।

द्वारौ भगस्येमा ऊरू मृगस्तुष्यन्निवा चर ॥२॥

*bandhaścemā upadhiśca madhumannau samañjanam;
dvārau bhagasyemā ūrū mṛgastuṣyannivā cara.*

2. These two structures serve as binding and supporting elements, harmoniously joining the interacting pair. These two openings associated with generative function lie between the thighs; approach and act as an organism driven by natural biological instinct.

Message of the Mantra

This mantra refers to natural reproductive processes and the biological union between partners.

Structural support and union — The body contains structures that support and enable reproductive interaction.

Generative gateways — Reproductive organs are described metaphorically as paired gateways associated with generative power (Bhaga).

Harmony between partners — Successful union requires mutual coordination and harmonious interaction.

Natural biological instinct — Reproductive behavior is driven by natural biological urges present in living organisms.

Continuity of life — Such processes ensure the continuation of living species through reproduction.

Thus, the mantra reflects an understanding that biological union and reproductive processes occur through coordinated

anatomical structures and natural instinctive behavior within living organisms.

Word-by-Word Interpretation

बन्धः (bandhaḥ) — “binding, connection, fastening”

→ A joining or linking mechanism that holds two elements together.

च (ca) — “and”

→ Indicating association of elements.

इमौ (imau) — “these two”

→ Referring to a pair of connected structures.

उपधिः (upadhiḥ) — “support, base, underlying support”

→ A structural foundation or stabilizing support for a system.

च (ca) — “and”

→ Continuing association.

मधुमत् (madhumat) — “sweet, pleasant, harmonious”

→ Producing a favorable, cooperative, or harmonious interaction.

नौ (nau) — “for us two”

→ For the interacting pair or partners.

समञ्जन (samañjana) — “joining, uniting, harmonizing”

→ Creating balanced union or coordinated functioning.

द्वारौ (dvārau) — “two doors, two openings”

→ Paired gateways or entry points within a structure.

भगस्य (bhagasya) — “of Bhaga (share, reproductive or generative power)”

→ Associated with generative or reproductive capacity.

इमौ (imau) — “these two”

→ Referring again to a pair of anatomical structures.

ऊरू (ūrū) — “thighs”

→ The two upper limbs of the lower body that support posture and movement.

मृगः (mṛgaḥ) — “animal, deer”

→ A natural organism often used as an example of instinctive movement.

तृष्यन् (truṣyan) — “thirsting, eager, driven by desire”

→ Motivated by biological need or instinct.

इव (iva) — “like, as”

→ Introducing comparison.

आचर (ācara) — “move, act, proceed”

→ Engage in action or movement.

अभि त्वाधामभिधिना जालेनेव महाजषम् ।

यथा मम क्रतावसो मम चित्ते सचावहै ॥३॥

abhi tvādhāmabhidhinā jāleneva mahājṣam;

yathā mama kratavāso mama citte sacāvahai.

3. I direct my influence toward you, enclosing you with a coordinating network just as a net surrounds a powerful fish. In this way, may you align with my intention and cooperate harmoniously within my mental and purposeful framework.

Message of the Mantra

This mantra reflects the idea of influencing and aligning another person’s actions or thoughts through coordinated intention.

Network-based control analogy — A net capturing a fish symbolizes a structured system guiding or containing activity.

Power of intention (kratu) — Human intentions and deliberate plans can direct behavior and cooperation.

Mental alignment — Successful cooperation occurs when

individuals align their thinking and intentions.

Coordinated action — Harmony between minds enables effective joint activity.

Guided interaction — Social or interpersonal systems often function through influence and alignment of intentions.

Thus, the mantra conveys that through deliberate intention and structured coordination, individuals can align their thoughts and actions to work together harmoniously.

Word-by-Word Interpretation

अभि (abhi) — “toward, upon, around”

→ Directed action toward a target or object.

त्वा (tvā) — “you”

→ The person or entity being addressed.

अधाम (adhām) — “I place, I set, I bring under control”

→ An act of establishing influence or bringing something into alignment.

अभिधिना (abhidhinā) — “with a binding or enclosing instrument”

→ Using a mechanism of restraint, coordination, or control.

जालेन (jālena) — “with a net”

→ A network-like structure used to capture or hold something within its boundaries.

इव (iva) — “like, as”

→ Introducing a comparison.

महाजषम् (mahājṣam) — “a large fish or large aquatic creature”

→ A powerful or active entity within a system.

यथा (yathā) — “just as, so that”

→ Establishing the intended outcome.

मम (mama) — “my”

→ Belonging to the speaker.

क्रतौ (kratau) — “purpose, intention, willful action”

→ A deliberate plan or intention guiding behavior.

असः (asaḥ) — “you may be, you become”

→ Entering into a state or condition.

मम (mama) — “my”

→ Belonging to the speaker.

चित्ते (citte) — “in the mind, in the thought-process”

→ Within the mental framework or cognitive orientation.

सचावहै (sacāvahai) — “may we accompany, cooperate, move together”

→ To align and act in cooperation or harmony.

अहं वै त्वदुत्तरास्म्यध त्वमुपधिर्मम ।

सं नौ बध्नामि संबन्धनेन यथासावाविचर्त्यावा मृत्योरा परावतः ।।४।।

*ahaṁ vai tvaduttarāsmadha tvamupadhirma; saṁ nou
badhnāmi sambandhanena yathāsāvāvicartyāvā mṛtyorā
parāvataḥ.*

4. I occupy the upper position while you serve as the supporting base beneath me. I bind the two of us together with a strong connection, so that we remain inseparably united, continuing together until the farthest limit of life.

Message of the Mantra

This mantra expresses a durable partnership and long-term union between two individuals.

Key insights:

Complementary structural roles — Two participants occupy different but supportive positions within a shared system.

Strong relational bonding — A deliberate bond is formed to ensure stable connection and cooperation.

Commitment to continuity — The union is intended to remain unbroken across the entire lifespan.

Mutual interdependence — Each participant supports the other, creating a stable cooperative relationship.

Longevity of partnership — The bond is envisioned to last until the natural end of life.

Thus, the mantra conveys the principle that strong, supportive bonds between partners can create enduring cooperation and stability throughout life.

Word-by-Word Interpretation

अहम् (aham) — “I”

→ The speaking individual within the interacting system.

वै (vai) — “indeed, certainly”

→ Emphasizing the statement or assertion.

त्वत् (tvat) — “than you, in relation to you”

→ Indicating relational comparison between two participants.

उत्तरा (uttarā) — “above, higher, superior position”

→ Occupying the upper or leading position within a paired interaction.

अस्मि (asmi) — “I am”

→ Affirming the current state or position.

अध (adha) — “below, beneath”

→ Indicating the complementary lower position.

त्वम् (tvam) — “you”

→ The second participant in the interaction.

उपधिः (upadhiḥ) — “support, base, underlying foundation”

→ Providing structural support within the arrangement.

मम (mama) — “for me, my”

→ Relating to the speaker's position in the system.

सम् (sam) — “together, completely”

→ Denoting union or combination.

नौ (nau) — “us two”

→ The pair involved in the interaction.

बध्नामि (badhnāmi) — “I bind, I connect”

→ Establishing a strong connection or linkage.

सम्बन्धनेन (sambandhanena) — “with a bond, connection, linkage”

→ Through a mechanism of relational or structural binding.

यथा (yathā) — “as, just as”

→ Introducing a comparison.

असौ (asau) — “that one, that pair”

→ Referring to an example or model.

अविचर्त्यौ (avicartyau) — “inseparable, not moving apart”

→ Remaining continuously connected without separation.

आ (ā) — “until, up to”

→ Extending through a duration.

मृत्योः (mrtyoḥ) — “death, end of life”

→ The natural termination of biological existence.

आ (ā) — “up to”

→ Continuing until a limit.

परावतः (parāvataḥ) — “far distance, remote end”

→ The farthest extent or ultimate limit of the lifespan.

Sūkta 99

Holistic Purification and Ecological Harmony

अपोच्छन्ती दुष्प्रमप दुर्हर्दिमुच्छतम् ।

अपोष्टं सर्वं क्षेत्रियं सर्वाश्च यातुधान्यः ॥१॥

*apocchantī duṣvapnyamapa durhārdamucchatam; apoṣṭam
sarvaṁ kṣetriyaṁ sarvāśca yātudhānyaḥ.*

1. Let the forces that rise to clear disturbances drive away harmful dreams and negative mental states. Remove every impurity, all bodily disorders, and all harmful agents that threaten well-being.

Message of the Mantra

This mantra emphasizes the removal of psychological, physiological, and environmental disturbances to maintain well-being.

Key insights:

Mental health during sleep — Disturbing dreams reflect psychological stress or imbalance that should be cleared.

Emotional purification — Negative mental states such as hostility or anxiety are recognized as harmful to well-being.

Physical health protection — Diseases or disorders within the body are identified as conditions needing removal or healing.

Defense against harmful agents — External threats like pathogens or toxic influences must be eliminated.

Holistic purification — Health requires simultaneous balance of mind, body, and environment.

Thus, the mantra conveys the principle that well-being is maintained by actively removing mental disturbances, bodily disorders, and harmful external agents from life systems.

Word-by-Word Interpretation

अप (apa) — “away, remove, drive away”

→ Elimination or removal of harmful influences from a system.

उच्छन्ती (ucchantī) — “rising, driving away, dispelling”

→ An active process that clears or expels disturbances.

दुःस्वप्नम् (duḥ-svapnyam) — “bad dream, disturbing dream-state”

→ Psychological disturbances arising during sleep such as anxiety or stressful dream patterns.

अप (apa) — “away”

→ Indicating removal again.

दुःहार्दम् (durhārdam) — “evil-heartedness, harmful intention”

→ Negative mental states such as hostility, anxiety, or harmful emotional impulses.

उच्छत (ucchata) — “remove, drive out”

→ Expel or clear away from the system.

अप-उष्टम् (apa-uṣṭam) — “impurity, contamination, harmful residue”

→ Undesirable physical or psychological conditions affecting the body or environment.

सर्वम् (sarvam) — “all”

→ Every form of disturbance or impurity.

क्षेत्रियम् (kṣetriyam) — “disease affecting the body or hereditary/constitutional disorder”

→ Conditions arising within the body system, including physiological or genetic ailments.

सर्वाः (sarvāḥ) — “all”

→ Every instance without exception.

च (ca) — “and”

→ Adding further categories.

यातुधान्यः (yātudhānyaḥ) — “harmful beings, destructive

influences”

→ Agents that damage health or well-being, such as pathogens, toxins, or disruptive forces.

उदगातां भगवती विचृतौ नाम तारके ।

वि क्षेत्रियस्य मुञ्चतां सं ग्रन्थिं हृदयस्य च ॥२॥

udagātāṃ bhagavatī vicitau nāma tārake;

vi kṣettriyasya muñcatāṃ saṃ granthiṃ hṛdayasya ca.

2. May the two beneficent forces known for separating and liberating come forth as rescuing agents. Let them disperse bodily disorders and release the constricting knot within the heart.

Message of the Mantra

This mantra reflects the removal of internal blockages affecting both physical and emotional health.

Key insights:

Healing forces as liberators — Natural or therapeutic agents can restore health by removing harmful conditions.

Recognition of bodily disorders — Diseases or imbalances are understood as disturbances within the body’s internal field.

Concept of physiological blockage — Illness may arise from constrictions or knots within vital organs such as the heart.

Mind-body connection — The heart represents both circulatory health and emotional well-being.

Restoration through release — Healing occurs when blockages are loosened and normal flow is restored.

Thus, the mantra conveys that health is restored when beneficial forces act to release internal blockages and restore balanced functioning of the body and heart.

Word-by-Word Interpretation

उत् (ut) — “upward, forth, arise”

→ Activation or emergence of a restoring process.

अगाताम् (agātām) — “may they come, may they arrive (dual)”

→ Two assisting forces or agents entering into action.

भगवती (bhagavatī) — “beneficent, endowed with power”

→ Possessing beneficial or healing capacity.

विचृताम् (vicṛtau) — “separating, loosening, dispersing”

→ Forces capable of breaking apart or dispersing harmful accumulations or blockages.

नाम (nāma) — “named, known as”

→ Recognized by this functional role.

तारके (tārake) — “saviours, liberators, rescuers”

→ Agents that help release a system from harmful conditions.

वि (vi) — “apart, separate, disperse”

→ Breaking apart or releasing from a bound state.

क्षेत्रियस्य (kṣetriyasya) — “of the bodily field, of a bodily disorder”

→ Conditions arising within the physical body or its internal systems.

मुञ्चताम् (muñcatām) — “let them release, free”

→ Allow removal or liberation from the condition.

सम्-ग्रन्थिम् (sam-granthim) — “knot, tight binding, constriction”

→ A physiological or emotional blockage within the body system.

हृदयस्य (hṛdayasya) — “of the heart”

→ The central organ of circulation and also the seat of emotional regulation.

च (ca) — “and”

→ Including both physical and emotional aspects.

नमो अस्तु वरत्राभ्यो नम ईषायुगेभ्यः ।
मृगायारण्ये तिष्ठते क्षेत्रियायाकरं नमः ॥३॥

*namo astu varatrābhyo nama īṣāyugebhyah;
mṛgāyāraṇye tiṣṭhate kṣetriyāyākaraṁ namaḥ.*

3. Let acknowledgment be given to the binding cords and guiding yokes that regulate controlled movement and coordinated force. Respect also to the wild organism that dwells in the forest environment, and to the forces associated with the cultivated field or bodily system—I offer recognition to them.

Message of the Mantra

This mantra reflects recognition of both controlled human systems and natural ecological forces.

Key insights:

Control and coordination mechanisms — Tools such as cords, harnesses, and yokes symbolize systems that regulate and direct energy or movement.

Respect for wild ecosystems — Wild animals and forests represent autonomous natural environments.

Human–nature interaction — Agriculture and cultivation create structured ecosystems interacting with natural forces.

Balance between control and wilderness — The mantra acknowledges both managed systems and untamed natural environments.

Holistic respect for all forces — Sustainable living requires recognition of every element within ecological and human systems.

Thus, the mantra conveys that both engineered control systems and natural ecological forces deserve recognition because together they sustain the balance of life and human activity.

Word-by-Word Interpretation

नमः (namaḥ) — “salutation, respectful acknowledgement”

→ Recognition of the presence and function of a natural element or force.

अस्तु (astu) — “let it be”

→ May this acknowledgment stand.

वरत्राभ्यः (varatrābhyaḥ) — “to the straps, cords, bindings”

→ To restraining or guiding mechanisms that control movement or energy.

नमः (namaḥ) — “salutation, acknowledgement”

→ Recognition of their role in maintaining order and control.

ईषा-युगेभ्यः (īṣā-yugebhyaḥ) — “to the shafts and yokes”

→ Structural connecting elements that coordinate movement and distribute force within a system (such as in harnessed motion or mechanical linkage).

मृगाय (mṛgāya) — “to the wild animal”

→ To the untamed or naturally roaming organism within the ecosystem.

अरण्ये (araṇye) — “in the forest, wilderness”

→ Within the natural ecological environment.

तिष्ठते (tiṣṭhate) — “standing, dwelling, existing”

→ Living or maintaining presence within that habitat.

क्षेत्रियाय (kṣetriyāya) — “to the field-dwelling one / to the condition of the body-field”

→ To forces or organisms associated with cultivated land or the biological field of the body (including natural ecological agents).

अकरम् (akaram) — “I make, I offer”

→ I extend acknowledgment or recognition.

नमः (namaḥ) — “salutation”

→ Respectful recognition of their place within the natural system.

आखोरिदं क्षेत्रपत्यं मनोश्च मानवस्य च ।

मनः सर्वस्य पश्यत इह भूयः स्यादिति ।।४।।

*ākhoridaṁ kṣaitrapatyāṁ manośca mānavasya ca;
manaḥ sarvasya paśyata iha bhūyaḥ syāditi.*

4. This field domain belongs both to the burrowing animal inhabiting it and to the thoughtful human being. Recognizing this, may the mind of every observer understand the shared presence here and allow harmonious continuation.

Message of the Mantra

This mantra reflects awareness of coexistence between human agricultural activity and natural wildlife within shared ecosystems.

Key insights:

Shared agricultural ecosystems — Cultivated fields are inhabited not only by humans but also by small burrowing animals and other organisms.

Human stewardship — Human societies organize and manage land for agriculture.

Ecological coexistence — Wildlife and human cultivation coexist within the same environment.

Awareness and perception — The mind must recognize this shared ecological reality.

Balanced interaction — Sustainable agriculture requires harmonizing human needs with natural ecosystem inhabitants.

Thus, the mantra conveys that agricultural landscapes are shared ecosystems where humans and other organisms coexist, requiring awareness and balanced interaction.

Word-by-Word Interpretation

आखोः (ākhoh) — “of the field-rat/mole”

→ A small burrowing animal living in cultivated land that interacts with agricultural ecosystems.

इदम् (idam) — “this”

→ Referring to the present domain or territory.

क्षेत्रपत्यम् (kṣaitrapatyam) — “lordship or ownership of the field”

→ Control or habitation within cultivated agricultural land.

मनोः (manoḥ) — “of thoughtful, mindful”

→ Of the human order.

च (ca) — “and”

→ Linking the two domains.

मानवस्य (mānavasya) — “of the human being”

→ Belonging to human communities and their cultivated systems.

च (ca) — “and”

→ Continuing association.

मनः (manaḥ) — “mind”

→ The cognitive faculty responsible for perception, intention, and decision-making.

सर्वस्य (sarvasya) — “of all, of everyone”

→ Shared among all observers or participants in the system.

पश्यतः (paśyataḥ) — “seeing, observing”

→ Perceiving or recognizing the situation.

इह (iha) — “here, in this place”

→ Within this present environment or field.

भूयः (bhūyaḥ) — “again, more, further”

→ Restoration or continuation.

स्यात् (syāt) — “may it be”

→ Let this condition occur.

इति (iti) — “thus”

→ Concluding the intention or statement.

Sūkta 100

Medicinal Plants and Human Connection

उदेहि देवि कन्य आचिता वसुना सह ।
न त्वा तरन्त्योषधयो बाह्याः पर्वतीया उत ॥१॥

*udehi devi kanye ācitā vasunā saha;
na tvā tarantyoṣadhayo bāhyāḥ parvatīyā uta.*

1. Arise and come here, O life-supporting maiden plant, endowed with valuable beneficial substances. Other medicinal plants—even those from distant regions or from mountainous environments—do not surpass you in effectiveness.

Message of the Mantra

This mantra highlights the recognition of a particularly potent medicinal plant within traditional botanical knowledge.

Invocation of a healing plant — The plant is invited as a beneficial therapeutic agent.

Accumulation of natural resources — Medicinal plants contain valuable biochemical substances.

Recognition of potency — Certain plants are considered especially effective compared with others.

Local botanical knowledge — The verse reflects empirical observation of plant efficacy within ecosystems.

Respect for medicinal biodiversity — Different regions produce diverse medicinal plants, yet some are exceptionally valued for their healing properties.

Thus, the mantra conveys that specific medicinal plants possessing rich natural compounds are recognized for their exceptional healing power and are invoked to bring their benefits.

Word-by-Word Interpretation

उत् (ut) — “up, forth, arise”

→ Activation or emergence of a beneficial force.

आ (ā) — “toward, here”

→ Movement toward the present place or system.

इहि (ihi) — “come, approach”

→ An invitation for the active presence of a beneficial agent.

देवि (devi) — “divine one, radiant feminine force”

→ A life-supporting natural principle possessing nurturing or healing capacity.

कन्ये (kanye) — “maiden, young one”

→ A fresh, pure, or newly emerging natural element or plant.

आचिताः (ācitā) — “collected, endowed, filled”

→ Possessing accumulated beneficial properties.

वसुना (vasunā) — “with wealth, with valuable resources”

→ Containing useful substances or beneficial qualities.

सह (saha) — “together with”

→ Accompanied by supportive resources.

न (na) — “not”

→ Indicating negation.

त्वा (tvā) — “you”

→ The addressed plant or beneficial natural agent.

तरन्ति (taranti) — “surpass, overcome”

→ To exceed in effectiveness or potency.

ओषधयः (oṣadhayah) — “medicinal plants, herbs”

→ Natural botanical substances with therapeutic properties.

बाह्याः (bāhyāḥ) — “external, from outside”

→ Plants originating from other regions or external environments.

पर्वतीयाः (parvatīyāḥ) — “mountain-grown”

→ Plants that grow in mountainous regions.

उत (uta) — “even, also”

→ Extending the statement to additional cases.

यथा त्वा देव्योषधे सर्वः कामयते जनः ।

एवा भगस्य नो धेहि देवेभ्य इवामृतं परि ॥२॥

*yathā tvā devyoṣadhe sarvaḥ kāmāyate janāḥ;
evā bhagasya no dhehi devebhya ivāmṛtaṁ pari.*

2. Just as all people seek and value you, O beneficent medicinal plant, in the same way establish prosperity and well-being for us—abundantly and life-sustaining, like nourishing nectar distributed among the sustaining forces of nature.

Message of the Mantra

This mantra highlights the valued role of medicinal plants in supporting health, prosperity, and vitality within human society.

Universal value of medicinal plants — Healing plants are widely sought after for their beneficial effects.

Natural sources of wellbeing — Plants provide bioactive compounds that support health and vitality.

Prosperity and health connection — Wellbeing and prosperity are closely linked with access to natural healing resources.

Life-sustaining nourishment — The metaphor of nectar represents substances that promote longevity and strength.

Integration with natural systems — Human health depends on harmonious interaction with natural biological resources.

Thus, the mantra conveys that just as medicinal plants are

valued for their healing properties, they should also bring widespread vitality, prosperity, and life-supporting nourishment to the community.

Word-by-Word Interpretation

यथा (yathā) — “just as, in the same manner”

→ Introducing a comparison based on observed behavior.

त्वा (tvā) — “you”

→ The addressed medicinal plant or beneficial natural agent.

देवि (devi) — “radiant, beneficent one”

→ A life-supporting natural force possessing healing or nourishing properties.

ओषधे (oṣadhe) — “O medicinal plant”

→ A botanical organism containing therapeutic or biologically active compounds.

सर्वः (sarvaḥ) — “all, everyone”

→ All people or organisms seeking benefit.

कामयते (kāmayate) — “desire, wish for, seek”

→ Actively seek or value for its beneficial effects.

जनः (jana) — “people, living beings”

→ Members of the human community or living organisms.

एव (evā) — “in the same way”

→ Applying the comparison to the next statement.

भगस्य (bhagasya) — “of Bhaga (fortune, prosperity, generative share)”

→ The principle of beneficial distribution such as prosperity, fertility, or wellbeing.

नः (naḥ) — “for us”

→ For our community or group.

धेहि (dhehi) — “place, grant, establish”

→ Provide or establish within the system.

देवेभ्यः (devebhyaḥ) — “for the shining forces / natural powers”

→ For sustaining natural or life-supporting processes.

इव (iva) — “like, as”

→ Expressing comparison.

अमृतम् (amṛtam) — “nectar, life-sustaining substance”

→ A sustaining or nourishing element that supports longevity and vitality.

परि (pari) — “around, completely, abundantly”

→ Fully distributed or encompassing the whole system.

उत्सक्तपल्योषध आवतंकरणीदसि ।

यदेषी यन्निषीदसि तत्र त्वाहं समग्रभमश्चमिवाश्वाभिधान्या ॥३॥

*yadeṣī yanniṣīdasi tatra tvāhaṁ
samagrabhamāśvamivāśvābhidhānyā.*

3. O medicinal plant that creates close attachment and attraction, wherever you move or settle, there I apply you firmly—just as a powerful horse is guided and controlled with a bridle.

Message of the Mantra

This mantra reflects the use of certain medicinal plants believed to influence emotional bonding or attraction.

Plants affecting behavior — Some herbs are recognized for their ability to influence mood, attraction, or emotional states.

Symbol of strong attachment — The comparison to a closely attached partner indicates deep relational bonding.

Directed application — The plant’s effect is intentionally applied to achieve a specific psychological or social outcome.

Control analogy — The bridle controlling a horse

symbolizes guiding or directing powerful forces.

Interaction of biology and behavior — The verse reflects an early understanding that natural substances can affect human emotional and behavioral responses.

Thus, the mantra conveys that certain medicinal plants were believed to possess properties capable of strengthening attachment and influencing interpersonal relationships when applied intentionally.

Word-by-Word Interpretation

उत्सक्त-पत्नी (utsakta-patnī) — “closely attached wife/consort”

→ Symbol of close attachment or strong relational bonding.

ओषधे (oṣadhe) — “O medicinal plant/herb”

→ A plant possessing active biological or therapeutic properties.

आवतं-करणी (āvatam-karaṇī) — “causing adornment, making attractive or binding”

→ Producing an effect that attracts, unites, or strengthens attachment.

इत् (it) — “indeed, certainly”

→ Emphasizing the described property.

असि (asi) — “you are”

→ Affirming the inherent quality of the addressed plant.

यत् (yat) — “when, wherever”

→ Referring to different situations or states.

एषि (eṣi) — “you go, move”

→ Movement or activity of the agent.

यत् (yat) — “when, wherever”

→ Continuing conditional reference.

निषीदसि (niśīdasi) — “you sit, settle, remain”

→ Coming to rest or becoming established in a place.

तत्र (tatra) — “there, at that place”

→ Where the action occurs.

त्वा (tvā) — “you”

→ The addressed agent (the herb).

अहम् (aham) — “I”

→ The acting individual.

समग्रभम् (samagrabham) — “I grasp firmly, seize completely”

→ Taking hold of or applying fully.

अश्वम् (aśvam) — “horse”

→ An energetic and powerful animal often controlled through reins.

इव (iva) — “like, as”

→ Introducing comparison.

अश्व-अभिधान्या (aśva-abhidhānyā) — “with a horse-rein or bridle”

→ A guiding or controlling instrument used to direct the horse’s movement.

यथा कुमारस्तरुणो मातरं प्रति नन्दति ।

एवास्मान् प्रति नन्दतु यां वयं कामयामहे ।।४।।

*yathā kumārastaruṇo mātaraṁ prati nandati;
evāsmān prati nandatu yāṁ vayaṁ kāmayaṁmahe.*

4. Just as a young child naturally delights in and affectionately responds to the mother who nurtures him, in the same way may the person whom we desire respond to us with joy and affectionate regard.

Message of the Mantra

This mantra reflects natural patterns of emotional bonding and affection in human relationships.

Key insights:

Innate attachment behavior — A child's affection for the mother represents a fundamental human bonding pattern.

Emotional reciprocity — Healthy relationships involve mutual positive emotional response.

Model of nurturing bonds — The mother-child relationship is used as a model for sincere affection and trust.

Human desire for connection — Humans naturally seek acceptance, affection, and emotional companionship.

Harmony in relationships — Positive emotional interaction promotes social stability and wellbeing.

Thus, the mantra conveys that human relationships flourish when affection arises naturally and reciprocally, similar to the instinctive bond between a child and a nurturing parent.

Word-by-Word Interpretation

यथा (yathā) — “just as, in the same manner”

→ Introducing a comparison based on a familiar natural relationship.

कुमारः (kumārah) — “child, young boy”

→ A developing human offspring dependent on parental care.

तरुणः (taruṇah) — “young, youthful”

→ In the early stage of growth and emotional development.

मातरम् (mātaram) — “mother”

→ The primary caregiver who provides nurturing and protection.

प्रति-नन्दत् (prati-nandat) — “rejoices toward, delights in, affectionately responds to”

→ Expressing joy, affection, and attachment toward.

एव (evā) — “in the same way”

- Applying the same pattern to the desired situation.
- अस्मान् (asmān) — “toward us”
- Directing the action toward the speaker and companions.
- प्रति (prati) — “toward, in response to”
- Indicating reciprocal emotional response.
- नन्दतु (nandatu) — “may rejoice, may delight in”
- May develop positive affection or joyful response.
- याम् (yām) — “that person whom”
- Referring to the individual desired or addressed.
- वयम् (vayam) — “we”
- The speaking group or individuals expressing the wish.
- कामयामहे (kāmayāmahe) — “we desire, we wish for”
- Expressing intentional affection or attraction.

(इति प्रथमकाण्डे विंशोऽनुवाकः)

Anuvāka 21

Sūкта 101

The Vedic Systems Theory of Life: An Integrated Model of Time, Matter, and Life

त्रीणि पात्राणि प्रथमान्यासन् तानि सत्यमुत भूतं ततश्च ।
ऋतस्य माने अधि या ध्रुवाणि एभिर्देवा अमृतं भक्षयन्ति ॥१॥

*trīṇi pātrāṇi prathamānyāsan tāni satyamuta bhūtaṁ
tataśca;*

*ṛtasya māne adhi yā dhruvāṇi ebhirdevā amṛtaṁ
bhakṣayanti.*

1. At the origin, three fundamental sustaining systems were established. These were structured according to stable principles and manifested reality, grounded in the measurable order of natural law and functioning as constant frameworks.

Through these systems, the governing processes of nature derive and sustain the life-supporting essence.

Message of the Mantra

This mantra explains how life is sustained through three foundational systems governed by natural law.

1. Three Foundational Systems

A. Time System (Ādityas)

Provides:

- Cycles (day, month, year)
 - Biological timing (sleep, growth, reproduction)
- Regulates when processes occur

B. Material System (Vasus)

Provides:

- Elements and environment
 - Energy sources (sun, fire)
- Provides what processes act upon

C. Life System (Rudras)

Provides:

- Vital functions (breathing, circulation, digestion)
 - Mind and coordination
- Executes processes within the organism

2. Governed by Ṛta (Natural Law)

Everything operates through:

- Measurable cycles
- Proportions and balance
- Stable constants

→ This is scientific order (ṛta)

3. Meaning of “Amṛta” (Life Sustenance)

Not literal immortality, but:

- Continuity of life
- Sustained metabolism
- Ongoing regeneration

→ Life persists because:

- Time cycles are regular
- Environment is supportive
- Internal systems function properly

Final Insight

This mantra presents a complete systems model of life stability:

Life is sustained when three domains—time, matter, and internal regulation—operate in stable, measurable harmony under natural law.

Or in modern terms:

Chronobiology (Ādityas)

Physics & Ecology (Vasus)

Physiology & Mind (Rudras)

→ Together produce continuous, self-sustaining life (amṛta).

Word-by-Word Interpretation

त्रीणि (trīṇi) — “three”

→ Three fundamental domains of existence

पात्राणि (pātrāṇi) — “vessels, containers”

→ Functional systems that hold and sustain processes (time, matter, life)

प्रथमानि (prathamāni) — “primary, original”

→ Foundational structures established at the origin of the system

आसन् (āsan) — “were”

→ Came into existence as stable domains

तानि (tāni) — “those”

→ Referring to the three domains

सत्यम् (satyam) — “truth, stable principle”

→ Consistent, invariant laws (e.g., regularity of time cycles, physical constants)

उत (uta) — “and also”

→ Adding another aspect

भूतम् (bhūtam) — “manifested reality”

→ Observable physical and biological phenomena

ततक्ष (tataksa) — “fashioned, constructed”

→ Structured or shaped through organizing processes

ऋतस्य (ṛtasya) — “of cosmic order”

→ Universal regulating principle governing harmony (natural law)

माने (māne) — “measure, proportion”

→ Quantitative regulation—cycles, ratios, balance (e.g., time cycles, metabolic rates)

अधि (adhi) — “upon, based on”

→ Established on the foundation of

या (yā) — “which”

→ Referring to the three domains

ध्रुवाणि (dhruvāṇi) — “fixed, stable”

→ Stable constants or steady frameworks

एभिः (ebhiḥ) — “through these”

→ By means of these three systems

देवाः (devāḥ) — “shining forces”

→ Natural processes (time cycles, elements, vital functions)

अमृतम् (amṛtam) — “immortality, life-sustaining essence”

→ Sustained life, continuity, metabolic energy

भक्षयन्ति (bhakṣayanti) — “consume, partake”

→ Utilize or derive sustenance from

स्वर्यद् देवा विभजन्त आयं त्रीणि पात्राणि प्रथमान्यासन् ।

आदित्या एकं वसवो द्वितीयं तृतीयं रुद्रा अधि सं बभुवुः॥२॥

*svaryad devā vibhajanta āyaṁ trīṇi pātrāṇi prathamānyāsan;
ādityā ekaṁ vasavo dvitīyaṁ tṛtīyaṁ rudrā adhi saṁ
babhuvuḥ.*

2. When the luminous natural forces organized the cosmic system, three primary functional domains were established. One domain consisted of the twelve solar cycles governing time, the second of the eight elemental and environmental factors forming the material world, and the third was constituted by the internal vital forces along with the mind, which together manifested as the dynamic regulatory system.

Message of the Mantra

This mantra presents a holistic systems model of existence, integrating cosmos, environment, and living beings.

1. Three Fundamental Domains of Reality

A. Time System (Ādityas – 12 months)

Governs:

- Solar cycles
- Seasons
- Biological rhythms

Modern parallel:

→ Chronobiology / time regulation systems

B. Material System (Vasus – 8 elements)

Governs:

- Physical matter
- Environmental conditions
- Ecological structure

Modern parallel:

→ Physics + ecology

C. Internal Life System (Rudras – vital airs + mind)

Governs:

- Respiration, circulation, metabolism
- Neural activity and cognition

Modern parallel:

→ Physiology + neuroscience

2. Interdependence of Systems

- Time regulates biological cycles
- Environment provides material support
- Internal systems maintain life processes

→ Life exists only through coordination of all three

3. Dynamic Harmony

The mantra implies:

- Health = alignment of internal processes with environment and time
- Disorder = disruption between these systems

Final Insight

This mantra encodes a unified scientific worldview:

- Ādityas → Time (cosmic cycles)
- Vasus → Matter (environment)

- Rudras → Life (physiology + mind)

Together, they form a complete triadic model of reality, where:

Cosmos (time), environment (matter), and organism (life) function as one integrated system.

Word-by-Word Interpretation

स्वः (svar) — “luminous realm”

→ The radiant cosmic field, especially associated with solar energy and light-based systems

यत् (yat) — “when”

→ At the stage when a system is being organized

देवाः (devāḥ) — “shining forces”

→ Fundamental governing principles of nature (cosmic processes)

विभजन्तः (vibhajantaḥ) — “dividing, organizing”

→ Structuring into functional domains or subsystems

आयन् (āyan) — “came into operation”

→ Became active within the system

त्रीणि (trīṇi) — “three”

→ Three primary divisions

पात्राणि (pātrāṇi) — “vessels, containers”

→ Functional domains that sustain processes

प्रथमानि (prathamāni) — “primary, original”

→ Fundamental foundational structures

आसन् (āsan) — “were established”

→ Came into existence as stable frameworks

आदित्याः (ādityāḥ) — “Ādityas”

→ Twelve solar phases (months), representing cyclical time

regulation

एकम् (ekam) — “one”

→ One of the three domains

वसवः (vasavaḥ) — “Vasus”

→ Eight elemental/environmental factors: earth, water, fire, air, space, moon, sun, constellations

द्वितीयम् (dvitīyam) — “second”

→ The second domain

तृतीयम् (tṛtīyam) — “third”

→ The third domain

रुद्राः (rudrāḥ) — “Rudras”

→ Eleven internal regulators: ten vital airs (prāṇas) + mind

अभि (abhi) — “into, upon”

→ Entering and occupying

सं-बभूवुः (sambabhūvuḥ) — “manifested together”

→ Came into coordinated existence within the system

धाता वेद सवितैतानि सर्वा बृहस्पतिः प्रथमो देवो अग्निः ।

येभिरिन्द्रो जठरमापृणीते त्रिभिः पात्रैरुत विश्वे च देवाः ॥३॥

dhātā veda savitaitāni sarvā bṛhaspatiḥ prathamo devo agniḥ;

yebhirindro jaṭharamāpṛṇīte tribhiḥ pātrairuta viśve ca devāḥ.

3. The organizing principle understands all these systems, and the solar energizing force activates them. The coordinating intelligence and the primary metabolic force operate within them. Through these three fundamental systems, the central regulator nourishes the metabolic core, and through them all natural processes sustain themselves.

Message of the Mantra

This mantra explains how the three foundational systems are

coordinated and utilized to sustain life.

1. Three Systems as Functional Inputs

- Ādityas (Time) → provide rhythm and cycles
- Vasus (Matter) → provide material and energy resources
- Rudras (Internal system) → execute physiological processes

2. Key Functional Roles

Dhātā (Structural Organizer)

- Maintains system integrity
- Comparable to genetic and structural regulation

Savitā (Solar Driver)

- Initiates cycles and energy flow
- Comparable to circadian and environmental energy input

Bṛhaspati (Intelligence/Coordination)

- Governs planning and regulation
- Comparable to neural and hormonal control systems

Agni (Metabolic Fire)

- Converts input into usable energy
- Comparable to digestion and metabolism

Indra (Central Integrator)

- Distributes and controls energy use
- Comparable to system-wide physiological regulation

3. Core Insight

The organism is nourished and sustained when:

- Time cycles are aligned
- Environmental inputs are available
- Internal systems function properly

All coordinated through:

Energy (Agni)

Regulation (Indra, Bṛhaspati)

Structure (Dhātā)

4. Meaning of “Filling the Belly” (jaṭharam ā prṇīte)

This represents:

- Energy intake
- Digestion
- Conversion to life-sustaining energy

→ A central metabolic process dependent on all three systems

Final Insight

This mantra completes the model:

Previous mantras: defined the three systems

This mantra: explains how they interact to sustain life

Unified Scientific View

Vedic Term	System Role	Modern Parallel
Ādityas	Time cycles	Chronobiology
Vasus	Elements	Physics / Ecology
Rudras	Vital system	Physiology / Neuroscience
Agni	Metabolism	Biochemistry
Indra	Integration	Systems control
Bṛhaspati	Intelligence	Neural regulation
Savitā	Energy input	Solar/environmental driver

Final Message

Life is sustained when time, environment, and internal physiology are integrated through energy transformation and

intelligent regulation.

Word-by-Word Interpretation

धाता (dhātā) — “the establisher, organizer”

→ The principle that structures and stabilizes systems (structural order in nature)

वेद (veda) — “knows”

→ Possesses complete knowledge or regulation of the system

सविता (savitā) — “the impeller, solar energizer”

→ The driving force of solar energy initiating cycles (time regulation)

एतानि (etāni) — “these”

→ Referring to the three foundational systems

सर्वा (sarvā) — “all”

→ The entirety of these systems

बृहस्पतिः (bṛhaspatiḥ) — “lord of expansion, intelligence”

→ The organizing intelligence or regulatory principle (coordination, cognition)

प्रथमः (prathamah) — “first”

→ Primary or leading role in coordination

देवः (devaḥ) — “shining force”

→ A governing natural function

अग्नि (agni) — “fire”

→ Metabolic energy, digestive and transformative process

एभिः (ebhiḥ) — “by these”

→ Through these three systems (time, matter, internal regulation)

इन्द्रः (indrah) — “powerful regulator”

→ The central coordinating force (integrated control of bodily systems)

जठरम् (jaṭharam) — “belly, digestive center”

→ The metabolic core where energy transformation occurs

आ पृणीते (ā pṛṇīte) — “fills, nourishes”

→ Supplies energy and sustenance

त्रिभिः (tribhiḥ) — “by three”

→ Through the three domains (Ādityas, Vasus, Rudras)

पात्रैः (pātraiḥ) — “vessels, systems”

→ Functional containers or frameworks

उत (uta) — “and also”

→ Extending the statement

विश्वे (viśve) — “all”

→ All components or processes

च (ca) — “and”

→ Linking

देवाः (devāḥ) — “natural forces”

→ All governing processes in the system

ऊर्ध्वा तिष्ठन्ति ननु जिह्वा भवन्ति नोनं बभुव कतमच्चनैषाम् ।

देवानां पात्राणि निहितानि यानि तानि सं पाति य ऋतस्य

गोपाः । १४ । ।

*ūrdhvā tiṣṭhanti nanu jihvā bhavanti nonaṁ babhuva
katamaccanaiṣām;*

*devānāṁ pātrāṇi nihitāni yāni tāni saṁ pāti ya ṛtasya
gopāḥ.*

4. These foundational systems remain properly aligned and stable; no distortion or deficiency arises within any of them. These are the embedded functional domains of natural forces, and they are coordinated and maintained by the governing principle of natural law that preserves their harmony.

Message of the Mantra

This mantra describes the stability and regulation of the three fundamental systems of existence.

1. Perfect System Design

The three systems (time, matter, life):

- Are inherently stable (ūrdhva)
- Do not naturally produce imbalance
- Function without deficiency

→ Suggests ideal natural equilibrium

2. Distortion vs Natural State

“Crookedness” (jīhmā) represents:

- Misalignment of biological rhythms
- Environmental imbalance
- Physiological or mental disorder

But the mantra states:

→ These are not inherent to the systems themselves

3. Embedded Natural Architecture

The three systems are:

- Pre-established (nīhitāni)
- Built into reality
- Always available as stable frameworks

4. Role of Ṛta (Natural Law)

Ṛta acts as:

- Universal regulator
- Maintainer of balance
- Coordinator across systems

→ Ensures:

- Time cycles remain regular
- Environment remains structured
- Life processes remain functional

5. Who is “ṛtasya gopāḥ”?

→ The “guardian of ṛta” represents:

- The self-regulating principle of nature itself
- Feedback systems maintaining balance

In modern terms:

- Homeostasis
- Ecological balance
- Physical laws

Final Insight

This mantra adds a crucial layer to the system:

The three domains (time, matter, life) are inherently stable and complete; imbalance arises only when their natural alignment is disturbed, while universal law (ṛta) continuously works to restore and maintain their harmony.

Complete Model So Far

Three systems exist → (Time, Matter, Life)

They sustain life → (previous mantra)

They are coordinated → (Dhātā, Indra, Agni etc.)

They are inherently stable → (this mantra)

Final Scientific Message

Reality is structured as a stable triadic system governed by universal law, where balance is the default state and regulation continuously preserves harmony across time, environment, and living processes.

Word-by-Word Interpretation

ऊर्ध्वाः (ūrdhvāḥ) — “upright, elevated”

→ Systems functioning in proper alignment and optimal state

तिष्ठन्ति (tiṣṭhanti) — “stand, remain stable”

→ Maintain stability and equilibrium

ननु (nanu) — “indeed, truly”

→ Emphasizing the observation

जिह्वाः (jihmāḥ) — “crooked, distorted”

→ Deviations, dysfunctions, or irregularities in system behavior

भवन्ति (bhavanti) — “become”

→ Arise or occur under certain conditions

न (na) — “not”

→ Negation

ऊनम् (ūnam) — “deficient, lacking”

→ Absence of deficiency or imbalance

बभूव (babhūva) — “has become”

→ Has arisen or occurred

कतमत् चन (katamat cana) — “any whatsoever”

→ None among them

एषाम् (eṣām) — “of these”

→ Referring to the three systems (time, matter, life)

देवानाम् (devānām) — “of the natural forces”

→ Of the governing processes (Ādityas, Vasus, Rudras)

पात्राणि (pātrāṇi) — “vessels, systems”

→ The three functional domains

निहितानि (nihatāni) — “placed, established, embedded”

→ Built into the structure of reality

यानि (yāni) — “which”

→ Referring to these systems

तानि (tāni) — “those”

→ The same three domains

सं-पाति (saṁpāti) — “oversees, coordinates, brings together”

→ Ensures integration and proper functioning

यः (yaḥ) — “who”

→ The governing principle

ऋतस्य (ṛtasya) — “of natural law (ṛta)”

→ Universal order governing all systems

गोपाः (gopāḥ) — “protector, guardian”

→ Maintainer or regulator ensuring stability

Note: The above sūkta presents “Vedic Systems Theory of Life” which is reproduced below:

Unified Vedic Systems Model

I. Creation of the Three Fundamental Systems

(From: “svar yat devāḥ vibhajantaḥ...”)

Core Idea:

Reality is structured into three primary domains:

1. Time System (Ādityas)

12 solar cycles (months)

Governs:

- Seasons
- Biological rhythms
- Timing of processes

2. Material System (Vasus)

8 elements: earth, water, fire, air, space, sun, moon, stars

Governs:

- Physical environment
- Energy sources
- Ecological conditions

3. Life System (Rudras)

10 vital airs + mind

Governs:

- Respiration, circulation, digestion
- Neural and mental processes

Conclusion (Stage 1):

Reality is divided into Time – Matter – Life, forming the basic architecture of existence.

II. These Systems Sustain Life

(From: “trīṇi pātrāṇi prathamāni...”)

Core Idea:

These three systems are:

- Structured (tataḥṣa)
- Governed by law (ṛta)
- Measured (māna)
- Stable (dhruva)

Function:

Through them:

- Life is sustained
- Energy flows
- Processes continue

Conclusion (Stage 2):

Life persists because time cycles, material resources, and

internal processes operate in measurable harmony.

III. Coordination and Operation of the System

(From: “dhātā veda savitā etāni...”)

Core Idea:

The three systems are actively coordinated and utilized.

Functional Roles:

Principle	Function	Modern Equivalent
Dhātā	Structural organization	Genetic / structural order
Savitā	Activation via solar energy	Circadian driver
Br̥haspati	Intelligence, coordination	Neural regulation
Agni	Metabolism	Biochemical energy
Indra	Central control	System integration

Key Mechanism:

The metabolic core (jaṭhara) is nourished

Through:

- Time cycles
- Material inputs
- Internal regulation

Conclusion (Stage 3):

Life is sustained through integration of energy, matter, and regulation.

IV. Intrinsic Stability of the System

(From: “ūrdhvā tiṣṭhanti...”)

Core Idea:

The system is naturally stable and complete.

Properties:

- No inherent deficiency
- No inherent distortion
- Perfectly balanced by design

Role of Ṛta:

Maintains:

- Alignment
- Balance
- Coordination

→ Equivalent to:

- Physical laws
- Biological homeostasis
- Ecological balance

Conclusion (Stage 4):

Imbalance is not natural—it arises from misalignment; nature continuously restores balance.

Final Unified Model

Three Interacting Layers

1. Time Layer (Ādityas)

→ Controls when things happen

2. Material Layer (Vasus)

→ Provides what things are made of

3. Life Layer (Rudras)

→ Executes how things happen

Central Processes

- Energy Transformation (Agni)
- System Integration (Indra)
- Regulation (Bṛhaspati)

- Activation (Savitā)

Final Scientific Insight

This is a complete systems theory, stating:

Life exists as a dynamic equilibrium between time cycles, material environment, and internal physiological processes, all governed by universal law and maintained through continuous regulation.

Modern Mapping

Vedic Concept	Modern Field
Ādityas	Chronobiology
Vasus	Physics / Ecology
Rudras	Physiology / Neuroscience
Ṛta	Natural Laws / Systems Theory
Agni	Metabolism
Indra	Systems Control
Bṛhaspati	Intelligence / Regulation

Ultimate Synthesis

The universe, environment, and organism are not separate systems—they are one integrated, self-regulating network.

Sūkta 102

Harmonizing Life with Cosmic Cycles

पौर्णमासी प्रथमा यज्ञियासीदह्नां रात्रीणामतिशखरेषु ।
ये त्वां यज्ञैर्यज्ञेन बोधयन्त्यमी ते नाकं सुकृतः परेता ॥१॥

*paurṇamāsī prathamā yajñiyāsīdahnaṁ
rātrīṇāmatisarvareṣu;
ye tvāṁ yajñairyajñena bodhayantyaṁmī te nākaṁ sukṛtaḥ
paretā.*

1. The full-cycle phase of the lunar rhythm was established as a primary point for coordinated action within the cycles of

day and night and their transitions. Those who align their actions in a cooperative and system-consistent manner with this temporal phase reach an elevated state of optimal functioning.

Message of the Mantra

This mantra introduces a crucial refinement to the systems model: timing of action.

1. Time Cycles as Action Windows (Ādityas Expanded)

The full moon (paurṇamāsī) represents:

A peak synchronization point in time cycles

A moment of maximum systemic alignment

→ Certain times are more effective for action

2. Yajña as Coordinated System Action

Yajña =

→ Actions aligned with:

- Time cycles
- Environmental conditions
- Internal readiness

3. Chronobiological Insight

This reflects:

Biological sensitivity to:

- Day–night cycles
- Lunar rhythms

Optimal performance depends on:

→ timing

4. “Awakening the Cycle” (bodhayanti)

Not ritual awakening, but:

→ Synchronizing behavior with natural cycles

Examples:

- Sleep aligned with night
- Activity aligned with day
- Cycles aligned with environmental rhythms

5. Outcome: Higher Functional State (nākam)

Those who align:

Achieve:

- Better health
- Stability
- Efficiency

→ A higher-order state of system performance

Final Insight

This mantra adds the fourth dimension to your unified model:

Complete System Now Includes:

Time (Ādityas) → cycles

Matter (Vasus) → environment

Life (Rudras) → internal processes

Action (Yajña) → aligned behavior

Final Scientific Statement

Optimal life emerges when actions are synchronized with natural time cycles, environmental conditions, and internal physiological states.

Even Simpler:

- Right system
- Right resources
- Right timing
- Right action

→ Leads to optimal outcomes

Word-by-Word Interpretation

पौर्णमासी (paurṇamāsī) — “full-moon phase”

→ A peak point in lunar time cycles; a marker of temporal completeness and rhythmic culmination

प्रथमा (prathamā) — “first, primary”

→ A fundamental or initiating phase in cyclical processes

यज्ञिया (yajñiyā) — “fit for yajña”

→ Suitable for coordinated, cooperative, and aligned action

आसीत् (āsīt) — “was”

→ Was established as such

अह्नाम् (ahnām) — “of days”

→ Daytime phases of the time cycle

रात्रिणाम् (rātrīṇām) — “of nights”

→ Nighttime phases of the time cycle

अतिशर्वेषु (atiśarvareṣu) — “across extended cycles / critical transitions”

→ Key transition points within temporal rhythms (e.g., full moon, phase shifts)

ये (ye) — “those who”

→ Individuals or systems engaging in action

त्वाम् (tvām) — “you”

→ Referring to this cyclical temporal phase (full-moon system marker)

यज्ञैः (yajñaiḥ) — “through yajñas”

→ Through coordinated, cooperative, system-aligned actions

यज्ञिये (yajñiye) — “in the proper manner of yajña”

→ In accordance with natural law and systemic harmony

बोधयन्ति (bodhayanti) — “activate, awaken, align with”

→ Bring into conscious synchronization or functional alignment

अमी (amī) — “those”

→ Such individuals or systems

ते (te) — “they”

→ Referring to the same

नाकम् (nākam) — “higher state, elevated domain”

→ A higher level of system optimization or well-being

सुकृतः (sukṛtaḥ) — “well-acting, properly functioning”

→ Those who act in accordance with optimal principles

परेताः (paretāḥ) — “attain, reach”

→ Achieve or move toward that state

पूर्णा पश्चादुत पूर्णा पुरस्तात् पौर्णमासी मध्यत उज्जिगाय ।

तस्यां देवैः संवसन्तो महित्वा नाकस्य पृष्ठे समिषा मदेम ॥२॥

*pūrṇā paścāduta pūrṇā purastāt paurṇamāsī madhyata
ujjigāya;*

*tasyāṁ devaiḥ samivasanto mahitvā nākasya pṛṣṭhe samiṣā
madema.*

2. Completeness exists in the past and also in the future phases, but the full-cycle point stands prominently at the center as the peak of systemic balance. In that state, when natural processes operate together in coordination, we attain an elevated level of functioning and thrive with abundant nourishment and energy.

Message of the Mantra

This mantra adds a refined understanding of cyclical optimization and peak alignment.

1. Continuity of Cycles

Every phase (past, present, future) is part of a continuous

cycle. But, certain points represent maximum completeness

2. Full Moon as Peak Synchronization

Paurṇamāsī = central peak

Represents:

- Maximum integration of cycles
- Balance of opposing phases
- Highest systemic coherence

3. Integration of Systems

At this peak:

- Time (Ādityas) is synchronized
- Environment (Vasus) is stable
- Internal system (Rudras) is aligned

→ All “देवाः” (natural processes) act together

4. State of Optimal Functioning

“नाके पृष्ठे” = higher state

→ Not a place, but:

- Peak performance
- Optimal health
- System-wide coherence

5. Result: Thriving with Energy (iṣā)

When aligned:

- Energy utilization improves
- Nourishment is efficient
- System thrives

Key Addition:

Not all moments are equal—there are peak states of alignment where the system reaches maximum efficiency and

harmony.

Final Scientific Statement

Life achieves optimal performance when cyclical processes reach peak synchronization, allowing time, environment, and internal systems to operate in complete integration.

Word-by-Word Interpretation

पूर्णा (pūrṇā) — “full, complete”

→ State of totality, maximum development, or systemic completeness

पश्चात् (paścāt) — “behind, after”

→ Past phase of a cycle

उत (uta) — “and also”

→ Linking phases

पूर्णा (pūrṇā) — “full”

→ Completeness in another phase

पुरस्तात् (purastāt) — “before, ahead”

→ Future phase of a cycle

पौर्णमासी (paurṇamāsī) — “full-moon phase”

→ Peak point of cyclical completeness in time (lunar synchronization point)

मध्यतः (madhyataḥ) — “in the middle”

→ Central balancing point within a cycle

उत (ut) — “indeed”

→ Emphasizing

जिगाय (jigāya) — “prevails, stands out, becomes prominent”

→ Dominates as a peak or optimal state

तस्याम् (tasyām) — “in that (state/time)”

→ At that peak phase of the cycle

देवैः (devaiḥ) — “with natural forces”

→ With governing processes (time, matter, life systems)

सं-वसन्तः (samvasantaḥ) — “dwelling together, coexisting”

→ Operating in coordinated integration

महित्वा (mahitvā) — “in greatness, expanded state”

→ In an enhanced or optimal condition of functioning

नाकस्य (nākasya) — “of the higher realm”

→ Of elevated systemic state (optimized functioning)

पृष्ठे (pṛṣṭhe) — “on the summit, upper level”

→ At a higher level of system performance

सम् (sam) — “together”

→ Integrated

इषा (iṣā) — “nourishment, energy”

→ Resources, sustenance, metabolic or ecological input

मदेम (madema) — “may we rejoice, thrive”

→ May we flourish or function optimally

चतस्र दिशः प्रदिशो ह पञ्च षड्विंशतिरू रजसो विमानीः ।

द्वादशर्तव आर्तवाश्च ते मा प्याययन्तु भुवनस्य गोपाः ॥३॥

*catasra diśaḥ pradiśo ha pañca ṣaḍvīṅśatirū rajaso vimānīḥ;
dvādaśartava ārtavāśca te mā pyāyayantu bhuvanasya
gopāḥ.*

3. The spatial system is structured through directions and dimensions within the measured field of space. Alongside this, the twelve major time cycles and their finer biological subdivisions—including reproductive rhythms—operate. May these spatial and temporal regulatory systems sustain and nourish us, as they maintain the integrity of the world-system.

Message of the Mantra

Life is sustained through the coordinated interaction of

spatial structure, solar time cycles, and lunar-linked biological rhythms—especially reproductive cycles—under universal natural law.

1. Multi-Layered Time Governs Life

The mantra now clearly encodes three nested time scales:

- Solar cycles (12 months / ṛtavaḥ) → yearly environmental rhythms
- Lunar cycles (~27–29 days) → monthly timing framework
- Biological cycles (ārtava) → reproductive physiology

→ These are not separate, but interconnected timing systems

2. Ārtava as Biological Expression of Cosmic Rhythm

With ārtava understood as:

- Menstrual cycle
- Reproductive timing

The mantra implies:

Human reproductive biology operates in resonance with lunar cycles

This reflects:

- Hormonal periodicity
- Fertility timing
- Cyclic renewal of the body

3. Integration of External and Internal Systems

External System

Internal System

Lunar cycle

Menstrual cycle

Solar year

Long-term physiology

Space (directions)

Body structure

→ Life emerges from synchronization across these domains

4. Nourishment (pyāyantu)

“Nourishment” now includes:

- Physical sustenance
- Hormonal balance
- Reproductive health
- Cyclical renewal

→ True nourishment =

alignment with natural cycles

5. Role of “Bhuvanasya Gopāḥ” (Regulators)

These represent:

- Natural laws (ṛta)
- Biological regulation systems
- Endocrine feedback loops

Ensuring:

- Cycles remain synchronized
- Reproduction functions properly
- System stability is maintained

Thus the mantra teaches that human health and reproduction depend on alignment with structured space and nested time cycles—solar, lunar, and biological—where the menstrual cycle (ārtava) reflects a direct synchronization between internal physiology and cosmic rhythms.

Word-by-Word Interpretation

चतस्रः दिशः (catasraḥ diśaḥ) — “four directions”

→ Primary spatial axes (north, south, east, west)

→ Basic spatial orientation framework

प्रदिशः (pradiśaḥ) — “intermediate directions”

→ Subdivisions of space (NE, NW, SE, SW)

→ Refined spatial mapping

ह (ha) — “indeed”

→ Emphasis

पञ्च (pañca) — “five”

→ Extended classification of spatial/structural layers

षट् (ṣaṭ) — “six”

→ Further dimensional structuring (possibly including vertical axes: up/down)

उर्वीः (urvīḥ) — “broad regions, expanses”

→ Extended spatial fields or environmental domains

आहुः (āhuḥ) — “are said to be”

→ Recognized or defined as

रजसः (rajasah) — “of space/atmosphere”

→ The medium or field in which processes occur (cosmic/atmospheric space)

विमानीः (vimānīḥ) — “measured, structured, arranged”

→ Quantified and organized spatial framework

द्वादश (dvādaśa) — “twelve”

→ Twelve divisions of time

ऋतवः (ṛtavaḥ) — “seasons”

→ Cyclical environmental phases governed by solar motion

आर्तवाः (ārtavāḥ) — “biological rhythms, or human menstrual cycles”

→ Finer biological or environmental cycles (monthly, physiological rhythms)

च (ca) — “and”

→ Linking systems

ते (te) — “these”

→ Referring to spatial and temporal systems

मा (mā) — “me/us”

→ The living system (organism)

प्याययन्तु (pyāyayantu) — “nourish, sustain, fill”

→ Provide energy, support growth and stability

भुवनस्य (bhuvanasya) — “of the world/system”

→ Of the entire living-environmental system

गोपाः (gopāḥ) — “protectors, regulators”

→ Maintaining and regulating forces (natural laws, systemic controls)

यथादित्या अंशुमाप्याययन्ति यमक्षितमक्षितये पिबन्ति ।

एवा मामिन्द्रो वरुणो बृहस्पतिरा प्याययन्तु भुवनस्य गोपाः ।।४।।

*yathādityā aṁśumāpyāyayanti yamakṣitamakṣitaye pibanti;
evā māmindro varuṇo bṛhaspatirā pyāyayantu bhuvanasya
gopāḥ.*

4. Just as the solar time-regulating forces continually replenish the stream of radiant energy, which remains undiminished and is constantly utilized by stable natural systems, in the same way may the central regulatory, homeostatic, and intelligent coordinating systems nourish and sustain me, under the governing principles that maintain the integrity of the whole system.

Message of the Mantra

Just as cosmic energy cycles continuously nourish natural systems, the human organism must be sustained through proper regulation and alignment with these same cycles.

Deeper Interpretation

1. Cosmic Energy → Biological Energy

Solar/lunar energy (Ādityas)

→ drives: climate, light cycles, biological rhythms

Organisms:

→ continuously “drink” (pibanti) this energy

2. Renewability and Cyclic Continuity

“akṣitam” (undiminishing):

- Cycles do not exhaust
- Energy is renewed through rhythm

→ Sustainability depends on cyclical flow, not static storage

3. Internal Regulatory Systems

Represented by:

- Indra → system integration
- Varuṇa → internal balance (fluids, homeostasis)
- Bṛhaspati → intelligence, coordination

→ Together they correspond to:

- Nervous system
- Endocrine system
- Metabolic regulation

4. Link to Ārtava (Menstrual Cycle)

This nourishment includes:

- Hormonal balance
- Reproductive cycles
- Monthly renewal processes

→ Internal cycles must align with external lunar/solar cycles

5. Role of “Gopāḥ” (Regulators)

- Natural laws (ṛta)
- Biological feedback loops
- Ecological constraints

→ Ensure:

- Energy flow remains balanced
- Systems do not collapse

The mantra teaches that just as cosmic energy cycles continuously sustain the universe, the human body is nourished through internal regulatory systems that must remain aligned with these cycles, ensuring continuous renewal, balance, and vitality—including reproductive rhythms.

So we can say that

- Cosmos supplies energy
- Systems absorb it continuously
- Body must regulate and align
- Cycles sustain life

→ Alignment with cyclic energy = sustained vitality

Now complete system includes:

Space → structure

Time (solar + lunar) → cycles

Life (physiology + mind + ārtava) → internal processes

Action (yajña) → alignment

Regulation (ṛta / gopāḥ) → balance

Energy flow (aṁśu) → continuous nourishment

Finally we can conclude:

Life is a continuously nourished system, sustained by cyclic cosmic energy and maintained through internal regulation that mirrors and aligns with universal rhythms.

Sūkta 103

Cycles of Renewal

आगन् रात्री संगमनी वसूनां विश्वं पुष्टं वस्वावेशयन्ती ।

अमावास्यायै हविषा विधेमोर्जं वसाना पयसा न आगन् ॥१॥

*āgan rātrī saṁgamanī vasūnām viśvam puṣṭam
vasvāveśayantī;*

amāvāsyāyai haviṣā vidhemorjam vasānā payasā na āgan.

1. The night phase has arrived, bringing together and integrating the material elements, infusing the entire system with nourishment. At the new-moon phase, we align our actions with this cycle, so that energy and vital nourishment may enter and sustain us.

Message of the Mantra

The dark phase of the cycle (night and new moon) is a critical period of integration, reset, and nourishment, where external resources and internal processes align to restore and prepare the system for renewal.

1. Night and New Moon as Reset Phases

- Rātrī (night) → daily reset (rest, repair, hormonal regulation)
- Amāvāsyā (new moon) → monthly reset (lunar cycle renewal)

→ Both represent:

- Inward-directed processes
- Recovery and regeneration

2. Integration of Material Resources (Vasus)

“saṁgamanī vasūnām”:

→ Elements/resources come together

Examples:

- Nutrient assimilation
- Cellular repair
- Internal redistribution

3. Biological Correlation (Rudras + Ārtava)

The new moon phase can be linked to:

- Reset point in reproductive cycle
- Hormonal transitions
- Preparation for next cycle

→ Reflects:

Internal physiological reset aligned with lunar rhythm

4. Yajña as Conscious Alignment

“haviṣā vidhema”:

→ We act in alignment with this phase

Practically:

- Rest
- Fasting/light intake
- Reduced activity
- Internal focus

→ Supporting natural reset processes

5. Nourishment (ūrja + payas)

- ūrja → energy (metabolic vitality)
- payas → fluids, nutrition, reproductive essence

→ Represents:

- Physical nourishment
- Hormonal balance
- Reproductive health

6. System-Level View

During this phase:

External input ↓

Internal processing ↑

→ System:

- Repairs
- Rebalances
- Prepares for next active phase

Thus, the mantra teaches that the night and new-moon phases are essential periods of systemic integration and renewal, during which environmental resources and internal physiological processes—especially reproductive cycles—synchronize to restore energy and prepare the organism for the next cycle of activity.

In other words, life is sustained not only by active alignment with cycles but also by periodic withdrawal and reset, where internal systems synchronize with cosmic rhythms to restore energy, balance, and reproductive capacity.

Word-by-Word Interpretation

आ अगन् (ā agan) — “has come, has arrived”

→ Arrival of a phase in the cycle

रात्रि (rātrī) — “night”

→ Dark phase of the cycle (rest, recovery, inward processes)

संगमनी (saṁgamanī) — “bringing together, uniting”

→ Phase of convergence and integration

वसूनाम् (vasūnām) — “of the Vasus”

→ Of material elements and environmental resources

विश्वम् (viśvam) — “all, entire system”

→ Whole organism–environment system

पुष्टम् (puṣṭam) — “nourished, strengthened”

→ Growth, replenishment, restoration

वसु (vasu) — “resource, wealth, material substance”

→ Nutrients, energy sources, environmental inputs

आवेशयन्ती (āveśayantī) — “entering, infusing”

→ Introducing or distributing nourishment into the system

अमावास्यायै (amāvāsyāyai) — “for the new moon phase”

→ Dark lunar phase (reset point in lunar cycle)

हविषा (haviṣā) — “with offering”

→ Through intentional input/action (aligned nourishment or activity)

विधेम (vidhema) — “we perform, we align”

→ We act in accordance with natural cycles (yajña)

ऊर्जम् (ūrjam) — “energy, vitality”

→ Metabolic and systemic energy

वसानाः (vasānāḥ) — “clothed with, filled with”

→ Enriched or endowed with energy

पयसा (payasā) — “with nourishment, fluid, essence”

→ Nutritional fluids, biological sustenance (also linked to reproductive fluids)

नः (naḥ) — “us”

→ The living organism

आ अगन् (ā agan) — “may it come to us”

→ May this nourishment and energy reach us

मा त्वा रात्रि पुरो दघन् मोत पश्चा विभावरि ।

आयुष्मन्तः सुप्रजसः सुवीरा ऋध्यास्म त्वा सुवर्चसः ॥२॥

mā tvā rātri puro daghan mota paścā vibhāvari;

āyuṣmantaḥ suprajasas suvīrā ṛdhyāsmā tvā suvarchasaḥ.

2. May the night phase not disturb or harm you either in the future or the past phases of the cycle. By properly aligning with it, may we attain long life, healthy reproduction, strong vitality, growth, and radiant well-being.

Message of the Mantra

The dark phase of cycles (night and lunar darkness) must be properly aligned with, not resisted; when harmonized, it supports longevity, reproductive health, vitality, and overall flourishing.

1. Night as a Critical Biological Phase

Night is not harmful by itself

Harm arises when:

- Sleep is disrupted
- Activity is misaligned
- Cycles are ignored

→ “mā daghan”:

Do not let the night become damaging through misalignment

2. Temporal Continuity (Past + Future)

“puraḥ” (future) + “paścāt” (past):

→ Entire cycle continuity

→ Meaning:

Chronic misalignment across cycles leads to systemic disturbance

3. Connection to Reproductive Health (Ārtava)

Proper alignment with night/lunar cycles supports:

- Hormonal balance
- Menstrual regularity
- Fertility

→ Hence: suprajasaḥ (healthy reproduction)

4. Vitality and Strength

suvīraḥ:

→ Strong physiological systems

→ Good immunity and resilience

5. Longevity (āyusmantah)

Proper circadian + lunar alignment:

→ Better repair

→ Reduced stress

→ Long-term stability

6. Radiance (suvarcasah)

Represents:

- Metabolic efficiency
- Skin/biological glow
- Mental clarity

→ A marker of system-wide balance

Thus, the mantra teaches that night and dark phases of natural cycles are not inherently harmful; when properly aligned with, they become essential for restoration, supporting longevity, reproductive health, vitality, and radiant well-being. Misalignment, however, turns these phases into sources of imbalance.

To sum up, natural cycles are inherently beneficial; it is the organism's alignment with them that determines whether they produce health and vitality or stress and disorder.

Word-by-Word Interpretation

मा (mā) — “may not”

→ Prevention or protection

त्वा (tvā) — “you”

→ The individual organism/system

रात्रि (rātri) — “night”

→ Dark phase (rest, recovery, inward biological processes)

पुरः (puraḥ) — “in front, ahead”

→ Future phase

दघन् (daghan) — “harm, burn, damage”

→ Cause stress, disruption, or imbalance

मा उत (mā uta) — “nor also”

→ Extending protection

पश्चात् (paścāt) — “behind, after”

→ Past phase

विभावरी (vibhāvari) — “luminous night / cyclic night phase”

→ The recurring night cycle (daily or lunar dark phase)

आयुष्मन्तः (āyusmantah) — “long-lived”

→ Sustained longevity

सुप्रजसः (suprajaṣah) — “with good offspring”

→ Healthy reproductive capacity

सुवीरः (suvīrah) — “with strong vitality/offspring”

→ Robust physiological strength and vitality

ऋध्यास्म (ṛdhyāsma) — “may we prosper, grow”

→ Achieve optimal development and functioning

त्वा (tvā) — “through you / in relation to you”

→ Through proper relation to the cycle (night/time)

सुवर्चसः (suvarcaṣah) — “with good radiance”

→ Healthy expression, vitality, metabolic glow, mental clarity

यस्य देवस्य सुमतौ सुनीतिरेति सुमतिं गृहाणाम् ।

आ मा पुष्टं च पोष्यं च रात्र्या देवानां सुमतौ स्याम ॥३॥

yasya devasya sumatau sunītireti sumatiṁ grhāṇām;

ā mā puṣṭaṁ ca poṣyaṁ ca rātryā devānāṁ sumatau syāma.

3. When the governing natural processes operate in proper alignment, optimal functioning arises within the organism. May

we, in harmony with the regulatory processes of the night, attain nourishment and the capacity for growth and development.

Message of the Mantra

Health and growth arise when the organism aligns with the regulatory processes of natural cycles—especially the night phase, which governs nourishment, repair, and developmental potential.

1. Alignment with Natural Regulation (sumati, sunīti)

Proper functioning occurs when:

Internal systems (Rudras)

External cycles (Ādityas)

are aligned

→ This is system coherence

2. Body as a “System-House” (gr̥ha)

The body is:

- A container of processes
- A coordinated system

→ Health =

good internal organization + proper regulation

3. Night as Growth Phase

Night governs:

- Cellular repair
- Hormonal regulation
- Neural reset
- Reproductive cycle regulation (ārtava linkage)

4. Puṣṭa vs Poṣya

puṣṭa → current nourishment (present health)

poṣya → future growth potential

→ The mantra emphasizes:

Both maintenance and development

5. Connection to Reproductive Cycles

Night + lunar phases:

→ influence hormonal rhythms

→ regulate menstrual cycle

→ Hence:

Growth includes:

- Tissue renewal
- Reproductive health

6. System-Level Insight

When aligned:

- Energy is conserved
- Repair is efficient
- Growth potential increases

When misaligned:

- Repair is impaired
- Hormonal imbalance occurs
- Long-term decline begins

Thus, the mantra teaches that by aligning with the regulatory processes of natural cycles—especially the night phase—one achieves both immediate nourishment and long-term growth, as the body’s internal systems synchronize with cosmic rhythms to maintain and develop life.

This also points out that sustained health arises not only from nourishment, but from proper alignment with cyclic periods of regulation—especially the night—where the body restores itself and builds future capacity for growth and vitality.

Word-by-Word Interpretation

यस्य (yasya) — “of which / whose”

→ Of that governing principle/system

देवस्य (devasya) — “of the natural force”

→ Of a regulating natural process (time, physiology, environment)

सुमतौ (sumatau) — “in good alignment, proper understanding”

→ In a state of correct regulation and harmony

सुनीतिः (sunītiḥ) — “good guidance, proper direction”

→ Optimal functioning or correct systemic behavior

एति (eti) — “moves, proceeds”

→ Operates or unfolds

सुमतिम् (sumatim) — “good alignment”

→ State of balanced functioning

गृहाणाम् (gṛhāṇām) — “of the dwelling/system”

→ Of the body or organism (the ‘house’ of life processes)

आ (ā) — “towards”

→ Bringing into

मा (mā) — “us/me”

→ The individual organism

पुष्टम् (puṣṭam) — “nourished, strengthened”

→ Well-developed, healthy state

च (ca) — “and”

→ Linking

पोष्यम् (poṣyam) — “that which can grow, be nourished”

→ Capacity for further growth (developmental potential)

च (ca) — “and”

→ Also

रात्र्याः (rātryāḥ) — “of the night”

→ Of the night phase (rest, recovery, inward biological processes)

देवानाम् (devānām) — “of the natural forces”

→ Of regulating systems active during night (repair, hormonal balance, neural reset)

सुमतौ (sumatau) — “in proper alignment”

→ In harmony with these processes

स्याम (syāma) — “may we be”

→ May we exist or function in that state

अहमेवास्म्यमावास्या मा विशन्ति सुकृतो मयीमे ।

मयि देवा उभये साध्याश्चेन्द्रज्येष्ठाः समगच्छन्त सर्वे ॥४॥

ahamevāsmyamāvāsyā mā viśanti sukṛto mayīme;

mayi devā ubhaye sādhyāśchendrajyeṣṭhāḥ samagacchanta sarve.

4. I myself embody the new-moon state of complete internal convergence, wherein all well-regulated processes dwell together within. Within me, all natural forces—both external and internal, including subtle regulatory systems under central coordination—come together in total integration.

Message of the Mantra

At the point of deepest cyclic reset (new moon), the organism becomes a fully integrated system in which all internal and external processes converge, synchronize, and reorganize within.

1. “Amā” = Internal Convergence

Critical refinement:

Not just “new moon”

But:

→ everything comes together inwardly

→ This is:

Physiological convergence

Energetic consolidation

System-wide integration

2. Embodiment of the Cycle

“aham eva asmi”:

→ The organism is not separate from cycles

→ It becomes:

A living expression of the lunar reset phase

3. Total System Synchronization

All layers converge:

Ādityas (Time)

- Lunar cycle reaches reset point

Vasus (Environment)

- External inputs reduce, stabilize

Rudras (Internal system)

- Physiological recalibration
- Hormonal reset (ārtava connection)

4. Subtle Regulatory Systems (Sādhyāḥ)

Represent:

- Hormonal signaling
- Neural coordination
- Reproductive timing

→ These are most active during inward/reset phases

5. Central Integration (Indra-jyeṣṭha)

System-wide coordination dominates:

- Brain–endocrine axis
- Autonomic regulation
- Metabolic synchronization

7. “Sukṛtaḥ vasanti” — Optimal Function Emerges

When all systems converge:

- Repair is maximized
- Regulation is precise
- Future growth is enabled

The mantra teaches that during the new-moon phase, all cosmic and biological systems converge inwardly within the organism, where under central regulation they synchronize and reorganize, enabling deep systemic reset, integration, and preparation for renewal.

Word-by-Word Interpretation

अहम् एव अस्मि (aham eva asmi) — “I myself am”

→ Direct identification with a systemic state

अमावास्या (amāvāsyā) — “new moon phase”

→ Point of total reset, minimal external activity, maximum internal reorganization

अमा (amā) — “together, within, at home”

→ Inward convergence, internal containment

वसन्ति (vasanti) — “reside, dwell”

→ Operate or are active within

सुकृतः (sukṛtaḥ) — “well-functioning processes”

→ Optimally regulated biological and systemic functions

मयि इमे (mayi ime) — “in me these”

→ All these processes exist within the organism

मयि देवाः (mayi devāḥ) — “in me the natural forces”

→ All governing systems (time, environment, physiology reflected internally)

उभये (ubhaye) — “both”

→ External (cosmic) and internal (biological)

साध्याः (sādhyaḥ) — “subtle/attainable processes”

→ Fine regulatory systems (hormonal, neural, reproductive cycles)

च (ca) — “and”

इन्द्र-ज्येष्ठाः (indrajyeṣṭhāḥ) — “led by Indra (chief regulator)”

→ Dominated by central integrative control (system-wide coordination)

सम्-अगच्छन्त (sam-agacchanta) — “come together, converge”

→ Full synchronization and integration

सर्वे (sarve) — “all”

→ All subsystems without exception

Sūкта 104

Cyclic Systems of Nourishment and Regulation

प्रथमा ह व्युवास सा धेनुरभवद्यमे ।

सा नः पयस्वती दुहा उत्तरामुत्तरां समाम् ॥१॥

prathamā ha vyuvāsa sā dhenurabhavadyame;

sā naḥ payasvatī duhā uttarāmuttarāṁ samām.

1. The initial phase of the cycle expands and becomes a nourishing system within a regulated dual framework. May this resource-rich system continuously provide us nourishment, progressively increasing through each successive cycle.

Message of the Mantra

At the beginning of each cycle, a nurturing system emerges that progressively generates and increases nourishment over

successive cycles when aligned with natural rhythms.

1. “Prathamā” — Beginning of a Cycle

Could correspond to:

- Start of lunar cycle (post-new moon)
- Beginning of biological cycle (ārtava phase)

→ Represents:

Initiation after reset

2. Dhenuḥ as a System, Not Just a Cow

Symbolizes:

- Nature as provider
- Body as nourisher
- Reproductive system
- Metabolic system

→ A self-sustaining nourishment generator

3. “Yama” — Regulated Dual Cycles

Represents:

- Day–night
- Waxing–waning moon
- Input–output balance
- Hormonal dual phases

→ Life operates in:

paired regulatory cycles

4. Progressive Nourishment (uttarām-uttarām)

Growth is:

- Gradual
- Cyclical
- Cumulative

→ Each cycle builds upon the previous one

5. Payasvatī — Nutritional & Reproductive Fluids

Includes:

- Metabolic nutrients
- Hormonal fluids
- Reproductive elements (ārtava link)

→ Nourishment is:

both physical and reproductive

6. Cycle-Based Growth (samām)

Over full cycles (monthly/yearly):

- System matures
- Capacity increases
- Stability improves

The mantra teaches that after each reset phase, a nourishing system emerges that, through regulated cyclic processes, progressively increases and sustains life, supporting both metabolic and reproductive development over successive cycles.

Word-by-Word Interpretation

प्रथमा (prathamā) — “first”

→ Initial phase of a cycle

ह (ha) — “indeed”

→ Emphasis

वि उवास (vi uvāsa) — “spread out, manifested, expanded”

→ Emergence or differentiation of a phase

सा (sā) — “that”

→ Referring to the cycle/process

धेनुः (dhenuḥ) — “cow”

→ Source of nourishment

→ System that generates and supplies resources
(biological/environmental)

अभवत् (abhavat) — “became”

→ Transformed into

यमे (yame) — “in the paired/regulated state”

→ Within a controlled or dual cycle (day–night, waxing–waning, etc.)

सा (sā) — “that”

नः (naḥ) — “for us”

→ For the organism/system

पयस्वती (payasvatī) — “full of nourishment (milk, fluid)”

→ Rich in nutrients, energy, biological fluids

दुहा (duhā) — “may it yield, milk”

→ Provide, generate nourishment

उत्तराम्-उत्तराम् (uttarām-uttarām) — “progressively higher, successive”

→ Increasing, step-by-step development

समाम् (samām) — “cycle, year, complete period”

→ Full cyclical duration (time cycle)

यां देवाः प्रतिनन्दन्ति धेनुं रात्रिमुपायतीः ।

संवत्सरस्य या पत्नी सा नो अस्तु सुमङ्गली ॥२॥

*yā devāḥ pratinandanti dhenum rātrimupāyatīḥ;
samvatsaraya yā patnī sā no astu sumāṅgalī.*

2. The night phase, which functions as a nourishment-generating system and is positively reinforced by natural regulatory processes as it is entered, acts as a complementary component of the larger annual cycle; may this phase be beneficial and conducive to optimal functioning for us.

Message of the Mantra

The restorative phase of cyclic systems, when supported by internal and external regulatory mechanisms and properly integrated within larger time cycles, plays a critical role in generating nourishment and maintaining systemic balance, thereby leading to optimal and stable functioning.

Word-by-Word Interpretation

याम् (yām) — which

→ Refers to a specific phase/system

देवाः (devāḥ) — natural regulatory forces

→ Physiological + environmental governing systems

प्रतिनन्दन्ति (prati-nandanti) — positively reinforce, approve

→ Support, enhance, favor functionally

धेनुम् (dhenum) — nourishment-generating system

→ Resource-producing phase (metabolic + restorative output)

रात्रीम् (rātrīm) — night phase

→ Inward, recovery, repair phase of cycle

उपायती (upāyatī) — approaching, entering

→ Transition into that phase

संवत्सरस्य (samvatsarasya) — of the annual cycle

→ Larger time-scale system (yearly cyclic framework)

या (yā) — which

पत्नी (patnī) — complementary counterpart

→ Interdependent partner phase within a cycle

सा (sā) — that

नः (naḥ) — for us / the organism

अस्तु (astu) — may it be

सुमङ्गली (sumāṅgalī) — beneficial, conducive to optimal outcomes

→ Promoting stability, health, and favorable functioning

संवत्सरस्य प्रतिमां ये त्वा रात्र्युपासते ।

तेषामायुष्मतीं प्रजां रायस्योषेण सं सृज ॥३॥

*saṁvatsarasya pratimāṁ ye tvā rātryupāsate;
teṣāmāyusmatīṁ prajāṁ rāyaspoṣeṇa saṁ sṛj.*

3. Those who align with the night phase as a microcosmic representation of the annual cycle—synchronizing with its regulatory processes—for them, generate a long-sustaining and productive output, enriched with resources and nourishment.

Message of the Mantra

Alignment with the restorative phase of cyclic systems—recognized as a scaled representation of larger time cycles—enhances longevity, supports reproductive and productive capacity, and promotes resource-rich, well-integrated system output.

Word-by-Word Interpretation

संवत्सरस्य (saṁvatsarasya) — of the annual cycle

→ Larger time-scale cyclic framework

प्रतिमाम् (pratimām) — representation, reflection

→ Microcosmic counterpart / cyclical model

ये (ye) — those who

त्वा (tvā) — you (the night phase/system)

रात्रि (rātri) — night phase

→ Restorative, inward regulatory phase

उपासते (upāsate) — align with, attend to, observe closely

→ Consciously synchronize with

तेषाम् (teṣām) — for them

आयुष्मतीम् (āyusmatīm) — long-lasting, life-sustaining

→ Supporting longevity

प्रजाम् (prajāṃ) — progeny, productive output

→ Reproductive capacity / generative output

रायस्-पोषेण (rāyas-poṣeṇa) — with resource enrichment and nourishment

→ Material + energetic growth and sustenance

सम् सृज (sam sṛja) — generate, bring forth, integrate

→ Produce in a coordinated and complete manner

इयमेव सा या प्रथमा व्यौच्छत् साप्स्वन्तरासु चरति प्रविष्टा ।

वधूर्जिगाय नवगज्जनित्री त्रय एनां महिमानः सचन्ते ।।४।।

*iyameva sā yā prathamā vyaucchat sāpsvantarāsu carati
praviṣṭā;*

vadhūrjigāya navagajjanitrī traya enāṃ mahimānaḥ sacante.

4. This indeed is that first emerging phase which unfolds and, having entered into the internal fluid systems, circulates within them. As a newly activated and generative phase, it becomes functionally dominant, and three major governing processes operate together in coordination with it.

Message of the Mantra

At the onset of a new cycle, an initial active phase emerges, integrates into internal fluid systems, and begins dynamic circulation; as it becomes functionally dominant and generative, it operates in coordination with multiple core regulatory processes to initiate systemic development.

Word-by-Word Interpretation

इयम् एव सा (iyam eva sā) — this indeed is that

→ Identification of a specific phase/system

या (yā) — which

प्रथमा (prathamā) — first

→ Initial phase after reset

व्यौच्छत् (vyaucchat) — arose, shone forth, unfolded

→ Emerged into active expression

सा (sā) — that

अप्सु (apsu) — in fluids

→ Within liquid medium (biological fluids / internal medium)

अन्तर् आसु (antar āsu) — within them

→ Inside internal systems

चरति (carati) — moves, circulates

→ Dynamic circulation / distribution

प्रविष्टा (praviṣṭā) — entered, permeated

→ Fully integrated into the system

वधूः (vadhūḥ) — bride

→ Newly activated / newly engaged phase

जिगाय (jigāya) — prevails, becomes prominent

→ Becomes functionally dominant

नवगत् (navagat) — newly arisen

→ Freshly initiated state

जनित्री (janitrī) — producer, generator

→ Source of creation / generation

त्रयः (trayaḥ) — three

एनाम् (enām) — this (system/phase)

महिमानः (mahimānaḥ) — great functions, powers

→ Major governing principles/processes

सचन्ते (sacante) — accompany, coordinate with

→ Act together in support

Sūкта 105

वानस्पत्या ग्रावाणो घोषमक्रत हविष्कृण्वन्तः परिवत्सरीणम् ।
एकाष्टके सुप्रजसः सुवीरा वयं स्याम पतयो रयीणाम् ॥१॥

*vānaspatyā grāvāṇo ghoṣamakrata haviṣkṛṇvantah
parivatsarīṇam;
ekāṣṭake suprajasas suvīrā vayam syāma patayo rayīṇām.*

1. Biologically derived resources, processed through active mechanisms, generate functional outputs by converting inputs into usable forms, operating cyclically over time. At a critical transition phase in the cycle, may we attain healthy productive capacity, strong vitality, and become effective regulators of resources.

Message of the Mantra

Efficient processing of biological resources through cyclically operating mechanisms enables the generation of usable energy and outputs; when aligned with key transition phases of cycles, this leads to enhanced reproductive capacity, vitality, and effective regulation of resources.

Word-by-Word Interpretation

वानस्पत्या: (vānaspatyāḥ) — of plant origin

→ Derived from biological/environmental resources

ग्रावाणः (grāvāṇaḥ) — pressing/processing agents

→ Mechanisms that extract or process resources

घोषम् अक्रत (ghoṣam akrata) — produced sound/activity

→ Generated active output / dynamic process

हविः कृण्वन्तः (haviḥ kṛṇvantah) — preparing offering/input

→ Converting raw material into usable input (metabolic processing)

परिवत्सरीणः (parivatsarīṇaḥ) — operating across cycles (annual cycle)

→ Repeated, cyclic operation over time

एका-अष्टके (ekāṣṭake) — at a specific cyclic junction (end/beginning phase)

→ Critical transition point in the cycle

सुप्रजसः (suprajasaḥ) — with healthy productive output

→ Efficient reproductive/generative capacity

सुवीरः (suvīrāḥ) — with strong vitality

→ Robust systemic strength and resilience

वयम् स्याम (vayam syāma) — may we become

→ Desired system outcome

पतयः (patayaḥ) — controllers, masters

→ Effective regulators of system processes

रयीणाम् (rayīṇām) — of resources/wealth

→ Material and energetic resources

ईडायास्पदं घृतवत् सरीसृपं जातवेदः प्रति हव्या गृभाय ।

ये ग्राम्याः पशवो विश्वरूपास्तेषां सप्तानां मयि रन्तिरस्तु ॥२॥

*īḍāyāspadam ghṛtavat sarīsrpaṁ jātavedaḥ prati havyā
grbhāya;*

*ye grāmyāḥ paśavo viśvarūpāsteṣāṁ saptānāṁ mayi
rantirastu.*

2. At the nourishing channel's functional stage, the refined and energy-rich nutrients are distributed gradually through the system. The metabolic fire receives and assimilates the inputs. The various internal functional subsystems, of diverse forms, operate within this process; may the coordinated functioning of these seven components be harmoniously established within me.

Message of the Mantra

Efficient metabolism involves the transformation and gradual distribution of refined nutrients through internal channels, coordinated by metabolic processes; when multiple

functional subsystems operate in harmony—particularly across key system components—this leads to optimal integration and balanced physiological functioning.

Word-by-Word Interpretation

इडायाः (iḍāyāḥ) — of iḍā

→ Nutritional/assimilative channel (nourishment pathway)

पदम् (padam) — step, position, locus

→ Functional site / stage in the process

घृतवत् (ghṛtavat) — rich, lubricated, energy-dense

→ High-quality, refined nutrient state

सरीसृपम् (sarīsṛpam) — flowing, spreading, creeping

→ Gradual distribution through channels

जातवेदः (jātavedaḥ) — digestive/metabolic fire

→ Transformative intelligence (metabolic processing system)

प्रति (prati) — toward

हव्या (havyā) — inputs/offerings

→ Consumable inputs (food, nutrients)

गृहाय (gṛbhāya) — receive, grasp

→ Assimilate and process

ये (ye) — those which

ग्राम्याः (grāmyāḥ) — of the system/body domain

→ Internal biological components

पशवः (paśavaḥ) — functional units / life-forms

→ Active physiological subsystems

विश्व-रूपाः (viśva-rūpāḥ) — of diverse forms

→ Multiple differentiated functions

तेषाम् (teṣām) — of those

सप्तानाम् (saptānām) — seven

→ Sevenfold system components

मयि (mayi) — in me

रन्तिः (rantiḥ) — delight, harmonious functioning

→ Proper coordination / optimal interaction

अस्तु (astu) — may it be

इडया जुह्वतो हविर्देवान् घृतवता यजे ।

गृहानलुभ्यतो वयं दृषदो मोष गोमतः ॥३॥

iḍayā juhvato havirdevān ghṛtavatā yaje;

grhānalubhyato vayanḥ dṛṣado mopa gomataḥ.

3. Through the nourishment channel, inputs are delivered into the system, activating the regulatory processes with refined, energy-rich substances. In this way, the internal system compartments function without depletion or excess, and we attain a state of balanced abundance of resources.

Message of the Mantra

When nutritional inputs are properly delivered and processed through appropriate channels, activating physiological regulatory systems with high-quality resources, the body maintains balanced utilization without excess or depletion, resulting in sustained internal abundance and stability.

Word-by-Word Interpretation

इडया (iḍayā) — through iḍā

→ Through the nourishment/assimilation channel

जुह्वतः (juhvataḥ) — offering, directing

→ Delivering inputs into the system

हविः (haviḥ) — input/consumable substance

→ Nutritional intake / metabolic input

देवान् (devān) — regulatory forces

→ Functional physiological systems

घृतवता (ghṛtavatā) — enriched, refined, energy-dense

→ High-quality processed nutrients

यजे (yaje) — I engage, activate

→ Initiate functional processing/alignment

गृहान् (grhān) — system compartments

→ Internal structures/organs

अलुभ्यतः (alubhyataḥ) — without depletion, without greed/excess

→ Balanced, non-excessive utilization

वयम् (vayam) — we

गोमतः (gomataḥ) — rich in resources (go = nourishment)

→ Abundant in nutrients/energy resources

यज ऋतुभ्य आर्तवेभ्यो माद्भ्यः संवत्सराय च ।

धात्रे विधत्रे समृधे भूतस्य पतये यजे ।।४।।

*yaja ṛtubhya ārtavebhyo mādbhyaḥ sanivatsarāya ca;
dhātre vidhatre samṛdhe bhūtasya pataye yaje.*

4. Engage in alignment with seasonal cycles, biological cycles, activating processes, and the annual cycle; align also with the sustaining and organizing regulatory principles that promote growth and govern the living system.

Message of the Mantra

Optimal functioning of a biological system requires coordinated alignment with external seasonal cycles, internal physiological and reproductive cycles, and long-term temporal rhythms, along with proper engagement of sustaining, organizing, and regulatory mechanisms that collectively drive growth and maintain systemic integrity.

Word-by-Word Interpretation

यज (yaja) — engage, align, activate

- Perform coordinated interaction with systems
- ऋतुभ्यः (ṛtubhyaḥ) — to the seasonal cycles
- Periodic environmental/temporal phases
- आर्तवेभ्यः (ārtavebhyaḥ) — to the cyclical biological phases
- Internal reproductive/physiological cycles
- मार्द्ध्यः (māṛdhyāḥ) — to the invigorating/activating factors
- Stimulating biochemical or energetic processes
- संवत्सराय (saṁvatsarāya) — to the annual cycle
- Full long-term time cycle
- च (ca) — and
- धात्रे (dhātre) — to the sustaining principle
- Structural maintenance system
- विधर्त्रे (vi-dhartre) — to the organizing/distributing principle
- Regulatory and distribution mechanisms
- समृद्धे (samṛdhe) — to growth, prosperity
- System expansion and development
- भूतस्य (bhūtasya) — of the living system
- The organism / existing biological entity
- पतये (pataye) — to the governing principle
- Master regulatory control
- यज (yaja) — engage, align

Sūkta 106

Cycles of Transformation: Aligning with Natural Rhythms for Stability and Growth

आयमगन् संवत्सरः पतिरेकाष्टके तव ।
तस्मै देवाय हविषा विधेम स उ नः शर्म यच्छतु ॥१॥

āyamagan saṁvatsaraḥ patirekaṣṭake tava;

tasmai devāya haviṣā vidhema sa u naḥ śarma yacchatu.

1. This governing annual cycle has arrived at its critical transition phase. To that regulating principle, we align through appropriate inputs and actions; may it grant us stability, protection, and well-being.

Message of the Mantra

At key transition points within long-term biological and environmental cycles, aligning actions and inputs with governing regulatory systems promotes stability, protection, and overall well-being of the organism.

Word-by-Word Interpretation

आ (ā) — here, towards

अयम् (ayam) — this

अगन् (agan) — has come, has arrived

→ Arrival of a phase/system

संवत्सरः (samvatsaraḥ) — annual cycle

→ Complete long-term time cycle

पतिः (patiḥ) — governing principle

→ Controller/regulator of the cycle

एकाष्टके (ekāṣṭake) — at a specific cyclic junction

→ Critical transition point in the cycle

तव (tava) — of you / associated with this phase

तस्मै (tasmai) — to that

देवाय (devāya) — to the regulating force

→ Governing natural/systemic principle

हविषा (haviṣā) — with input/offerings

→ Through appropriate inputs/actions

विधेम (vidhema) — we align, we engage

→ Perform coordinated interaction

सः (saḥ) — that

उ (u) — indeed

नः (naḥ) — for us

शर्म (śarma) — protection, stability, well-being

→ Systemic balance and security

यच्छतु (yacchatu) — may it grant

→ Provide, generate

एकाष्टकायै हविषा विधेम यर्तून् पञ्चानु प्रविष्टा ।

सस्येन सस्यमुपसंचरन्तो ऽरिष्टास ऋतुनर्तुमुप सं चरेम ॥२॥

*ekāṣṭakāyai haviṣā vidhema yartūn pañcānu praviṣṭā;
sasyena sasyamupasañcaranto 'riṣṭāsa ṛtunartumupa sañ
carem.*

2. At the critical transition phase within the cycle, we align through appropriate inputs and actions with that principle which permeates all stages of the cyclic system. Moving sequentially from one phase to the next with proper outputs, may we progress through each stage without disruption, in accordance with correct timing.

Message of the Mantra

By aligning actions at key transition points of cyclic systems and maintaining continuity of outputs across successive phases, a system can progress smoothly through all stages without disruption, provided transitions occur in accordance with proper timing.

Word-by-Word Interpretation

एकाष्टकायै (ekāṣṭakāyai) — to the critical junction phase

→ Specific transition node within the cycle

हविषा (haviṣā) — with inputs/offerings

→ Through appropriate actions and inputs

विधेम (vidhema) — we align, we engage

→ Perform coordinated interaction

या (yā) — which

ऋतून् (ṛtūn) — cycles/phases (seasons)

→ Distinct periodic stages

पञ्च (pañca) — five

→ Multiple defined phases within the cycle

अनु प्रविष्टा (anu praviṣṭā) — has entered, permeated through

→ Integrated across all phases

सस्येन (sasyena) — with produce/output

→ With generated biological/material output

सस्यम् (sasyam) — subsequent output

→ Successive production

उप-संचरन्तः (upa-saṁcarantaḥ) — moving from one to another

→ Sequential progression

अरिष्टासः (ariṣṭāsaḥ) — without damage, unharmed

→ Free from dysfunction or disruption

ऋतुना (ṛtunā) — with/through a phase

→ By proper timing

ऋतुम् (ṛtum) — next phase

→ Subsequent stage in cycle

उप संचरेम (upa saṁcarema) — may we move/transition

→ Progress in alignment

वसन्तो ग्रीष्मो मधुमन्त वर्षाः शरद्धेमन्त ऋतवो नो जुषन्ताम् ।

आ नो गोषु भजन्त्वा प्रजायां सुशर्मण्येषां त्रिवरुथे स्याम ॥३॥

*vasanto grīṣmo madhumanta varṣāḥ śaraddhemanta ṛtavo
no juṣantām;*

*ā no goṣu bhajantvā prajāyāṁ suśarmanyēṣāṁ trivaruthe
syāma.*

3. May the cyclical phases—spring, summer, nourishing, rainy, autumn, and winter—act beneficially upon us. May they distribute resources into our system and support productive capacity; within their stable and protective framework, may we exist securely within a threefold structural system (childhood, young-age, and old-age).

Message of the Mantra

Alignment with all phases of environmental cycles enables proper distribution of resources, supports generative and productive capacity, and ensures stable functioning within a multi-layered protective system.

Word-by-Word Interpretation

वसन्तः (vasantaḥ) — spring phase

→ Regenerative/activation phase

ग्रीष्मः (grīṣmaḥ) — summer phase

→ High activity/intensity phase

मधुमन्त (madhumanta) — nourishing/sweet phase

→ Resource-rich productive phase

वर्षाः (varṣāḥ) — rainy phase

→ Input/replenishment phase

शरत् (śarat) — autumn phase

→ Stabilization/refinement phase

हेमन्तः (hemantaḥ) — winter phase

→ consolidation/storage phase

ऋतवः (ṛtavaḥ) — cyclical phases

→ Ordered temporal stages

नः (naḥ) — for us

जुषन्ताम् (juṣantām) — may they favor/support

→ Act beneficially upon

आ (ā) — towards

नः (naḥ) — us

गोषु (goṣu) — in resources/nourishment

→ Material and energetic resources

भजन्तु (bhajantu) — distribute/share

→ Allocate, provide

आ (ā) — into

प्रजायाम् (prajāyām) — in generative output

→ Reproductive/productive system

सु-शर्मणि (su-śarmanī) — in well-being/protection

→ Stable, secure functioning

एषाम् (eṣām) — of these

त्रि-वरूथे (trivarūthe) — in threefold protection/structure

→ Three-layered/system-level protection, [childhood, young-age and old-age]

स्याम (syāma) — may we be

एकाष्टका तपसा तप्यमाना जजान गर्भं महिमानमिन्द्रम् ।

तेन देवा व्यषहन्त शत्रून् हन्तासुराणामभवच्छचीपतिः ।।४।।

ekāṣṭakā tapasā tapyamānā jajāna garbham

mahimānamindram;

tena devā vyaśahanta śatrūn

hantāsurāṇāmabhavacchacīpatiḥ.

4. At the critical transition phase, through concentrated transformative activity, a core potential is generated, giving rise to a powerful central regulatory system. Through this, the functional regulatory mechanisms overcome destabilizing forces, and an effective controlling system emerges that eliminates dysfunction and governs system efficiency.

Message of the Mantra

Intense transformative processes occurring at key transition

phases of a cycle generate a central regulatory mechanism that enhances system capacity, enabling it to overcome disruptive forces and establish effective control over system function.

Word-by-Word Interpretation

एकाष्टका (ekāṣṭakā) — critical cyclic junction

→ Key transition/reset phase in the cycle

तपसा (tapasā) — by heat, intensity, focused energy

→ Concentrated metabolic/transformational activity

तप्यमाना (tapyamānā) — being heated, undergoing transformation

→ Active internal processing under stress/intensity

जजान (jajāna) — generated, produced

→ Created a new output

गर्भम् (garbham) — seed, core product

→ Generated potential / emergent system output

महिमानम् (mahimānam) — powerful, expanded

→ High-capacity / amplified function

इन्द्रम् (indram) — central regulatory force

→ Dominant integrative control system

तेन (tena) — by that

देवाः (devāḥ) — regulatory systems

→ Functional physiological mechanisms

व्यषहन्त (vyaśahanta) — overcame, suppressed

→ Successfully counteracted

शत्रून् (śatrūn) — opposing forces

→ Disruptive or destabilizing factors

हन्ता (hantā) — destroyer

→ Eliminator of dysfunction

असुराणाम् (asurāṇām) — non-regulated forces

→ Uncontrolled or harmful processes

अभवत् (abhavat) — became

शचीपतिः (śacīpatiḥ) — master of power/efficiency

→ Controller of functional energy and effectiveness

पूर्णादर्वे परा पत सुपूर्णा पुनरा पत ।

सर्वान् यज्ञान् संपृञ्चतीषमूर्जं न आ भर ॥५॥

*pūrṇādarve parā pata supūrṇā punarā pata;
sarvān yajñān sampṛñcatiṣamūrjaṁ na ā bhar.*

5. A fully saturated system distributes its contents outward and, being well-filled, returns again in a replenished state. By permeating all processes, it supplies nourishment and energy to the entire system.

Message of the Mantra

Biological systems operate through cycles of accumulation, distribution, and replenishment, where fully developed resources are circulated through all processes and then restored, ensuring continuous supply of nourishment and energy for sustained function.

Word-by-Word Interpretation

पूर्णा (pūrṇā) — full, complete

→ Fully developed / saturated state

दर्वे (darve) — vessel/container

→ Systemic container (body/system holding resources)

परा पत (parā pata) — move outward, disperse

→ Distribution outward from the system

सुपूर्णा (supūrṇā) — well-filled, optimally full

→ Fully enriched state

पुनः आ पत (punar ā pata) — return again

→ Re-entry / replenishment cycle

सर्वान् (sarvān) — all

यज्ञान् (yajñān) — processes/interactions

→ All coordinated system functions

संपृञ्चती (saṁpṛñcatī) — filling, saturating, integrating

→ Distributing across all processes

इषम् (iṣam) — nourishment

→ Nutritional input / sustenance

ऊर्जम् (ūrjam) — energy, vitality

→ Functional energy output

नः (naḥ) — for us

आ भर (ā bhara) — bring, supply

→ Deliver into the system

इषमूर्जं न आभृत्येडया पशुभिः सह ।

सरस्वति त्वमस्मासु रायस्योषं नि यच्छ ॥६॥

*iṣamūrjaṁ na ābhr̥tyeḍayā paśubhiḥ saha; sarasvati
tvamasmāsu rāyaspoṣaṁ ni yaccha.*

6. Bring nourishment and energy into the system through the assimilation channel, together with the coordinated functioning of internal subsystems. O regulating flow principle, establish within us the growth and enrichment of resources.

Message of the Mantra

The coordinated delivery of nourishment and energy through proper assimilation channels, integrated with functional subsystems and guided by regulatory flow mechanisms, leads to sustained growth and enrichment of system resources.

Word-by-Word Interpretation

इषम् (iṣam) — nourishment

→ Nutritional input / sustenance

ऊर्जम् (ūrjam) — energy, vitality

→ Functional energy output

नः (naḥ) — for us

आ-भृत्य (ā-bhṛtya) — bringing, delivering

→ Supplying into the system

इडया (iḍayā) — through iḍā

→ Through nourishment/assimilation channel

पशुभिः (paśubhiḥ) — functional units

→ Active physiological subsystems

सह (saha) — together with

→ In coordinated integration

सरस्वति (sarasvati) — flow/intelligence principle

→ Regulatory flow of processing and distribution

त्वम् (tvam) — you

अस्मासु (asmāsu) — within us

रायस्-पोषम् (rāyas-poṣam) — resource growth and nourishment

→ Enrichment and expansion of resources

नि यच्छ (ni yaccha) — establish, regulate

→ Stabilize and sustain within

(इति प्रथमकाण्डे एकविंशोऽनुवाकः)

Anuvāka 22

Sūkta 107

The Dynamics of Vāta: The Regulating Force in Systemic Function

वातस्य नु महिमा रथस्यारुजन्नेति स्तनयन्नस्य घोषः ।
 दिवस्पृगेत्यरुणानि कृण्वन्नथो एति पृथिव्या रेणुमस्यन् ॥१॥

*vātasya nu mahimā rathasyārujanuēti stanayannasya ghoṣaḥ;
 divaspr̥getyaruṇāni kṛṇvannatho eti pṛthivyā reṇumasyan.*

1. The dynamic movement force, acting as a transport system of great capacity, moves powerfully, generating observable activity and vibrations. It extends to higher levels, initiating activation states, and then proceeds to distribute material across the lower structural levels.

Message of the Mantra

Dynamic transport forces within a system operate across multiple levels, generating movement and signaling activity, initiating activation processes, and distributing materials throughout the system, thereby enabling integrated, system-wide function.

Word-by-Word Interpretation

वातस्य (vātasya) — of vāta (air/motion force)

→ Dynamic movement principle (flow, transport mechanism)

नु (nu) — indeed

महिमा (mahimā) — greatness, magnitude

→ Large-scale functional capacity

रथस्य (rathasya) — of the chariot

→ Carrier/transport system

आरुजन् (ārujan) — breaking through, moving forcefully

→ Penetrative, driving movement

एति (eti) — moves, proceeds

स्तनयन् (stanayan) — sounding, generating vibration

→ Producing oscillatory signals/activity

अस्य घोषः (asya ghoṣaḥ) — its sound/activity

→ Observable dynamic output

दिवस्-पृक् (divas-prk) — touching the sky

→ Extending to upper levels

एति (eti) — moves

अरुणानि कृण्वन् (aruṇāni kṛṇvan) — making reddish/activating states

→ Initiating activation/excitation phases

अथ उ एति (atha u eti) — then it moves further

पृथिव्या (pṛthivyā) — of the ground/system base

→ Lower structural level

रेणुम् अस्यन् (reṇum asyan) — scattering particles

→ Distributing fine material/substances

सं प्रेरते अनुवातस्य विष्टामैनं गच्छन्ति समनेव योषाः ।

ताभिर्विद्वान् सरथं देव ईयते पतिविश्वस्य भुवनस्य गोपाः ॥२॥

saṁ prerate anuvātasya viṣṭhāmainaṁ gacchanti samaneva yoṣāḥ;

tābhirvidvān saratham deva īyate pativiśvasya bhuvanasya gopāḥ.

2. All distributed components of the system initiate coordinated movement, functioning in accordance with the dynamic flow mechanism and converging toward the central system in a synchronized manner. Through these, the intelligent regulatory principle operates along with the transport system, acting as the central controller and maintainer of the entire system.

Message of the Mantra

Coordinated movement of distributed system components, aligned with underlying transport dynamics, enables synchronization and convergence toward central regulation; this allows an intelligent controlling system to operate effectively, maintaining and governing the entire system.

Word-by-Word Interpretation

सम् (sam) — together

→ Coordinated, integrated

प्र ईरते (pra īrate) — move forward, set into motion

→ Initiate coordinated movement

अनु (anu) — following

→ In accordance with

वातस्य (vātasya) — of the movement force

→ Dynamic flow/transport system

विस्थाः (visthāḥ) — distributed entities/expansions

→ Spread-out components within the system

आ (ā) — towards

एनम् (enam) — this (central system)

गच्छन्ति (gacchanti) — move, approach

→ Converge toward

समना इव (samanā iva) — in a coordinated/uniform manner

→ Harmonized, synchronized

योषाः (yoṣāḥ) — active agents

→ Functional units engaging in activity

ताभिः (tābhiḥ) — by these

विद्वान् (vidvān) — the knowing/controlling principle

→ Intelligent regulatory system

सरथम् (saratham) — with the vehicle/system

→ Along with the transport mechanism

देवः (devaḥ) — regulatory force

→ Governing functional system

ईयते (īyate) — moves, operates

पतिः (patiḥ) — controller

→ Central regulator

विश्वस्य (viśvasya) — of the entire system

भुवनस्य (bhuvanasya) — of the organism/world

→ Whole functional domain

गोपाः (gopāḥ) — protector, maintainer

→ Sustainer and regulator

आत्मा देवानां भुवनस्य गोपा यथावशं चरति देव एषः ।

घोष इदस्य श्रूयते न रूपं तस्मै देवाय हविषा विधेम ।।३।।

ātmā devānām bhuvanasya gopā yathāvaśaṁ carati deva eṣaḥ;

ghoṣa idasya śrūyate na rūpaṁ tasmai devāya haviṣā vidhema.

3. The dynamic movement force acts as the core principle of the regulatory systems, maintaining and governing the entire system while operating under controlled mechanisms. Its activity is perceptible through signals, though its form is not directly observable. To this movement force, we align through appropriate inputs and engagement.

Message of the Mantra

A fundamental dynamic force underlies and regulates all system processes, operating through controlled movement; although not directly observable in form, its presence is detected through functional signals, and proper alignment with this force is essential for maintaining overall system regulation and stability.

Word-by-Word Interpretation

आत्मा (ātmā) — core principle, internal essence

→ Central driving force of the system

देवानाम् (devānām) — of the regulatory systems

→ Governing functional processes

भुवनस्य (bhuvanasya) — of the whole system

→ Entire organism/system domain

गोपाः (gopāḥ) — protector, maintainer

→ Sustaining and regulating function

यथा-वशम् (yathā-vaśam) — according to control

→ As per regulatory control mechanisms

चरति (carati) — moves, operates

→ Dynamic functioning

देवः एषः (devaḥ eṣaḥ) — this regulating force

→ This active governing principle

घोषः (ghoṣaḥ) — signal, activity output

→ Detectable functional manifestation

इति (iti) — thus

अस्य (asya) — of this

श्रूयते (śrūyate) — is perceived/heard

→ Observable/measurable

न रूपम् (na rūpam) — not form/shape

→ Not directly visible

तस्मै (tasmai) — to that

वाताय (vātāya) — to the movement force

→ Dynamic flow/transport system

हविषा (haviṣā) — with input/offerings

→ Through appropriate engagement/input

विधेम (vidhema) — we align, we engage

→ Perform coordinated interaction

अन्तरिक्षे पथिभिरीयमानो न नि विशते कतमच्चनाहः ।

अपां योनिः प्रथमजा ऋतस्य क्व स्विज्जातः कुत आ बभुव ।।४।।

*antarikṣe pathibhirīyamāno na ni viśate katamaccanāhaḥ;
apām yoniḥ prathamajā ṛtasya kva svijātaḥ kuta ā babhuva.*

4. Moving continuously through pathways within the intermediate medium, it never becomes stationary at any phase of the cycle. As the primary emergent entity arising from the fluid source within an ordered system, its origin is questioned—where it is born and from where it arises.

Message of the Mantra

A continuously moving dynamic process operates through interconnected pathways within a system, never becoming static at any stage; as a primary emergent phenomenon arising from fluid-based origins within an ordered framework, its fundamental source remains subtle and not directly identifiable.

Word-by-Word Interpretation

अन्तरिक्षे (antarikṣe) — in the intermediate space

→ Internal transport medium / interconnecting domain

पथिभिः (pathibhiḥ) — through pathways

→ Channels or routes of movement

ईयमानः (īyamānaḥ) — moving, proceeding

→ Continuous dynamic flow

न (na) — not

नि विशते (ni viśate) — settles, rests

→ Does not become stationary

कतम् चन (katamat cana) — in any

अहः (ahaḥ) — phase/time period

→ At any point in the cycle

अपाम् (apām) — of fluids

→ Fluid medium

योनिः (yoniḥ) — source, origin

→ Generative base

प्रथमजाः (prathamajāḥ) — first-born

→ Primary emergent entity

ऋतस्य (ṛtasya) — of ordered system

→ Of regulated natural law/cycle

क्व स्वित् (kva svit) — where indeed

जातः (jātaḥ) — born, originated

कुतः (kutaḥ) — from where

आ बभूव (ā babhūva) — has arisen

→ Came into existence

अन्तरिक्षे पतयन्तं वात त्वामाशुमाशुभिः ।

पश्यन्ति सर्वे चक्षुषा न सर्वे मनसा विदुः ॥५॥

*antarikṣe patayantaṁ vāta tvāmāśumāśubhiḥ;
paśyanti sarve cakṣuṣā na sarve manasā viduḥ.*

5. The dynamic movement force operates rapidly within the internal medium, accompanied by fast-acting processes. All can observe its activity through direct perception, but not all can fully understand its underlying nature through cognition.

Message of the Mantra

Rapid dynamic processes within a system are observable at a functional level, but their underlying mechanisms are not fully understood by all, requiring deeper cognitive interpretation beyond direct perception.

Word-by-Word Interpretation

अन्तरिक्षे (antarikṣe) — in the intermediate space

→ Internal medium / interconnecting domain

पतयन्तम् (patayantaṁ) — moving, flying

→ Rapid dynamic movement

वात (vāta) — movement force

→ Dynamic transport and flow system

त्वाम् (tvām) — you

आशुम् (āśum) — fast, rapid

→ High-speed activity

आशुभिः (āśubhiḥ) — with fast agents

→ Accompanied by rapid processes/components

पश्यन्ति (paśyanti) — observe, perceive

→ Detect through observation

सर्वे (sarve) — all

चक्षुषा (cakṣuṣā) — by the eye

→ Through direct sensory observation

न (na) — not

सर्वे (sarve) — all

मनसा (manasā) — by the mind

→ Through understanding/interpretation

विदुः (viduḥ) — know, comprehend

→ Fully understand

उपत्रिकं संचवित् त्रिर्यमं चतुरेकजम् ।

तं मातरिश्चानं देवं दिवो देवा अवासृजन् ।।६।।

upatrikaṁ saṁcavicaṁ trīryamaṁ caturekajam;

taṁ mātariśvānaṁ devaṁ divo devā avāsrjan.

6. A multi-layered, widely distributed system, operating through three phases and integrating four components into a unified structure, is established as a dynamic internal flow force. This regulating system is activated and deployed by higher-level control mechanisms into operation.

Message of the Mantra

Complex biological systems consist of multi-layered, widely distributed networks operating through coordinated phases and

integrated components; these systems are activated by higher-level regulatory controls to function as dynamic internal flow mechanisms that sustain overall system activity.

Word-by-Word Interpretation

उपत्रिकम् (upatrikam) — structured in layers/segments

→ Multi-layered or compartmentalized system

संचविकम् (samcavicam) — widely distributed, spread out

→ Extensive networked distribution

त्रिर्यमम् (triryamam) — operating in three phases

→ Threefold functional cycle/regulation

चतुर्-एकजम् (caturekajam) — fourfold yet unified

→ Four components integrated into one system

तम् (tam) — that

मातरिश्वानम् (mātariśvānam) — internal moving force

→ Dynamic flow principle within the medium (vāta-like system)

देवम् (devam) — regulating force

→ Active governing system

दिवः (divaḥ) — from higher domain

→ From upper/central control level

देवाः (devāḥ) — regulatory systems

→ Governing functional mechanisms

अवासृजन (avāsṛjan) — released, set into operation

→ Activated and deployed into the system

Sūkta 108

The Protective Mechanisms of Systemic Harmony

अप न्यधुः पौरुषेयं वधं मदिन्द्राग्नी धाता सविता बृहस्पतिः ।

सोमो राजा वरुणो अश्विना यमः पूषास्मान् परि पातु मृत्योः ॥१॥

*apa nyadhuḥ pauruṣeyam vadham madindrāgnī dhātā savitā
bṛhaspatiḥ;*

*somo rājā varuṇo aśvinā yamaḥ pūṣāsmān pari pātu
mṛtyoḥ.*

1. Let the internally arising harmful processes be eliminated from us by the integrated action of regulatory and metabolic systems, sustaining and activating principles, organizing intelligence, restorative and balancing mechanisms, repair systems, limiting controls, and nourishment-distribution systems. May these collectively protect us from systemic failure and breakdown.

Message of the Mantra

System health depends on the coordinated action of multiple regulatory, metabolic, restorative, and control mechanisms that together identify and eliminate internally generated harmful processes, thereby protecting the organism from degeneration and system failure.

Word-by-Word Interpretation

अप (apa) — away, remove

नि अधुः (ni adhuḥ) — drive down, eliminate

→ Suppress or neutralize

पौरुषेयम् (pauruṣeyam) — arising from internal/human factors

→ Endogenous/system-generated

वधम् (vadham) — harm, destructive influence

→ Damaging or pathological process

मत् (mat) — from us / in us

इन्द्राग्नी (indrāgnī) — central control + metabolic force

→ Integrated regulation and transformation systems

धाता (dhātā) — sustaining principle

→ Structural maintenance system

- सविता (savitā) — activating principle
 → Initiating and driving processes
- बृहस्पतिः (bṛhaspatiḥ) — organizing intelligence
 → Coordination and higher regulation
- सोमः राजा (somaḥ rājā) — restorative/nourishing regulator
 → Replenishment and recovery system
- वरुणः (varuṇaḥ) — regulatory balance principle
 → Homeostatic control
- अश्विना (aśvinā) — repair and recovery systems
 → Restorative dual mechanisms
- यमः (yamaḥ) — limiting/regulating principle
 → Control of boundaries and constraints
- पूषा (pūṣā) — nourishment and transport
 → Distribution and support system
- अस्मान् (asmān) — us / the system
- परि पातु (pari pātu) — protect completely
 → Provide comprehensive protection
- मृत्योः (mr̥tyoḥ) — from decay/termination
 → From system failure or breakdown

यानि चकार भुवनस्य यस्पतिः प्रजापतिर्मातरिश्वा प्रजाभ्यः ।

प्रदिशो यानि वसते दिशश्च तानि मे वर्माणि बहुलानि सन्तु ॥२॥

*yāni cakāra bhuvanasya yaspatiḥ prajāpatirmātariśvā
 prajābhyaḥ;*

pradiśo yāni vasate diśāśca tāni me varmāṇi bahulāni santu.

2. Those structures and pathways established by the central governing and generative principle, along with the dynamic internal flow system that operates for all system components—both the primary and distributed channels—may all these become numerous protective mechanisms for me.

Message of the Mantra

The structural organization and distributed pathways of a system, established by central regulatory and generative mechanisms and operated through dynamic internal flow processes, collectively function as multiple layers of protection that maintain system integrity and resilience.

Word-by-Word Interpretation

यानि (yāni) — which

चकार (cakāra) — has created, established

→ Generated or organized

भुवनस्य (bhuvanasya) — of the system/world

→ Entire organism/system domain

यः (yaḥ) — who

पतिः (patiḥ) — governing principle

→ Central controller

प्रजापतिः (prajāpatiḥ) — generator of systems/outputs

→ Source of creation and propagation

मातरिश्वा (mātariśvā) — internal dynamic flow principle

→ Movement/transport force within the system

प्रजाभ्यः (prajābhyaḥ) — for the components/outputs

→ For system units or generated entities

प्रदिशः (pradiśaḥ) — intermediate directions

→ Sub-pathways / distributed channels

यानि (yāni) — which

वसते (vasate) — reside, operate

→ Function within

दिशः (diśaḥ) — directions

→ Primary pathways or domains

च (ca) — and

तानि (tāni) — those

मे (me) — for me

वर्माणि (varmāṇi) — protections, shields

→ Protective mechanisms

बहुलानि (bahulāni) — many, abundant

→ Multiple, extensive

सन्तु (santu) — may they be

यत् तनुष्वनह्यन्त देवा द्विराजयोधिनः ।

इन्द्रो यच्चक्रे वर्म तदस्मान् पातु विश्वतः ॥३॥

*yat tanuṣvanahyanta devā dvirājayodhinaḥ;
indro yaccakre varma tadasmān pātu viśvataḥ.*

3. That protective system established by the central regulator, through which the internal structures remain unharmed despite the interaction of strong opposing forces, may that defense mechanism protect us comprehensively from all sides.

Message of the Mantra

Robust protective mechanisms established by central regulatory systems enable structural integrity to be maintained even under competing or opposing internal forces, ensuring comprehensive protection and system stability.

Word-by-Word Interpretation

यत् (yat) — that which

तनूषु (tanūṣu) — in the bodies

→ Within structural units/system layers

अनह्यन्त (anahyanta) — were not struck, not damaged

→ Remained protected/unaffected

देवाः (devāḥ) — regulatory systems

→ Functional governing mechanisms

द्वि (dvi) — two

→ Dual opposing/interactive forces

राज-योधिनः (rāja-yodhinaḥ) — powerful combatants

→ Strong interacting or competing processes

इन्द्रः (indrah) — central regulatory controller

→ Dominant integrative system

यत् चक्रे (yat cakre) — that which was created

→ Established or constructed

वर्म (varma) — protection, shield

→ Defensive mechanism/system

तत् (tat) — that

अस्मान् (asmān) — us / the system

पातु (pātu) — may protect

विश्वतः (viśvataḥ) — from all directions

→ On all sides / comprehensively

वर्म मे द्यावापृथिवी वर्माहर्वर्म सूर्यः ।

वर्म मे विश्वे देवाः क्रन्मा मा प्रापत् प्रतीचिका ॥४॥

varma me dyāvāpṛthivī varmāharvarma sūryaḥ;

varma me viśve devāḥ kranmā mā prāpat pratīcikā.

4. Let the upper and lower system layers form protection for me; let the active phase and the central energy source provide protection. Let all regulatory systems establish protective mechanisms, so that no opposing or harmful influence may reach or affect the system.

Message of the Mantra

Comprehensive protection in a system arises from the coordinated action of multiple layers—including structural levels, active functional phases, central energy sources, and all

regulatory mechanisms—working together to prevent the impact of harmful or disruptive influences.

Word-by-Word Interpretation

वर्म (varma) — protection, shield

→ Defensive mechanism/system

मे (me) — for me / the system

द्यावा-पृथिवी (dyāvā-prthivī) — upper and lower domains

→ Higher (control) and lower (structural) system layers

वर्म (varma) — protection

अहः (ahaḥ) — active phase (day)

→ Functional/operational cycle

वर्म (varma) — protection

सूर्यः (sūryaḥ) — central energy source

→ Primary energy/regulatory driver

वर्म (varma) — protection

मे (me) — for me

विश्वे देवाः (viśve devāḥ) — all regulatory systems

→ Entire network of governing mechanisms

कृण्वन् (kṛṇvan) — creating, establishing

→ Generating protective function

मा (mā) — not

मा (mā) — not

प्र आपत् (pra āpat) — let it reach/strike

→ Let harmful influence approach

प्रतीचिका (pratīcikā) — opposing/hostile force

→ Adverse or disruptive factor

Sūkta 109

The Dynamics of Restorative and Corrective Forces for System Integrity

सोमारुद्रा वि बृहतं विषूचीममीवा या नो गयमाविवेश ।
बाधेथां द्वेषो निऋतिं पराचैः कृतं चिदेनः प्र मुमुक्तमस्मत् ॥१॥

*somārudrā vi bṛhatam viṣūcīmāmivā yā no gayamāviveśa;
bādhethām dveṣo niṛṭiṁ parācaiḥ kṛtaṁ cidenaḥ pra
mumuktamasmāt.*

1. The restorative and corrective regulatory systems act to widely eliminate the spreading disorder and dysfunction that has entered the system. They drive away adverse interactions and degenerative processes outward, and completely remove even already established damage from the system.

Message of the Mantra

Effective system recovery requires the coordinated action of restorative and regulatory mechanisms that can identify, suppress, and eliminate both emerging and established dysfunctions, including diffuse and systemic disturbances, thereby restoring system integrity.

Word-by-Word Interpretation

सोमा-रुद्रा (somā-rudrā) — restorative + corrective forces

→ Recovery/regeneration system + strong regulatory/defensive system

वि बृहतम् (vi bṛhatam) — widely expand/remove

→ Spread out or eliminate extensively

विषूचीम् (viṣūcīm) — spreading disorder

→ Diffuse pathological condition / systemic disturbance

अमीवा (amīvā) — disease, dysfunction

→ Harmful condition

या (yā) — which

नः (naḥ) — in us

गयम् (gayam) — system/body domain

→ Functional organism

आ-विवेश (ā-viveśa) — has entered

→ Infiltrated the system

बाधेथाम् (bādhethām) — drive away, remove

→ Suppress/eliminate

द्वेषः (dveṣaḥ) — hostility/opposition

→ Adverse interactions or internal conflict

निर्ऋतिम् (nirṛtim) — decay/disintegration

→ Degenerative processes

पराचैः (parācaiḥ) — away, outward

→ Expel from the system

कृतम् चित् (kṛtam cit) — even if already formed

→ Even established condition

एनः (enaḥ) — fault, damage

→ Harmful accumulation

प्र मुमुक्तम् (pra mumuktam) — release, remove completely

→ Fully eliminate

अस्मत् (asmat) — from us

तिग्मायुधौ तिग्महेती सुशेवौ सोमारुद्राविह सु मृडतं नः ।

प्र णो मुञ्चतं दुरितादवद्याद् गोपायतं नः सुमनस्यमानौ ॥२॥

tigmāyudhau tigmahetī suśevau somārudrāviha su mṛḍataṁ naḥ;

*pra ṇo muñcataṁ duritādavadyād gopāyataṁ naḥ
sumanasyamānau.*

2. The highly effective and precisely acting restorative and corrective systems, functioning beneficially within the system,

should promote recovery and well-being. They should release us from dysfunction and damage, and protect and maintain us in a well-regulated and balanced state.

Message of the Mantra

Optimal recovery and protection of a system require precise, targeted, and efficient corrective and restorative mechanisms that remove dysfunction and damage while maintaining balanced regulation and overall system integrity.

Word-by-Word Interpretation

तिग्म-आयुधौ (tigma-āyudhau) — sharp instruments

→ Highly effective corrective mechanisms

तिग्म-हेती (tigma-hetī) — sharp projectiles/actions

→ Strong targeted interventions

सु-शेवौ (su-śevau) — beneficial, well-functioning

→ Efficient and supportive systems

सोमा-रुद्रौ (somā-rudrau) — restorative + corrective forces

→ Regeneration system + defensive/regulatory system

इह (iha) — here, within the system

सु मृडतम् (su mṛḍatam) — act favorably, bring relief

→ Promote recovery and well-being

नः (naḥ) — for us

प्र (pra) — forth, away

नः (naḥ) — us

मुञ्चतम् (muñcatam) — release, free

→ Remove constraints or harmful effects

दुरितात् (duritāt) — from dysfunction/error

→ Harmful or adverse condition

अवद्यत् (avadyāt) — from damage/blameworthy state

→ From defective or degraded condition

गोपायतम् (gopāyatam) — protect, preserve

→ Maintain integrity

नः (naḥ) — us

सु-मनस्यमानौ (su-manasyamānau) — with favorable regulation

→ In a well-regulated, balanced state

सोमारुद्रा धारयेथां वसुवीर्यं प्र वामिष्ट्वा वरमश्रवातै ।

युवं नो धत्तमिह भेषजानि प्र यच्छतं वृषणा जेत्वानि ॥३॥

*somārudrā dhārayethāṁ vasuvīryaṁ pra vāmiṣṭvā
varamaśnavātai;*

*yuvaṁ no dhattamiha bheṣajāni pra yacchatāṁ vṛṣaṇā
jetvāni.*

3. The restorative and corrective systems sustain strong vitality. By proper alignment with them, optimal functional states are attained. May these systems establish and provide effective therapeutic mechanisms within us, delivering strong and capable processes that overcome dysfunction.

Message of the Mantra

Sustained vitality and optimal system function depend on the coordinated action of restorative and regulatory mechanisms that provide effective internal repair processes capable of overcoming dysfunction and maintaining resilience.

Word-by-Word Interpretation

सोमा-रुद्रा (somā-rudrā) — restorative + corrective forces

→ Regeneration system + regulatory/defensive system

धारयेथाम् (dhārayethām) — sustain, maintain

→ Support and stabilize

सु-वीर्यम् (su-vīryam) — strong vitality

→ Robust functional strength and resilience

प्र (pra) — forth, effectively

वाम् (vām) — from you both

इष्टा (iṣṭvā) — having engaged/aligned

→ After proper interaction with system

वरम् (varam) — benefit, optimal state

→ Desired functional outcome

अश्रवातै (aśnavātai) — may we attain

→ Achieve or obtain

युवम् (yuvam) — you both

नः (naḥ) — for us

धत्तम् (dhattam) — place, provide

→ Supply or establish

इह (iha) — here, within the system

भेषजानि (bheṣajāni) — remedies

→ Therapeutic/repair mechanisms

प्र यच्छतम् (pra yacchatam) — deliver, extend

→ Provide actively

वृषणा (vṛṣaṇā) — powerful, vigorous

→ Strong, effective

जैत्वानि (jetvāni) — overcoming, conquering

→ Capable of defeating dysfunction

सोमारुद्रा युवमस्मास्वन्तस्तनूषु विश्वा भेषजानि धत्तम् ।

अव स्यतं मुञ्चतं किञ्चिदेनो अङ्गेषु बद्धमुत यद् दृषत् ते ॥४॥

*somārudrā yuvamasmāsvantastanūṣu viśvā bheṣajāni
dhattām;*

*ava syatam muñcatam kiñcidenao aṅgeṣu baddhamuta yad
dṛṣat te.*

4. The restorative and corrective systems should establish all forms of therapeutic mechanisms within the internal structures

of the system. They should loosen and release any form of damage or dysfunction, even that which is deeply embedded or hardened within the system components.

Message of the Mantra

Effective recovery requires internal deployment of comprehensive repair mechanisms capable of identifying and eliminating both superficial and deeply embedded dysfunctions, including those that have become resistant or structurally integrated into the system.

Word-by-Word Interpretation

सोमा-रुद्रा (somā-rudrā) — restorative + corrective forces

→ Regeneration system + regulatory/defensive system

युवम् (yuvam) — you both

अस्मासु (asmāsu) — within us

अन्तस् (antas) — internally

→ Inner system layers

तनूषु (tanūṣu) — in the bodies/structures

→ Within structural components

विश्वा (viśvā) — all

भेषजानि (bheṣajāni) — remedies

→ Therapeutic/repair mechanisms

धत्त (dhatta) — place, establish

→ Embed or provide within

अव स्यातम् (ava syatam) — remove, loosen

→ Reduce or break down

मुंचतम् (muñcatam) — release, free

→ Eliminate or clear

किम् चित् (kim cit) — any, whatsoever

एनः (enaḥ) — fault, damage

→ Harmful accumulation or dysfunction

अङ्गेषु (aṅgeṣu) — in the parts

→ In system components

बद्धम् (baddham) — bound, accumulated

→ Entrenched or fixed

उत (uta) — also

दृशत् ते (dr̥ṣat te) — even hardened/solidified

→ Resistant or difficult-to-remove

Sūkta 110

The Essence of Systemic Vitality and Structural Resilience

घृतस्य जूतिः समना सदेवाः संवत्सरं हविषा वर्धयन्ती ।
श्रोत्रं चक्षुः प्राणो ऽच्छिन्नो नो अस्त्वच्छिन्ना वयमायुषो वर्चसः ॥१॥

*ghṛtasya jūtiḥ samanā sadevāḥ saṁvatsaram haviṣā
vardhayantī;
śrotram cakṣuḥ prāṇo 'cchinno no astvacchinnā
vayamāyuso varcasah.*

1. The activating force of refined nourishment, in a balanced and coordinated state with all regulatory systems, promotes growth across the full annual cycle through proper inputs. May our sensory systems and vital force remain uninterrupted, and may we maintain continuous lifespan and vitality.

Message of the Mantra

Sustained vitality and longevity arise from the continuous, balanced activation of high-quality nutritional energy in coordination with regulatory systems, ensuring uninterrupted functioning of sensory and vital processes over long-term cycles.

Word-by-Word Interpretation

घृतस्य (ghṛtasya) — of refined nourishment

→ High-quality, processed nutrient/energy source

जूतिः (jūtiḥ) — impulse, driving force

→ Activating energy flow

समना (samanā) — balanced, harmonized

→ Coordinated systemic state

सदेवाः (sadevāḥ) — with all regulatory forces

→ Integrated with all governing mechanisms

संवत्सरम् (saṁvatsaram) — over the annual cycle

→ Across long-term temporal cycle

हविषा (haviṣā) — through inputs

→ Via nutritional/functional inputs

वर्धयन्ती (vardhayantī) — increasing, enhancing

→ Promoting growth and development

श्रोत्रम् (śrotram) — hearing system

→ Sensory input system

चक्षुः (cakṣuḥ) — vision system

→ Visual processing system

प्राणः (prāṇaḥ) — vital force

→ Life-sustaining dynamic system

अच्छिन्नः (achinnaḥ) — uninterrupted, unbroken

→ Continuous, undamaged

नः अस्तु (naḥ astu) — may it be for us

अच्छिन्नः (achinnaḥ) — uninterrupted

वयम् (vayam) — we

आयुषः (āyusaḥ) — of lifespan

→ Duration of system function

वर्चसः (varcasah) — of vitality/efficiency

→ Functional strength and clarity

उपास्मान् प्राणो ह्वयतामुप वयं प्राणं हवामहे ।

वर्चो जग्राह पृथिव्यन्तरिक्षं वर्चः सोमो बृहस्पतिर्विधर्ता ॥२॥

*upāsmān prāṇo hvayatāmupa vayanṁ prāṇaṁ havāmahe;
varco jagrāha pṛthivyantarikṣaṁ varcaḥ somo
bṛhaspatirvidhartā.*

2. Let the vital force draw near and engage with us, and let us consciously align with it. Vitality is integrated across the structural and intermediate layers of the system, and is sustained through restorative processes and coordinated by organizing regulatory mechanisms.

Message of the Mantra

System vitality depends on active alignment with the life-sustaining force, which operates across structural and transport layers, and is maintained through restorative processes and coordinated by higher regulatory mechanisms.

Word-by-Word Interpretation

उप (upa) — towards, near

→ Bringing into proximity/alignment

अस्मान् (asmān) — us / the system

प्राणः (prāṇaḥ) — vital force

→ Life-sustaining dynamic system

ह्वयताम् (hvayatām) — may it call/invite

→ Attract or engage

उप (upa) — towards

वयम् (vayam) — we

प्राणम् (prāṇam) — vital force

हवामहे (havāmahe) — invoke, align with

→ Consciously engage

वर्चः (varcaḥ) — vitality, radiance

→ Functional strength, efficiency

जग्राह (jagrāha) — has taken/absorbed

→ Has integrated or acquired

पृथिवी (pṛthivī) — structural base

→ Physical system layer

अन्तरिक्षम् (antarikṣam) — intermediate domain

→ Internal transport/connective layer

वर्चः (varcaḥ) — vitality/energy

सोमः (somaḥ) — restorative system

→ Nourishment and recovery mechanism

बृहस्पतिः (br̥haspatiḥ) — organizing intelligence

→ Coordination and regulation

विधर्ता (vidhartā) — distributor/sustainer

→ System-level organizer and stabilizer

वर्चसो द्यावापृथिवी संग्रहणी बभूवतुर्वर्चो गृहीत्वा पृथिवीमनु सं चरेम ।
यशसा गावो गोपतिमुप तिष्ठन्त्यायतीर्यशो गृहीत्वा पृथिवीमनु सं चरेम ॥३॥

*varcaso dyāvāpṛthivī saṁgrahaṇī babhūvaturvarco gṛhītvā
pṛthivīmanu saṁ carema;
yaśasā gāvo gopatimupa tiṣṭhantyaīratīryaśo gṛhītvā
pṛthivīmanu saṁ carema.*

3. The upper and lower system layers function as integrative mechanisms of vitality. By assimilating this vitality, may we operate in alignment across the structural system. As functional units, with excellence, align with the central regulator and progressively advance; by integrating this excellence, may we move in coordinated operation throughout the system.

Message of the Mantra

System vitality is integrated across hierarchical layers, and through its proper assimilation, coordinated function across the structural system is achieved; when system components align with central regulation and operate with efficiency, this leads to progressive enhancement and sustained optimal performance.

Word-by-Word Interpretation

वर्चसः (varcasah) — vitality, radiance

→ Functional strength/efficiency

द्यावा-पृथिवी (dyāvā-prthivī) — upper and lower layers

→ Control and structural domains

संग्रहणी (saṅgrahaṇī) — holding, integrating

→ Binding/integrative mechanism

बभूवतुः (babhūvatuḥ) — have become

→ Function as

वर्चः (varcaḥ) — vitality

गृहीत्वा (grhītvā) — taking, acquiring

→ Assimilating/integrating

पृथिवीम् (prthivīm) — structural base

→ Physical system

अनु सं चरेम (anu sam carem) — may we move along

→ Function in alignment across system

यशसा (yaśasā) — with excellence, functional success

→ Efficiency and optimal performance

गावः (gāvaḥ) — resources/functional units

→ Productive system components

गोपतिम् (gopatim) — central controller

→ Regulating authority

उप तिष्ठन्ति (upa tiṣṭhanti) — approach, align with

→ Converge toward regulation

आयतीः (āyatīḥ) — extending, progressing

→ Expanding or advancing

यशः (yaśaḥ) — excellence, success

→ High functional output

गृहीत्वा (grhītvā) — taking, integrating

पृथिवीम् (pṛthivīm) — structural base

अनु सं चरेम (anu saṁcarema) — may we move along

→ Operate in coordinated manner

व्रजं कृणुध्वं स हि वो नृपाणो वर्मा सीव्यध्वं बहुला पृथूनि ।

पुरः कृणुध्वमयासीरधृष्टा मा वः सुस्तोच्चमसो दंहता तम् ॥४॥

*vrajaṁ kṛṇudhvaṁ sa hi vo nṛpāṇo varmā sīvyadhvaṁ
bahulā pṛthūni;*

*purāḥ kṛṇudhvamayāsīradhṛṣṭā mā vo sustroccamaso
dṛṇhataṁ tam.*

4. Establish a protected structural domain governed by controlling mechanisms. Construct and integrate multiple broad layers of defense, and build strong, impenetrable outer barriers. Ensure that the system's flow channels and containers remain intact and are not disrupted.

Message of the Mantra

System resilience depends on the deliberate construction of multi-layered, integrated defense structures, including strong external barriers, while preserving the integrity of internal flow channels and system containers to prevent disruption.

Word-by-Word Interpretation

व्रजम् (vrajaṁ) — enclosure, protected domain

→ Organized protective structure/system boundary

कृणुध्वम् (kṛṇudhvam) — create, establish

→ Construct or organize

सः (saḥ) — that

हि (hi) — indeed

वः (vaḥ) — for you / your system

नृपाणः (nṛpāṇaḥ) — leaders/controllers

→ Governing agents or controlling mechanisms

वर्म (varma) — protection, shield

→ Defensive layers

सीव्यध्वम् (sīvyadhvam) — stitch, bind together

→ Integrate and interconnect

बहुला (bahulā) — many

पृथूनि (prthūni) — broad, extensive

→ Wide-ranging protective layers

पुरः (puraḥ) — fortifications/front structures

→ External defense barriers

कृणुध्वम् (kṛṇudhvam) — build

आयसीः (āyasīḥ) — strong, metallic

→ Highly resilient/robust

अधृष्टः (adhṛṣṭāḥ) — impenetrable

→ Resistant to disruption

मा (mā) — not

वः (vaḥ) — your

सुस्रोत (susrot) — well-flowing channels

→ Efficient flow pathways

चमसः (camasaḥ) — vessel/container

→ System container

दंढतात् (dṛṇhatāt) — be broken/damaged

→ Become disrupted

तम् (tam) — that

Sūкта 111

Systemic Regulation and Detoxification

न्यग्वातो वाति न्यक्तपति सूर्यः ।
नीचीनमध्या दुहे न्यग् भवतु ते विषम् ॥१॥

*nyagvāto vāti nyaktapati sūryaḥ;
nīcīnamadhnyā duhe nyag bhavatu te viṣam.*

1. Let the dynamic movement force direct flows downward, and let the central energy source act in a controlled, downward-directed manner. Let the nourishing system channel its outputs appropriately, and let harmful substances be directed away from the core system.

Message of the Mantra

Effective system regulation requires controlled direction of energy, flow, and resource output, ensuring that beneficial processes are properly channeled while harmful substances are directed away from critical system regions.

Word-by-Word Interpretation

न्यक् (nyak) — downward, directed below

→ Directed away / downward regulation

वातः (vātaḥ) — movement force

→ Dynamic transport system

वाति (vāti) — moves, blows

→ Drives flow

न्यक् (nyak) — downward

तपति (tapati) — heats, energizes

→ Produces energy/activation

सूर्यः (sūryaḥ) — energy source

→ Central energy generator

नीचीनम् (nīcīnam) — downward, away from core

→ Directed outward/downstream

अध्या (aghnyā) — productive/nourishing source

→ Non-destructive sustaining system (e.g., resource generator)

दुहे (duhe) — yields, releases

→ Produces output

न्यक् (nyak) — downward/away

भवतु (bhavatu) — let it be

ते (te) — your

विषम् (viṣam) — toxin, harmful substance

→ Harmful or disruptive element

नि गावो गोष्ठे असदन्नि वत्सा अधि तन्त्याम् ।

न्यूर्मयो नदीनां नि शुष्मा अरसानाम् ॥२॥

ni gāvo goṣṭhe asadanni vatsā adhi tanyām;

nyūrmayo nadīnām ni śuṣmā arasānām.

2. The productive components settle into their designated domains, and the dependent subsystems stabilize within the network pathways. The dynamic fluctuations within the channels subside, and the active forces within the fluid systems return to a regulated state.

Message of the Mantra

System stability is achieved when productive units return to organized domains, dependent subsystems align within network pathways, and dynamic flows and energetic fluctuations within channels and fluid systems are brought under controlled, stable conditions.

Word-by-Word Interpretation

नि (ni) — down, into, settled

→ Stabilization / return to base state

गावः (gāvaḥ) — productive units/resources

→ Functional outputs or resource-generating components

गोष्ठे (goṣṭhe) — enclosure, designated space

→ Organized storage/processing domain

असदन् (asadan) — have settled

→ Returned to stable position

नि (ni) — down

वत्साः (vatsāḥ) — dependent units

→ Subsystems or dependent processes

अधि (adhi) — upon

तन्त्याम् (tanyām) — network/thread

→ Connecting pathways/system network

नि (ni) — down

ऊर्मयः (ūrmayaḥ) — waves

→ Dynamic fluctuations/flows

नदीनाम् (nadīnām) — of channels/streams

→ Flow pathways

नि (ni) — down

शुष्माः (śuṣmāḥ) — intensities, energies

→ Active forces/energetic outputs

अरसानाम् (arasānām) — of active fluids/substances

→ Biochemical/functional fluid systems

अहीनामहिकानां सं हि शीर्षाण्यग्रभम् ।

हृदं सहस्रबाहुः परेत्य व्यनिजमहेर्विषम् ॥३॥

ahīnāmahikānāṁ saṁ hi śīrṣāṇyagrabham;

hṛdaṁ sahasrabāhuḥ paretya vyanijamahervīṣam.

3. The control centers of both major and subtle harmful agents are captured and brought under regulation. A highly capable, multi-functional system extends throughout and collects the dispersed toxins into a reservoir, effectively neutralizing them.

Message of the Mantra

Effective detoxification involves identifying and controlling both major and subtle sources of harmful agents, and employing a distributed, multi-functional system to collect, concentrate, and neutralize toxins from across the system.

Word-by-Word Interpretation

अहीनाम् (ahīnām) — of serpents

→ Harmful agents / toxic elements

अहिकानाम् (ahikānām) — of smaller serpents

→ Minor or subtle harmful factors

सम् (sam) — together

हि (hi) — indeed

शीर्षाणि (śīrṣāṇi) — heads

→ Control points / active centers

अग्रभम् (agrabham) — I have seized

→ Captured or controlled

ह्रदम् (hradam) — reservoir

→ Storage/collection site

सहस्रबाहुः (sahasrabāhuḥ) — having many arms

→ Highly capable multi-functional system

परेत्य (paretya) — going beyond, reaching out

→ Extending across system

व्यनिजम् (vyanijam) — dispersed, spread out

→ Distributed or diffused

अहेः (aheḥ) — of the harmful agent

विषम् (viṣam) — toxin

→ Toxic or disruptive substance

तुराणामतुराणां विशामुरुक्षितामुत ।

कृणोमि तुभ्यं भेषजमाहेयमरसं विषम् ।।४।।

*turāṇāmaturāṇāṁ viśāmurukṣitāmuta;
kṛṇomi tubhyaṁ bheṣajāmāheyamarasaṁ viṣam.*

4. For all system states—both highly active and less active—and across all distributed components, a therapeutic mechanism is generated that renders the toxin inert and enables its removal from the system.

Message of the Mantra

Effective detoxification requires therapeutic mechanisms that operate across all system states and distributed components, transforming harmful substances into inactive forms that can be safely eliminated.

Word-by-Word Interpretation

तुराणाम् (turāṇām) — of the strong/active

→ Highly active or intense system states

अतुराणाम् (aturāṇām) — of the weak/inactive

→ Low-activity or suppressed states

विशाम् (viśām) — of groups/components

→ System units or populations

उरुक्षिताम् (urukṣitām) — widely spread

→ Broadly distributed across the system

उत (uta) — and also

कृणोमि (kṛṇomi) — I make, prepare

→ Generate or formulate

तुभ्यम् (tubhyaṁ) — for you / for the system

भेषजम् (bheṣajam) — remedy

→ Therapeutic/repair mechanism

आहेयम् (āheyam) — to be removed

→ Elimination or removal

अरसम् (arasam) — without vitality/essence

→ Deactivated, inert

विषम् (viṣam) — toxin

→ Harmful substance

Sūkta 112

Foundations of Cosmic and Societal Stability

इमा ऊरू सवासिनौ वर्चसाञ्जे अहं मम ।

नाम ह्येनयोर्वेद यथा न बहवो विदुः ॥१॥

*imā ūrū savāsinau varcasāñje ahaṁ mama;
nāma hyenayorveda yathā na bahavo viduḥ.*

1. These two co-existing foundational cosmic structures (solar and geothermal energies) act as supporting pillars of the system. Energy is directed into them within the system domain. Their true physical nature and identity are understood, though not widely known.

Message of the Mantra

Cosmic systems are supported by two fundamental interacting structures (geothermal and solar energies) that receive and channel energy; understanding their true nature is crucial for comprehending system stability, though this knowledge is not widely accessible.

Word-by-Word Interpretation

इमौ (imau) — these two

→ Two fundamental cosmic components

ऊरू (ūrū) — supports, pillars

→ Foundational support structures of the system

स-वासिनौ (sa-vāsinau) — co-existing

→ Co-located, interacting subsystems

वर्चसा (varcasā) — radiance, energy

→ Electromagnetic/energetic intensity

अञ्जे (añje) — I energize/apply

→ Activate or channel energy into

अहम् (aham) — I (observer/system reference)

मम (mama) — within my system/domain

नाम (nāma) — identity, designation

→ True physical nature/classification

हि (hi) — indeed

एनयोः (enayoḥ) — of these two

वेद (veda) — knows

→ Understands

यथा (yathā) — as

न (na) — not

बहवः (bahavaḥ) — many

विदुः (viduḥ) — know

→ Comprehend

वर्चसा पीना पृथिवी सूर्येणोत्तभिता द्यौः ।

त्विषिं यां पश्यामो वाते तां नि यच्छे ममोर्वोः ॥२॥

varcasā pīnā pṛthivī sūryeṇottabhitā dyauḥ;

tviṣim yām paśyāmo vāte tām ni yacche mamorvoḥ.

2. The planetary system is energized and sustained by solar radiation, while space provides the supporting framework. The energetic activity observed within magnetospheric and plasma flows is regulated and directed into the planetary system's structural domains.

Message of the Mantra

Planetary systems are sustained by solar energy within the framework of space, while electromagnetic and plasma interactions in the magnetosphere regulate and channel energy

into the system, maintaining planetary stability and dynamic balance.

Word-by-Word Interpretation

वर्चसा (varcasā) — radiative energy, luminosity

→ Energy flux / electromagnetic output

आ-पीना (ā-pīnā) — filled, expanded

→ Energized / dynamically sustained

पृथिवी (pṛthivī) — planetary system

→ Planetary body/system (e.g., Earth-like system)

सूर्येण (sūryeṇa) — by the solar system / solar energy

→ Driven by stellar radiation and solar activity

उत्तम्भिता (utambhitā) — supported, upheld

→ Stabilized/maintained in structure

द्यौः (dyauh) — space

→ Outer space / cosmic environment

त्विषिम् (tviṣim) — radiance, energetic activity

→ Electromagnetic / plasma energy

याम् (yām) — which

पश्यामः (paśyāmaḥ) — we observe

→ Detect via observation/instruments

वाते (vāte) — in vāta (here: magnetosphere/plasma flow)

→ Magnetospheric dynamics / solar wind interactions

ताम् (tām) — that

नि यच्छे (ni yacche) — I regulate/channel

→ Control, direct, or stabilize

मम (mama) — for our system (observer-relative)

ऊर्वो (ūrvo) — into supporting structures

→ Into planetary fields/structural domains

वेद वै वां नामधेयं जिगीवाँ अपराजितम् ।

प्रजां च वह्नीमा शासे राष्ट्रं चेन्द्राभिरक्षितम् ॥३॥

*veda vai vāṁ nāmadheyam jigīvāṁ aparājitam;
prajāṁ ca vahvīmā śāse rāṣṭraṁ cendrābhirakṣitam.*

3. Through understanding the true functioning of the dual governing principles (e.g., policy + execution, law + enforcement) a system becomes sustainable and resilient. One aspires for a thriving population and a well-organized nation that is effectively protected and regulated by a strong governing authority.

Message of the Mantra

A stable and resilient nation emerges when its governing systems are well understood and effectively implemented, leading to a thriving population and a secure, well-regulated society under strong and capable leadership.

Word-by-Word Interpretation

वेद (veda) — knows, understands

→ Informed awareness / knowledge

वै (vai) — indeed

वाम् (vām) — of you two

→ Dual governing principles (e.g., policy + execution, law + enforcement)

नामधेयम् (nāmadheyam) — identity, designation

→ True functional nature of governing systems

जिगीवान् (jigīvān) — striving to live

→ Survival-oriented / sustainability-driven

अपराजितम् (aparājitam) — unconquered

→ Stable, resilient against threats

प्रजाम् (prajāṁ) — people

→ Population / citizens

च (ca) — and

बह्वीम् (bahvīm) — abundant

→ Large, thriving population

आशासे (āśāse) — I aspire

→ Desired outcome

राष्ट्रम् (rāṣṭram) — nation

→ Organized socio-political system

च (ca) — and

इन्द्र-अभि-रक्षितम् (indrābhi-rakṣitam) — protected by Indra

→ Protected by effective ruler/regulatory authority

विदुषी वां नामधेयमश्विना सारघं मधु ।

सूर्य इव चक्षुर्भूतानां प्रजां धारयतं मयि रयिं धारयतं मयि ।।४।।

viduṣī vāṁ nāmadheyam aśvinā sārāgham madhu;

sūrya iva cakṣurbhūtānāṁ prajāṁ dhārayataṁ mayi rayiṁ dhārayataṁ mayi.

4. The wise understanding of the true functions of the dual governing systems (e.g., welfare + infrastructure, policy + execution) produces efficient and welfare-oriented outcomes. Like the sun providing vision to all, these systems act as oversight for the people, sustaining the population and maintaining prosperity and resources within the state.

Message of the Mantra

Effective governance requires intelligent coordination of executive systems that generate welfare and value, combined with strong oversight mechanisms; this ensures the sustenance of the population and the continuous growth and stability of economic resources within the nation.

Word-by-Word Interpretation

विदुषी (viduṣī) — knowledgeable, wise

→ Informed, intelligent governance

वाम् (vām) — of you two

→ Dual governing systems (e.g., welfare + infrastructure, policy + execution)

नामधेयम् (nāma-dheyam) — identity, functional nature

→ True operational roles

अश्विना (asvinā) — twin administrators

→ Coordinated executive systems (service + delivery mechanisms)

सारघम् (sāragham) — essence-bearing

→ Value-generating, efficient

मधु (madhu) — beneficial, sweet

→ Welfare-producing, prosperity-oriented outcomes

सूर्यः इव (sūryaḥ iva) — like the sun

→ Central, illuminating authority

चक्षुः (cakṣuḥ) — eye

→ Oversight, surveillance, awareness system

भूतानाम् (bhūtānām) — of beings

→ Of all people / citizens

प्रजाम् (prajāṃ) — people

→ Population

धारयतम् (dhārayatam) — sustain, uphold

→ Support and maintain

मयि (mayi) — within this system/state

रयिम् (rayim) — wealth, resources

→ Economic strength, prosperity

धारयतम् (dhārayatam) — sustain

मयि (mayi) — within the system

शतपाशां वि तनोम्यूरुभ्यां जघनेन च ।

तस्मिन् यो बध्यते बन्धे स मे अस्त्वन्यक्षकः ॥५॥

śatapāśāṃ vi tanomyūrubhyāṃ jaghanena ca;

tasmin yo badhyate bandhe sa me astvanyakṣakaḥ.

5. I deploy extensive networks of regulatory controls across all major and foundational levels of the state. Whoever becomes subject to this system of regulation shall remain accountable under the authority and oversight of governance.

Message of the Mantra

A stable state requires widespread, multi-level regulatory mechanisms that operate across all sectors, ensuring that individuals within the system remain accountable under centralized oversight and governance.

Word-by-Word Interpretation

शत-पाशाम् (śata-pāśām) — hundred bonds/nets

→ Multiple control measures / regulatory mechanisms

वि तनोमि (vi tanomi) — I spread, extend

→ Deploy widely across the system

ऊरुभ्याम् (ūrubhyām) — across the broad supports

→ Across major structural sectors of the state

जघनेन (jaghanena) — across lower/base regions

→ At foundational or grassroots levels

च (ca) — and

तस्मिन् (tasmin) — within that system

यः (yaḥ) — whoever

बध्यते (badhyate) — is bound, restrained

→ Comes under regulation/control

बन्धे (bandhe) — in the binding system

→ Within legal/regulatory framework

सः (saḥ) — that person

मे (me) — for me / for the state

अस्तु (astu) — let him be

अन्यक्षकः (anyakṣakaḥ) — under authority/observer

→ Accountable to governance / subject to oversight

(इति प्रथमकाण्डे द्वाविंशोऽनुवाकः)

इत्यथर्ववेदे पैप्पलादशाखासंहितायां चतुर्थो नाम प्रथमः काण्डः ।