AruNa praSnam - Vol.2

'SrI nrusimha seva rasikan'
Oppiliappan Koil SrI VaradAccAri SaThakopan
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SrI Malayappa Swamy on Ratha Sapthami day
कृष्ण यजुर्वेदीय तैत्तिरियारण्यकम्

अहुण प्रशः

(द्वितीय भागः)

KrshNa yajurvedIya taittrIyAraNyakam

aruNa praSnam

(Vol 2)

This Volume comprises of the mantrams from 7th anuvAkam to 22nd anuvAkam.
Volume One consisting of anuvAkams 1 - 6 can be accessed at:

http://www.srihayagrivan.org/html/ebook037.htm
Sri Surya Narayana Swamy
SEVENTH ANUVAKAM

The seventh anuvAkam has six pancAtis (mantrams 20 to 25).

20TH MANTRAM

आरोगो भ्राजः पटरः पतँजः

स्वर्णी ज्योतिषिमानू विभासः

tे अस्मे सर्वं दिवमातपन्ति

उर्जं दुहाना अनपस्फुरङ्ग इति

क्रयोपोषयमः

स महामेहं न जहाति

तत्स्वाया भवति

यते शिल्प तत्वयप रोचनावत्

इन्द्रियावत्सलरः चित्तभावु

यस्मिन्नूर्या अर्पितार्सस साक्षम्॥

ArOgO bhrAja: paTara: patanga:

svaNarO jyOtishimAn vibhAsa:
te asmai sarve divam Atapanti
Urjam duhAnA anapasphuranta iti
kaSyapOashTama:
sa mahAmerum na jahAti
tasyaishA bhavati
yatte Silpam kaSyapapa rOcanAvat
indriyAvatpushkalam citrabhAnu
yasmin sUryA arpitAs saptasAkam ||

Word by Word Meaning:

ArOga: bhrAja: paTara: patanga: svarNara: jyOtishmAn vibhAsa: - Those with the names of ArOgan, BhrAjan, PaTaran, Patangan, SvarNaran, JyOtishmAn and VibhAsan. (These are the seven kinds of Sooryan which becomes eight with KaSyapan).

te sarve asmai Urjam duhAnA: anapasphuranta: divam Atapanti - All of these various forms of Sooryan (te sarvE) stay as the life giving milk (asmai Urjam) and pour down rains (duhAnA:) and spread their rays and shine in the firmament (divam) without any inauspiciousness in their JyOti (anapasphuranta: Atapanti).

kaSyapOashTama: - Beyond the seven mentioned above, is the eighth, KaSyapan. In Him is housed all the other seven forms. As the Sun travels from Equator to Northern apex, and the other way to Southern apex, it changes in to the seven forms related to its seven colors (VIBGYOR) with the different sections of earth it passes through. The eighth unchanged form is that of KaSyapa, which is located in the Northern apex (MahA Meru Mountain). The power of all other seven forms of Sun is incorporated in KaSyapa.
"The unchanged Eighth form of KaSyapa, shines in the Meru Mountain!"

sa na: jahAti - This eighth form of KaSyapar does not leave Meru mountain.

tasya eshA bhavati - About his eighth form, there is a Mantram.

kaSyapa te rOcanAvat indriyAvat pushkalam citrabhAnu yat Silpam yasmin sapta sUryA: sAkam arpitA: - Oh KaSyapa! Please unite this upAsakan's mind with Your lustrous (rocanAvat), limb empowering (indriyAvat), nourishing (pushkalam) multicolored rays (citrabhAnu:) contained inside You as Your seven forms (yat Silpam yasmin sapta sUryA: sAkam arpitA:).

The next mantram continues with the prayer to KaSyapa Adityan for blessing the upAsakan to gain a lofty status in this world.
"He gives the power to others to shine!"
SrI Malayappa Swamy - Tirumala - Rathasapthami Day
1ST MANTRAM:

तस्मिन्नाराजातस्मिन्नारमिदिविश्वेषमिति
ते अस्मे सर्वोक्ष्यावाजयोतिर्लभ्यते

तान्सोमः कश्यपादिविनिर्द्वृक्तिः

भ्रस्टाकर्मकृदिवेव

प्राणो जीवाधिनिन्द्रियजीवानि

सत्त शीर्षण्या: प्राणः

सूर्या इत्याचार्यः

अपदद्वमहेतत्सत सूर्यानिनि

पञ्चकर्णिकात्यायानः

सप्तकर्णिश्च प्रक्षिः \( \text{ḥ} \)

tasmin rAñAnam adhiviSrayemamiti
tev asmai sarve kaSyapAjjyOtier labhante
tAn soma: kaSyapAt adhinirddhamati
bhrautaKarma kṛdīvaivam
prANo jIvAnIndriyajIvAni

sapta SIrshaNyA: prANA:
sUryA ityAcAryA:
apaSyA mahametan sapta sUryAniti
pancakarNO vAtsyAyana:
sapta karNaSca plAkshi: ||

Word by Word Meaning:
tasmin imam rAjAnam adhiviSraya iti - In that (tasmin) there is a mantram that
prays for positioning the UpAsakan (imam) in a radiant (rAjAnam) and high
position (ativiSraya).

te sarve asmai kaSyapAt jyOti: labhante - ArOgan and the other six Sooryans
(te sarve) get their (labanti) lustre (jyOti) from KaSyapar (asmai
KaSyapAt) for the welfare of the world and its beings.

TaN soma: kaSyapAt bhrastAkarmakrt iva evam adhinirddhamati - Soma devan
through the power of KaSyapar (KaSyapAt) enhances (adhinirddhamati) their
(the seven Sooryans) jyOti like the bellows growing the fire (bhrastAkarmakrt
iva).

prANa: jIvAni indriya jIvAni sapta SIrshaNyA: prANa: sUryA: iti AcAryA: -
AcAryAs say that the seven SooryAs (sapta sUryA:) are the same as the seven
PrANa Vaayus residing in the seven orifices of the head (SIrshaNyA: prANa:) known also as the JeevAdhAra Saktis or indriya Saktis.

etan sapta sUryAn aham apaSyam iti vAtsyAyana: pancakarNa: plAkshi sapta
karNaSca - The two rishis, Sage Vatsa's son (vAatsyAyana:], Panca KarNa
rishi and Sage Plakshar's son, Sapta KarNa Rishi declare: "I have seen these
seven SooryAs (etan aham sapta sUryAn apaSyam)".

Notes:

- PraNan moves around the seven orifices (Mouth, two holes associated with
the nose, two ears and two eyes). These are the sapta PrANaas or sapta Sooryans.

- PrtvI, appu, teyu, vAyu, AkASam, mahat and ahankAram are the seven tattvams and the power behind these seven Sooryans.

- The Five Jn~ana indriyams along with manas and buddhi also make up another set of seven.

MuNDaka Upanishad passage (2.1.8) explains the Veda Rahasyam of the One tattvam splitting into seven and spreading itself in the context of Seven PrANans and seven Sooryans:

सप्त प्रण्याः प्रभवत्ति तत्स्मात्सांसार्चिष्यः समिधः सप्त होमा: (जिह्वः) ||

सप्त इमे लोकाय चर्चित प्रणास गुहाशया निहिताः सप्त सप्त ||

sapta prANA: prabhavanti tasmAt

saptArcisha: samidha: sapta hOmA: (jihvA:)

sapta ime lOkA eshu caranti prANA

guhASayA nihitA: sapta sapta ||

Meaning according to Dr. NSA Swamy:

From that akshara Purusha emerge the seven sense organs, the seven fires, the sacrificial fuel, and the seven flames, and the seven worlds in which move the sense organs that are deposited (by the creator) in groups of seven and seven.
"He cannot be understood by ordinary senses!"
SrI NamperumAl - SrIrangam - Pavitrotsavam
22<sup>nd</sup> MANTRAM:

आनुश्रविक एव नै कश्यप इति

उम्मी वेदधिते

न शं शोकुमिव महामेरुं गन्तुम्

अपश्यमहेंतसूर्यमण्डलं परिवर्तमानम्

गार्यः प्राणातः

गच्छन्त महामेरूः

एकं चाजहलम्

आजपटपत्जा निहने

तिष्ठन्तपनिति

तस्मादिद्ध तप्तिपतः: ॥

AnuSravika eva nau kaSyapa iti

ubhau vedayite

na hi Sekumiva mahAmerum gantum,

apaSyamahametya sUryamaNDalam parivartamAnam

gArgya: prANatrAta:

gacchanta mahAmerum
ekam cAjahatam

bhrAja-paTara-patangA nihane

tishThannAtapanti

tasmAdiha taptritapA: ||

Word by Word Meaning:

AnuSravika eva nau kaSyapa: iti ubhau vedayite – The two rishis (ubhau), PancakarNar and SaptakarNar, announce (vedayite) that KaSyapar remains as the eighth Sooryan; the two rishis state that they know about KaSyapar’s status as the eighth Sooryan through their ears only (AnuSravika eva).

mahAmerum gantum na hi Sekum iva - We seem to be powerless (na hi Sekum iva) to reach MahA mErU Mountain (mahAmerum gantum) and visualize KaSyapar there. That is why we say that we have only heard about (AnuSravika eva) His being there.

gArgya: praNatrAtar: apaSyam aham etat sUryaMaNDalam parivartamAnam - Sage GargAs’s son, PrANatrAtar said that he has seen this Soorya maNDalam known as KaSyapar with his own eyes.

gacchanta mahAmerum - (He said) You all please go to see MahA Meru.

ekam cAjahatam - Please see that KaSyapa Sooryan, who does not leave MahA mErU (jahatam ekam mahAmerum paSyatAm iti).

bhrAja-paTara-patangA nihane tishThan Atapanti - The Sooryans with the names of BhrAjan, PaTaran and Patangan shining with their own distinct lustres and stay below Mountain Meru as they warm the world from their locations (nihane tishThan Atapanti).

tasmAt iha taptritapA: - Therefore (tasmAt), the seven Sooryans starting from BhrAjan shine below Meru Mountain (iha) with their spreading rays (taptritapA:).
23rd Mantram:

अमुत्रेतरे

तत्स्मादिहातञ्जितपा:

तेशामेषा भवति

सत सूर्य दिवमनुविद्याः

तानन्वेति पथिभिस्मिर्दक्षिणावान्

ते अस्मि सर्वे घृतमातपन्ति

उर्जा दुहाना अनपस्युरन्तं इति

सतसर्वजस्सूर्यं इत्याचार्याः

तेशामेषा भवति

सत दिशो नानासूर्याः ||

amutretare
tasmAdihAtaptritapA:
teshAmeshA bhavati

saptasUryA divamanupravishTaa:

†Ananveti pathibhir-dakshiNaavAn
te asmai sarve ghrtamAtapanti
"Everything moves according to His Will!"
Urmam duhAnA anapasphuranta iti

saptartivaj: sUryA ityAc AryA:

teshAmeshA bhvati

sapta diSO nAnA sUryA: ||

Word by Word Meaning:

itare amutra tasmAt iha - SvarNaran, JyOtishman, VibhAsAn and others (itare) are beyond the Meru Mountain (amutra) and hence do not shine on their own (ataprtritapA:).

teshAm eshA bhavati - There is this mantram (eshA) about them (Seven SooryAs).

sapta sUryA: divam anupravishTaa: - The seven Sooryans have occupied the sky (divam) in a prescribed way (anupravishTaa:). They are located in specific locations to cover their assigned areas from equator on both sides. For example, when it is winter in the Northern hemisphere, it is summer in the Southern hemisphere.

tAnanveti pathibhir-dakshiNaavAn - The one who does Soorya upAsanai (dakshiNaavAn) follows the paths of the seven SooryAs (tAn anu pathibhi:) and reaches (eti) MahA Meru Mountain in the defined ways. MahA Meru Mountain is not seen by human eyes and is said to be located in the Pamir Mountains, north of BhArata Varsham. This name of MahA Meru is not to be confused with the three dimensional yantram made up of nine AvaraNams worshipped by SrI VidyA upAsakAs. That 3D yantram is also known as MahA Meru.

te sarve asmai Urmam ghrtam duhAnA: anapasphuranta: Atapanti iti - All these seven Sooryans (te sarve) bless the upAsakan (asmai) with gifts of life giving (Urmam duhAnA:) items like ghee (ghrtam). These seven Sooryans (te sarve) shine without harming the people with their intense warmth (anapasphuranta:
Atapanti iti).

saptartvija: sUryA ityAcAryA: - AcAryAs say that the seven rtviks are the seven SooryAs. The seven rtvija: (officials in the Yaagam with assigned duties to conduct a successful yAgam) are:

1. hOtA
2. PraSAstA
3. brahmaNAcchamsi
4. pOtA
5. nEshTaa
6. AcchAvAn and
7. Agneetran.

teshAm eshA bhavati - Then there is the following mantram (eshA) about the seven sooryans (teshAm).

sapta diSo nAnA sUryA: - There are different Sooryans (nAnA suryA:) in each of these seven directions (diSa:). The seven directions are: East, South, West, North, AkAsam (Urdvam), below and in between (antariksham).
24TH MANTRAM:

सस्त होतार ज्ञातिजः

देवा आदित्या चे सस्त

तेबि: सोमाभीरक्षण इति

तद्भ्याश्चाय:

दियोह्राज ऋतूम करोति

एत्येवावृता शहस्तमूर्त्ताया इति वैशंपायनः

तत्तेषा भवति

यहाचा इद्र ते शतःशतं भूमिः

उत्स्युः

नत्वा वद्विन्सद्वशः सूर्यः ॥

sapta hOtAra rtvija:

devA AdityA ye sapta

tebhi: sOmAbhIrakshaNa iti
tadabhyAmnAya:
digbhrAja rtUn karOti
etayaivAvrtA sahasra sUryatAyA iti vaiSampAyana:
"Parama Purushan!"
tasyaishA bhavati

yad dyAva indra te SatagumSatam bhUmI:

utasyu:

natvA vajrin sahasragum sUryA: ||

Word by Word Meaning:

sapta hOtAra: rtvija: devA AdityA: yesapta - The seven SooryAs sit as seven rtviks (rtvija:) in the Yaagams of this world.

sOma tebhi: na: abhirakshaNa iti - Oh Soma DevA! May You protect us (na: abhirakshaNa iti) with the seven Sooryans!

tadapi AmnAya: iti - This is stated in another section of the VedAs (AmnAya) as well.

dig-bhrAja: rtUn karOti - Lighting up (bhrAja:) the different directions (dig), the seven Sooryans create the six different rtus.

eta yaiva AvrTA sahasra sUryatAyA iti vaiSampAyana: - If we continue with the same nyAyam (eta yaiva AvrTA) the Sooryan can be considered to be thousand fold (sahasra sUryatAyA) according to Sage VaiSampAyana (iti vaiSampAyana:).

tasya eshA bhavati - About this concept, there is the following mantram.

indra te dyAva: bhUmI: Satagum-Satam yad utasyu: vajrin tvA sahasram sUrya: (na anvashTa) - Oh Indra holding the weapon of VajrA (vajrin)! Since You reign over hundreds (satagum satam) of upper worlds (dyAvA) and bhU lOkams (bhUmI:), thousands of Sooryans (sahasra sUryA:) can not completely cover You.

Indra here refers to Parama Purushan, VirAt roopi and not Indran, the king of DevAs.
"He appears in a resplendent form!"
25TH MANTRAM:

अनुनजातमष् रोदसी इति

नानालिङ्गवावतूनां नानासूर्यत्वम्

अद्यौ तु व्यवसिता इति

सूर्यमण्डलान्यशात उध्वम्

तेपामेशा भवति

चित्रं देवानामुद्धर्गादनीकम्

चक्षुमित्रस्य वहणस्याश्रे:

आप्रा यावाग्रृहिष्य अन्तरिक्षम्

सूर्य आत्मा जगत्स्तुष्ट्यश्चेति ॥

anuna jAtamashTa rOdasi iti

nAnAlingatvAdrtUnAm nAnA sUryatvam

ashTaU tu vyavasitA iti

sUryaNDaAnyashTaata Urdhvam

tesham eshA bhavati

citram devAnAm udagAdanIkam

cakshur-mitrasya varuNasyAgne:
AprA dyAvAprthIVI antariksham

sUrya AtmA jagata:astathusha:Sceti ||

Word by Word Meanings:

rOdasi jAtam na anu ashTa sahasra sUryA: iti - There is a mantram that You who appeared before the worlds (rOdasi jAtam) in a resplendent form cannot be enveloped (na anu ashTa) even by thousands of Sooryans.

rtUnAm nAnAlinga:tvAt nAnA sUrya:tvam - The doctrine is that there are many Sooryans because of the many laksha:Nams of the various rtus.

ashTa: tu vyava:sa:ti: ita: Urdhvam ashTa-sUrya:maNDalAni - As per earlier reference to the eight Sooryans, it is said here that there are eight Soorya MaNDalams in the sky.

teshAm eshA bhavati - About them, the following mantram exists. This mantram is the one used during Aditya upAsanam during mAdhyAhnikam.

devAnAm citram anIkam udagAt - The Sarva deva svarupi, rises up high in the sky with his myriad and resplendent forms (citram anIkam).

mitrasya varuNasya agne: cakshu: - This Soorya BhagavAn is like the eye for Mitran, VaruNan and Agni.

dyAvA prthIVI antariksham AprA - This Soorya BhagavAn spreads across BhU iOkam, antariksham and deva iOkam.

jagata: tast:astusha:Sceti sUrya: AtmA iti - The mantram here is: Sooryan shines as the indweller/antarAtmA (AtmA) for both the cetanams and the acetanams.

||Seventh anuvAkam sampUrNam||
EIGHTH ANUVAKAM

The eighth anuvAkam has eight PancAtis (Mantrams 26-33). The first mantram gives rise to a famous mantram in MahA nArAyaNOpanishad and the last mantram connects to the frequently used and famous mantram, "agne naya supathA rAye asmAn".

Many questions are asked in this anuvAkam about the origin of units of time and the power that propels them. Answer is given that Kaalam enters Jalam and water in turn enters Sooryan and takes its abode in Soorya nArAyaNan.

The 28th Mantram of this anuvAkam points out that Soorya BhagavAn sporting the name of VishNu bears both BhU lOkam and upper lOkam.

The 29th mantra explores the causes for mrtyu (death) in general and akAla (untimely) mrtyu in particular. What happens to the sinners and puNyavAns after death are explored here and it is pointed out that the seven Sooryans originating from the eighth Sooryan, KaSyapar play their roles as Karma Saakshis and grant the jeevans, the fruits of their KarmAs. We are reminded that one of the sons of the Sooryans, VivaSvAn, is Yama Dharmarajan, who punishes the sinners. We are instructed that the sufferings of the sinners purify them.

In the concluding 33rd mantram of this anuvAkam, the glories of Agni with eight forms are praised and the prayer is made to Agni to free the Jeevans from their sins and lead the Jeevans in an auspicious path to enjoy their wealth (agne naya supathA rAye asmAn). The link between KaSyapar with the seven sooryans forming an octet of Suryans and Agni with eight forms is suggested here.

26TH PANCATI:

क्वेदमध्रश्निविशते
क्वायणुशंसवतस्रो मिथः
क्वाह: क्वेयन्द्रेव रात्रि

कब मासा ऋतवः श्रिताः

अर्धमासा मुहूर्ताः

निमेशाखु टिभिषसह

क्वेमा आपो निविशान्ते

यदौ यान्ति संप्रति

काला अप्सु निविशान्ते

आपस्सूँ समाहिता: ॥

kvedamabhranniviSate?

kvAyagum samvatsarO mitha: ?

kvAha: kveyam deva rAtri?

kvA mAsA rtava: SritA:?

ardhamAsA muhUrta:

nimeshAstruTibhissaha

kvemA ApO niviSante?

yadItO yAnti samprati

kAIA apsu niviSante
Word by Word Meaning:

kvedam-abhram niviSate (idam abhram kva niviSate)? kva niviSate idam abhram? - Where does this cloud enter and stay?

dAyagum samvatsarO mitha:? - Where does Samvatsaram (the Year), the assembly of various units of time (Kaalam), enter and reside?

aha: kva? - What is the AdhAram (base or foundation) for the day?

kveyam devarAtrI? - Oh Lord! What about this rAtrI?

Kva mAsA rtava: SritA:? (kva) ardhamAsA muhUrtA: nimeshAs-truTbhissaha? - What entity does the months, the rtus, pakshams, muhUrtams, minutes along with dhrudees (time to wink an eye) seek as their abodes?

The time in between the wink of the eyes is a dhrudee. Eighteen nimisham make a KaashTai; Eighteen KaashTais make up a kalai; thirty kalais make one KshaNam; Twelve kshaNam makes up a MuhUrtam or two nAzhikais; Two and half nAzhikai makes an hour. Twenty four minutes make thus a nAzhikai.

kvemA ApO niviSante? yadItO yAnti samprati, kva niviSante? -

In Prose order (anvayakramam):

"imA Apa: samprati yat ita: yAnti? kva niviSante" - These watery bodies (assembly of waters) now dry and disappear (yat ita yAnti); where do they go and enter now? Which is the power that operates these?

kAlA apsu niviSante - Kaalam enters into Jalam.

Apas-sUrye samAhitA: - The waters (jalam) enter in to Sooryan and reside there.

MahA nArAyNaUpanishad elaborates on this tattvam:
"Swayam jyoti!"
The nimishams, Kalais, MuhUrtams, KaashTais, days and nights, pakshams, months/Maasams, and the years arose from this Self-luminous (svayam JyOti) PurushaN. He used the kAla Sakti that nourishes the universe to create Jalam. He created as well the heaven and the interspace between the heaven and earth.

The last mantram ended with the revelation: "Apa: sUrye samAhita:"

Behind this terse statement are many tattvams. The heat of the Sun evaporates the jalam that rises towards the Sooryan. The heat is quenched by water. Steam is the result. This is their relationship (between the Jalam and Sooryan) ordained by the Lord. Just as Sooryan pulls in the water, He also swallows Kaalam. The interaction between Jalam and Sooryan for the benefit of the BhUmi and the power behind this beneficial interaction is saluted here.
"VishNu supports the bhUmi"
27\textsuperscript{TH} \textbf{Pancati:} \\
अभ्राणयपः प्रपचन्ते \\
विद्युत्सूर्यः समाहिता \\
अनवर्णं इमे भूमी \\
इयं चासों च रोदसी \\
किंस्विद्वन्तान्तरा भूतम् \\
वेनेमेव विधुते उमे \\
विष्णुना विधुते भूमी \\
इति वत्सस्य बेदना \\
इरावती धेनुमती हि भूतम् \\
सुयवसिनी मनुष्ये दशस्ये।। \\
abhr\textsuperscript{AN}yapa: prapadyante \\
vidyut s\textsuperscript{URY}ye sam\textsuperscript{AHIT}A \\
anavar\textsuperscript{Ne} ime bh\textsuperscript{U}mI \\
iyam ca asau r\textsuperscript{ODasI} \\
kims\textsuperscript{VIDATRA}nt\textsuperscript{AR}A bh\textsuperscript{U}tam \\
eneme vidhrte ubhe
vishNunA vidhrte bhUmI

iti vatsasya vedanA

irAvatI dhenumatI hi bhUtam

sUyavasinI manushe daSasye ||

*Word by word Meaning:*

abhrANi apa: prapadyante – The Clouds (abhrANi) gain (prapadyante) jalam (moisture) through Sooryan.

vidyut sUrye samAhitA - The lightning (vidyut) is united (samAhitA) with the Sooryan.

imE bhUmI anavarNe (sUryAt) - This bhUmi (ime bhUmI) is beautiful (anavarNe) because of Sooryan.

iyamca asauca rOdasI ena ime ubhe vidhrte tat bhUtam atra antarA kim svid? - This bhUmi (iyamca) and the heaven/sky (asauca) are both supported by the Parama Purushan (bhUtam) known as rOdasI. How did that rOdasI get in between the heaven and earth and support them both (ubhe)?

vatsasya vedanA vishNunA bhUmI vidhrte iti - There is a pronouncement (vedanA) by Sage Vatsar that the Earth is supported (vidhrtr) by a Sooryan with the name of VishNu.

irAvatI dhenumatI sUyavasinI bhUtam manushe daSasye ubhe - Supported and empowered this way by VishNu, heaven and earth become abundant with food (irAvatI), cows (dhenumatI), grass, medicinal plants, crops and creepers (sUyavasinI) for the benefit of humans (manushe) in both the worlds (ubhe).
28th MANTRAM

Introduction:

The nature and attributes of VishNu holding the earth and the sky are explored here. The adhAram for VishNu is examined. The uttama sthAnam of this omnipotent VishNu is saluted as "tat vishNO: paramam padam".

vyashtabhrddorsI vishNev te
darsh paMyishnimtI masyav te:
kInItiShitvaShubthatmaHu:
ka diis: kI paryamMun
EkO bhadraYdev:
rejte ro&sI uAme
vataItiShitvaShubthatmaHu:
akharaYadriSimruchyate
tripadraYdev:
ShShitvaShubthatmaHun
vyashTabhNAdrodasI vishNave te
dAdhartha prthivImabhitO- mayUkhai:
kim tadvishNOrbalamAhu?
kA dIpti: kim parAyNam?

ekO yaddhArayaddeva:

rejatI rOdasI ubhe

vAtAdvishNOr-balamAhu:

aksharAt dIptirucyate

tripadAt dhAra yat deva:

yad-vishNOrekamuttamam ||

*Word by Word Meaning:*

ete rOdasI vyashTabhnAt - The Sooryan with the name of VishNu (rOdasI) holds well (vyashTabhnAt) both the earth and the heaven.

dAdhartha prthvImabhitO mayUkhai: - Oh VishNu! There is a stOtrim, which states that You protect (dAdhartha) this earth all around (abhitO) with Your rays (mayUkhai:).

yat deva: eka: rejatI ubhe rOdasI dhArayat tat vishNO: balam kim? - What is the nature of the strength (balam) this divine being (deva:) bears (dhArayat) both the earth and heaven all by Himself and shines (rejatI).

kA dIpti?: kim parAyNam Ahu?: - From where is its effulgence coming from? What is its foundation (parAyNam)? Thus asked the disciples of the AcAryan.

The AcAryan answered the above questions:

vishNO: vAtAt balam Ahu: - It is said that the strength for the Sooryan with the name of VishNu comes from the winds (Vaayu).

One can relate to the gale force winds and hot Sun spreading fast the fires in Victoria and NSW provinces of Australia and the Santa Ana winds in
California burning up the draught ridden (Parched) brush there.

aksharAt dIpti: ucyate - The jyOti (dIpti) of this VishNu-Sooryan arises from the akshara Brahman.

'akshara Brahman'

Here, the KaThOpanishad mantram (5.15) is identified for reflection:

न तत्र सूयों भाति  न चन्द्रतारकं नेमा विद्युतो भान्ति कुतोड़यमिनिः

तमेव भान्तमुभाति सर्वं तत्स्य भासा सर्वमिदं विभाति

na tatra sUryO bhAti, na candra tArakam
nema vidyutO bhAnti kutO ayamagni:?
tameva bhAntam-anubhAti sarvam
"There the Sun does not shine; neither the Moon and the Stars; nor do the flashes of lightning shine. How (then) can the fire shine? All these shine after Him only, who is ever shining. With His light, all these shine".

With the wealth of the Para Brahman known as tripAd-VibhUtI, Soorya-VishNu holds the Universe.

Vedam address this uttamam padam as "tad vishNO: paramam padam". The three fourth of the wealth of Para Brahman existing as His creations are staying in an unchanging form in Paramapadam and the remaining quarter is in this Universe ("pAdOasya viSvA bhUtAni, tripAdAsyAmrtam divi").
29th MANTRAM:

अनन्यो वायवःश्रेयः

एतदस्य परायणम्

पृच्छामि त्वा परं मृत्युम्

अवमं मध्यमच्छुम्

लोकच्च पुण्यपापानाम्

एतपृच्छामि संप्रति

अमुमाहः परं मृत्युम्

पवानं तु मध्यमम्

अभिरेवावमो मृत्युः ||

चन्द्रार्थाथतुरुच्छेते ||

agnayO vAyavaScaiva
etadasya parAyaNam
prcchAmi tvA param mṛtyum
avamam madhyamancatum
IOkam ca puNya-pApAnAm
etat prcchAmi samprati
amumAhu: param mrtyum

pavamAnam tu madhyamam

agnirevAvamO mrtyu:

candramaasScaturucyate ||

Word by Word Meaning:

agnaya: vAyavaSca etat asya parAyaNam - The assembly of agnis and the winds (Vaayu:) are the AdhAram (ParAyaNam) for the Sooryan.

tvA param mrtyum madhyamam avamam catum prcchAmi - adiyEn asks You (param mrtyum) the first, second, third and the fourth reasons for death (mrtyu).


amum param mrtyum Ahu: - This Sooryan is described by the learned as the chief kAraNam for death (mrtyu). Life ends with the dawn and setting of the Sooryan. This is Kaala Mrtyu and is the first kAraNam. This Kaala Mrtyu can not be conquered since PrArabdha karmAs can not be overcome.

The 64th PancAti of aruNam refers to this fact: "sa sarveshAm bhUtAnAm prANAnAdAyAstameti". Sooryan pulls away all the breaths of jantus and sets down.

pavamAnam tu madhyamam agni eva avama: mrtyu: candramA: catur-ucyate - The second KaaraNam has been identified as PrANa Vaayu, the third maraNa kAraNam is Agni and the fourth kAraNam is Chandran.

The second KaaraNam: If the prANa Vaayu stops flowing, death will result. Through PrANAyAmam, one can overcome this akAla mrtyu (untimely death).
The third reason for akAla maraNam is Agni. When the body temperature falters or the Agni in the stomach (the digestive fire) becomes dull, the death is associated with Agni. This can be overcome with proper treatment.

The fourth reason for akAla mṛtyu is Chandran. Due to deficiency in food intake or other related dOshams, akAla mṛtyu can result. Chandran is the dEvatai for food (annam) and the medicinal plants (Oushadis). With extracts from proper medicinal plants, akAla mṛtyu can be overcome.

Soorya namaskAram and Mrtyunjaya hOmam are recognized as helpful to overcome akAla mṛtyu. The homam known as Mrtyunjaya homam has prayers addressed to Vaayu and Agni:

"Surya namaskAram!"

"vAtam prANam manasAnvAraparamahe" (adiyEn meditates intensely on Vaayu BhagavAn who flows outside as air and inside as PrAnA Vaayu ).
"GeethAchAryan!"
30TH MANTRAM

Introduction:

A request is made here for instruction on the knowledge about where Paapis (Sinners/anAbhOgA:) and the virtuous (AbhOgA:/PuNyasAlis) reside after their life on earth. We get here an insight into the naming of the Raagam as AbhOgi by the nAdOpakAsars.

अनाभोगः परं मृत्युम्
पापासंवन्ति सर्वं
आभोगास्तेव संवन्ति
वत् पुण्यकृतो जना:
ततो मध्यममायन्ति
चतुर्मिक्ष च संप्रति
पृष्ठामि तवा पापकृतः
यत्र यात्रते यमः
त्वं नस्त्र्वहन् प्रबुद्धि
यदि वेत्तास्तो गुहान्।।

anA bhOgA: param mṛtyum
pApA: sāmyanti sārvaD
AbhOgAstveva samyanti
yatra puNyakrtO janA:
tatO madhyamamAyanti
catumagnim ca samprati
prcchAmi tvA pApakrta:
yatra yAtayate yama:
tvan nastat brahman prabrUhi
yadi vetthAsatO grhAn ||

Word by Word Meaning:
pApA: anAbhOgA: sarvadA param mrtyum samyanti - The sinners without tasting of any sukham travel always towards the inevitable death (param mrtyu) and reach narakam. Lord in His GeethOpanishad (16.19) states that He throws these sinners into asura yOnis to undergo the repeated cycles of births and deaths as plants, worms, animals and other low births.

AbhOgA: tu puNyakrta: janA: yatra samyanti? - Those enjoying sukha bhOgams through accumulation of PuNyams through virtuous acts (puNyavAns) travel to the abodes, where other PuNyavAns reside (Svargam) as indicated by KaThOpanishad (1.12): In Svarga lOkam, there is no fear from Yaman. One does not fear old age. There is no hunger or thirst experience. He enjoys the stay there without any grief.

tata: madhyamam catum agninca samprati Ayanti - The others with an admixture of PuNyams and Paapams find themselves between the sinners and the PuNyasAlis. They are in the middle status. They suffer during their life gripped by diseases and after their death do not go to narakam or Svargam but are reborn as humans in different VarNams.
PraSna Upnishad (3.7) sums this up precisely: "puNyena puNyalOkam nayati, papena pApam, ubhAbhyAmeva manushya lOkam". Here it is pointed out the udhAnan takes the sinner Jeevan to Narakam and the virtuous one to Svargam.

brahman! tvA prcchAmi - Oh Brahma Rishi! I wish to ask one question.

pApakrta: yama: yatra yAtayate tvam yadi vettha na: asata: gruhAn prabrUhi-
If You have knowledge about the places where Yama dharma Raajan takes these sinners, please share that knowledge about those asata: grhams (tat tvam vettha, na: asata: grhAn prabrUhi).
"The stars follow His command!"
31ST PANCAKI:

Introduction:

Earlier mantram described the seven SooryAs (rOdasi), who create day and night as well as the six rtus as karma Saakshis. Following the command of BhagavAn, these seven SooryAs grant the phalans for the jeevans according to their karmAs. They plunge the pApis into narakam. The son of the Sooryan with the name of ViSvavAn is Yama dharma rAjan.

कस्यपादुदितासूर्याः
पापानश्रीन्ति सतवंदा
रोदस्योर्तेंदेशृष्
तत्र न्यस्यन्ते वासवः
तेश्वरीरः प्रपञ्चन्ते
चक्कादपुण्यस्य कर्मं
अपाण्यपादेशायः
तत्र तेश्वोनिधा जनः
मृत्वा पुनर्मृत्युमापण्ते
अध्यामानस्वकर्मभोः ॥

kaSyapAduditA: sUryA:
pApAn nirghnanti sarvadA
rOdasyOr-antardeSeshu
tatra nyasyante vAsavai:
te-aSarIrA: prapadyante
yathA apuNyasya karmaNa:
apaaNyapAdakeSaasa:
tatra te ayOnijA janA:
mrtvA punar-mrtyumApadyante
adyamAnAssvakarmabhi: ||

Word by Word Meaning:

kaSyapAt uditA: sUryA: rOdasyO: antardeSeshu pApAn sarvadA nirghnanti - The seven Sooryans (rOdasa:) originating from the eighth Sun (KaSyapar) punish the pApis always in the interspace between the earth and the heaven.

vAsavai: tatra nyasyante - The sinners are thrown there (in the narakAs) by the seven Sooryans.

aSarIrA: te yathA apuNyasya karmaNa: prapadyante - These without bodies attain yAtanA Sareeram befitting their pApams to experience the punishment.

apaaNi apAda keSaasa: tatra te ayOnijA janA: - There these pApis stay without hands, legs as well as hair and stay without the benefit of being born from the wombs of a mother.

mrtvA puna: mrtyum apadyante - They are born after a stint in narakam in manushya and other yonis and go through the cycles of births and deaths.

svakarmapi adyamAnA: - They are consumed by their sinful activities.
32nd Mantram:

Introduction:

The episode of the venerable sage DeergaSruttar is mentioned here. He was the guest (atithi) of the KaSyapa Sooryan once. DeergaSruttar means one who has a long lasting fame (keerti).

अश्वातिश: क्रिमय इव
तत् पूर्वते वासवे:
अपैतं मृत्यं जयति
य वेव वेद
स खल्वेवविद्राहणः
दीर्घशुतमो भवति
कदयपस्यातिथिःसिद्धगमनसिद्धागमनः
तत्नेषा भवति
आ चसिन्ध्वसत वासवः
रोहिन्ति पूर्व्या रुहः ॥

ASaatikA: krimaya iva
tata: pUyante vAsavai:
apaitam mrtyum jayati
ya evam veda
sa khalvaivam vid brAhmaNa:

dIrgaSruttamO bhavati,

kaSyapasyAtithis-siddhagamana: siddhAgamana:

tasyaishA bhavati

Ayasminthsapta vAsavA:

rOhanti pUrvyA ruha: ||

Word by Word Meaning:

ASAatika: krimaya: iva - The pApis suffer everywhere like the worm from the punishments meted out to them by the seven Sooryans.

tata: pUyante vAsavai: - Those sufferings cleanse them of their sins through the blessings of the Sooryans themselves.

apaitam mṛtyum jayati - This way, they win over the apamṛtyu.

sa khalu evam vid brAhmaNa: dIrgaSruttamO bhavati - The BrahmaNan, who understands this will become a dIrgaSruttaman

kaSyapasya atithi: - dIrgaSruttaman rishi was once a worshipful and welcome guest (atithi) of KaSyapa Sooryan.

siddhagamana: siddhAgamana: - That rishi had the power to go anywhere at the mere thought (siddhagamana:) and could also return from there (siddhAgamana:) readily. The gamanam and Agamanam of the Rishi by mere thought is due to the power of His penance.

tasya eshA bhavati - There is a mantram about him.

yasmin pUrvyA ruha: saptavAsavA: ArOhanti - He was the atithi of KaSyapar from whom arose once the seven Sooryans (vAsavA:).
33rd MANTRAM

Introduction:

KaSyapar with the seven Sooryans is referred to as ashTa Purusha Moortis. Just like these ashTa PurushAs shine, so does Agni in eight forms. A prayer is extended to this ashTa Moorti Agni in this concluding mantram of the eighth anuvAkam.

ऋषिपिरं दीर्घ्यशुतमं:

इन्द्रस्य घर्मम् अतिधिति

कश्यपं पश्यको भवति

यत्सर्वं परिपक्षति सौक्षम्याद्

अधातेरुषपुरुषस्य

तत्त्यैशा भवति

अग्नि नय सुपथा राधे अस्मान्

विभानि देव कयुनानि विद्वान्

युयोग्यस्मज्ञदुराणमेनः

भूयिश्चान्ते नम उक्तिं विधेयमेति॥

rshirha dIrgaSruttama:

indrasya gharmO atithiriti
"SrI SudarSanar"
kaSyapa: paSyako bhavati

yatsarvam paripaSytIti saukshmyAt

athAgner-ashTapurushasya
tasyaishA bhavati

agne naya supathA rAye asmAn

viSVAni deva vayunAni vidvAn

yuyOdhyasmajjuhURNamena:
bhUyishhThAm te nama uktim vidhemEti ||

Word by Word Meaning:

dirgaSruttama: rshi: ha indrasya gharmO atithi: iti - The rishi by the name of dIrgaSruttamar became the revered and radiant (gharma:) guest (atithi) of the Lord of the seven Sooryans, KaSyapar.

KaSyapa: paSyako bhavati - KaSyapar becomes the observer of all activities.

yat sarvam saukshmyAt paripaSyati iti - KaSyapar becomes PaSyakar because He is able to see everything due to His subtle Jn~Ana drushTi.

athAgner ashTapurushasya - Now, the mantram associated with the Mahimai of the Agni with eight forms is revealed.

agne rAye supathA asmAn naya - Oh Agni devA! Please guide us along auspicious paths to enjoy the wealth acquired from our puNya karmAs.

deva! viSVAni vayunAni vidvAn - Oh Agni devA! You can see through all of our thoughts. You know them all.

juhURANam ena: asmat yuyOdhi - Oh Agni! Please chase away and destroy (yuyOdha) all of our hidden (juhURANam) pApams (ena:).
te bhUyishThAm nama uktim vidhema iti - We offer our worship to You with abundant namaskAra vacanams (reverential utterances).

||Eighth anuvAkam sampUrNam||
NINTH ANUVAKAM

34TH MANTRAM

Introduction:

The names of the eight Agnis are presented here. The kAnti viSeshams of these eight Agnis are referred to.

अभिभुज्य जातवेदाध्य

सहोजा अजिराप्रभुः

वैश्वानरो नर्वात्मः

पद्मिरापाध्य सतमः

विसर्ववादवदोमौभीनाम्

एतेऽश्री वसवः क्षिता इति

यथत्वावार्तेविचिंत्विदेशः

नीताचिंत्व पीतार्चिंत्वेति

अथ वायरेकादस्यपुरुषस्यैकादश्चाक्षाक्षीकः

प्रभुराजमानव्यवदाता: ॥

agniSca jAtavedASca

sahOjA ajirAprabhu:
vaiSVanarO naryApaaSca

panktirAdhaaSca saptama:

visarpe vA ashTamO agnInAm

eteashTau vasava: kshitA iti

yathartvevAghnerarcirvarNa viSeshA:

nIlArciSca pItAkArciSceti

atha vAyOr-ekAdaSa- purushasyaikAdaSastrIkasya

prabhrAjamAnA vyavadAtA: ||

**Word by Word Meaning:**

agniSca jAtavedASca, sahOjA ajirAprabhu:, vaiSVanarO naryApaaSca, panktirAdhaaSca saptama:, visarpe vA ashTamO-agnInAm, eteashTau vasava: kshitA iti -

The names of the eight Agnis are: 1) Agni, 2) jAtavedA, 3) sahOjA , 4) ajirAprabhu:, 5) vaiSVanara:, 6) naryApA, 7) panktirAdhA and 8) visarpI.

These eight Agnis are the aids for the comfort of the jantus (vasava:) and forms of comfort (kshitA:).

yathA rtveva agne: arci varNa viSeshA:, nIla arciSca pItaka arciSca iti - As in the case of the rtus, the Agnis have uniqueness of lustres (varNa viSesha:). Some are accompanied by blue lustre and the others have golden hue.

atha vAyO: ekAdaSa purushasya ekAdaSa strikasya, prabhrAjamAnA vyavadAtA: - Now, we will give the names of the eleven male assemblies of the Vaayus and their counterpart female assemblies as well. The first two male groups have the names of PrabhrAjamAnars and VyavadAtAs.
"The Agnis have uniqueness of lustres!"

In our VaidIka sampradAyam, we start the worship of Agni Kaaryams with the eight names of Agni: agnaye nama:, jAtavedase nama: et al.
35th Mantram

Introduction:

The names of the female gaNams of Vaayu are first given here. Next, it is stated that the upAsakAs of Agni, Vaayu and Sooryan have no fear of death from thunder strikes.

यात्रा वासुकिवेयु्ता:
रजाः परुषा: श्रयामा:
कपिला अतिलोहिता:
ऊँवां अवपत्नांश्च
वैधुत इत्येकादश
मैने वैधुतो हिन्रिष्ट
य एवं वेद
स होवाच व्यासः पाराशारः:
विधुधमेवां मृत्युमेच्छ्रमिति
न त्वकामः हनित ॥

yaaSca vAsuki vaidyutA:
rajatA: parushA: SyAmA:
kapiA atilOhitA:
UrdhvA avapatantaaSca

vaidyuta ityekAdaSa

nainam vaiduyutO hinasti

ya evam veda

sa hOvAca vyAsa: pArASarya:

vidyudvadhamevAham mrtymaicchamiti

na tvakAmagum hanti ||

*Word by Word Meaning:*

yaaSca vAsuki vaidyutA: ..........vaidyuta ityekAdaSa - The Male and the Female GaNams of the 11 Vaayus are:

1. vAsuki vaidyutAs,

2. rajatAs,

3. ParushAs

4. SyAmA:

5. KapilA:

6. atilOhitA:

7. UrdhvA:,

8. avapatantA:


ya evam veda nainam vaiduyutO hinasti - One who understands the Vaayu GaNams in this way is not harmed by lightning and thunder.
parASaryA: vyAsa: ha sA uvAca - Thus spokeVyAsa, the famous son of Sage ParASarA.

vidyudvadham eva aham mrtyum aiccham iti; akAmam na tu hanti - VyAsa says:
"I prayed to Mrtyu devan to have freedom from death and harm by lightning
and thunder".

akAmam na tu hanti - The Lightning and thunder will not harm one, who does not
seek that kind of death.
36th Mantram

Introduction:

This Mantram lists the eleven Gandharva gaNams and describes their Vaibhavam.

य एवं वेद

अथ गन्धर्वंगणाः

स्वानश्राद्

अठ्घारिष्मभारि:

हस्तस्वसुहस्तः

कृष्णानुबिंधावसुः

मूर्धन्वात्सुयांचाः

कृतिरित्येकादश गन्धर्वंगणाः

देवाश्च महादेवाः

रसमयश देवा गर्गिर:

ya evam veda

atha gandharva gaNaa:

svAnabhraaT
ya evam veda - For One who understands this way there is no fear of apamrtuyu.

atha gandharva gaNaa: - Now about the assembly of Gandharva.

svAnabhraaT……sUryavarcA: krti iti gandharva gaNaa: ekAdaSa - The Eleven Gandharva names are

1. svAn
2. abhraaT
3. anghAri
4. bambhAri
5. hastan
6. suhastan
7. krSaanu
8. ViSvAvasu

Word by Word Meaning:
9. mUdhanvAn

10. sUryavarcas and

11. krti.

devaSca mahAdevA: ca raSmaySca garagira: ca - They shine as MahA devAs among the devAs and have splendid effulgence. They have the power even to digest Visham (Poison).
37th Mantram:

The previous mantram instructed us that freedom from fear of Poison is gained by upAsanA of GandharvAs. The power of Gauri (One with white hue) upAsanai is described in this mantram. Gauri is to be viewed here as Sabda Brahma RoopiNi, the Veda MaatA with thousands of mantras as Her limbs.

नैनम् गरो हिनास्ति

य एवं वेदः

गौरीमिमाय सलिलानि तक्षति

एकपदी हिरपदी सा चतुष्पदि

अष्टापदी नवपदी वभुवषी

सहस्राक्षरा परमे व्योमानिति

वाचो विशेषणम्

अथ निगद्वायुतातः

तानन् तुमिष्याम्

वराहवस्तवतपसः ॥

nainam garO hinasti

ya evam veda

gaurImimAya salilAni takshatI
ekapadI dvipadI sA catushpadI
ashTaapadI navapadi babhUvushI
sahasrAksharA parame vyOmanniti
vacO ViSeshaNam
atha nigada vyAkhyAtA:
†AnAnukramishyAma:
varAhava: svatapasa: ||

Word by Word Meaning:

ya evam veda enam gara: na hinasti - For one who understands the mahimai of GandharvAs, there will be no fear of death from poisons.

gaurI mimAya - Gauri Devi measures the world and puts everything there in order.
salilAni takshatI - She brings order to all entities that arose from the waters.

The other Veda Mantram to refer to in this context is: "ApO vA idagum sarvam viSvA bhUtAnyApa:, sarva devAtA ApO bhUrbhuva: suvarApa Om".

ekapadI dvipadI catushpadI ashTaapadI nava padI sahasrAksharA babhUvushI parame vyOman sA - The rg mantrams with one pAdam, the others (Veda Mantrams) with two, four, eight, nine and those with thousand aksharams were willed to come into being (sankalpa mAtreNa) by Her, who is at the abode of Parabrahmam embodying Parama-AkaaSam.

The AkaaSam has three divisions:

1. perAkaaSam (gross),
2. cidAkaaSam and
3. Parama AkaaSam

ParamAkaaSam is Brahman and united with that Brahman is the Vaag devi.

This is the upAsanA mantram of Veda MaatA. The LakshmI rUpiNi sitting on the left thigh of Sri LakshmI HayagrIvan is known as VaaNi or VidyA devi (not to be confused with Saraswati, the wife of Brahma devan). She has a white hue and vastram matching that of Suddha sphaTika maNi rUpan, SrI HaygrIvan. These tattvams and HaygrIva Bheejaksharams are referred to in Sri HaygrIva sahasra nAmams (Sundara Simham e-book # 66, Page 21, slokams 28 and 29 (Om srIm hamsO... and bhAsvAn bhAgasca.....)

vAca: viSeshaNam - This mantram extols the glories of Vaag devatai, VaaNi referred to above.

atha nigada vyAkhyAtA: tAn anukramishyAma: - Now, we will discuss one by one the Marut gaNams, whose vaibhavams are revealed by their names alone. (The next mantram of this anuvAkam covers their names).

vara Ahava: svatapasa: - These Marut gaNams bring plentiful and nourishing rains. With their innate power, they create warmth.
"Sri lakshmi Hayagrivar"
**38TH MANTRAM**

*Introduction:*

The blessed downpour of much awaited rain in the right proportions due to the close cooperation between Marut GaNams and the seven kinds of winds is described here.

विद्युन्महसो धूपयः

शापयो गृहमेघाश्रेद्येते

ये चेमेकशिष्मितिभ्रष्टः

पर्जन्यारस्तं पृथ्वीभिभवपर्न्ति

वृषिधिरिति

एतयेव विभक्तिविपरीता:

सत्यिवतैरुद्दीरिता:

अमृङ्गाकामभिभवपर्न्ति

तेषामेषा भवति

समानमेतदेहम्॥

vidyun mahasO dhUpaya:

SvApayO grhamedhaasScetyete
tyce meaSimi vidvisha:
"The maruT gaNams pour down beneficial rains!"
parjanyAssapta prthivIm- abhivarshanti

vrushTibhiriti

etayaiva vibhakti viparitA:

saptabhir-vAtairudIritA:

amUnIOkAnabhivarshanti

teshAmeshA bhavati

samAnametadudakam ||

*Word by Word Meaning:*

vidyun mahasa: dhUpaya: - They (the Marut GaNams) have the brightness like the lightning. They have the enjoyable fragrance like a good incense (SambhrANi).

SvApaya: - They go everywhere.

graha medhA: ca - They are worthy of worship at every home.

iti ete aSimividvisha: ye ca te ime parjanyA: saptaparthim abhivarshanti iti - We should recognize that the rain bearing clouds on stimulation from these Marut gaNams pour down the rains they hold on the seven continents of this earth.

aSimi vidvisha here refers to the Marut gaNams behind the Clouds that do not harm the crops.

saptabhi: vAtai: udIritA: vibhakti viparItA: etayaiva amUn IOkAn abhivarshanti - These Marut gaNams are pulled in different directions by the seven kinds of winds and they (these gaNams) are the cause for the rain in both this world and the other world.
teshAm eshA bhavati - There is also a mantram about this phenomenon.

etat udakam samAnam - These rain waters are commonly shared by all.
"The Eternal Imperishable parama Purushan!"
39TH MANTRAM

Introduction:

The rise of water as a vapor towards the sky and its return as rain from water-laden clouds from the sky to please the people of the world is described here. Sage Jamadagni’s help to spread the upAsana mArgam in this world to grow the people’s efforts to perform Yaagams for lOka kshemam is also alluded here.

उद्योगयं चाहि:

भूमिं पर्जन्या जिन्वनिति

दिवं जिन्वन्त्यः प्रय इति

यदशरं भूतकुलतम्

विश्रे देवा उपासते

महर्षिमस्य गोपारम्

जमदगिमकुर्वत

जमदगिराप्यायते

छन्दोभिश्रुतुरुस्तः

राहस्यमस्य तुमासः ॥

uccaityavacAhabhi:

bhUim parjanyA jinvanti
divam jinvantyagnaya iti
yadaksharam bhUtakrtam
viSve devA upAsate
maharshimasya gOptAram
jamadagnimakurvata
jamadagnirApyAyate
chandObhiScaturuttarai:

raj~AssOmasya trptAsa: ||

Word by Word Meaning:

ucca iti - The water rises up as vapour.
ahabhi: avaca - In few days, it descends as rain.
parjanyA: bhUmim jinvanti - The clouds thus gladden the bhUmi with their life-
giving rains.
agnaya: divam jinvanti - The Agnis gladden the heavens.
bhUtakrtam yat aksharam viSvedevA: upAsate - ViSvedevA (all the devAs) meditate upon/perform UpAsanA on the eternal, imperishable Parama Purushan, the creator of the Panca bhUtams.

asya gOptAram maharshim jamadagnim akurvata - They created Jamadagni Maharishi as the protector of this upAsanA.

jamadagni: catu: uttarai: chandObhi: ApyAyate - Sage Jamadagni fulfills this task by creating mantrams with meters that increase by the sequence of fours.
In this context, GaayatrI chandas has 24 aksharams (alphabets); ushNik has 28, anushTup has 32, bruhatI has 36, pankti has 40, trshTup has 44 and jagadI has 48. These are the meters, whose aksharams increase by units of four.

rAjn~a: sOmasya trptAsa: - The people of the world are happy to perform Soma Yaagams to please King Soma (Soma rAjan). They use the mantrams blessed to them by Sage Jamadagni, the upAsanA rakshakar.
"May there be auspiciousness for All!"
40TH MANTRAM

Introduction:

This mantram houses an important Saanti paaTham ("taccham yOrAvruNImahe"). By reciting this mantram, one gains all MangaLams. Benefiting from Sage Jamadagni’s upadesam, they recite this Saanti paaTham for their well being and for that of the people of this world.

श्रद्धाणा वीर्यांवता

शिवा न: प्रदिशो दिश:।

तत्त्वंयोरावृणीमहे।

गातु य ज्ञाय।

गातु य ज्ञापतये।

देवीस्वस्तिरस्तु न:।

स्वस्तिर्मान्तुपेभ:।

ऊर्ध्वं जिगातु भेपजमु।

शाश्रो अस्तु द्विपदे।

शं च चतुष्पते।

सोमपार असोमपार इति निगद्व्याप्ताता: इ॥

brahmaNA vIryAvatA
SivA na: pradiSo diSa:

tacchamyOrAvrNImahe
gAtum yajn~Aya
gAtum yajn~apataye
daivI svastirastu na:
svastir-mAnushebhya:
Urdhvam jigAtu bhesajam
SannO astu dvipade
Sam catushpate
sOmapA(3) asOmapA(3) iti- nigadavyAkhyAtA: ||

Word by Word Meaning:

brahmaNA vIryAvatA: - People of the earth say: "We are full of energy (veeraym) through the use of mantrams blessed to us by Sage Jamadagni".

pradiSo diSa: na: SivA - People of the earth declare: "All The directions (North, South, East etc) are full of auspiciousness now for us".

SamyO: tat AvrNImahe - We pray for the KarmA that will be benevolent to neutralize the current and future inauspiciousness.

gAtum yajn~Aya AvrNImahe- We ardently desire auspiciousness for the future Yajn~ams

yajn~apataye gAtum AvrNImahe - We pray for the munificence and well being of the One who performs this Yajn~am.

na: daivI svasti astu - May the anugraham of the devatais come our way!
bheshajam Urdhvam jīgAtu - May the medicinal herbs vital for our well being grow straight and up!

dvipade na: Sam - May auspiciousness come from the two footed jantus (humans)!

catushpate na: Sam - May MangaLams come to us from the four footed cattle, horses and others!

SOmapā: aSOmapā: iti nigada-vyākhyātā: - Those devās, who have partaken (drunk) Soma juice and those who have not are defined with meaningful names this way.

||Ninth anuvākam sampūrnam||
TENTH ANUVAKAM

41ST MANTRAM

Introduction:

This mantram is a marvelous conception of the BhU lOkam and the Heavens (Vaanulaham) as a model of man and woman pair (mithunam) and a prayer is made to the abhimAna devatais (aswini devAs) on behalf of this couple (BhU and svarga lOkam).

सहस्रवृद्धि भूमि:

परं व्योम सहस्रवृत्त।

अभिव्य भृज्यू नासत्या

विश्वस्य जगत्स्थती

जाया भूमि: पतिव्योम

मिथुनंत्ता अतुर्यधु:।

पुत्रो वृहस्पतीरूः

सरमा इति ख्रीपुमम्

शुकं वामनंदजतं वामन्यत्।

विपुरुषे अहनी घोरिन्य स्थः।।

sahasravrdiyam bhUmi:
param vyOma sahasravrt

aSvinA bhujyU nAsatyA

viSvasya jagataspI

jAyA bhUmi: patirvyOma:

mithunantA aturyathu:

putrO brhaspatI rudra:

saramA iti strI pumam

Sukram vAmandyajatam vAmanyat

vishurUpe ahani dyauriva stha: ||

Word by Word Meaning:

iyam bhUmi: sahasravrt - This Earth is desired as a place of abode by thousands of JeevarAsis.

param vyOma: sahasravrt - The upper world (heaven) is similarly desired by the thousands of devAs.

bhujyU na asatyA viSvasya jagata: patI aSvinA - The Earth and the heaven (Svarga lOkam) are like the twin gods, Asvini devAs, who banish diseases and bless us with bhOgams; Asvini devAs are the protectors of the universe and their sankalpam (volition) never fails.

bhUmi: jAyA vyOma pati: taa mithunam aturyathu: - BhU lOkam is the wife and the Heaven is the husband; they are united like a couple.

putra: brhaspatI rudra: - We have to consider Brhaspati and Rudran (aging here) as their sons.
"Heaven meets Earth - SRI ANDAL and SRI rangamannAr thirukkalYANam"
SRI Villiputtur
Near Kaanchipuram is a sacred village named Injimedu, which is the Tamil equivalent (Yajn~a medai) of Yajna Vedi. Here was born one of the greatest AcAryAs of Ahobila MaTham, the 42nd Pattam Srimath Azhagiya Singar, Srimad RanganAtha SaThAri yativarar.

iti strI pumam - Thus we are instructed about the male-female aspects of the Earth and the Heaven.

Now comes the prayer to the abhimAna devatais for BhUmi and the upper world.

vAm anyat Sukram vAm anyat yajatam - Among your forms, one is the day with white hue, the other is the night with dark hue.

vishurUpe ahanI dyau iva stha: - Both of You stay steady as the Sooryan in the sky with equal, unique and alternating forms.
42<sup>ND</sup> MANTRAM

Introduction:

The salutations to the abhimAni devatais continue through this mantram.

विश्वा हि माया अवः स्वप्नावन्तो
भद्रा वां पूणाविह रातिरस्तु
वासात्यो चित्रो जगतो निधानो
धाराभूमी चरः सःसखायो
ताबिधिना रासभाधा हवं मे
शुभस्पति आगतःसूर्या सह
त्युग्रोह भुज्युमधिनोदमेघे
रथिन्द कथिन्ममवः २ अवाहः
तमूहुधुनैभिरात्मन्त्वतीभि:
अन्तरिक्षपुदिंभस्वपोदकाभि: ||

विSvA hi mAyA avatha: svadhAvantu
bhadrA vAm pUshaNAviha rAtirastu
vASAtyau citrau jagatO nidhAnau
dyAvA bhUmI caratha: sagumsakhAyau
tAvaSvinA rAsabhASvA havam me
SubhaspatI Agatagum sUryayA saha
tyugrOha bhujyamaSvinOdameghe
rayinna kaScinmamrvAm (2) avAhA:
tamUhathurnaubhirAtmanvatIbhi:
antariksha pruDbhirapOdakAbhi: ||

Word by Word Meaning:
visvA mAyA avatha: - Oh abhimAni devatAs! You protect the mind-movements of all, who are under the control of VishNu mAyA!
svadhAvantau pUshaNau - Oh abhimAni devatAs of BhU lOkam and the Svarga lOkam! You both nourish and strengthen us, the residents of both these Worlds.
inha vAm bhadrA rAti astu - May we be blessed with auspicious benevolence of Yours here!
vAsatyau citrau jagato nidhAnau sakhAyau sancaratha: dyAvA-bhUmI - You (abhimAna devatAs) are blessing the two worlds with many bhOgams, the foundation for the universe and travel like friends.
rAsabhASvA tau aSvinA SubhaspatI sUryayA saha me havAm Agatam - Oh aSvini devAs! We invite You to come to our Yajn~am with Usahas devatai as Yajn~a rakshakAs, riding on the back of your transport (donkeys).
kaScit tyugrAha mamrvAm rayim na avAhA: ha - It is well known that a fearsome miser even during the last moments of his life will not part with the wealth that he has accumulated.
asvinA AtmanvatIbhi: apOdakAbhi: antariksha pruDbhi: naubhi: udameghe tam
bhu}ju{y{um Uhathu: - Similar to the miser's behavior, the abhimAni devAs of BhU}LOka and Parama VyOma (Heaven), the Asvin devAs, hold on to the firm and sky-traveling rain bearing clouds and deliver them during rainy season to the parched earth and nourish the earth. These rain bearing clouds (udameghe) are described as big as boats (naubhi:], firm (AtmavanvatIbhi:] and traveling in the sky (anatarikshApruDbhi:]) and not in water (apOdakAbhi:].

The Asvin devAs do not bless the people with rain during summer, store the rain and bless them however with those saved rains during the Varsha rtu.
43rd Mantram

Introduction:

The way in which Asvin devAs lead the rain bearing clouds with their retinue to areas that need rain is described here.
tribhIrathaS-Satapadbhi: shaDaSvai:

savitAram vitanvantam

anubadhnAti Saambara:

ApapUrushambaraScaiva

savitArepasO bhavat

tyaguamsutrptam viditvaiva

bahusOma giram vaSI ||

Word by Word Meaning:

nAsAtyA: - Oh Asvini devAs!

tisra: kshapa: tri ahA ativrajadbhi: tribhi: rathai: Satapatbhi: shaDaSvai:

patangai: bhujyum Ardrasya samudrasya pAre dhanavn Uhathu: - You lead the

swift flying (bird like) rain bearing clouds continuously for three nights

and three days with their three kinds of chariots, hundreds of foot soldiers

and six kinds of cavalries. You lead them over the water rich oceans onto areas

where there are no waters for nourishing these draught struck regions.

tisra kshapa: - three nights

tri ahA - three days

ativrajadbhi: - moving continously

tribhi rathai: - three kinds of chariots

Sata padbhi: - hundreds of foot soldiers

shaDaSvai: - six kinds of cavalries

patangai: bhujyum - Rain bearing clouds flying like the swift travelling birds
"You rain richly over draught struck regions!

Ardasya samudrasya pAre dhanvan Uthathu: - You lead the rainy clouds over the water rich oceans to rain deficit areas for the downpour of rain there. The tumultuous progression of the rain bearing clouds is beautifully described here.

vitanvantam savitAram Saambara: anubadhnAti - The rainy clouds follow (anubadhnAti) the Sooryan (savitAram) that spreads its rays (vitanvantam).

ApapUrusham SaambaraSca arepasa: savitA abhavat eva - It is certain that the water-laden (ApapU:) dark clouds (Saambara:) are created to pour rain (savitArtham) for the well being of people (arepasam Saambhara:).

sutrptam bahusOmagiram tyam vaSI - The pleased water-holding (sutrptam) Clouds (tyam) with accompanying light thunder (bahusOmagiram) are held under the power (vaSI) of the Sun.
44th Mantram

Introduction:

This mantram points out that Soorya upAsana leads to copious rains seasonally. The influence of Sooryan in controlling these seasonal rains is described here.

अन्वेषि तु वक्रियान्तम्
आयसुयान्त्र्योसमतुपुषु
स संग्रामस्तमोषोह्योत:
वासो गा: षिपाति ततू
स तद्देवभिमस्तत्वात्त्वेत्यनेच
रक्षसासनन्निचितान्ते
अन्वेषि परिभ्रमात्सत:
एवमेतौ स्थो अधिना
ते पते छुः प्रथिव्ये:
अहरस्मर्मंन्द्याथे ||

anveti tugro vakriyAntam
AyasUyan sOmatrpsushu
sa samgrAmastamOdyOatyOta:
"He chases away darkness by His rays"
vAcO gaa: pipAti tat
sa tadgObhisstavA atyetanye
rakshasA ananvitaA sca ye
anveti parivrtyAsta:

evametau sthO aSvinA
te ete dyu: prthivyO:

aharahargarbham dadhAte ||

*Word by Word Meaning:*

tugra: tam vakriyAm sOmatrpsushu AyasUyAn anveti - Sooryan follows the peculiar (vakra sancArI) clouds that do not pour down the rain inside them and stimulates them to drench the earth for the joy of the adhikAris, who have performed Soma Yaagams well. The vakra sancAram of some clouds away from their normal paths is corrected by the Sooryan.

samgrAma: tamOdya: atyOta: sa: vAca: gaa: pipAti tat - Sooryan surrounded by His rays rides on His chariot drawn by the seven horses and chases away the darkness. He looks at the thirsty animals crying out for water and enables them to drink the rain water.

sa: tat gObhi: stvA anye atyeti - Sooryan is praised by the tongues of all these animals and shines brilliantly over all the other devAs.

rakshasA ananvitaA: ye - Even those with asurA tendency (asura svabhAvam) praise Sooryan.

asta: parivrtya anvetti - The clouds stimulated by the Sooryan spread around the sky and blesses the world.

etau aSvinA evam stha: - The BhU IOkam and the heaven are in fertile state.
due to the rain empowered by the Sun.

te ete dyu: prthivyO: aharaha: garbham dadhAte - Such rain-bearing clouds bless those in BhU lOkam and Parama vyOmam with conception that leads to progeny. The kulam grows thus.

Bhagavad GitA slokam 3.14-16 instructs us on the birth of jantus from food and rain that produces such foods. It goes on to talk about the relation between KarmAs, Vedam, yajn~am and Iswara ArAdhana and the Kaala cakram.
Introduction:

Another beautiful visualization takes place in this mantram. The day and night are visualized as dampatis; Agni and Sooryan are visualized as their children and the two are connected to sandhyA vandana mantrams indirectly.

At the end of rAtri, dawn (ushat kAlam) arrives and SooryOdayam takes place. Sooryan is therefore visualized as the calf of night and is recognized as Sveta Adityan. The Rg veda mantrams known as ushas sUktam are beautiful to listen to. The appearance of dawn in Her splendour is visualized in this sUkti.

At the end of the day as Saayam sandhyA sets in, Agni in the form of Lamp is lit. Therefore Agni is visualized as the calf of the day. It is hence, during morning SandhyA, we use the mantram starting with "sUryaSca maa manyupatayaSca manyukrtebhya:" and in the Saayam sandhyA worship, we use the Mantram starting with "agniSca maa manyuSca manyupatayaSca manyukrtebhya:". These are the PrASna mantrams used in the SandhyA vandanams.

तयोरतौ कथ्यावहोरात्रे

पृथिव्या अहः

दिशो रात्रि:

ता अविसृणि

दम्पति एव भवतः

तयोरतौ कथ्यौ
Word by Word Meaning:

tayO: eta ahOrAtre vatsau - To BhU lOkam and the upper lOkam, the day and night are the calves.

prthivyA: aha:, diva: rAtri:, tau avisrushTau; dampati eva bhavata: - The calf of Bhu lOkam is day and that of upper lOkam, the calf is the night. The day and night are inseparable and they stay like a married couple (dampatI).
"SrI KrishNa with calves!" (MannArguDi SrI RAjagopAla SwAmy)

tayO: agniSca AdityaSca etau vathsau - For those dampatIs (day and night), Agni and Sooryan are the calves.

rAtre: vatsa: Sveta Aditya:, ahna vatsa: agni: - The amsam of Raatri is the White Sooryan (Sveta Adityan) and the amsam of the day is Agni.
46th Mantram

Introduction:

The children of the inseparable dampatis (Agni and Sooryan) are identified as Vrtran (Smoke hiding Agni) and Vaidyutan (shining sun light). They are inseparable too and their progeny is described in the next mantram.

ताम्रो अरुणः

ता अविसृष्टो

दम्पती एव भवतः

तथोर्तो वध्सी

वृज्ञ्य वेचुतश्च

अमेब्व्रुङ्गः

वेचुत आदित्यस्य

ता अविसृष्टो

दम्पती एव भवतः

तथोर्तो वध्सी॥

+AmrO aruNa:

taa avisrshTau
dampatI eva bhavata:
tayOretau vathsau

vrtraSca vaidyutaSca

agnervrtra:

vaidyuta Adityasya,
taa avisrshTau
dampatI eva bhavata:
tayOretau vathsau ||

Word by Word Meaning:

tAmra aruNa: - Agni has the coppery red hue
taa avisrshTau - Agni and Adityan are inseperable
dampatI eva bhavata: - They are like husband and wife
tayO: etau vathsau - They have the following two calves (children)

vrtraSca vaidyutaSca - Their names are Vrtran and Vaidyutan.

agne vrtra: vaidyuta: Adityasya - Agni’s amsam is Vrtran, the smoke that hides Agni. The amsam of Adityan is Vaidyutan, the sun shine (veyyil).

te avisrshTau dampatI eva bhavata: - They are inseperable and stay like a dampatee.

tayO: etau vathsau - Vrtran and Vaidyutan have two calves
47TH MANTRAM

Introduction:

The simile of dampati to the couple (BhU Lokam-Upper lOkam, day-night, veyyil- sunshine, Pani- dew) and the other mithunams continues here. Upper Lokam is male principle and BhU lOkam is female principle; Day is male and night is female; Sunshine is male and dew (Pani) is female. This dampati doctrine for the entities in the world is used repeatedly in this and the previous mantrams.
उष्मा का निहारस्का

वृत्रस्य ऋष्मा

वैद्युतस्य निहारा:

तु त्वेवा प्रतिपद्येते

सेयागुर्णात्री गर्भिनी पुत्रेन पायवसाति

तस्य वा यत्र दुलबनाम

यद्यात्राः रास्मया:

यथा गोर-गर्भिन्याः दुलबनाम

श्यामेतस्य दुलबनाम

प्रजायिष्यु: प्रजाया का पासुब्हिस्का भवति

या यथा वेदा

एतमूड्यांतमापियांतमं चेति

आदित्यः पुण्यस्य विधं

अथ वत्रांशिरसः ||

Word by Word Meaning:

उष्मा का निहारस्का - Of the two, warmth is linked to Agni and the cool dew to
Sooryan.

vrtrasya ushma, vaidyutasya nIhArA: - Warmth is the amsam of smoke; the
dew (Pani) is the amsam of sun shine (Veyyil).

tau tAvrva pratipadyete - Both the warmth (veppam) and the pani (dew) seek
and disappear in the smoke (puhai) and sunshine (Veyyil) respectively.

seyam rAtri garbhiNI putreNa - The aforesaid rAtri lives with the son,
Sooryan in Her garbham (womb).

tasyA: vaa yat rAtrau raSmaya: etat ulbaNam - For that child in the womb of
Ratri, the rays of Sun that set at night are the water bag (ulbaNam)
surrounding the embryo (Karu) of Sun.

yathA garbhinyA: gO: ulbaNam evam etasyA: ulbaNam - The one who
understands that the rays of Sun after night set are the ulbaNam for the
embryo of Sun in the womb of the Ratri is a blessed one.

ya evam veda, (sa:) prajayishNu: prajayA ca paSubhi: ca bhavati - That blessed
one will generate children and auspicious progeny and wealth of cattle.

udyantam abhiyantam ca etam eti - He attains the rising and the setting Sun.

Aditya: puNyasya vathsa: - He becomes lustrous like the Sun and becomes as
it were the son of the devatai with the name of PuNyam.

atha pavitra AngirasA: - Next, the sacred mantrams that appeared before the
divine sight (Jn~Ana drushTi) of Sage Angirasar are invoked.

||Tenth anuvAkam sampUrNam||
"You pervade everything in this world with Your rays!"
ELEVENTH ANUVAKAM

48TH MANTRAM

Introduction:

This mantram salutes Sooryan and concedes that his upAsanai is widely spread around the world. A contrast is made between those who are engaged in such upAsanAs and those who are not.
pitaishAm pratnO abhirakshati vratam
mahassamudram varuNastirOdadhe
dhIrA ichekurdharuNeshvArabham
pavitram te vitatam brahmaNaspate
prabhurgAtrANi paryeshi viSvata:
atapta tanUrna tadAmo aSnute
SrtAsa idvahantastatsamASata
brahmA devAnAm
asatassadye tatakshu: ||

Word by Word Meaning:
pavitravanta: vAjam pari Asate - The pious ones perform with ardour the upAsanai of Sooryan for multiplication of the food sources.
pitA pratna: eshAm vratam abhirakshati - Sooryan stands as the Father and ancient One and protects their vratam.
varuNa: maha: samudram tirOdadhe - King VaruNan uses the water from the big oceans to form the clouds and hides the heavens.
dhIrA: iti dharuNeshu Arabham cheku - The heroic ones, who have conquered their indriyams, become capable to begin their upAsanais at the places appropriate for such worship.
brahmaNaspate! te pavitram vitatam - Oh Lord SooryA! Your upAsanai is spread well all over the world.
prabhu: viSvata: gAtrANi paryeshi - You as the Lord are pervading the bodies of all jantus all over this universe with your rays.
adaptatanU: AmA:, tat na aSnute - The body of one who has not done the penance (upAsanai) is like incompletely cooked food. He will not attain the fruits of the tapas.

SrtAsa idvahanta: tatsamASata - The ones who have performed the upAsanA are like well cooked havis and they through these auspicious acts enjoy the puNyams.

brahmA devAnAm - The mantram starting with "brahma devAnAm" should be recited here.

This mantram is a description of RaajA Soman: "brahma devAnAm padavI kavInAm rshir-vipraaNaam mahishAm mrgANAm, SyenO grrtrANAgum Soma: pavitramatyeti rephan".

The meaning of this Mantram is:

Soman stays eulogized and stands above all sacred/auspicious entities. He is Brahma devan among devAs; Master of words among the poets, Rishi among Brahmins, strong buffalo among animals, mighty Garudan among birds and among splitting weapons, He is the axe.

asata: sat ye tatakshu: - Those who made the manifest universe (kArya rUpa world) out of the un-manifest (kAraNa poruL) are hailed as PrajApatis or Adi Rishis.
49TH AND 50TH MANTRAMS

Introduction:

The upAsana of SooryantaryAmi BhagavAn and its glories continue to be covered here. Gaayatri Mantram is invoked in this context.

ऋषयस्मातात्रिथे यत्

सर्वेऽत्रयो अगस्त्यथ

नक्षत्रेशक्षणेतोऽवसन्

अथ सवितु: श्यावाङ्क्ष्यावतिःक्रामस्य

अमी य ऋक्ष्या निन्दितास उच्चा

नक्ष दशश्रे कुहिच्छिद्रेषु:

अद्व्यानि वर्णस्य व्रतानि

विचाकशचन्द्रमा नक्षत्रमेति

तत्सविवृव्रेण्यम्

भर्गों देवस्य धिमधि ॥ ४९ ॥

rshaya: saptAtriSca yat
sarve atrayO agastyaSca

nakshatraI: SamkrtA: avasan
atha savitu: SyAvaaSvasyAvarti-kAmasya

amI ya rkshA nihitAsa uccA

naktam dadrSre kuhaciddiveyu:

adabdhAni varuNasya vratAni

vicAkaSac-candramA nakashtrameti

tatsaviturvareNyam

bhargO devasya dhImahi || 49

धियो यो नः प्रचोद्यात्

tatsvituvrGimhHe

वयन्देवस्य भोजनम्

श्रेष्ठसर्वधातमम्

तुरं भगस्य धीमहि

अपागृह्य सविता तुभीन्

सर्वदि्वो अन्धसः

नक्षत्रान्यभवन्तशे

अस्थ्यस्थना सम्बविष्याम:

नाम नामैव नाम में || 50 ||
dhiyO yO na: pracOdayAt

tatsaviturvrNImahe

vayam devasya bhOjanam

SreshThagumsarvadhatamam

turam bhagasya dhImahi

apAgUhata savitA trbhIn

sarvAn divO andhasa:

naktam tAnyabhavan druSe

asthyasthnA sambhavishyAma:

nAma nAmaiva nAma me || 50

Word by Word Meaning:

rshaya: saptAtriSca yat sarvr atrya: agasytya: ca - The seven rishis of this Vaivasta Manvantram (KaSyapar, atri, VasishThar, ViSvAmitrar, Gautamar, Jamadagni and BhardvAjar) have the Vaibhavam of creating this universe because of their power of upAsanA, which makes them unify with the BhagavAn. Those who perform the upAsanA of the BhagavAn, who is the indweller of Sooryan will attain the lofty status similar to that of the sapta Rishis. The group of sapta rishis change in each manvantaram (Bhagavatam: 8.13.5).

nakshatrai: Samkrta: avasan - These upAsakAs will attain the form of stars and bless the world just like the sapta Rishis. These are statements by Sage Angeerasa.

SaasTrAs state that the Adi rishis stay in the form of stars in the sky. The sapta rishi maNDalam is said to be near dhruva MaNDalam.
atha savitu: avarti-kAmasya SyAvaaSvasya - Now, we will recite the mantrams seen by the dispassionate mantradrushTaa SyAvaaSvar, who had no desire to be reborn. (This rishi is one of the AtrEya gOtra rishi. The mantrams seen by him are stated now).

amI rkshA: ya uccA nihitAsa naktam dadrSre - These stars (nakshatrams), which have been held aloft by BhagavAn are seen at night.

divA kuhacit eyu: - They disappear somewhere during the day.

varuNasya vratAni adabdhAni - The will of VaruNan are neither known to us nor controlled by us. (In the morning SandhyA upAsanam, Sooryan is worshipped as Mitran and in the evening as VaruNan).

candramA vicAkaSat nakshatrameti - Candran is united with well shining assembly of stars. (Candran shines at night with his twenty seven wives in the form of Nakshatrams).

ya na: dhiya: pracOdayAt tat savitu: devasya vareNyam bharga: dhImahi - Let us meditate on that BhagavAn the creator (savitu:), who stimulates the power of our minds and who is the embodiment of supreme jyOti!

bhagasya savitu: devasya bhOjanam SreshTham sarvadhAtamam tat vayam turam dhImahi vrNImahe - May we rush to meditate upon and pray to that MangaLa svaroopi, savituru devan, who has the enjoyable and lofty power to protect all beings. (savitru devan is the Supreme Being inside the savitru MaNDalam).

savitA andhasa: sarvAn trbhin diva: naktam apAgUhata: - SavitA (Soorya antaryAmi BhagavAn) hides all his rays that hide the stars from the sky during the night.

tAni drSe abhavan - Then, it becomes possible to see the stars at night.

asthyasthnA sambhavishyAma: - We are born in this earth with bodies
supported by bones and flesh and have a name.

"The indwelling Ruler of all creations!"

me nAma nAma eva nAma - After we are blessed with Jn~Anam thru upAsanA of Sooryan, the names linked to the physical body are mere names without any meaning.

ISaavAsya Upanishad mantrams 15 and 16 are relevant in sUryOpAsanA.

Mantram 15: hiraNmayena pAtreNa -

The face (i.e., the mind) of Truth (i.e., Jeevan) is covered by the golden Vessel (i.e., rajas/Passion).
"Oh pUshan! Do remove that (cover of the mind) for the sake of perceiving Brahman, which is the function (dharma) of the Jiva (satya)"

Mantram 16: pUshannekarshe --

"Oh pUshan! the one Seer, Oh controller, Prompter, the indwelling ruler of all creatures born of PrajApati. Remove thy (fierce) rays. Do gather up thy dazzle. I shall behold that form of thine , which is most auspicious . Who this person is He this I am".
51ST MANTRAM

*Introduction:*

The pervasive presence of the Lord in all created entities (sentient and insentient), His vyApAram, His multifarious states of existence are described here. Jn~Ani is defined here.

नपुंसक पुमांस्थ्र्यस्मि

स्थावरोऽस्म्यथ जड़मः

यजेऽयक्षि यष्ठाहे च

मया भूतान्यक्ष्तः

पश्चाव मम भूतानि

अनूकन्योऽस्म्यहि विभुः

स्त्रियसस्तीः

ता उ मे पुःस आहः

पश्चदश्वाचविचेतद्धः

कर्विंचः पुरस्स इमा चिकेत ॥

*napugumsakam pumAgumstryasmi*

*sthAvarOasmyatha jangama:*

*yaje ayakshi yashTaahe ca*
mayA bhUtAnyayakshata
paSavo mama bhUtAni
anUbandhyOasmyaham vibhu:
striyassatI:
taa u me pugumsa Ahu:
paSayadakshaNvAnvicetadandha:
kavirya: putrassa imA ciketa ||

"I am present in everything, at all times!"

Word by Word Meaning:

napugumsakam pumAn strI asmi - Here, the Supreme Soul says: I am existing as a Male, Female and neuter. I am all.
sthAvara: atha jangama: asmi - I am existing as the moving cetanam and the non-moving acetanam.

yaje ayakshi yashTaahe ca - I am performing yAgAs; I did perform yAgAs; I am going to perform yAgAs. (I am beyond time; those who worshipped through yAgams, those who worship now and those who are going worship in the future-I am all of them. I am present at all times: Present, past and future).

bhutAni mayA ayakshata - All living things performed yAgams (worship) through Me.

paSava: mama bhUtAni - The four legged ones (cattle) have been created by Me.

aham vibhu: anUbandha ya: asmi - I am pervasively present as Vibhu in all created beings and have relationships to their bodies.

sati: striya: taa u me pugumsa: Ahu: - The rishis have said that the Jn~Anis among women are equal to Jn~Anis among the Men. There is no difference in status among the two.

paSyat akshaNvAn na vicetat andha: - If a man with fully functioning physical eyes, he has to be considered a blind man, if he does not have discriminative intellect (vivekam).

ya: putra: imA: ciketa sa: kavi: - One who sees the things of the world as the manifestations of BhagavAn is a dhIrga darsi and sama darsi. Such putran brings glory to his parents and the Kulam in which he is born.
52\textsuperscript{ND} MANTRAM

\textit{Introduction:}

Additional definitions of the Jn~Ani are provided in this Mantram.

\begin{verse}
\textit{yast\textsuperscript{A} vijAn\textsuperscript{A}t savitu: pit\textsuperscript{A} sat}
\end{verse}

\begin{verse}
\textit{andh\textsuperscript{O} maNimavindat}
\end{verse}

\begin{verse}
\textit{tamanangulirAvayat}
\end{verse}

\begin{verse}
\textit{agrIva: pratyamuncat}
\end{verse}
"samsaaram is an upside-down tree with roots growing upwards!"
tamajihvA asaScata

UrdhvamUlamavAk chAkam

vrksham yO veda samprati

na sa jAtu jana: SraddadhyAt

mṛtyurmA mArayAditi:

hasitamgum ruditangItam ||

Word by Word Meaning:

ya: taa: vijAnAt sa: savitu: pitA   - The Jn~Ani who has the vivekam about Brahman and sees all created beings as the manifestations of Brahman becomes the father of his own father.

The worshipful status of the Jn~Ani is referred to here. The Jn~Ani, who has become a sanyAsi is eligible now for the worship by his own father.

andha: maNim avindat, tam ananguli: Avayat, agrIva: pratyamuncat, ajihvA tam asaScata - The Jn~Ani who comprehends the Supreme soul (Atma vastu) is like a blind man who received a beautiful gem, like one without finger placing that gem on his nonexistent finger, like one without a neck wearing that gem on his phantom neck and like one who has no tongue praising the glory of that gem.

The Upanishad vAkyams describing the sightless, seeing the lame running etc: "apANi pAdO javanOgrhItA paSyat-acakshu: sa SruNOtyakarNa:"

UrdhvamUlam avAk chAkam vrksham ya: samprati veda, sa jana: mṛtyu maa mArayAt iti jAtu na SraddadhyAt - One who comprehends the tree of SamsAram with its roots growing upward and the branches growing downwards, while he is still part of this universe, will not believe ever that Yamadharman will kill him.

KaThOpanishad and Bhagavad Geetai de scribe SamsAric world has upward
spreading roots and downward stretching branches. The fruits of this tree are PuNyams and Paapams. Two birds (JeevAtma and ParamAtma) live on this tree. One who understands this tattvam overcomes mrtyu.

"hasitam ruditam gItam" - Laughter and crying takes place in this samsAra vruksham.

Bhagavad Geetai 13.6 describes this: love and hatred, pleasure and pain, laughter and sorrow are all linked to the body. They are not linked to the AtmA.
53rd and 54th Mantram

Introduction:

The relationship between perishable body and the eternal AtmA is explored here. The uniqueness of the AtmA is described. A prayer to Agni bhagavAn is made to come quickly and bless the YajamAnan.

वीणापणवलासितम्

मृतजीवं च यत्किंचित्

अहानि सेव विद्धि तत्

अतुष्थस्तुष्य प्यायत्

अस्माजाता मे मिथू चरन्

पुषो निर्घंत्या बैदेहः

अचेता यथौ चेतनः

स तं मणीमविन्दुः

सोऽऽन्तु रिरविनः

सोऽऽश्रीवः प्रत्यमुङ्गत ॥ 53 ॥

vINaa-paNava lAsitam

mrtam jIvam cA yat kimcit

angAni sneva viddhi tat
atrshyagumstrshya dhyAyAt
asmAt jAtA me mithU caran
putrO nirrtA vaideha:
acEtA yaSca cetana:
sa tam maNimavindat
sOanangulirAvayat
sOagrIva: pratyamuncat || 53

सोऽजिंहो अस्यः

नेतमृषिं विदित्वा नगरं प्रविषेदः

वदि प्रविषेदः

मिथ्यो चरित्वा प्रविषेदः

तथ्समभवस्य ब्रजम्

आतमंशे स्थनित्य

एकाथे योजनम्

एकाचकमेकधुरम्

वातारविगति विभो

न रिच्छति न व्यथते || 54 ||
naitam rshim viditvA nagaram praviSet
yadi praviSet
mithau caritvA praviSet
tat sambhavasya vratam
Atamagne ratham tishTha
ekASvameka yOjanam
eka cakramekadhuram
vAtadhrAjigatim vibhO
na rishyati na vyathate || 54

Word by Word Meaning:

vINaa-paNava lAsitam - The happiness arising from listening to the sounds of
Veenai and Mrudhangam.
mrtam jIvam ca - The happiness and sadness arising from life and death.
yat kimcit tat angAni snA eva viddhi - These are like the limbs and nerves tied
together to the body.

atrshyan trshya asmAt jAtA: me dhyayat - The Soul with its house in the body
has no desires and attachments and yet thinks that this laughter and weeping
and the joy and the sorrow associated with both belongs to it.

mithUcaran vaideha: nirrtyA: putra: acetA ya: ca cetana: - Since the jeevan
lives by uniting with the body, it (the jeevan) although it is distinctly different
from the body becomes like the son with the asurA svabhAvam and behaves like
an acetanam although it is an eternal cetanam.
"The jeevan enjoys the greatest bhOgya vastul!"
sa: maNim avindat - After reaching that state, the jeevan gains as stated before a most enjoyable gem (bhOgya vastu), ParamAtma.

sa: anaguli: Avayat, sa: agrIva: pratyamuncat, sa: ajihvA: asaScat - The jeevan without fingers adorns this gem; without a neck, he wears it; without a tongue, he tastes this bhOgya vastu or eulogizes it.

etam rshim viditvA nagaram na praviSet - Having comprehended the all seeing AtmA, one will not enter in to the cage (prison) like body.

yadi-praviSet mithau caritvA praviSet - If by chance he enters, then he will live with full knowledge that the relationship between body and AtmA is not real and will stay there for the well being of the world (IOka sangraham) like an adhikAra purushan.

tat sambhavasya vratam - This is the way of life (anushThaanam) and the credo (siddhAntam) of Sage Sambhava.

From here is a prayer for Agni devan.

agne! tam ratham AtishTha - Oh Agni! Please mount Your chariot and arrive here!

ekASvam eka yOjanam - That chariot of Yours has only one horse and yet can travel one yOjanai distance in a single minute.

ekacakram eka dhuram - That chariot of Yours has only one wheel and one yoke (dhuram=binding post).

vAta-dhrAji gatim - That chariot of yours moves swiftly like the wind.

na rishyati na vyathate - That chariot of Yours is indestructible and will not harm anyone. Please mount that chariot, arrive at the YagnasAlA and bless adiyEn!
**55TH MANTRAM**

*Introduction*

The features of the chariot of Agni and its movement are first described. Next, the features of the chariot of Vaayu are included and a prayer is made for Vaayu to arrive at the YaagasAlA of the yajamAnan and to accept the worship offered to Him.

नास्याक्षो यातु सज्जति

यच्छेवतात्रोहिताः स्थापैः

रथे युक्तवचिदिष्टि

एकया च दशभिष्ट्र स्वभूते

द्वाभ्यामिष्ये विश्वत्या च

तिस्रभिष्ट्र वहसे विश्वति च

नियुद्भिंविद्विहिता विमुच्छ॥

nAsyAkshO yAtu sajjati

yacchevatAn rohitAgumScAgne:

rathe yuktvAdhitishThati

ekayA ca daSabhiSca svabhUte

dvAbhyAmishTaye vigumSatyA ca

tisrbhiSca vahase trigum SatA ca

niyudbhir vAyavihitA vimunca ॥
Word by Word Meaning:

asa aksha: yAtu na sajjati - When it travels, the axle of this chariot does not collide with anything.

agne: yat rathe SvetAn rOhitAn ca yuktV adhitishThati - In this chariot ready to travel are bound the white and red horses.

From here on, there is a prayer for Vaayu Bhagavan.

ekayA ca daSabhiSca dvAbhyAm vigumSatya ca tisrbhiSca trigumSatA ca niyudbhi: svabhUte vahase - Oh Vaayu Bhagavan! some times You travel in a one horsed or ten horsed chariot; other times, You travel in a chariot driven by two or twenty horses and yet at other times Your chariots are drawn by three or thirty horses. In this type of chariot befitting you, You travel from one place to the other.

vAyO! iha taa: vimunca - Oh VaayU! Please unfasten your horses near my YaagasAIA and accept adiyEn’s worship.

||Eleventh anuvAkam sampUrNam||
TWELFTH ANUVAKAM

56TH MANTRAM

Introduction:

Indran is the king of DevAs and hence a prayer is extended to him to send Agni and Agni is praised as Rudra Svaroopi. Indran is requested to place the embryo inside Sooryan for nourishment by Chandran to transform into rain for descending down to earth for the wellbeing of the jantus.

आतनुष्व प्रतनुष्व
उद्धमातस्तम सन्ध्यम
आदित्ये चन्द्रवर्णानाम्
गर्भमाघेहि यः पुमान्
इतसस्तकं सूर्यगतम्
चन्द्रसे रसशृंधि
वाराण्यायोग्रेश्वर्म्
य एको रूद्र उच्चतेत
असंस्त्वातास्खाणि
स्मयति न च दशयते ॥

Atanushva pratanushva
uddhamAdhama sandhama
Aditye candravarNaanAm
garbhamAdhehi ya: pumAn
itassiktagum sUryagatam
candramase rasankrdhi
vArAdanjanayAgragnim
ya ekO rudra ucyate
asankhyAtAssahasraaNi
smaryate na ca drSyate ||

Word by word Meaning:

This is the prayer to Indran.

Atanushva - Please present Your Moorthy in all four directions.

pratanushva - Please give us your beautiful sevai to us.

uddhama adhama sandhama - Please spread your lustrous arrival in the upper and lower directions.

ya: pumAn candravarNaanAm garbham Adhi - Oh Lord, who is the chief among PurushAs! Please place the cool garbham with the hue of the moon inside the Sooryan.

ita: sikta sUryagatam candramase rasam krdhi - Please transport this offering (AhUti) made here travel to Sooryan and thereafter create rain water from Chandran.

vArAdam agnim agre janaya - Please make the boon giving Agni to appear in front of me.
"The chandra kula tilakam that poured life-giving rains on the Earth!"
ya: eka: rudra ucyate - That Agni is considered as a matchless Rudran by the SaastrAs.

Agni is recognized as Rudra Svaroopi and Indran as the Lord of Agni is approached to send Agni to the Yajn~am.

asankhyAtA: sahasrANi smaryate - The forms of Rudra not seen by the physical eyes are stated to be in their thousands by the SaastrAs.

The presence of Rudran in many forms in Agni, Jalam, plants and creepers and in a pervasive form in all living beings is indicated by the following Veda Mantram:

यो रुद्रो अग्नी यो अप्सु च ओषधीयु ।

यो रुद्रो विश्वा भृवनाःसववेश

tasmai rudra nama:

yO rudro agnau yO apsu ya OshadhIshu

yO rudro viSvA bhuvanA viveSa

tasmai rudrAya nama:

garbham Adhehi: - Indran places the garbham, Chandran nourishes it with its nectarine rays and that transforms to the life giving rains and pours down on earth. What a Poetic conception! What a Vedic Vision!
57TH MANTRAM

Introduction:

Here, the prayer to Indra continues. He is asked to mount in his chariot drawn by the horses having hair of the color of peacock feathers (mayil kaN) and come to the YaagasAlai to bless the assembled. The YajamAnan asks for a ride with Indra during such a journey along with the KaalAbhimAni devatAs.

एवमेत्ब्रिहोथत

आमन्त्रितिन्द्र हरिभि:

याहि मयूरोमभि:

मा त्वा केचितिप्रयुप्रित्स पाशिन:

दधन्वेव ता इदि

मा मन्त्रितिन्द्र हरिभि:

यामि मयूरोमभि:

मा मा केचितिप्रयुप्रित्स पाशिन:

निघन्वेव तां ॥ इमि

अणुभित्म महद्वित्व ॥

evametannibOdhata

Amandrairindra haribhi:
yAhi mayUrarOmabhi:

maa tvA kechinniyemurinna pASina:

dadhanveva taa ihi

maa mandrairindra haribhi:

yAmi mayUrarOmabhi:

maa maa kechinniyemurinna paaSina:

nidhanveva tAm (2) imi

aNubhiSca mahadbhiSca ||

Word by Word Meaning:

etam evam nibOdhata - We should comprehend this Agni as said before as Sri Rudran.

indra! mandrai: mayUra-rOmabhi: haribhi: AyAhi - Oh Indra! please arrive at our yajn~asAlA in Your chariot drawn by the joy-producing horses with hairs with the hue of peacock feathers (Mayil KaN).

tvA kecit maa niyemu: - No one will block your arrival here.

pASina: it na niyemu: - Your charioters will not stop your arrival either.

dadhanveva taa ihi - Please arrive at our places as the boon granting Lord.

indra! mandrai: mayUra rOmabhi: haribhi: maa yAmi - Oh Indhra! Please take me along in your chariot drawn by the joy-generating horses with hair having the hue of peacock feathers.

maa kecit maa nyemu: - May no one stop me from coming along with You in your chariot!
pASina: na niyemu: - May the drivers of Your chariot not stop me!

nidhanveva tAm imi - I wish to gain the svarga lOkam of Yours and feel like one who is joyous on gaining a great hidden treasure.

aNubhi: ca mahadbhi: ca AyAhi - Please arrive with both the miniscule and the gigantic KaalAbhimAni devaTAs!
58TH MANTRAM

Introduction:

Indra is welcomed with gusto now. He is invoked as riding chariot drawn by white and black horses representing the kAlam (day and night). These two horses are also represented as kAla-abhimAni devatais. Indra is seen in the company of Vaayu and Samvatsara devatai and is greeted thrice endearingly as "SubhramaNya" or OmKara svaroopi and the shreshTa BrahmaNyar.

निघ्र्ष्विरसमायुतेः
कार्तेहिंदुर्मापन्ने:

इन्द्रायणि सहस्युक्ते

अभिविप्राहिवित्वः

वायुश्येत्सिन्धुः

संवध्यारो विसूर्वर्णः

नित्यास्तेनुचरास्तव

सुव्रहण्ण्योः सुव्रहण्ण्योः सुव्रहण्ण्योः

इन्द्रायण्ण्य हरिव आग्न्य मेधातिथः

मेष वृषणम्भरू सैने ॥

nighrshvairasamAyutai:
kalair-haritvamApannai:
indrayAhi sahasrayuk
agnirvibhrAshTi vasana:
vAyu: Svetasikadruka:
samvathsarO vishUvarNai:
nityAste anucarAstava
subrahmaNyOgum subrahmaNyOgum subrahmaNyOm
indrAgaccha hariva Agaccha medhAtithe:
meshA vrshaNaSvasya mene ||

Word by Word Meaning:

nighrshvai: asamAyutai: hari tvam Apannai: sahasrayuk indra Ahi - Oh Indran with thousand eyes (sahasrayuk)! Please arrive with the lustrous (nighrshvai:) KaalAbhimAni devatAs, who have taken the form of horses (haritvam Apannai:) displaying unyoked existence.

vibhrAshTi vasana: agni: Svetasikadruka: vAyu: vishUvarNai: samvathsara: te nityA: anucarA: - Agni with his shining clothes (vibhrAshTi vasana:), Vaayu with the hue of white chalk (Sveta sikadruka:) and the multi-hued (vishU varNai:) Samvatsara devatai accompany you always (nityAnucarA:) during your sancArams.

Om subrahmaNya (3) indra Agaccha - Oh Loftiest One among BrahmaNaas! Please honor us with your arrival! (The Name of SubrahamaNya is invoked thrice with longing and reverence.)

hariva: medhAtithe: mesha (Agaccha) - Oh Indra who carried away MedhAtithi, the son of Sage KaNva! (Indra carried the son away on his back
while taking the form of a ram). Oh Indra! Please arrive at our Yajña SaalA!

vrshaNaSvasya mene Agaccha - Oh Indra, who fell in love with Menaka, the daughter of VrshSvasa rishi! Please arrive at our Yajña SaalA!
59th MANTRAM

Introduction:

Indra is saluted with his different names and is informed that the eight Agnis in the form of the Rudras are already assembled at the Yajnasala.

गौरावस्कन्दिस्नाहल्यच्छे जार

कौशिकब्राह्मण गौतमबुद्धव्रण

अरुणाश्च इहागताः:

वसवः प्रथिविक्षितः:

अहो दिनवाससोड्ग्रायः:

अग्निः जातवेदाध्येते

ताम्राध्यास्ताप्रथा:

ताम्रवर्णस्ताप्रसिद्धिः

दृष्टस्तः खाद्यस्त:

इति रूद्र: परांतः ॥

gaurAvaskandinnahalyAyai jAra

cauSika brAmaNa gautmabruvA Na

aruNASvA ihAgatA:

vasava: prthivikshita:
ashtau digvasaOagnaya:
agniSca jAtavedASCetyete
tAmrASvA斯塔mramrathA:
tAmravarNAstathA-asitA:
daNdahastA: khadagdata:
ita rudrA: parAngatA: ||

Word by Word Meaning:
gaurAvaskandin - Oh IndrA, who took the guise (vesham) of a white deer!
ahalyAyai jAra - Oh IndrA, the secret lover of AhalyA!
kauSika brAhmaNa - Oh IndrA, who appeared before sage KauSikar in the guise of a Brahmin!
gautamabruvANa - Oh IndrA, who praised sage Gautamar!
aruNASvA vasava: prthivikshita: digvasasa: ashtau agnaya: iha AgatA: - Oh IndrA! The Eight Rudra Moorthys (the eight Agnis) with red horses, who live on this earth, who have the directions as their dresses (naked digambharars) and who nourish the people of the earth have arrived here already.
ete agniSca jAtavedASCca - These eight Agnis have been referred to in the 34th Mantram of the ninth auvAkam.
tAmsa: tAmrA rathA: tAmravarNA: tathA asitA: daNdahastA: khAdagdata: itA: parAm gatA: rudrA: - These Agni-RudrAs have copper red horses yoked to copper red chariots. Most have copper red hues, while some are black in color. They have cudgels in their hands for punishment and grind their teeth in anger. These are the RudrAs, who reside in the other world (Vaanulaku).
60TH MANTRAM

The RudrAs are invited to their seats. Prayers are offered to Bruhaspati and SavitA and they are invited to arrive at the YaagasAIA in their own chariots. VaasAtya mantram is invoked to describe the svaroopam and the abode of asvin devAs. VaaSreva mantram is recalled next to dramatize the lightning calling its mother, Marut DevatA through the loud voice of thunder. The full mantram is:

वाष्प विद्युम्माति वत्सं न माता सिष्कि। यदेप पृष्ठसर्जिः

“vaaSreva vidyun mimAti vatsam na mAAta sishakti, yadeshAm vrshTirasarji”

When there is rain, the Mother cow calls with a loud bellow, its calf. This act is compared to the lightning (calf) through thunder calling the Mother, the Marut devatai.

This pancAti concludes with an eulogy of Sooryan.

उत्तक्ष्यान्स्म प्रमाणघु पुर इत
बृहस्पतिश्च शचिता च
विश्वेपेरिहागतामू
स्रोतोद्वकवर्तमाना
अप्नाम इति तद्दृशयोः
उक्तो वेषो वासाः किः च
कालावयवानामितः प्रतीच्च्चा
वासात्या इत्यथिनाःः
कोन्तरिक्षे शब्दःश्रेयोत्तिति

वासिष्ठो रौहिणो मीमांसाधवके

तत्स्येष भवति

वाश्रेव विद्युदिति

 bron उद्दरणमसि

 bron उद्दीरणमसि

 bron आस्तरणमसि

 bron उपस्तरणमसि॥

uktavgumsthAnam pramANam ca pura ita

brhaspatiSca savitA ca

viSvarUpairihAgatAm

rathenOdakavartmanA

apsushA iti tat dvayO:

uktO veshO vAsAgumsi ca

kAIAvayavAnAmita: pratIcyA

vAsAtyA ityaSvinO:

kOantarikshe Sabdam karOti
"SrI SooryanArAyaNa Murthy!"
vAsishThO rauhiNO mImAgumsAm cakre

tasyaishA bhavati

vASreva vidyuditi

brahmaNa udaraNamasi

brahmaNa udIraNamasi

brahmaNa AstaraNamasi

brahmaNa upastaraNamasi ||

Word by Word Meaning:

sthAnam pramANam ca uktam; pura: ita - Oh RudrAs! Your seat locations and their signs have been pointed out.

The prayers now are for Brhaspati and SavitA

brhaspatiSca savitA ca viSvarUpai: udakavartmanA rathea iha AgatAm - Oh Brhaspati and SavitA! You both are capable of taking whatever form (roopam) that You desire. Please come in Your chariots that can travel even under water.

apsusha (saha iha AgatAm ) iti tat dvayO: - Our prayers are to both of You to arrive at our place of residence with rain as Your companion.

kAlAvayavAnAm vesha: vAsAmsi ita: pratIcyA - The forms and the dresses of the different Rtus (limbs of Kaala devata i) have been described in the earlier pancAtis (Fourth and the sixth anuvAkams).

vAsAtyA: iti aSvinO: - With the mantram beginning with "vAsAtyA", the abode and the inherent nature (savroopam) have been described.

antarikshe ka: Sabdam karOti iti vAsishTha: rauhiNa: mImAmsAm cakre - Sage RauhiNar of VasishTha kulam reflected on who is the one making all that noise
in the space between the earth and heaven (antariksham).

tasya eshA bhavati; vASreva vidyuditi - There is a mantram about it starting with "vASreva vidyut". This mantram refers to the lightning traveling between the earth and sky and the sound it makes; that sound is compared to the lightning (vidyut) calling its mother, the Marut devatai.

Now comes the eulogy for Sooryan

brahmaNa: udaraNam asi - Oh Sooryan! You have become the abode (udaraNam) for the Parabhramam.

brahmaNa: udIraNam asi - Oh Sooryan! You have become the body/Sareeram for that Brahman.

brahmaNa: AstaraNam asi - Oh Sooryan! You have become the seat for this Brahman.

brahmaNa: upastaraNam asi - Oh Sooryan! You have become the vidhAnam (cover) for this Brahman.

Here, it is indicated that Sooryan does not only serve as the Asanam and VidhAnam but also pratyaksha Moorthy for the Brahman, which can not be seen with our mortal eyes:

त्वमेव प्रत्यक्षं ब्रह्मासि

tvameva pratyaksham brahmAsi

tvameva pratyaksham brahma vadishyAmi

||Twelfth anuvAkam SampUrnam||
THIRTEENTH ANUVAKAM

Introduction:

In the three mantras of the 13th anuvAkam (61-63), deva MaatA, aditi devi is eulogized and her eight sons are identified. The purpose of her leaving Sooryan, the eighth son of hers in the earth prior to returning to her home in heaven is described.

अष्ट्योन्नमङ्गुत्राम्
अष्ट्यपलीमां मदीम्
अं हेद न मे मृत्युः
नचामृत्युरघासहर्तः
अष्ट्योन्नमङ्गुत्राम्
अष्ट्यपदिर्ममतत्तक्षम्
अं हेद न मे मृत्युः
नचामृत्युरघासहर्तः
अष्ट्योन्नमङ्गुत्राम्
अष्ट्यपलीमून्दिवसम् ॥ ६१ ॥

ashTayOnIImashTaputrAm
ashTapatnImimAm mahIm
aham veda na me mrtyu:
nacA mrtvyuraghA-aharat
ashTayOnyashTaputram
ashTapadidamantariksham
aham veda na me mrtyu:

अहं वेद न मे मृत्युः
नाचामृत्युराघाः अहरत
सुनामाणं महीम्यु
अद्वितियां दितिस्तन्तरिक्षम्
अद्वितिर्मांता स पिता स पुत्रः
विष्णु देव अद्विति: पद्धजनः
अद्वितिजंतमदितिजनित्वम्
अयं पुत्रसो अदिते:
ये जातास्तन्वः परि
देवां २ उपश्रेष्ठसःभि: || ६२ ||
aham veda na me mṛtyu:
na cAṃṛtyurA-Aharaṭ
sutrAṣṇam mahIṣuṣu
adīṭṛ-ḍyauṛadīṭirantarikṣaṁ
adīṭṛ-mAṭa sa pīṭa sa putra:
viśve deva aditi: panca jana:
adīṭṛ-jAṭamaṇḍiṭiṣṭivaṁ
aṣṭau putrāṣo adite:
ye jAṭaṣṭaṇva: pari
devaṁ (2) upaprait saṃtaḥ: || 62

*Word by Word Meaning of 61 and 62 Mantras:*

aṣṭa yoni aṣṭa putraḥ aṣṭa pataṁ imam mahīm aham veda - adīyEn knows this BhUmi devi, who has eight kinds of causes or eight kinds of places of birth, eight sons and eight kinds of protectors.

aṣṭa yoni - The eight root causes (Moola KaaraNams) for this earth is Prakṛti, Mahat, ahankAram, the pentad Sabda-sparSa-rUpa-rasa-gandham (Geetha: 7.4).

aṣṭa putraḥ - aditi's eight sons are: Agni, Jaatavedas, SāhOjas, ajiṛAprabhu, VaiŚvAnaran, naryApas, PanktiṇAdas and Visarpi (the eight kinds of Agnis).

aṣṭa pataṁ - The word, "pataṁ" is used to mean protectors. The eight protectors for the BhUmi are: Indraṇ, Agni, Yaman, nirṛuti, VaruNan, Vaiyu, Kuberan and ISAAnan. There are the eight lords of directions.

na me mṛtyu: - Because I know this, I do not face death.
amrtyu: aghA na cAharat - Untimely death (akAla mrtyu) can not give me sorrow and sins.

ashTayOnIm ashTaputram ashTapadi idam antariksham aham veda - I know this antariksha devatai, who has eight causes, eight sons and eight protectors.

na me mrtyu: - Because I know this, I do not meet death.

agA amrtyu: na cAharat - akAla maraNam (death) does not give me sins and sorrow. akAla maraNam does not affect me.

ashTayOnIm ashTaputraM ashtapatnIm divam aham veda - I comprehend the deity of heaven, who has eight causes, eight sons and eight protectors.

na me mrtyu: - Because of my comprehension of these doctrines, I have no death.

aghA amrtyu: na cAharat - The akAla maraNam does not confer any sins or sorrows on me. It does not affect me.

sutrAmaNam mahImUshu - We have to invoke the meanings of two Veda Mantrams: "sutrAmaNam and mahImUshu". The text and the meanings of the mantrams are given below. These are Mantrams eulogizing aditi devi.

"sutrAmaNam" mantram asks us to perform SaraNAgati to aditi devi and feel joyous there from. She is recognized as One who protects all well, One who is of the form of sky and earth, One who is beyond time, grantor of auspiciousness, remover of enmity, sinless and like a divine ship engaged in carrying out MangaLa kAryams.

"mahImUshu" mantram asks us also to perform SaraNAgati at the benevolent aditi devi’s feet and become free from burdens. She is described as the most reverence worthy, as the caring Mother for those, who perform vratams, ageless, adored by kings, guide towards the good path.
aditi: dyau, aditi: antariksham, aditi mAtA, sa pitA, sa putra: - She is the heaven, She is the interspace, She is the Mother and she is the Father, She is the son.

aditi: viSve devA: panca janA: - She is the viSve devars and She is the panca janams (those of the four Varnams and the fifth one outside them).

MahA nArAyNa Upanishad Mantram (25th anuvAkam: 111th Mantram) celebrates aditi as the above two aruNa Mantrams:

अदितिदेवा गन्धर्वा मनुष्या: पितरोःसुरास्तेषा

सर्वभूतानां माता मेदिनी महती मही सावित्री गायत्री

जगात्युर्वी पृथवी व=ः विश्व भूता कतमा काया सा

सत्येत्यमृतेति वासिष्ठ:

aditi: devA gandharvA manushyA: pitaro asurAsteshAgum

sarvabhUtAnAm mAtA medinI mahatI mahI sAvitrI gAyatrI

jagatyurvI prthvI bahulA viSvA bhUtA katamA kAya sA

satyetyamrteti vAsishTha: |

"aditi is the Mother of all living beings such as
gods, gandharvAs, human beings, the pitrs, asurAs,

and She is signified by names such as Medini, MahI,
sAvitrI, GaayatrI, Jagati, UrvI, PrthvI, bahuLa,
viSvA, bhuta, katama, kaa, yaa, satya and amrita."
Thus did Sage VasishTha praise Mother Earth"

aditi jAtam janitvam - aditi devi is the Universe that has come to be (the present one) and the one to come into being (future Universe).

aditi putrAsa: ashTau tanva: pari ye jAtA: - The eight sons of aditi were born out of Her body.

saptabhi: putrai: devAn upaprait - She returned to deva lOkam with seven of Her eight children. She left the eighth one behind on earth. He is Sooryan. He takes away the lives of jantus through His udayam (dawning) and astamanam (setting).
63rd Mantram

Introduction:

In this mantram, it is pointed out that aditi devi left for heaven with seven sons and left the eighth son below. He is MaartaaNDan left behind for the mortals, who can not avoid death. The names of the eight sons of aditi are recited in the order of their birth. Next a description is given about Sooryan staying in the form of seven Purushans.

परा माताण्डमास्यत्
ससभि: पुत्रदिति:
उपप्रेतपूर्वं चुगम्
प्रजायं मृत्यवे तत्
परा माताण्डमाभदिति
तान्तुकमिष्यामः:
मित्रश्च वरणश्च
धाता चार्यमच च
अंशश्च भगश्च
इन्द्रश्च विवशाश्चेतेऽपेते
हिरण्यमो ह्वससशुचिष्टः
गर्भ: प्राजापत्य:

अथ पुरुष: सप्तपुरुष ॥

parA-mArtANDamAsyat
sapatabhi: putrairaditi:
upaprait pUrvyam yugam
prajAyai mrtyeva tat
parA-mArtANDamAbharaditi
tAnanukramishyAma:
mitraSca varuNaSca
dhAtA cAryamA ca
agumSaSca bhagaSca
indraSca vivasvAgumScetyete
hiraNyagarbhO hagumsaSSucishat
brahmajajn~anam taditpadamiti
garbha: prAjaapatya:
atha purusha: saptapurusha: ॥

Word by Word Meaning:

mArtANDam parA Asyat - aditi devi left behind the eighth son named
MaartaaNDan.

aditi: sapatabhi: putrai: pUrvyam yugam upaprait - aditi devi returned with Her seven sons to her former place of residence (deva lOkam).

prajAyai mṛtyave tat mArtaaNDam parA AbharAt iti - She sacrificed that eighth son for the people of the world associated with death. This is the story told in the vedAs.

tAn anukramishyAma: - Let us count and name the eight sons of aditi.

mitraSca varuNaSca dhAtAca-aryamA ca - They are Mitran, VaruNan, dhAtA and aryamA as well as

amSaSca bhagaSca indraSca vivasvAmScetyete - amSan, Bhagan, Indran and VivasvAn.

hiraNyagarbhO hagumsa: Sucishat brahmaja jn~Anam taditpadam - Here, we have to remember the three mantrams starting with

1. hamsa: Sucishat
2. brahmaja jn~Anam and
3. taditpadam.

Meaning of HiraNyagarbha Mantram:

The father of HiraNyagarbhar (Brahma) provides the foundation for the earth and heaven (sa dAdhAra prthivIm dyAmutemAm). To whom else can we offer the Havis (kasmai devAya havishA videma?). To no other god.

Meaning of the hagum sa: Sucishat Mantram (MahA nAryA Na Upanishad 40.3):

"The Sun, the brilliant, the wind in the atmosphere, the fire on the altar, the guest in the house, the inner self dwelling in men, the indweller of those gods above, the one in which resides in the world of truth, the dweller in the
celestial sky, the water-born, the earth-born, sacrifice-born, mountain-born - all these are (the nature of Brahman) the great Truth.

"No other God than Him!"

Meaning of the brahma jn~Ana Mantram - MahA nArAyaNa Upanishad: 1.10.1:

At the very beginning, the lustrous Venan (Sooryan) arose from Brahman, shone across the entire world and pervaded in all directions. He illumines the earth and the upper world. He inserts the forms like Him everywhere. He becomes the origin of the KaaraNa and Kaarya lOkams.

Meaning of "taditpada" mantram:

Not even the most intelligent person can figure out where the soul after it leaves the body enters and gains other sareerams. The reason for this lack of knowledge is due to us being under the influence of the MaayA constituted by the three guNams. Like the ever rotating wheel, jeevan takes on new births
again and again due to its karmAs. This jeevan does not die and disappear. He continues to live. He is eternal.

garbha: prAjaPatiA: - In the mantram starting with hiraNYagarbha:, the pregnancy linked to PrajApati is referred to.

atha purusha: sapta purusha: - Next, explanation is given as to how Soorya Purushan is in the form of seven PurushAs.

|| Thirteenth anuvAkam sampUrNam||
FOURTEENTH ANUVAKAM

64TH MANTRAM:

Introduction:

This is a prayer to Sooryan for the prevention of akAla MaraNam (akAla mṛtyu). When Sooryan rises and sets and when every day and night is over, the life of PrANis (jantus) diminish day by day. The worshipper requests Sooryan to keep akAla (untimely) mṛtyu away.

योंसी तपश्चुदेति

स सर्वेंष स्वंतान्त्र्याद्योदेति

मा मे प्रज्ञा मा पशौताम्

मा मम प्राणाद्योदयः

असौ योप्स्तमेति

स सर्वेंष स्वंतान्त्र्याद्यास्तमेति

मा मे प्रज्ञा मा पशौताम्

मा मम प्राणाद्यास्तस्तः

असौ य आपूर्विति

स सर्वेंष स्वंतान्त्र्यापूर्विति ॥

yOasau tapannudeti
sa sarveshAm bhUtAnAm prANAnAdAyOdeti

maa me prajayA maa paSUunAm

maa mama prANAdAyOdagA:

asau yOastameti

sa sarveshAm bhUtAnAm prANAnAdAyAstameti

maa me prajayA maa paSUunAm

maa mama prANAnAdAyA-astangA:

asau ya ApUryati

sa sarveshAm bhUtAnAm prANairApUryati ||

Word by Word Meaning:

tapan ya: asau udeti, sa: sarveshAm bhUtAnAm prANAnAdAyA udeti - The Sun that we see rising and spreading His warmth rises, while taking away the lives of all jantus.

me prajayA: maa paSUunAm - May Thou not collect the lives of my progeny nor that of my cattle.

mama prANAn AdAyA maa udagA: - May Thou not arise taking my prANans (life forces).

asau yO astameti, sarveshAm bhUtAnAm prANAn AdAyA astameti, maa me prajAyA maa paSUunAm, maa mama prANAn AdAyA astangA: - When this Sooryan sets, He sets taking away the lives of all jantus. May He bless us by not taking away the lives of my progeny, cattle as well as my own life. May He not set in the sky in this way!

asau ya ApUryati, sa sarveshAm bhUtAnAm prANairApUryati - This Sooryan
grows and attains fullness through these PrANans. May He not grow by taking the lives of mine, my progeny and cattle!

"The sole Protection from all inauspiciousness!"

sadagopan.org
**65TH MANTRAM**

*Introduction:*

The same prayer is extended to Nakshatrams to gain protection against akAla mṛtyu.

मा मे प्रजया मा पशुनाम्

मा मम प्राणेरपूरिताः:

असो योशपक्षीयति

स सर्वेऽं भूतानां प्राणेरपक्षीयति

मा मे प्रजया मा पशुनाम्

मा मम प्राणेरपक्षेश्चः:

अमूििि नक्षत्राणि

सर्वेऽं भूतानां प्राणेरपक्षापि चोध्यपनिति च

मा मे प्रजया मा पशुनाम्

मा मम प्राणेरपप्रसृप्त मोथ्यपूपत ॥

maa me prajayA maa paSUUnAm

maa mama prANairA pUrishThA:

asau yOpakShIyati
sa sarvēṣaṁ bhūtānāṁ prānairāpakṣāyati

maa me prajāyā maa paśuṇām

maa mama prānairāpakṣēṣṭha:

amūni nakṣatṛanī

sarvēṣaṁ bhūtānāṁ prānairāpa-prasarpanti ca uthsarpanti ca

maa me prajāyā maa paśuṇām

maa mama prānairāpa-prasarpata maa uthsrpata ||

Meaning:

The meaning of this mantram is along the same lines of the previous 64th Mantram, where it was indicated that Sooryan "steals" the lives of the jantus. Here, a prayer is addressed to the twenty seven Nakshatrams (amūni nakṣatṛanī), which also steal the lives of the Jantus, when they arise (apāprasarpanti) and set (uthsarpanti). Through this prayer, request is made to the Nakshatrams not to take away the lives of the jeevan, cattle and progeny before their times.
**66TH MANTRAM**

*Introduction:*

*After the prayers to the Sooryan and Nakshatrams, other kaala devatais like Months, Pakshams (KrishNa, Sukla Pakshams), Rtus and Years (samvatsarams) are saluted and requested to banish the akAla mryu during their reign as KaalaabhimAni devatais.*

इमे मासांत्वांध्मासां

सर्वेणां भूतानां प्राणीयप्रसरस्यन्ति चोध्यस्यन्ति च

मा मे प्रजया मा पश्यानां

मा मम प्राणीयप्रसरस्यन्ति मोध्यस्यन्ति

इम ऋतवः

सर्वेणां भूतानां प्राणीयप्रसरस्यन्ति चोध्यस्यन्ति च

मा मे प्रजयाः मा पश्यानां

मा मम प्राणीयप्रसरस्यन्ति मोध्यस्यन्ति

अवस संवद्धसः

सर्वेणां भूतानां प्राणीयप्रसरस्यन्ति चोध्यस्यन्ति च॥

*ime mAsAScArdhamAsASca

sarveshAm bhUtanAm prANairapaprasarpanti cOtsarpanti ca*
maa me praJayA maa paSUuNam
maa mama prANairapraprasrpata moTSrpata
ima rtava:
sarveshAm bhUtAnAm prANairapraprasarpanti ca uthsarpanti ca
maa me praJayA maa pasUnAm
maa mama praNaira prasrpata maa uthsarpata
ayagum samvatsara:
sarveshAm bhUtAnAm prANairapraprasarpati ca uthsarpati ca ||

Meaning:

Months, Pakshams, rtus and years keep moving. The prayer is made to the above units of time not to shorten the lives of the one who is praying, his relatives and his cattle.

- MAsArdham is Paksham - They are KrishNa and Sukla Pakshams
- Maasas are the 12 months
- Rtus are six in number and together they form the Samvatsaram, the defining unit of time.

Prayer is made to spare the person praying, and his sambandhis as well as cattle (property). Sukla Paksham and KrishNa Paksham are twins (mithunams) arising from the sancAram of the Sooryan (ahO rAtre pArSve) and they are inseparable. Other twin sets are Husband and Wife, a human being and his children, man and his property. Prayer is for non separation of these units of twins (couple) before their time.
67th Mantram:

Introduction:

The prayer continues as in the case of the previous mantrams (64-66) to the other abhimAni devatais of Time (Kaalam) for protection against akAla mrtyu. The prayer is for not breaking the mithunam relationship ahead of its assigned time.

मा मे प्रजया मा पशूनाम्

मा मम प्राणेरप्रसूप मोष्ठुप

इदमहः

सर्वेऽं भूतानं प्राणेरप्रसूपति चोथ्सप्नि च

मा मे प्रजया मा पशूनाम्

मा मम प्राणेरप्रसूप मोष्ठुप

इयशःरात्रिः

सर्वेऽं भूतानं प्राणेरप्रसूपति चोथ्सप्नि च

मा मे प्रजया मा पशूनाम्

मा मम प्राणेरप्रसूप मोष्ठुप

ओः भुर्ष्वस्वः

एতद्वो मिथुनं मानो मिथुनं २ रीद्वम्॥
The prayer is to have full Veda PrAyam and the appeal is to the abhimAni devatais of the Mithunam (Couple or paired unit) of Day and night.

After the prayer, a pAdham of Sacred GaayatI mantram is included in this pancAti: "Om bhUrbhuva: svAhA". Here, "bhU:" stands for the first padam of the GaayatraI mantram; bhuva: and suva: represent the second and the third padams of the powerful GaayatraI Mantram invoked by us during the sun rise and setting as well as during the midday. The paired relationship (mithuna sambandham) between the Jeevan and the ParamAtma is indicated here, when GaayatraI mantram is recited.

Many mithunams (sukla-KrishNa pakshams, day and night) are linked to
the sancAram of the Sun. They are always united. In a similar manner the mithunams invoked by husband and wife, father and son, possessor-possessed (in the case of cattle, house) are requested to be spared from the harsh impact of akAla mṛtyu in the four mantrams starting from the sixty fourth.

The jeevAtma-paramAtma sambhandham

||Fourteenth anuvAkam sampUrNam||
68TH MANTRAM

Introduction:

This mantram provides a prayer for the Sooryans with eight forms to save the upAsakan from untimely death and separation from the twin relationships (maa nO mithunagum rIDhvam) just as the rays of the sun are not divided amongst themselves.

अथादित्यस्याद्युपुरुषस्य
स्वानामादित्यानांस्थाने स्वतेजसा भानि
रूद्राणामादित्यानां स्थाने स्वतेजसा भानि
आदित्यानामादित्यानां स्थाने स्वतेजसा भानि
सतांसत्यानामृ
आदित्यानां स्थाने स्वतेजसा भानि
अभिमूत्तमभिभश्वतामृ
चातवतां महतामृ
आदित्यानां स्थाने स्वतेजसा भानि
ऋभूणामादित्यानां स्थाने स्वतेजसा भानि
विख्रेषान्तदेवानाम्

आदित्यानां स्थाने स्वतेजसा भानि

संवध्यसर्स्य सवितुः

आदित्यस्य स्थाने स्वतेजसा भानि

ओ भुरुंवस्य

रश्मयो वो मितुनम् मा नो मितुनं रीढ़वम्॥

athaAdityasyAshTapurushasya

vasUnAm-AdityAnAgum sthane svatejasA bhAni

rudrANAm-AdityAnAgum sthane svatejasA bhAni

AdityAnAm-AdityAnAgum sthane svatejasA bhAni

satAgum satyAnAm

AdityAnAgum sthane svatejasA bhAni

abhidhUnvatAm abhighnatAm

vAtavatAm marutAm

AdityAnAgum sthane svatejasA bhAni

rbhUNAmAdityAnAgum sthane svatejasA bhAni

viSveshAm devAnAm

AdityAnAgum sthane svatejasA bhAni
samvathsarasya savitu:

Adityasya sthAne svatejasA bhAni

Om bhUrbhuvassva:

raSmayO vO mitunam maa nO mithunagum rIDhvam ||

Word by Word Meaning:

atha ashTa purushasya Adityasya - From here on the mantrams of the Sooryan in the eight forms (are presented).

vasUnAm AdityAnAgum sthAne svatejasA bhAni - May I be blessed to shine with my own tejas while residing in the world of Sooryan with the form of the eight Vasus!

rudrANAm AdityAnAgum sthAne svatejasA bhAni - May I be blessed to reside in the world of Sooryan with eleven forms of Rudra and shine there with my own tejas!

AdityAnAm AdityAnAgum sthAne svatejasA bhAni - May I shine with my own lustre in the Soorya lOkam, where Sooryan is in the form of twelve AdityAs!

satAgum satyAnAm AdityAnAgum sthAne svatejasA bhAni - May I shine with my own lustre in the Soorya lOkam, where Sooryan is in the form of the pious (sAdus) who adhere to Satyam (truth).

abhidhUnvatAm abhighnatAm vAtavatAm marutAm AdityAnAgum sthAne svatejasA bhAni - May I shine with my own lustre in the world of Sooryan, where reside the wind devatAs, who scatter the clouds to all corners (abhidhUnvatAm) and also kill men (abhighnatAm)!

rbhUNAmAdityAnAgum sthAne svatejasA bhAni - May I shine with my own tEjas in the world of Sooryans taking the form of rbhu gaNams (assembly of rbhus)!
viSvEshAm devAnAm AdityAnAgum sthAnesvatejasA bhAni - May I shine with my own tejas in the world of SooryAs taking the form of ViSve devAs!

savitu: samvathsarasya Adityasya sthAnesvatejasA bhAni - May I also shine with my own lustre in the world of Sooryans represented by the samvathsara roopa Kaala devatai!

Sri Gayatri

Om bhUrbhuvasva: - Oh rays of Sooryan existing as bhu, bhuvar and svarga lOkam encompassing the meaning of OmkAra Parabrhamam!

raSmaya: va: mithunam na: mithunam maa rIDhvam - Oh Soorya KiraNams (rays) staying united! May thou bless our twin relationships (Progeny, cattle, wealth) in our world to stay united!

||Fifteenth anuvAkam sampUrNam||
SIXTEENTH ANUVAKAM

69TH MANTRAM

Introduction:

A prayer similar to the above mantram (--- sthAne svatejasA bhAni) is extended to the eight Sooryans starting from ArOgan to KaSyapan. The upAsakan wishes to be spared from the sorrow of untimely death of himself and the disconnect with his bandhUs, cattle and wealth.

आरोगस्य स्थाने स्वतेजसा भानि

भ्राजस्य स्थाने स्वतेजसा भानि

पदरस्य स्थाने स्वतेजसा भानि

पतज्ञस्य स्थाने स्वतेजसा भानि

स्वर्णरस्य स्थाने स्वतेजसा भानि

ज्योतिषीमतस्य स्थाने स्वतेजसा भानि

विभासस्य स्थाने स्वतेजसा भानि

कश्यफस्य स्थाने स्वतेजसा भानि

ओं मुंसुंकस्वः

आपो वो मिथुनं मा नो मिथुनं ॥

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ArOgasya sthAne svatejasA bhAni

bhrAjasya sthAne svatejasA bhAni

paTarasya sthAne svatejasA bhAni

patangasya sthAne svatejasA bhAni

svarNarasya sthAne svatejasA bhAni

jyOtishImatasya sthAne svatejasA bhAni

vibhAsasya sthAne svatejasA bhAni

kaSyaapasya sthAne svatejasA bhAni

Om bhUrbhuvassva:

ApO vO mithunam maa nO mithunagum rIDhvam ||

*Word by Word Meaning:*

ArOgasya sthAne svatejasA bhAni - May I reside in the world of ArOgan, one of the eight Sooryans and shine there with my own tEjas!

bhrAjasya--bhAni, paTarasya--bhAni, patangasya--bhAni, SvaraNarasya--bhAni, jyOtishImatsasya--bhAni, vibhAsasya--bhAni, kaSyaapasya sthAne svatejasA bhAni - May I shine with my own tejas in the lOkams of the other seven Sooryans as well with the names bhrAjan (bhrAja Soorya lOkam), PaTaran, Patangan, SvarNaran, JyOtishmatan, VibhAsan and KaSyapan!

The world of eight Sooryans and their locations vis a vis KaSyaap Sooryan (the eighth one) going around the MahA Meru Mountain was covered in the seventh anuvAkam, twentieth Mantram.

Om bhUrbhuvassva:- The ParamAtmA, the meaning of OmKAram spreads as BhU, Bhuvar and Svarga lOkams.
"The meaning of OmkAram"

ApO vaa mithunam mAnO mithunagum rIDhvam - Oh Soorya Bhagavann! Please bless our union with the worlds of progeny, cattle and other wealth not to be rent asunder!

||Sixteenth anuvAkam sampUrNam||
SEVENTEENTH ANUVAKAM

70TH AND 71ST MANTRAMS

Introduction:

The 17th anuvAkam has mantrams 70 and 71. Through these two mantrams, the eleven RudrAs (ekAdaSa RudrAs) and their wives are saluted by name. UpAsakan prays for life in their lOkams, while shining there with his tejas with their anugrahams. Just as Sooryan exists in the form of eleven Rudrans and their corresponding patnIs (wives), Vaayu also exists in that form of eleven Rudra dampatIs.

अथ वायोप्रकंडसुपरस्ययकादशाहीकत्वय
प्रधानमानां रुद्राः स्थाने स्वतेजसा भानि
व्यवदानाः रुद्राः स्थाने स्वतेजसा भानि
वासुकिवेद्यतानाः रुद्राः स्थाने स्वतेजसाभानि
रजतानाः रुद्राः स्थाने स्वतेजसा भानि
परशानाः रुद्राः स्थाने स्वतेजसा भानि
इष्यामानाः रुद्राः स्थाने स्वतेजसा भानि
कपिलानाः रुद्राः स्थाने स्वतेजसा भानि
अतिक्षिप्तानाः रुद्राः स्थाने स्वतेजसा भानि
उध्वर्तानाः रुद्राः स्थाने स्वतेजसा भानि॥
atha vAy OrekaDaSa purushasya ikA DaSa strIkasya
prabhrAjAmAnAnAgum rudrANAgum sthAnे svatejaSā bhAñi
vyavadAnAgum rudrANAgum sthAnे svatejaSā bhAñi
vAsukivaiydutAnAgum rudrANAgum sthAnे svatejaSā bhAñi
rajaTAnAgum rudrANAgum sthAnे svatejaSā bhAñi
paruShANAgum rudrANAgum sthAnे svatejaSā bhAñi
SyAmAnAgum rudrANAgum sthAnè svatejaSā bhAñi
kapiLAnAgum rudrANAgum sthAnè svatejaSā bhAñi
atiLOhitAnAgum rudrANAgum sthAnè svatejaSā bhAñi
urdhVAnAgum rudhrANAgum sthAnè svatejaSā bhAñī ||
कपिलानां रुद्राणीनां स्थाने स्वतेजसा भानि

अतिलोहितानां रुद्राणीनां स्थाने स्वतेजसा भानि

उद्वांनां रुद्राणीनां स्थाने स्वतेजसा भानि

अवपत्तनानां रुद्राणीनां स्थाने स्वतेजसा भानि

वैघुतनां रुद्राणीनां स्थाने स्वतेजसा भानि

ओ भूपुर्वस्वः

रूपाणि वो मिथुनं मा नो मिथुनं शीर्षस्मृ॥

avapatantAnAgum rudrANAgum sthAne svatejasA bhAni

vaidyutAnAgum rudrANAgum sthAne svatejasA bhAni

prabhrAjamAnInAgum rudrANInAgum sthAne svatejasA bhAni

vyavadAtInAgum rudrANInAgum sthAne svatejasA bhAni

vAsukivaidyutInAgum rudrANInAgum sthAne svatejasA bhAni

rajaTAnAgum rudrANInAgum sthAne svatejAsa bhAni

parushANAgum rudrANInAgum sthAne svatejasA bhAni

SyAmAnAgum rudrANInAgum sthAne svatejasA bhAni

kapilAnAgum rudrANInAgum sthAne svatejasA bhAni

atilOhitInAgum rudrANInAgum sthAne svatejasA bhAni

UrdhvaAnAgum rudrANinAgum sthAne svatejasA bhAni
Here, the eleven Vaayus appearing in the form of the eleven Rudrans are listed;
The eleven Rudhra roopams of Vaayu are:

1. PrabhrAjAmAnan
2. VyavadAnan
3. Vaasuki-Vaidyutan
4. Rajatan
5. Parushan
6. SyAmAn
7. Kapilan
8. atilOhitan
9. Urdhvan
10. avapatantan and
11. Vaidyutan

The eleven RudrANis are next invoked. the eleven Rudra PatnIs are:

1. PrabhrAjAmAnI
2. VyavadAtI
3. Vaasuki-VaidyutI
4. RajatA
5. ParushA
6. SyAmA
7. KapilA
8. atilOhitI
9. UrdhvA
10. avapatantI and
11. VaidyutI

The UpAsakan’s prayer is to live in the above eleven worlds with his own tEjas. The prayer ends with: "Om bhUrbhuvassva:, rUpANi vO mithunam mAnO mithanagum rIDhvam." This portion of the mantram reminds us that ParamAtma (the Meaning of OmkAr) Himself appears as bhU, bhuvar and Svarga IOkams. The prayer continues with the appeal not to be separated as mithunam and stay as the mithunam like the eleven Rudrans and their PatnIs.

||Seventeenth anuvAkam sampUrNam||
EIGHTEENTH ANUVAKAM

72ND MANTRAM

Introduction:

The UpAsakan’s prayers is for the anugraham of the ashTa Moortis of Agni to live in their worlds with his own luster (tejas) and not to be impacted by untimely death and its consequences.

अथाप्रेमणपुरुषस्य

अन्ने पूर्वदिशस्य स्थाने स्वतेजसा भानि

जातवेदस स्तुदिशस्य स्थाने स्वतेजसा भानि

सहोजसो दक्षिणदिशस्य स्थाने स्वतेजसा भानि

अजिरानभव स्तुदिशस्य स्थाने स्वतेजसा भानि

वेश्चानस्यापदिशस्य स्थाने स्वतेजसा भानि

नर्याणस उपदिशस्य स्थाने स्वतेजसा भानि

पद्मराधस उद्‌दिशस्य स्थाने स्वतेजसा भानि

विसर्पण उपदिशस्य स्थाने स्वतेजसा भानि

ॐ भुमुहवस्यः

दिशो वो मिथुनं मा नो मिथुनं रीढ़वम्॥
Om bhUrbhuvassva:

dI{O} vO mithunam maa nO mithunagum rIDhvam ||

Summary of the Meaning:

This mantram is about the eight kinds of Agni Moortis. The eight directions in which they reside are stated:

1. agni in the Eastern direction
2. jAtavedas in the South East (Clockwise from East),
3. sahOjas in the South
4. ajira-prabhavan in the South West
5. VaiSvAnaran in the West
6. naryApas in the North West
7. PanktirAdas in the North dhig and

The prayer of the UpAsakan is to live in the worlds of these eight Agnis and to shine with his own tejas through their individual anugrahams. The mantram ends with additional prayer not to be split asunder as a mithunam from the UpAsakan’s relationships with his progeny, cattle and other forms of wealth as a result of the impact of akAla mrtyu (diSO vO mithunam nO mithunagum rIDhvam).

||Eighteenth anuvAkam sampUrNam||
**NINETEENTH ANUVAKAM**

**73RD MANTRAM**

*Introduction:*

Soorya namaskaram removes the fears about falling into different Narakams. Prayer is made by the UpAsakan to protect them against being thrown into various kinds of Narakam through this Mantram.

दक्षिणपूर्वस्यान्वित्ति विशपैरन्नरकः
	तत्स्मातः परिपाणि

dakshiNa pUrvasyAm diSi visarpI naraka:

tasmAnna: paripAhi

dakshINAparsasyAm diSya visarpI naraka:,
tasmAnna: paripAhi
uttara pUrvasyAm vishAdi naraka:
tasmAnna: paripAhi
uttarAparasyAm diSya vishAdi naraka:
tasmAnna: paripAhi
Ayasmin sapta vAsava indriyANi Satakratavyete ||

Meaning:

In the South Eastern direction (dakshiNa pUrvasyAm diSi) there is a narakam named VisarpI (visarpI naraka:). Oh Soorya nArAyNa PrabhO! Please protect us well from that Narakam (na: paripAhi). Similarly, there are avisarpI narakam in the South West, vishAdi in the North, avishAdi in the West. Please also protect us from them. Fear from different kinds of Narakams are banished through the observance of Soorya namaskAram.

||Nineteenth anuvAkam sampUrnAm||
TWENTIETH ANUVAKAM

74\textsuperscript{TH} MANTRAM

Introduction:

There is a Veda KarmA known as "AruNa ketuka s Ay
am". Water is filled in small pots, placed in designed directions and proper mantrams such as this are used for recitation as part of this KarmA. The phalan for such a KarmA is Soorya Saayujyam.

इन्द्रयोषा वो वसुभि: पुरस्तादुपधताम्
मनोजवसो व: पितृभिंदकिणत उपदधताम्
प्रचेता वो सूर्य: पश्चादुपधताम्
विश्वकर्मा व आदित्यैहृतरत उपदधताम्
त्वश्च वो रुपेसुपरिशुध्दुपधताम्
सङ्गानं व: पश्चादिति
आदित्यस्वादिरभि: पूर्णव्याम्
वायुरतरिक्षे
सूर्यो दिवि
चन्द्रमा दिशु
नक्षत्राणि स्वलोके
एवं हेिै
एवं हेिैिे
एवं हि ्बायो
एवं हीिैि्र
एवं हि ्पूिण्
एवं हि ्देवा: ॥

indraghOshA vO vasubhi: purastAdupadadhatAm
manOjivasO va: pitrbhir-dakshiNata upadadhatAm
pracetA vO rudrai: paScAdupadadhatAm
viSvakarmA va Adityairuttarata upadadhatAm
tvashTaa vO rUpai-ruparishTaadupadadhatAm
samjn~Anam va: paScAditi
AdityasarvOagni: prthivyAm
vAyurantariikshe
sUryO divi
candramA dikshu
nakshatrANi svalOke
evA hyeva
evA hyagne
evA hi vAyO

evA hIndra

evA hi pUshan

evA hi devA: ||

Word by Word Meaning:


manOjavasa: pitrbhi: dakshiNata: upadadhatAm - Let the manOjavasa: devatais be positioned in the southern direction along with the pitrs.


tvashTaa rUpai: va: uparishTaa-upadadhatAm - Let tvashTaa with devatais called rUpAs establish You in the upper direction.

samjn~Anam va: paScAt - Let the samjn~Ana devatai position You in the East.

Aditya: sarvOgni:, prthivyAm sUrya:, divi candramA:, dikshu nakshatrANi svalOke upadadhatAm - May All Agnis equivalent in sacredness to Adityan be established in bhUmi, Sooryan in deva lOkam, Candran in the space between the earth and heaven (antariksham) and the nakshatrams in their own worlds!

eva evA hi - Oh Soorya BhagavAn! Please bless us for things to happen this way!

agne evA hi, vAyO evA hi, pUshan evA hi, devA: eva hi - Oh Agni, Vaayu, Pushan, entire group of DevAs! Please bless us for things to happen this way!

|| Twentieth anuvAkam sampUrNam ||
TWENTY FIRST ANUVAKAM

PancAtis 75-77:

These three PancAtis are extracts from the First anuvAkam of Soorya NamaskAram that we have already covered. The text at the end of the 77th Mantram is as below:

केतवो अरूणास्यः

ऋषयो वातरशनाः

प्रतिध्वां शतथा हि

समाहितासो सहस्रधायसम्

शिवा नक्षत्रन्तमा भवन्तु

दिव्या आप ऋषधयः

सुमुडीका सरस्वति

मा ते व्योम संदंशि

ketavO aruNAsaScha

rshayO vAtaraSanA:

pratishThAgum SatadhA hi

samAhitAsO sahasradhAyasam

SivA na: SantamA bhavantu
divyA Apa Oshadhaya:

sumrDīkA sarasvati

maa te vyOma samdrSi

adiyEn will add the meaning for the above new section and refer you back to the First anuvAkam section for the meanings of the rest of the portions of the PancAtis 75 to 77, that have already been covered.

आपमापामप: सर्वा:

अस्मादस्मादितोमुत:

अप्पिर्वाचु दूर्वस्त्र

सह सबस्वर्द्विंया

वाप्वत्वा रक्षिपतयः

मरीच्यात्मानो अदुहः

देविकुस्कनशिवरी:

पुत्रवच्चाय मे सुत

महानाध्यामहामाना:

महसो महसस्वः ||

ApamApAmapa: sarvA:

asmAdasmAditO anuta:
This 75th pancAti is made up the last two mantrams of the First PancAti (First anuvAkam), "ApamApAmapa: sarvA:, asmAdasmAditO amuta: and the entire second PancAti except the last two mantrams (devI: parjanya sUvarI: putratvAyA me suta). Thus, the 75th PancAti of the 21st anuvAkam is created from the fusion of the portions of the First and the Second PancAtis from the First anuvAkam of aruNam. The meanings of these sections have already been covered and the reader is requested to access them in Sri HayagrIvan series e-Book # 37: http://www.srihayagrivan.org/html/ebook037.htm

Word by Word Meaning of 77th pancAti: (ketavO....samdrSi)

ketavO aruNAsaSca - May those with the names of Ketus and aruNAs

rshayO vAtaraSanA: - and those Rshis, who live with the consumption of air alone.

pratishTAgum SatadhA hi samAhi tAsO sahasradhAyasam - May they bless us and with this sankalpam, adiyEn bows before them hundred times and thousand times!

The rest of the mantram below are from the third pancAti of the First
anuvAkam addressed to jalAbhimani devatais covered earlier:

SivA na: SantamA bhavantu divyA Apa Oshadhaya: - May the divinely powerful waters and medicinal herbs bless us with auspiciousness and banish asubhams!

sumrDIkA sarasvati maa te vyOma samdrSi - Oh Sarasvati Devi! May Thou shine as the grantor of uttama sukham! Separation form You should not be experienced by us.

Comments on the 76th PanchAti: (devI: parjanya sUvarI….AdityAnaditim devIm, yOninOrdhvamudIshata)

This 76th pancAti of the 21st anuvAkam is made up of portions of the second and third pancAtis of the First anuvAkam, which are prayers to JalAbhimani devatAs. The meanings of these sections have been provided earlier and the readers are requested to refer to those sections under First anuvAkam -


Comments on the 77th PancAti: (bhadram karNebhi: SrNuyAma deva: ....svasti nO brhaspatir-dadhAtu, ketavO AruNASaSca….maa tE vyOma samndrSi)

The 77th PancAti of the 21st anuvAkam consists of two sections, one from earlier pancAti (First PancAti of the First anuvAkam: bhadram karNebhi:....) and the new section invoking prayers to Ketu, aruNAS and Rshis that was commented upon earlier.

It is interesting that the 21st anuvAkam ends with reference to JalAbhimAna Devatais invoked in the First anuvAkam. The stage is now set for the most frequently used Mantra Pushpa pancAtis housed in the 22nd anuvAkam (PancAtis 78-84).

The commentary on the Mantra Pushpam anuvAkam of aruNam has already been released as the 106th e-book in the Sundara Simham ebook series: http://www.sundarasimham.org
Please refer to the meanings there. You can also see the text with Svarams there. The moving recitation of Mantra Pushpam can be heard at the following URL: http://www.astrojyoti.com/mantrapushpam.htm

Please make an appropriate sambhAvanai to the reciters of this precious prayer to continue with their vast work.

The mantra Pushpam section spans from the 78 to 84th PancAtis of the 22nd anuvAkam. There are still five more pancAtis (85 to 89) that need coverage. We will study them in the next section to complete the entire coverage of the 22nd anuvAkam.

||Twenty first anuvAkam sampUrNam||
TWENTY SECOND ANUVAKAM:

85TH AND 86TH PANCATIS

Introduction:

These two pancAtis are connected to Aruna kEtuka Sayana Yajn~am. The method of performing this yajn~am is described here.

इमे वे लोका अप्सु प्रतिषितिः:

तदेषाभ्यनूता

अपां ससुमुदयः सन्

सूर्य शुक् समाभृतम्

अपां रसस्य यो ससः

तो गृहाम्पुत्तमिति

इमे वे लोका अपां ससः

तेषमुपिनिदिहिते समाभृताः

जानुद्विमुत्तवेदीश्वात्वा

अपां पूर्वित्वा गुल्फद्वभम्॥ ८५ ॥

ime vai ĪOkA apsu pratisThitA:

tadeshA-abhyanUktA
apAsagum rasamudyagum san
sUrye Sukragum samAbhrtam
apAgum rasasya yO rasa:
tam vO grhNAmyuttamamiti
ime vai Ioka apAgum rasa:
te amushminnAditye samAbhrtA:
jAnudaghnIm uttaravedI khAtvA
apAm pUrayitvA gulphadaghnam || 85

पुष्करप्रेणः पुष्क्रदण्डः पुष्क्रेष्ठ संस्तीयं
तस्मिन्वहायसे
आभ्रः प्रणीयोपसमाधाय
ब्रह्माविदनो वदन्ति
कस्मात्रणीतेऽयमसिद्धियते
साप्रणीतेऽयमपु द्रव्यियते
असौ सुवने ध्वननाहिताभिरेताः
तमभित एता अविष्कर्ता उपद्धाति
अभिचोत्रे दर्श्यमाणासयोः
पशुवन्ये चातुर्मार्श्येऽः ॥ ८६ ॥
pushkaraparNai: pushkaradaNDai: pushkaraiSca samstIrya

tasmin vihAyase

agnim praNIyOpasamAdhAya

brahmavAdhinO vadanti

kasmAt praNIte-ayamagniScIyate

sApraNIte-ayamapsu hyamCIyate

asau bhuvaneapyanAhitAgniretA:

tamabhita etA abIshTakA upadadhAti

agnihOtre darSapUrNamAsayO:

paSubandhe cAturmAsyeshu || 86

Word by Word Meaning of 85th PancAti:

ime lOka: apsu pratishThitA vai - It is well established that these Universes are rooted in the waters.

tadheshA abhyanUktA - That is stated by the following Mantrams.

apAm rasam udayagum san sUrye Sukram samAbhrtam - A white lustre is held firmly in Soorya MaNDalam through the release of the essence of Jalam (apAm rasam udayagum san).

apAm rasasya rasa: ya: tam uttamam va: grhNAm iti - adiyEn collects this noble essence of Jalam in various vessels (containers) and offers You (devAs) during the Soma Rasa nivEdanam stage.

ime vai lOka: apAm rasa: te amushmin Aditye samAbhrtA: - Therefore, these Universes are the noble essence of this Jalam.
te amushmin Aditye samAbhrtA: - These sarAmsam of jalam are established in the Soorya MaNDalam.

uttaravedIm jAnudaghIm khAtvA gulphadaghnam apAm pUrayitvA - By digging a pit up to one’s knee at uttaravedi located in the northern part of the Yaaga Saalai and filling that pit with water up to one's ankle.....(continued in the next PancAti)

Word by Word Meaning of 86th PancAti (continued from 85th):

tasmin, pushakara parNai: pushkara daNDai: pushkaraiSca samstIrya, vihAyase agnim praNIya upasamAdhaya - and cover that water surface with lotus leaves, lotus stems and flowers and next cover that decorated pit with a plank over which mud is placed to conceal that plank. Agni for the Yajn~am should be placed over that earth-covered plank/pedestal and the Yajn~am should be started thereafter.

brahma vAdhina: vadanti - At this time, the Brahmins, who study the meaning of the Veda Mantrams started talking between themselves.

praNIte ayamagni: kasmAt cIyate - After lighting this agni, they ask: "for whom is this agni kindled?".

ayam sa ap - (The answer to this question is given). This Agni is associated with the water. It is for that Jalam that this Agni is being kindled and consecrated.

praNIte apsu hi cIyate - After being lit, this Agni is meditated upon in the water itself.

asau anAhitAgni: bhuvane api etA: - If this Agni is not protected, it will go to the world outside the Yaaga BhUmi.

abhita: etA abIshTakA: upadadhAti - To protect this Agni from leaving the Yaaga Saalai, it should be surrounded jala roopa red bricks (ishTakams).
"The white lustre held firmly in Soorya MaNDalami!"

agnihOtre darSapUrNa mAsayO: paSubandhe cAturmAsyeshu (angam) - This AruNa ketuka Sayanam becomes an angam (limb) in Vaidika karmAs like agnihOtram, darSa purNa mAsa Yaj~nam, paSu bandha Yaj~nam and cAturmAsya yajn~am.
Introduction:

Questions are raised about the Phalans from performing the Yajnas using the different kinds of Agnis (Satriya YaagAgni, Saavitra YaagAgni, nAciketa Agni, ViSvasrujAgni and AruNa ketuka Agni). Various sAkshAtkArams (visualizations) of Devatais such as PrajApati, Vaayu, Veda Purushan, HiraNyagarbhan and Sooryan are quoted.

अथो आहुः:

समेतू यज्ञकूचिषिति

एतद्ध स्म वा आहुद्गुणिणिला:

कमत्रिधितुते

सत्रियमग्रिधिन्वान:

संवधत्रं प्रत्यक्षेण

कमत्रिधितुते

सावित्रमग्रिधिन्वान:

असुमातित्वं प्रत्यक्षेण

कमत्रिधितुते ॥ ८७ ॥

athO Ahu:
"akhilam madhuram - the other side of aruNan!"

(Pinnazhagu of SrI Malayappa Swamy)
sarveshu yajna-akratushviti
etaddha sma vA Ahu: SaNDiLa:
kamagnim cinute
satriyamagnim cinvAna:
samvathsaram pratyaksheNa
kamagnim cinute
SAvitragnim cinvAna:
amumAdityam pratyaksheNa
kamagnim cinute?

नाचिकेतमञ्जिन्वानः
प्राणान्तप्रत्यक्षेन
kamagnim cintute

चातुर्ध्रोत्रियमञ्जिन्वानः
ब्रह्म प्रत्यक्षेन
kamagnim cintute

वैस्मसुज्ञमञ्जिन्वानः
शरीरं प्रत्यक्षेण
उपानुवाक्यमाशुमहधिधित्वानं: \| 88 \| 

nAciketamagnim cinvAna:
prANAn pratyaksheNa
kamagnim cinute?
cAturhOtriyamagnim cinvAna:
brahama pratyaksheNa
kamagnim cinute?
vaiSvasrjamagnim cinvAna:
SarIram pratyaksheNa
kamagnim cinute?
upAnuvAkyamASumagnim cinvAna: \| 88 

इमाँःवाक्यमाप्रत्यक्षेण

कमांग्रिष्टितुते

इमांमारुणकेतुकमांग्रिष्टित्वानं इति

य एवासै

इतःधामुतःधारव्यतीपती

तमिति
योष्वर्षिंथूणा वेद

मित्रुवान्न्वति

आपो वा अष्वर्षिंथूणा:

मित्रुवान्न्वति

य & च वेद्ध || ८९ ||

imAn IOkAn pratyaksheNa
kamagnim cinue?
imamAruNa-ketukamagnim cinvAna iti
ya evAsau
itaScAmutaScA avyatIpAtI
tamiti
γO-agner mithUyA veda
mithunavAn bhavati
ApO vA agnermithUyA:
mithunavAn bhavati
ya evam veda || 89

Word By Word Meaning for 87 to 89th Mantrams:

atha Ahu: - They said further
sarveshu yajn~a kratushu - Yes, AruNa ketuka Sayanam is present in all Yajn~ams and Kratus. Yajn~ams do not have the yUpa stambham, where as Kratus do.

SaNDilA: etat Ahu: hasma vA - It is well known that the descendants of the vamsam of SaaNDila rishi asked this question to explain the fruits of performing AruNa ketuka SayaNm.

satriyam agnim cinvAna: kam agnim cinite? - What phalan does one get by worshipping the Agni associated with satriya Yaagam ?

samvathsaram pratyaksheNa - Such an adhikAri will visualize directly samvathsara PrajApati.

SAvitramagnim cinvAna: amumAdityam pratyaksheNa kamagnim cinite - Similarly the One who worships the Agni known as sAvitram will directly visualize Soorya BhagavAn.

The one who worships nAciketa Agni will visualize Vaayu BhagavAn directly.

The one who worships cAturhOtriya Agni will visualize Brahman (Veda Purushan) directly.

The One who worships the vaiSvasrja Agni will see in person HiraNya Garbhan with the universe as His Sareeram.

imam AruNa ketukamagnim cinvAna iti, ya evAsau, itaScAmutaScA avyatI-pAtI - The one who worships AruNa ketuka Agni will directly visualize Soorya BhagavAn, who does not leave either this world or the world of devAs.

ASum upAnuvAkyam agnim imAn IOkAn - The one who worships the fast phalan-yielding Agni described in UpAnuvAkya KhaaNDam will visualize all the worlds.

ya: agne: mithUyA veda, mithunavAn bhavati - One who comprehends the tattvam behind the AruNa ketuka Agni will be united with all auspiciousness.
Apa: vA agne: mithUyA ya: evam veda mithunavAn bhavati - One who understands clearly that water (jalam) is united with Agni will live a life of glory both in this and the other world.

Please refer to the 107th e-book on Mantra Pushpam in the Sundara Simham series for additional insights on the 22nd anuvAkam: http://www.sundarasimham.org

||Twenty second anuvAkam sampUrNam||

namO veda purushAya
dAsan,
Oppiliappan Koil VaradAchAri Sadagopan

TO BE CONTINUED IN VOL 3