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CONTENTS

Twenty third anuvAkam 3
Twenty fourth anuvAkam 26
Twenty fifth anuvAkam 37
Twenty sixth anuvAkam 45
Twenty seventh anuvAkam 65
Twenty eighth anuvAkam 85
Twenty ninth anuvAkam 88
Thirtieth anuvAkam 91
Thirty first anuvAkam 94
Thirty second anuvAkam 108
SAnti pATHam 119
nigamanam 120
IMPORTANT LINKS

# Photo Credits

<table>
<thead>
<tr>
<th>Page #</th>
<th>Photo Detail</th>
<th>Courtesy</th>
</tr>
</thead>
<tbody>
<tr>
<td>iv,</td>
<td>SrI Malayappa Swamy - Tirumala</td>
<td>SrI Ramakrishna Deekshitulu</td>
</tr>
<tr>
<td>4</td>
<td>Prajapati</td>
<td><a href="http://www.stephen-knapp.com">www.stephen-knapp.com</a></td>
</tr>
<tr>
<td>12</td>
<td>Viswaroopam</td>
<td><a href="http://www.surendrapuri.com">www.surendrapuri.com</a></td>
</tr>
<tr>
<td>18, 83, 89</td>
<td>AdityAs</td>
<td><a href="http://www.exoticindiaart.com">www.exoticindiaart.com</a></td>
</tr>
<tr>
<td>23</td>
<td>nara-nArAyaNa</td>
<td>wikipedia</td>
</tr>
<tr>
<td>48</td>
<td>yaj~na paSu</td>
<td><a href="http://www.namboothiri.com/">www.namboothiri.com/</a></td>
</tr>
<tr>
<td>67, 117</td>
<td>prapatti,bhagavad gItA</td>
<td>kamadenu.blogspot.com</td>
</tr>
<tr>
<td>74</td>
<td>SrI sUryanArAyaNa</td>
<td>kadirursuryanarayana.org</td>
</tr>
</tbody>
</table>
SrI Malayappa Swamy on Ratha Sapthami day
This Volume comprises of the mantrams from 23rd anuvAkam to 32nd anuvAkam. Volume One consisting of anuvAkams 1 - 6 can be accessed at: http://www.srihayagrivan.org/html/ebook037.htm and Volume Two consisting of 7th to 22nd anuvAkams can be accessed at: http://www.srihayagrivan.org/html/ebook038.htm
Introduction to 23rd anuvAkam

There are nine mantrams in this anuvAkam. The previous anuvAkam (Mantra Pushpam) celebrated the centrality of Jalam (Apa:) and its coexistence with agni.

In the 23rd anuvAkam, the origin of creation and the appearance of Brahma with his desire to create is covered. The appearance of Parama Purushan to direct Brahma's creation related activities is covered. One hears here the echo of the Mantrams of Purusha sUktam paying homage to VirAT Purushan.
Prajapati!
90th Mantram

आपो वा इदमासन्त्सलिलमेव

स प्रजापतिरेकः पुष्करपणः समभवत्

तत्स्वायत्तमनसि कामसमवतं

इद् सुजेयमिति

तस्मायत्तुरुषो मनसाःसंगम्च्छति

तद्भाषा वदति

तत्करम्या करोति

तदेषाःभ्यूक्तः

कामसंस्तद्ये समवत्तताधि

मनसो रेतः प्रथमं चदासीत्॥

Apo vA idamAsan salilameva

sa prajApatireka: pushkar aparNe samabhavat

tasyAntarmanasi kAma: samavartata

idagum srjeyamiti

tasmAdyat purusho manasAabhigacchati
tadvAcA vadati
tatkarmaNA karoti
tadeshAabhyanUktA
kAmastadagre samavartatAdhi
manaso reta: prathamam yadAsIt ||

Word by Word Meaning:

idam – this world at the beginning,

Apa: vA AsIt – the world was entirely made of water only. It was just PraLayam waters everywhere.

salilameva AsIt – There was nothing except water.

pushkaraparNe sa: prajApati: eka: samabhavat - On a lotus leaf, the Lord of Prajai: (PrajApati:) appeared now all alone.

idam srjeyamiti tasya anta: kAma: samavartata - In his mind arose the desire to create this world.

tasmAt purusha: yat manasA abhigacchati tat vAcA vadati, karmaNA karoti - Therefore, when a man desires something with his mind, he talks about that with his speech and executes that as action.

tat eshA abhyanUktA - About this chain of events, the following mantram describes.

tad agre atisamavartata - The desire to create arose.

manasa: reta: prathamam yat AsIt - From the mind, that desire arose first like the seed for creation.
91st Mantram

सतो बन्धुमसति निरविन्दन्
हुदि प्रतीष्या कवयो मनीषेति

उपेन्तु तुपनमति
यत्कामो भवति

य एवं बेद

स तपोः तत्प्यत

स तपस्तत्वा

शरीरमृठूत

तत्व यन्माः समासीत्

ततोऽरुणः केतवो वातरशना ऋषय उदितिधन्

sato bandhumasati niravindan
hrdi pratiShyA kavya manIsheti
upainam tadupanamati
yatkAmo bhavati
ya evam veda
sa tapo atapyata
sa tapastaptvA

SarIramadhUnuta

tasya yamAgumsamAsIt

tatoaruNA: ketavo vAtaraSanA rshaya udatishThan ||

Word by Word Meaning:

sata: bandhum asati niravindan kavaya: - The farsighted PrajApatis (kavaya:) during each praLayam willed the manifest kArya rUpa Universe (sata:) to change into in the unmanifested (asati) kAraNa rUpa Universe. From avyaktam to vyaktam was willed.

hrdi manIshA pratIshya ya: evam veda, yat kAmo bhavati tat enam upanamati - When one comprehends it this way (ya evam veda), this arousal of desire in the heart through buddhi Sakti/the power of intellect (hrdi manIshA pratIshya) will lead to whatever he desires; they will come of their own and prostrate (upanamati) before him.

sa: tapa: atapyata - knowing that PrajApati performed now the penance of Jn~Anam.

sa tapa: taptvA SarIram adhUnuta - Having completed his tapas this way, PrajApati shook his body.

tasya yat mAmsam AsIt tata: aruNa: ketava: vAtaraSanA; rshaya: udatishThan - From that, what was flesh arose the Rshis like aruNAs, KetavAs, and vAtaraSanars.
92\textsuperscript{nd} Mantram

\begin{align*}
\text{ye nakhA:} \\
\text{te vaikhAnasA:} \\
\text{ye vaIa:} \\
\text{te vaIakhilyA:} \\
\text{yo rasa:} \\
\text{sOapAm} \\
\text{A{n}\text{t}r\text{at}: k\text{h}r\text{m} b\text{h}u\text{t} s\text{a}p\text{n}t\text{m}} \\
\text{ta\text{m}a\text{v}i\text{t}u} \\
\text{mm b\text{e}t\text{v}d\text{m}a\text{s}} \\
\text{s\text{a}m\text{m}u\text{t}\text{t}u} II \\
\end{align*}
antarata: kUrmam bhUtagum sarpantam

tamabravIt

mama vaitvangamAgumsA

samabhUt ||

Word by Word Meaning:

ye nakhA: te vaikhAnasA: - Those which are the nails of PrajApati became the VaikhAnasa Rshis.

ye vAlA: te vAlakhilyA: - The hairs on the body of PrajApati became vAlakhilya rshis.

ya: rasa: sa: apAm antarata: sarpantam kUrmam bhUtam - The essence of PrajApati became the tortoise that moved around inside the Jalam.

tam abravIt - PrajApati addressed this Tortoise.

mama tvak mAmsA samabhUt - You came into being from my skin and flesh.

The kUrmam (the Tortoise) answered PrajApati through mantrams 93 to 98 of this.
93rd and 94th Mantrams

नेत्यार्ववीत

पूर्वभवामिहासमिति

तत्त्वरुपस्य पुरुषत्वम्

स सहस्रशीरां पुरुषः

सहस्राक्षससहस्रपात

भृषोदितिष्ठत

तमब्रवीत

त्वः वै पूर्वं समभृः

त्वमिदं पूर्वं कुरुष्वेति

स इत आद्यायां \( \| 93. 93 \)
"virA T. purushan!"
tvam vai pUrvagum samabhU:
tvamidam pUrva: kurushveti
sa ita AdAyApa: || 93||
sA prAci dik

athaRuNa: ketur-dakshiNata upAdadhAt
evAhyagna iti
tato vA agnirudatisThat
sA dakshiNA dik

athaRuNa: ketu: pAsAdupAdadhAt
evAhi vAyo iti || 94 ||

Word by Word Meaning:

na iti abravIt, pUrvam eva Aham iha Asam iti - That is not so, said the kUrmam. Oh PrajApati! I did not arise from your skin and flesh. I am here before You. (What PrajApati created was the body of the tortoise and not the soul dwelling inside, ParamAtma, who is ancient and timeless).

tat purushasya purushatvam sa: sahasra SIrshA:, sahasrAkshA:, sahasrapAt bhUtvA udatishThata - This then indeed is the Masculinity (Purushatvam) of Parama Purushan, AdinAthan, the VirAT Purushan. He appeared displaying his Purushatvam with thousands of heads, eyes and feet as VirAT Purushan (sahasra SIrshA purusha: --purusha sUktam).

pUrvam tvam vai samabhU: - (PrajApati says): Oh sarvAntarAtmA! You have been existing even before me attempting to create on Your command.

pUrva: tvam idam kurushva iti tam abravIt - (PrajApati continued): Oh Lord! Oh ancient One! Please create the Universe now.

sa: ita: anjalInA apa: AdAya purastAt upadadhAt - That Parama Purushan used His cupped hands to take a palm full of waters of the great deluge (PraLayam) and let it down in front of Him with a command.
eva evAhi iti - (Parama Purushan addressed) Oh sUrya! Arise and arrive!

tata Aditya: udatishThat - sUryan responded and arose. He arose out of the Lord's command and sankalpa balam.

sA prAcI dik abhUt - The direction that he had risen became the Eastern direction. (There was no East or other directions before Creation. VirAT Purushan willed that the direction where - from Adityan arose be the East).

ata AruNa ketu: dakshiNata: agne evAhi iti upAdadhAt - Next, this supreme Lord (ParamatmA) with the name of AruNa ketu called out in the easterly direction and let down another palm full of PraLayam water: "Oh agni! Arise and arrive! "

tata: agni: udatishThat - From that argyam (jalam), agni arose.

sA dakshiNa dik - The direction from which agni arose became the southern direction.

atha: AruNa ketu: paScAt upAdadhAt - Next, AruNa ketu looked at the western direction and placed another argyam and called.

vAyo evAhi iti - Oh vAyu! Arise and arrive!
Introduction to pancAtis 95-98:

Through these four pancAtis (95-98), the creation of vAyu, indran, pUshA, devAs, manushyAs, pitrs, asura jAtis (asurAs, rAkshasAs, pisAsus) by AruNa ketu (VirAT Purushan) through argyam and invocation by sankalpm are described.

srshTi from Jalam by the VirAT Purushan in kUrma rUpam emphasizes waters (Jalam/Apa:) as the primordial source of creation. VirAT Purushan's glories in pervading the Universe, the jIvans, their directions (diks) are celebrated here as well.

95th Mantram

ततो वायुदविष्ट

सा प्रतीची दिक्ष

अथार्णः केतुरूतर उपादयात्

एवाहीन्द्रेति

ततो वा इन्द्र उदतिष्ठत्

सोदीची दिक्ष

अथार्णः केतुरूमेघ उपादयात्

एवाहि पृष्ण्निति

ततो वै पृष्णेदतिष्ठत्

सेवन्दिक्ष॥
tato vAyurudatishThat
sA pratIcI dik
athAruNa: keturuttarata upAdadhAt
evAhIndreti
tato vA indra udatishThat
sodIcI diK
athAruNa: keturmadhya upAdadhAt
evAhi pUshanniti
tato vai pUshodatishThat
seyam dik ||

Word by Word Meaning:

tata: vAyu: udatishThat - From the water placed in the westerly direction, vAyu arose.

sA pratIcI dik - that direction from which vAyu arose came to be known as the West.

atha AruNa ketu: uttarata: upAdadhAt - AruNa ketu poured next the argya jalam in the Northerly direction.

evAhi indra iti - He called out indrA to arise and arrive.

tata: indra: udatishThat, sA udIcI dik - Then indran came into being and the direction he arose from became known as the northern direction.

atha AruNa ketu: madhye upAdadhAt - Then, AruNa ketu poured PraLaya jalam from His cupped palms in the middle direction (center).
"pUshan!"

evAhi pUshanniti - He called out: "pUshan! Arise and arrive!"

tata: pUshA udatishTht, sA iyam dik - then, pUshA devan came into being. The center direction is associated with him.
96th Mantram

अधारूणः केतुरुपरित्वादुपाद्घातः

एवाहि देवा इति

ततो देवमनुष्यः पितरः

गन्धर्वाच् सस्त्रोदतितिः

सोध्रा दिक्षः

या विपुशो विपरापतनः

ताभ्योऽवुरु रक्षसः सिद्धावशोदतितिः

तस्मात् पराभवः

विपुशस्य हि ते समभवः

तद्यास्मयंतृका ॥

athAruNa: keturuparishTAdupAdadhAt
evAhi devA iti
tato devamanushyA: pitara:
gandharvAapsaras: ca udatishThan
sordhvA dik
yA viprusho viparApatan
tAbhyo asurA rakshAgumsi piSAcA: ca udatishThan
tasmAtte parAbhavan
vipruDbhyo hi te samabhavan
tadeshAabhyanUktA ||

*Word by word Meaning:*

atha AruNa ketu: uparishTAt upAdadhAt – Now, AruNa ketu looked upward to the sky and threw the water in this direction from His folded palms.

devA: evAhi iti – He called out: "devAs! Please come into being and arrive here".

tata: deva-manushyA: pitara: gandharva apsara: ca udatishThan – from there (from the sky) arose devAs, humans, pitrs, gandharvAs and apsaras strIs.

sA UrdhvA dik – This direction that they rose from came to be recognized as the Urdhva (upper) direction.

yA: viprusha: viparApatan tAbhya: asurA: rakshaAgumsi piSAcA: – those drops of waters, which splattered from the main stream became the source for the creation of asura jAti (asurAs, RaakshAs, ghosts and goblins).

tasmAt te parAbhavan – asura jAti creations reached a lower status because of that origin.

vipruDbhya: samabhavan hi? – it is because they arose from drops that were disconnected from the main stream of argyam and had asura svabhAvam.

tat eshA abhyanUktA – of that, the next mantram also refers to.
97th Mantram

आपो ह चद्वहतीर्गमायनू

dक्षतिद्वाय जननतीस्वयम्युः

tत इमेश्चमुख्यं सर्गः

अद्वयो वा इदं समभूतः

tसमादिद्रू सर्वं ब्रह्म स्वर्णविविति

tसमादिद्रू सर्वं शिखिलमिवाध्युविविवाभवत्

प्रजापतिवर्ष तत्

आत्मनात्मानं विधाय

तद्वातुपारिषात्

तद्वाभ्यंबुक्ता ॥

Apo ha yat brhatIr-garbhAm Ayan
daksham dadhAnA janayantIs-svayambhum
tata imedhyasrjyanta sargA:
adbhyo vA idagum samabhUt
tasmAdidagum sarvam brahma- svayambhvti
tasmAdidagum sarvam SithilamivAdhruvamivAbhavat
Word by Word Meaning:

**brhatI: Apa: yat garbhAm Ayan daksham svayambhum dadhAnA: janayantI:**
These immense waters (brhatI: Apa:), which had the Universe and its beings as the child in the Mother’s womb (yat garbhAm Ayan) also carried (dadhAnA) the VirAT Purushan (daksham svayambhum) in the form of a tortoise in its garbham and through that VirAT Purushan created this nAma rUpa Prapancam (sargA: adhyasrjyanta).

**idam sarvam adbhya: vA abhUt** - All these worlds and their beings arose thus from these immense waters.

**tasmAt idam sarvam brahma-svayambhu iti** - Since they all arose from VirAT Purushan inside the Jalam, all of these are known as Brahma svayambhu.

**tasmAt idam sarvam Sithilam iva adhruvam iva abhavat** - Brahman enters the jIvan and pervades the entire Universe as well as it is present as antaryAmi Brahmam in the sentient and insentient. The perishable body (Sithilam and adhruvam) is also the house for the imperishable ParamAtmA and jIvAtmA, the two coexist in the same body are like the two birds mentioned in the Upanishads sitting in the same tree with distinct lakshaNams (cit-acit-ISvara tattvams are alluded to here). A VisishTAdvaitic interpretation is given here to explain the Brahma svayambu tattvam.

**prajApati: vAva AtmanA AtmAnam vidhAya tat, tat eva anuprAviSat tat eshA abhyanUktA** - VirAT Purushan created this Universe through Himself and by Himself and enters into them as the indweller. There is a mantram that follows.
Creation of the world by VirAT Purushan is a vast subject that is beyond the scope of this monograph.

"nara-nArAyana!"

Srimad BhAgavatam says in this context:

मनसैतानि भूतानि प्रणेष्ठु मान्यनि इक्ष्वको जीवकल्या प्रविष्टो भगवानिति

manasaitAni bhUtAni praNamet bahumAnayan, ISvaro jIva-kalayA pravishTo bhagavAniti

BhagavAn becomes the indweller of the jIvans (jIva kAlA and antaryAmi) in the SarIrAbs of the created beings. Therefore these created jantu$ should be respected and saluted with the mind.
98th mantram

विधाय लोकानिधाय भूतानि

विधाय सर्वः प्रदिशो द्विधाय

प्रजापतिः प्रथमजा ऋतुत्व

आत्मनात्मात्ममभिसविशेषति

सर्वंवेदमात्रवा

सर्वंवर्धव

तदेवानुप्रविशति

य एवं वेद ॥

vidhAya lokAn vidhAya bhUtAni

vidhAya sarvA: pradiSo diSaSca

prajApati: prathamajA rtasya

AtmanAtmA

Atman abhisamviveSeti

sarvamevedamAptvA

sarvamavaruddhya

tadevAnupraviSati

ya evam veda ॥
Word by Word Meanings:

lokAn vidhAya bhUtAni vidhAya pradiSa: diSa: ca rtasya prathamajA prajApati: AtmanA AtmAnam abhisamviveSe iti - It is prajApati arising from VirAT Purushan and empowered by Him creates all jIvans (bhaddha-mukta-nitya jIvans), the acit and the directions. The VirAT Purushan enters into all these beings and entities created by PrajApati to empower them. These tattvams are covered in the 23rd anuvAkam.

ya evam veda idam sarvam eva AptvA sarvam avaruddhya tat eva anupraviSati - One who understands the above tattvams on creation attains everything here and becomes a mukta jIvan and attains brahma sAyujyam and enjoys all bhogams there.

|| Twenty third anuvAkam sampUrNam ||
Introduction to PancAtis (mantrams) 99-103:

The collection of "the four kinds of waters (Jalam)" needed for AruNa ketuka yaj~nam is described here. Explanation given as to why the name AruNa ketukam was chosen for this yaj~nam. The fruits of worshipping AruNa ketuka agni is covered.

Although, it is stated the waters from four different sources are to be consecrated in four directions, in actuality, there are six kinds of waters that are placed in six directions (East, South, West, North, Below and above).

99th PancAti:

चतुःश्च्य आयो गृहाति
चत्वारि वा अपांकृपाणि
मेघो विहृत्
स्तनपित्तुष्टि:
तान्येवावरूपे
आतपति वर्ष्यां गृहाति
ता: पुरस्तादुपद्याति
पता वे ब्रह्मवर्चस्या आपः
मुखत एवं ब्रह्मचर्मवसान्येः

tatmānmuśtō brahmacharītaḥ: ||

catūṣṭāya apo grhaṇāti

catvāri vā apagyum rūpāni

gṛho vidyut

stānayitnurvaṛṣṭi:

tānyeva avarundhe

Atpati vṛṣṭyā grhaṇāti

tā: purastadupadadhāti

etā vai brahmavarcasyā apā:

mukhata eva brahmavarcham avarundhe

tasmān mukhato brahmavarcasītara: ||

Word by Word Meaning:

catūṣṭāya apo grhaṇāti - For the AruNa ketuka yaj~nam, it is customary to assemble four kinds of Jalams.

apām rūpāni catvāri vā - The forms of the water are four; this quartet classification is well known.

megha: vidyut stānayitnurvaṛṣṭi - The performer of the yAgam benefits from these four: Cloud, lightning, thunder and rain.

tāni eva avarundhe - He keeps them under His control.
Atapati varshyA: grhNAti - One should collect the water from the rain first.

tA: purastAt upadadhAti - He should place that water held in an earthen pot on the east side of the platform made for the yAgam.

etA: Apa: brahmavarcasyA: vai - It is well known that this water is the representative for Brahma varcas. The tejas (polivu) that is seen on the face of one who has studied and understood Vedams is known as Brahma varcas.

"brahma varcas!"
prakrtam SrImad PouNDarIkapuram ANDavan

mukhata: eva brahma varcasam avarundhe - One who places that pot containing the rain water on the Eastern side of the yAgam Mdai becomes the establisher of Brahma varcas.

tasmAt mukhata: brahmavarcasitara: - By that process, he acquires Brahma varcas in his face.
100th pancAti

कघण्या गृहालि

ता दक्षिणत उपदधालि

एता वै तेजस्विनीरापः

तेज एवास्य दक्षिणतो दधाति

तस्मादक्षिणोऽध्येतेजस्वितः

स्थावरा गृहालि

ता: पश्चादुपदधाति

प्रतिष्ठिता वै स्थावरः

पश्चादेव प्रतिष्ठिति

वहन्तीगृहालि॥

kUpyA grhNAti
tA dakshiNata upadadhAti
etA vai tejasvinI: Apa:
teja evAsya dakshiNata: dadhAti
tasmAt dakshiNa: ardha: tejasvitara:
sthAvarA grhNAti
praśīṣṭhitai: vai: sthāvaṛai:
pāścādeva pratīṣṭhitai
vahantai: grhṇāti ||

Word by Word Meaning:
kūpya grhṇāti - The water from well should be assembled next (KiNaRRu jalam)
tā dakṣiṇata upadadhāti - It should be placed in the South.
etā āpa: tejasvinī: vai - This water is very powerful (Sakti). tejas here refers to physical strength, mental sharpness and ability to execute things.
asya dakṣiṇata: teja eva dadhāti - The tejas of the Agni associated with this jalam is a veritable establishment of its Sakti in the south.
tasmāt dakṣiṇa: ardha tejasvitara: - as a result, the right side becomes very powerful.

sthāvaṛai grhṇāti - Next, the water arising from the river beds should be collected.
tā pāścāt upadadhāti - Those waters should be placed in the western dik.

sthāvaṛai: tā vai - They stay put without running off (immobile).
pāścāt eva pratīṣṭhitai - The one who placed it becomes filled with lasting fame.

vahantai: grhṇāti - Next, the Yajamānan of this Yajñam should assemble water from the flowing river.
101st pancAti

ता उत्तरत उपदधाति

ोजसा वा एता वहन्तीरियोद्वतीरिव आक्रजतीरिव धावन्तीः

ोज एवास्पोत्तरतो दधाति

tasmādauttarorādhō ojasīvitarā:

संभायं गृहाति

ता मध्य उपदधाति

इत्य वै संभायाः

अस्यामेव प्रतितिष्ठति

पल्वत्या गृहाति

ता उपरिप्रदुपादधाति ॥

†A uttarata upadadhAti

oajasA vA etA vahantIrivodgatIr iva AkUjatIriva dhAvantI:

oja evAsyottarato dadhAti

tasmAduttaroardha ojasvitara:

sambhAryA grhNAti

†A madhya upadadhAti
iyam vai sambhAryA:

asyAmeva pratitishThati

palvalyA grhNAti

tA uparishTAdupAdadhAti ||

Word by Word Meaning:

tA uttarata: upadadhAti - Those waters from the flowing river should be kept in the northern direction.
etA: ojasA vA vahantI: iva, udgatI: iva, AkUjantI iva, dhAvantI iva - These flowing waters are empowered by the ojas (Sakti) and draws with it the floating bodies, raising waves, moves gently with murmuring noise and sprints as well as jumps at other places during its travel.
tasmAt uttarArdha: ojasvitarA: - On the left side, ojas Sakti gets established. ojas is the Sakti to generate life. It is the Sakti between the thighs.
sambhAryA: grhNAti - The water kept pure in the vessels at the house should be used as well.
tA madhya upadadhAti - That water should be at the center.
sambhAryA: iyam vai - Those stored waters are considered as the Earth itself.
asyAm pratitishThati eva - The one who established on this earth becomes rooted in fame without doubt.
palvalyA grhNAti - The water from the pond should be assembled now.
tA uparishTAt upAdadhAti - It should be placed in the upper direction.
102nd pancAti

असो वे पतिवया:

अमुष्यामेव प्रतितिुद्दति

दिखूपदाधिति

दिखू वा आप:

अन्न वा आप:

अद्र्श्वो च अद्र्श्वायंते

यदद्र्श्वो अद्र्श्वायंते

तदवन्नघे

तं व एतमसुः: केतवो वातिसना ऋषयोपिन्वन्

तस्मादरुपकेतुकः॥

asau vai palvalyA:

amushyAmeva pratishThati
dikshUpadAdhati
dikshu vA Apa:

annam vA Apa:
adbhyo cA annam jAyate
yadevAdbhyo annam jAyate
tadavarundhe
tam vA etamaruNA: ketavo vAtaraSanA rshayoacinvan
tasmAdAruNaketuka: ||

Word by Word Meaning:
asau vai palvalyA: - The water from the pond becomes like Svargam.
amushyAm eva pratitishThati - The one who consecrated it gets established in Svargam.
dikshu upadadhAti - He places it in different directions.
dikshu vA Apa: - The Jalam is in every direction.
amnam vA Apa: - Jalam itself becomes food.
adbhyo cA annam jAyate - From the Jalam itself, the food arose.
adbhya: yat annam tat avarundhe - The upAsakan gains the annam that grew from the waters.
tam etam aruNa: ketava: vAtaraSanA: rshaya: acinvan - The rshis by the names of aruNar, Ketavar, vAtaraSanar worshipped these agnis associated with the different kinds of Jalams.
tasmAt AruNa ketuka: - Therefore, this Yaj~nam came to be known as AruNa ketukam.
103rd pancAti

तदेषाभ्यनूत्त्ता

केतवो अरुणासः

ऋषयो वातश्रानः

प्रतिष्ठा शतवाहि

समाहितासो सहस्रधायसमिति

शतश्रेष्ठेव सहस्रश्रेष्ठ प्रतितिष्ठि

य एतमशिशिवुते

य उचिनेनेवं वेद ॥

tadeshAbhyanUktA

ketavo aruNAsaSca

rshayo vAtaraSanA:

pratishThAgum SatadhAhi

samAhitAso sahasradhAyasamiti

SataSaScaiva sahasraSaSca pratitishThati

ya etamagnim cinute

ya ucainamevam veda ॥
Word by Word Meaning:

tat eshA abhyanUktA – about that, the following mantram is recited.
rshaya: ketava: aruNA: ca vAtaraSanA: samAhitAsa: SatadhA pratishThA hi -
The Rshis, ketu, aruNar and vAtaraSanar performed with SraddhA (Faith and belief) the Yaj~nam, which became the route for establishing themselves in hundreds of ways.

sahasradhAyasam iti – This Yaj~na also yielded them fruits (phalans) in thousand ways.

ya: etam agnim cinute ya evam veda SataSaSca sahasraSaSca pratitishThati eva – One who worships this AruNa ketuka agni and understands its power in this way will gain auspicious status through hundred and thousands of ways.

"Agni bhagavAn!"

|| Twenty fourth anuvAkam sampoorNam ||
Introduction to the 25th anuvAkam

This anuvAkam is an AruNa ketuka cAyana prayer. More details on the construction of uttara vedi for the cAyanam, the placement of the stones and Kalasams, Agni pratishThai are provided.

104th pancAti

जानुदश्रीमुतरवेदीश्वरत्व

अपां पूर्वति

अपान सर्वत्रवाच

पुष्करणं रुमं पुष्करणमित्रपद्धाति

तथो वै पुष्करणम

सत्यं रुमं:

अमृतं पुरुषः

एतावद्वावास्ति

यावदेतत्

यावदेववास्ति॥

jAnudaghIm uttaravedIm khAtvA

apAm pUrayati
apAgum sarvatvAya

pushkARaraparNam rukmam purushamityupadadhAti

tapo vai pushkaraparNam

satyagum rukma:

amrtam purusha:

etAvadvAvAsti

yAvadetat

yAvadevAsti ||

Word by Word Meanings:

jAnudaghInIm uttaravedIm khAtvA apAm pUrayati – One should dig a pit to the depth up to one’s knee on the north side of Yaj~na vedi and fill it with water.

apAm sarvatvAya - That water is the representative (Pratinidhi) for all.

pushkaraparNam rukmam purusham upadadhAti iti - The lotus leaf, gold, and the Vigraham of Parama Purushan should be placed next.

tapa: vai pushkaraparNam - The lotus leaf is the representative (stand-in) for penance (tapas).

satyam rukma: - Gold is the representative for Satyam (truth).

amrtam purusha: - Parama Purusha Vigraham is for immortality.

yAvadetat etAvat vA asti - Wherever there is this bhAvanai, then tapas, Satyam and immortality stay firm.

yAvat eva asti - The UpAsakan is blessed with those boons.
105th pancAti

तदवरुन्ये
कर्यमुपदधाति
अपमेव मेधमवरुन्ये
अथो स्वर्गस्य लोकस्य समझ्ये
आपमापामपस्वर्यः
अस्मादस्मादिदिव्यः
अभिवाँचुः सूर्यः
सहस्रस्थस्त्रद्रिवः इति
वायुः रशिमपतयः
लोकं पूणच्छिद्रं पृणं॥

tadavarundhe

dUrmamupadadhAti

apAmeva medhamavarundhe

atho svargasya lokasya samashTyai

ApamApAmapa: sarvA:

asmAdasmAditoamuta:

agnirvAyuSca sUryaSca
Word by Word Meaning:

tadavarundhe - The upAsakan will gain tapas, Satyam and amrtam.

kUrmam upadadhAti - He should place a tortoise in the water.

apAm eva medham avarundhe - This way, he gains the fruits of worshipping the essence of Jalam and worshipping it as the representative of all entities.

atho svrgasya lokasya samashTyai - Since Parama Purushan appeared as the Tortoise in the water, such upAsanai enables the upAsakan to gain the enjoyment of svarga lokam and all other pleasures.

apa: sarvA: asmAt asmAdita: amuta: ApamApAm - May adiyEn be blessed to gain fully all kinds of waters from different places on earth and from the upper World.

agni: vAyuSca sUryaSca - May agni, sUrya and vAyu devAs bless adiyEn with this saubhAgyam.

rddhiyA sahasancaskara - adiyEn engages in this powerful upAsanai and seek their anugrahams to enjoy long life, health and wealth.

vAyvaSvA: raSmipataya: - Oh jalAbhimAni devate with the winds as the horses and the rays of the Sun as Your Master!

lokam prNa cchidram prNa - Please review the construction of this yAga mEdai and perfect it. Please fill in any gaps and imperfections there!
106<sup>th</sup> pancAti

यास्तिसः परमजः:

इन्द्रघोषा वो वसुभिरेवाध्रेवेति

पद्मः उपद्धाति

पादः

याक्षेवाध्रः

तद्विति

लोकपृणया द्वितीयाध्रुपद्धाति

पद्मः वै विरादः

तस्या वा इत्य पादः

अन्तरिक्षं पादः

घोर पादः

दिशं पादः

परोरजः पादः

विराज्येव प्रतितिघाति

व एतमभिचित्तः

व उ चैनमेवं वेद॥
yAstisra: paramajA:

indraghoshA vo vasubhirevAhyeveti

pancacitaya upadadhAti

pAnktoagni:

yAvanevAgni:

tam cinute

lokam prNayA dvitIyAmupadadhAti

pancapadA vai virAT
tasyA vA iyam pAda:

antariksham pAda:
dyau pAda:
diSa: pAda:

parorajA: pAda:

virAjyeva pratitishThati

ya etamagnim cinute

ya u cainamevam veda ||

Word by Word Meaning:

yAstisra: paramajA - May Thou fill the intermediate spaces between the first three stacks!

indraghoshA vo vasubhirevAhyeveti - The mud pots should be filled with water while reciting "indraghoshA vo vasubhi: purastadupadadhAt" mantrams. The
meanings of these mantrams have been covered in the 20th anuvAkam. Please see -- http://www.srihayagrivan.org/html/ebook038htm

panca citaya upadadhAti - The five layers have to be placed in this manner.

pAnktoagni: - It is so because the Agni that is being worshipped is of five kinds.

yAvAnevAgni: tam cinute - whatever the number of Agnis, all those are worshipped and enjoyed in the yAgam.

lokam prNayA dvitIyAm upadadhAti - The second layer should be set up with the kalasams named lokam and prNai.

panca padA vai virAT - It is well known that VirAT Purushan is of five forms.

tasyA va iyam pAda: - For Him, this BhU lokam is one part.

antariksham pAda: - antariksham, the space between earth and the heaven is
the second part.

dyau pAda: - Heaven (sky) is the third part.

diSa: pAda: - The directions are the fourth part.

parorajA: pAda: - The tripAd vibhUti beyond this imperfect earth is the fifth part.

"paro rajase sArvatom" is the fourth pAdam of catur-pAda gAyatrI mantram. Purusha sUktam states that the first three Padams of gAyatrI (tat savitur vareNyam, bhargo devasya dhImahi and dhiyo yona: pracodayAt) form one third of the VirAT Purushan's VibhUti and the fourth pAdam covers the rest of His ISvaryam (tripAd vibhUti). Purusha sUkta vAkyams are: "pAdoasya viSvA bhUtAni, tripAdasyAmrtam divi".

ya yetamagnim cinute, ya u cainameva veda (sa:) virAji pratitishThati - One who worships this Agni and comprehends the subtleties of this Agni properly gets established firmly (attains sarvAtma bhAvam) in the VirAT Purushan.

Purusha sUktam salutes BhagavAn, who appeared as VirAT Purushan this way: "virAjo ati pUrusha:". The mantra drashTA rshi says: "vedAhametam purusham mahAntam" (I know this MahA Purushan); he states further: "tamevam vidvAn amrta iha bhavati" (One who knows Him attains immortality right here ) and "tasya devA asanvaSe" (For that VidvAn, even devAs come under his control). Thus the glories of VirAT Purusha upAsanA is extolled.

|| Twenty fifth anuvAkam sampUrNam ||
Twenty sixth anuvAkam

(Mantrams 107 to 113)

Introduction to 26th anuvAkam

There are seven mantrams in this anuvAkam. In this 26th anuvAkam, the importance of sAvitra cAyanam is pointed out. Among the five cAyanams described by kATHakam (sAvitram, nAciketam, cAturhotriyam, vaiSvasrjam and AruNa ketukam), sAvitra cAyanam is the most significant. Other cAyanams are not performed without sAvitram. Hence, svAyambhuva AruNar believes that sAvitram is an angam of yAgams. The phalans of performing these cAyanams are pointed out.

107th Mantram

अभिन्न प्रणीयोपसमाधाय

तमभित पता अवीष्करणा उपद्धाति

अभिहोचे दर्शां० आण्यांसांसांसां

पशुवने चातुर्मूळ-येषु

अथो आहुः

सर्वेषु यज्ञकलंकित्वि

अथ हर्षमाहारणस्वायम्बुव

सावित्रस्वरूपमिरित्यनन्तरो मन्यामहे
agnim praNIyopasamAdhAya

tamabhita etA abIshTakA upadadhAti

agnihotre darSaUrNamAsayo:

paSubandhe cAturmAsyeshu

atho Ahu:

sarveshu yaj~na kratushviti

atha hasmAhArNa: svAyambhuva:

sAvitrasarvoagni-riTyananushangam manyAmahe

nAnA vA eteshAm vIryANi

kamagnim cinute ||

Word by Word Meaning:

agnim praNIya upasamAdhAya - after lifting Agni with the accompaniment of
required mantras and growing it with wood,

abishTakA: upadadhAti - one has to position ishTakams filled with water in
place of stones.

agnihotre darSaUrNamAsayo: paSubandhe cAturmAsyehu sarveshu yaj~na
kratushu atho Ahu: iti - In all yaj~nams and kratus such as agnihotram,
darSaUrNamAsam, paSubandham, and cAturmAsyam, and in all of them the
above procedure can be used according to some.
Yaj~nam here refers to yAgams without yUpa stambham and Kratu stands for yAgams with the yUpa stambham. A consecrated staff, where the sacrificial offerings are made is known as the yUpa stambham.

Let us now briefly comment on the four kinds of Yaj~nams referred to in this mantram.

gnihotram is the homam performed at sunrise and sunset. The offering (dravyam) used for agnihotram is cow's milk. Other dravyams like curd, ghee (Ajyam), uncooked rice (tanDulam), cooked rice without losing the water in which it was cooked (caru) and rice gruel (yavAgU). The morning devatais are sUryan and PrajApati. The evening devatais are agni and PrajApati. The four procedures (samskArams) done during agnihotram are:

1. pratishekam: Removal of embers from gArhapatyAgni and placing the vessel of milk over it
2. Burning a darbham and show it before the milk havis
3. paryAgnikaraNam: Three times pradakshiNam of the homa dravyam (milk) around the ember
4. unnayanam: Placing the dravyam on the north side and return the embers to the agni kuNDam and using the utensil of sravam to take out four measures of consecrated milk for performing two homams (one with mantram and one without in the AhavanIya agni. Before the homam is started, darbhams are placed around the agni kuNDam for the seating of the devAs (paristaraNam) and water is poured on all sides in a clockwise manner (Parishesanam) before and after the homam.

darSa pUrNam: The three yAgams commencing on New Moon day (amAvAsyai) and concluding on Pratamai are called darSa yAgams. The other three yAgams commencing on Full Moon day and ending in the next day of Pratamai is collectively called pUrNamAsam. There are special dravyams and devatAs and complex procedures for performing this darSa pUrNamAsa yaj~nams.

paSubandha yAgam is even more complicated. An animal made in the form of
yaj~na paSu (cattle) from flour is sacrificed.
darSa pUrNa mAsam, agnishToma paSu bandha
yAgams are known as mUla prakrti yAgams as
opposed to vikrti yAgams like cAturmAsyam.

In the cAturmAsya yAgam there are FOUR
steps (ParvAs):

- vaiSvadevam with eight sub yAgams
- parva varNa praghAsam with four sub yAgams
- sAkamedham done over two days with more than nine sub yagams and
- sunAsIrIyam consisting five yAgams.

There are specific phalans for performing each of these four parvAs of
cAturmAsyam like gaining progeny (first parvA), cure from a disease named
mahodaram (second parvA), stable life on earth (third parvA) and general
prosperity (fourth parvA).

Continuation of the Word by Word Meaning of the 107th mantram

atha hasmAhAruNa: svAyambhuva: - Now this is what the Brahma KumArar,
AruNar says.

sAvitrassarvoagni: iti - He says that all cAyana karmas are sAvitram.

ananushangam manyAmahe - Others consider that the cAyana karmas have no
links to sAvitram.

nAnA vA eteshAm vIryANi - latter opine that the power of these individual
cAyanams have their own powers (vIryam).

kamagnim cinute - If that were to be so, what are the objectives in performing
these individual agni cAyanams?
108th Mantram

सत्रियमधिषिष्ठिन्वानः
कमग्रिषिष्ठिनूः

सावित्रमधिषिष्ठिन्वानः
कमग्रिषिष्ठिनूः

नाचिकेतमधिषिष्ठिन्वानः
कमग्रिषिष्ठिनूः

चातुहांत्रयमधिषिष्ठिन्वानः
कमग्रिषिष्ठिनूः

वेश्वयुज्मधिषिष्ठिन्वानः
कमग्रिषिष्ठिनूः

satriyamagnim cinvAna:
kamagnim cinute

sAviramagnim cinvAna:
kamagnim cinute

nAciketamagnim cinvAna:
kamagnim cinute
Introduction:

kATHaka prakaraNam lists five kinds of cAynams:

1. sAvitram,
2. nAciketam,
3. cAturhotriyam,
4. vaiSvasrjam and
5. AruNa ketukam.

Among these sAvitram is the most important. Other cAyanams are not observed without the performance of sAvitram. Therefore SvAymbhuva AruNar opines that sAvitram is the angam of the yAgams. There are others who disagree with this view and state that sAvitram need not be linked to all cAyanams. They hold the view that each cAyanam has to be observed without sAvitram and each of them have their own specific phalan. They cite the mantram of “yoapAm pushpam veda” mantram from the 22nd anuvAkam, which describes the specific phalan for each of the cAyanam.

Word by Word Meaning:

satriyamagnim cinvAna: kamagnim cinute? - With what goal does one practice cAyanam associated with satra yAgam?

sAvitramagnim cinvAna: kamagnim cinute? - For what purpose does one perform
the cAyanam connected to sAvitram?

nAciketamagnim cinvAna: kamagnim cinute? - What does one have in mind when one observes the cAyanam linked to nAciketam?

cAturhotriyamagnim cinvAna: kamagnim cinute? - What does one hope to gain by observing the cAyanam linked to cAturhotriyam?

vaiSvasrjamagnim cinvAna: kamagnim cinute? - With what goal does one practice the cAyanam associated with the vaiSvasrja yAgam?
109th mantram

उपानुचाक्यमाशुमाशिन्त्वानः

कमग्रीविन्दुते

इष्माकृष्णकर्मभिभिन्त्वान इति

चूषा वा अष्टि:

चूषणौ सःस्फाल्येषु

हन्येतात्स्य यथः

तस्मात्तात्स्य यथः

सोत्तरवेदिषु कतुषु पिन्नीत

उत्तरवेद्यां हस्पिरीयते

प्रजाकामधिन्त्विं

upAnuvAkyamASumagnim cinvAna:

kamagnim cinute

imamAruNaketukamagnim cinvAna iti

vrshA vA agni:

vrshANau sagumsphAlayet

hanyetAsya yaj-na:
tasmAnnAnushajya:

sottaravedishu kratushu cinvIta

uttaravedyAgumhyagniScIyate

prajAkAmaScinvIta ||

Introduction

At the site selected as uttaravedi, land is dug, water is poured and lotus leaves are placed next and stalks: k alasams (vessels) are stacked one upon the other. A plank is placed over, sand spread and there the agni is consecrated for performance of cAyanam. This is the procedure. The implication is therefore that cAyanam can not be done for kratus without uttaravedi. agnihotram and darSapUrNamAsa yaj~nams do not have uttaravedis. A different Veda mantra recommends the cAyanam can be done for them even without uttaravedis. We can only recognize these contradictory statements arise only from different sampradhAyams (traditions by different rshis). Those who belong to different rshi paramparais and can adopt their sampradhAyams. Two basic anushThAnams are commonly agreed upon:

- AruNa ketukam can be performed only at a place where the uttaravedi is present
- AruNa ketukam has to be done without admixture to cAyanam.

Word by Word Meaning:

kamagnim cinute? upAnuvAkyamASumagnim cinvAna: - What does one who performed the rapid phalan yielding agni cAyanam referred to in upAnuvAkya kANDam expect to gain?

kamagnim cinute? imam AruNa ketukamagnim cinvAna iti - The other question is: What kind of Phalan does a person who completed AruNa ketuka cAyanam expect?
A map example of the different aspects of a yAgasAlA
(Map Credit: http://www.jyotistoma.nl/EN/DEFAULT.asp)

Key to the Map:

Garh. = garhapatya or Domestic Fire
Ahav. = Ahavaniya or Offering Fire
Daksin. = dakSAnAgni or Southern Fire
R. = rajasandi, the King’s Throne for the Soma stalks
S. = samrad-asandi, the Emperor’s Throne for the pravargya vessels
m. = methi and mayukhas, the peg and pins for the cow, the calf, the she-goat and the lamb
kh. = khara or mound
Utt.v. = uttaravedi
n. = nAbhi

vrshA vA agni: - Agni is like the virility of a man.
vrshANau sagumsphAlayet - If it is wrongly used, the seeds will be destroyed.
hanyetAsya yaj~na: - Similarly, the yaj~nam of an adhikAri will be destroyed,
when he mishandles the agni worship.

tasmAt na anushajya: - Therefore, the conclusion is that sAvitra cAyanam
should not be linked to other cAyanams

souttaravedishu kratushu cinvIta - In kratus having uttaravedis, AruNa ketuka
cAyanam has to be observed by itself without admixture with any other agni
cAyanam.

uttaravedyagum hi agni: cIyate - agni cAyanam has to be performed only at the
site of uttara vedi.

prajAkAma: cinvIta - One who seeks progeny can perform AruNa ketuka
cAyanam.
110th mantram

प्राजापत्यो वा एयोहस्मि:

प्राजापत्या: प्रजा:

प्रजावान्भवति

य एवं बेद

पशुकामशिविन्दीत

संज्ञानं वा एतत्पशुनाम्

यदाप:

पशुनामेव संज्ञानेवशिष्टिचितुते

पशुमान्भवति

य एवं बेद ॥

prAjApatyo vA eshoagni:

prAjApatyA: prajA:

prajAvAn bhavati

ya evam veda

paSukAmaScinvIta

samj~nAnam vA etat paSunAm
yadApa:

paSunAmeva samj~nAneagnim cinute

paSumAn bhavati

ya evam veda ||

Introduction:

This mantram refers to the creation of the Yaj~nam by PrajApati (BrahmA) and yields the performer santati (progeny) and the wealth of cattle.

Word by Word Meaning:

esha agni: prAjApatya: vA – This Agni cAyanam was created by Brahma devan.

praJA: prAJApatyA: - Human beings have been created by Brahma devan.

ya evam veda prajAvAn bhavati – One who understands it this way is blessed with children.

paSukAmA: cinvIta – May the one who desires the cattle, perform this cAyanam.

yat Apa: samj~nAnam vA etat paSUnAm – It is well known that this cAyanam, which is like water is the sAdhanam for life and intelligence.

paSUnAm samj~nAne eva agnim cinute – One performs the AruNa ketuka cAyanam over water, which is the life beat for the cattle.

ya evam veda paSumAn bhavati – One who understands this doctrine becomes the possessor of much cattle.
111th and 112th Mantrams

वृेष्टिकामधिन्वीत

आपो वे वृेष्टि:

पर्जन्यो वर्षुको भवति

य एवं बेद

आमयादी चिन्वीत

आपो वे भेषजम्

भेषजेवास्मे करोति

सर्वायुरेति

अभिचरश्चिन्वीत

बन्धो वा आपः ॥ १०६ ॥

vrshTikAmaScinvIta

Apo vai vrshTi:

parjanyo varshuko bhavati

ya evam veda

AmayAvI cinvIta

Apo vai bhashajam
bhesajamev Asmai karoti
sarvam Ayureti
abhicaragum ScinvIta
vajro vA Apa: || 111 ||

वज्रमेव भ्रातुवेभ्यः प्रहरति
स्तृणुत एनम्
	
tेजस्कामो यशस्कामः

व्रष्टवर्चस्कामस्वर्गकामधिनीति
एतावद्वा वासित

यावेदेतत्
यावेदेवासित
tadvruṇyo

tस्यतद्वृंतम्

वर्षिति न धावेत् || ११२ ||

vajrameva bhrAtrvyebhya: praharati
strNuta enam
tejaskAma yaSaskAma:
bhrmavarcasakAma: svargakAmaScinvIta
etAvadvA vAsti
yAvadetat
yAvadevAsti
tadavarundhe
tasyatadvratam
varshati na dhAvet || 112 ||

Introduction:
The invitation to perform this AruNa ketuka cAyanam to gain many phalans like timely rain, freedom from disease, long life, conquest over enemies, fame, lustre like Brahma, svargam and any other phalans that he may desire.

Word by Word Meaning:

vrshTikAma: cinvIta – May the one who desires rains observe this vratam!

Apo vai vrshTi: - Water is indeed rain.

parjanyo varshuko bhavati - Therefore the clouds pour rain.

ya evam veda – One who understands this doctrine will gain his heart's desire.

AmayAvI cinvIta – May the man who is sick observe this vratam!

Apo vai bhesajam - Water is indeed his medicine

bhesajameva asmai karoti - That (water) becomes the sick man's medicine.

sarvam Ayu: eti – He gains full measure of allotted life. There is no akAla maraNam (untimely death).
abhicaran cinvIta - If he wishes to conquer his enemies, let him then perform this agni cAyanam.

vajro vA Apa: - Jalam is indeed vajram in this case.

vajrameva bhrArvyebhya: praharati - By performing this AruNa ketuka cAyanam, he realizes the effect of hurling the powerful vajrAyudham at his enemies.

enam strNuta - Thus he destroys his enemies.

tejaskAma: yaSas kAma: brahma varcas kAma: svarga kAma: cinvIta - May the One who wishes to gain valour, fame, divine lustre (brahma varcas), or svargam perform this cAyanam!

etAvadvA vA asti tat avarundhe - All that has been cited so far or any other desire that has not been stated, all of these he will gain through the performance of this cAyanam.

tasya etat vratam - For him, this should be sacred a vratam

varshati na dhAvet - When it rains, he should not fear it and run away from it.
113<sup>th</sup> Mantram

अमृत वा आप:

अमृतस्यानन्तरित्वै

नाम्सू मूर्तपुरीषुध्वांत्

न निष्लिबंत्

न विश्वनसस्मायात्

गुह्यो वा एपोभि:

एतस्याध्रेष्ट्निदाहाय

न पुष्करणांनि हिरण्य वार्धित्तेऽऽ

एतस्याध्रेष्ट्नियायोऽहाय

न कर्मरस्याश्रीयात्

नोदक्ष्याघाततान्येवनोदकानि भवति

अघातका आप:

य एतमःचिबुते

य उच्चैंमेवं वेद ॥

amrtam vA Apa:
amṛtasya anantārthāyai

na vā upaśam kuryāt

na nishṭhivet

na vivasanā: snāyāt

guhyo vā eshoagnī:

etasya āgne: anatidāhāya

na pushkaraparṇāni hiraṇyām vādhitishthet

etasya āgne: anabhyārohāya

na kuṃasya anāśīyāt

nodakasyāgāhāṣtkānena modākāni bhavanti

āghātukā āpā:

ya etamagnim cinute

ya ucaināmeva veda ||

*Word by Word Meaning:*

amṛtam vā āpā: - It is well known (Prasiddham) that water is nectar.

amṛtasya anantārthāyai: - To keep amṛtam immortal, one should not run away from rain thinking that one will get wet.

aṃśu mūtṛpurīśaṃ kuryāt - One should not urinate or release bodily waste into the water. This is a vratam that should be observed.

aṃśu na nishṭhivet - One should not spit into water. This a vratam.

vivasanā: na syāt - One should not take bath in the water with out cloth.
esha agni: guhya: vA - This AruNa ketuka agni is hidden in the water.

yetasya agne: anatidAhAya - This directive is to protect one from being burnt by the heat of this agni.

pushkara parNAni hiraNyam vA na adhitishThet - One should not step on the lotus leaves or Gold.

etasya agne: anabhyaroAhAya kUrmasya na aSnIyAt - One should not eat the flesh of tortoise for not stepping on the AruNa ketuka agni.

udakasya na aSnIyAt - One should not eat the flesh of the animals living in water (fishes).

ya: etam agnim cinite ya u sa evam enam vedA odakAni aghAtukAni bhavanti - The animals living in water won't harm one who observes the AruNa ketuka cyanam or comprehends its doctrines.

Apa: aghAtukA: - The waterways won't harm such a person either.

|| Twenty sixth anuvAkam sampUrNam ||
Twenty seventh anuvAkam

(Mantrams 114 to 120)

Mantram 114

इमानुकं भुवनं सीषधेम ।
इन्द्रधं विश्रे च देवा ।
यद्वाच नस्तनवधं प्रजान्ति
आदिपैरिद्रस्सह सीषधांतु
आदित्वैरिद्रस्समणो मरुद्विष
अस्माकं भूतविता तन्नानम्
आप्तवस्य प्रप्तवस्य
आण्डी भव ज मा मुहः
सुखादीन्तुः कविधनानम्
प्रतिसुखवश्व स्वां पुरुस्॥

imA nukam bhuvanA sIshadhema
indraSca viSve ca devA:
yaj~nam ca nastanvam ca prajAm ca
Adiyairindra: saha sIshadhAtu
Adityairindra: sagaNo marudbhi:
asmAkm bhUtvavitA tanUnAm
Aplvasva praplavasva
ANDI bhava ja mA muhu:
sukhAdIn dukkhanidhanAm
pratimuncasva svAm puram ||

Introduction:

This mantram houses powerful prayers for our well being in this Universe and also the conferral of blessings to become a Mumukshu (one seeking Moksham) to avoid the trappings of repeated cycles of births and deaths.

Word By Word Meaning:
imA bhuvanA nukam sIshadhema - Let us make this world of ours the sAdhanam for a happy and enjoyable life (nukam sIshadhema).

indra: ca viSva ca devA: - Let Indran and all devAs bless us towards that goal!
yaj~nam ca tanvam ca prajAm ca indra: Adityai: saha sIshadhAtu - May Indran along with the twelve AdityAs make it possible to realize this boon through the blessings of ISvara ArAdhana, the healthy body for the performance of this worship and children!

indra: Adityai: marudbhi: sagaNa: asmAkam tanutAm avitA bhUtu - May Indran, AdityAs, Maruds with their assembly become the protectors of our bodies!

ja muhu: mA Aplavasva - Oh samsAri being swirled about in the whirlpool of the samsAric afflictions! Do not gain repeated births due to your karmAs!
mA praplavasva - Oh samsAri! Do not undergo repeated deaths in different bodies!

mA ANDI bhava - Oh samsAri! Do not become one who enters in this aNDam!

Become a mukta jIvan through adoption and practice of one of the two yogams (Bhakti or Prapatti), which will free you from the repeated cycles of births and deaths!

sukhAdIn dukkha nidhanAm svAm purAm pratimuncasva - Please discard your attachment to your physical body, which looks joyous at the beginning and becomes sorrowful at the end due to old age and crippling diseases.
Mantram 115

मरीच्यस्वायंभुवः

ये शरीराण्यकल्पनः

ते ते देहंकल्पनः

मा च ते र्थ्या स्म तीरिषत्

उत्तिष्ठत मा स्वत

अस्मिन्चछवः भारतः

राजस्थोमस्य तुतासः

शूर्येण सचुज्योषः

चुवा सुवासः

अष्टचका नवद्वारः

marIcaya: svAyambhuvA:

ye SarIrANyakalpayan

tе te deham kalpayantu

mA ca te khyA smа tIrishat

uttishThata mA svapta

agnimicchadhvam bhAratA:
Introduction:

This is a powerful panchati to reach the parama purushArtham through dedicated upAsanA.

Word by Word Meaning:

svAyambhuvA: ye marIcaya: SarIrANi akalpayan te te deham kalpayantu - May the rays (marIcaya:) of the powerful BhagavAn, the sUrya nArAyana svarUpi (svAyambhuvA:), which created at the beginning the SarIram for the jIvans, may they also create the divya, sUkshma, suddha sattva maya SarIram for You as well at the end!

te khyA sma - May Your determination to cross the Ocean of samsAram be resolute!

mA tIrishat - May that determination be not erased!

bharatA: - Oh people of BhArata varsham!

uttishThata: - Arise!

mA svapta- Awaken from your slumber!

rAj~na: somasya trptAsa: sUryeNa sayujoshasa: agnim icchadhvam - May You all be satisfied with the partaking of the soma juice crushed and filtered from the king of medicinal plants and become fixed in your meditations on sUrya nArAyanaNan and worship BhagavAn in the form of Agni!
yuvA suvAsA: - You will attain the phalans of reciting the "yuvA suvAsA" mantra. The full mantra is:

युवा सुवास: परिवर्त आगामस उ श्रेयान्ध्वति जायमानः\
तं धीरास: कवय उच्चन्ति स्वाध्यो मनसा देवयन्तः

yuvA suvAsA: parivIta AgAt sa u SreyAn bhavati jAyamAna: |

tam dhIrAsa: kavaya unnayanti svAdiyo manasA devayanta: ||

This meditator with shining garments starts his sAdhanA early in his life and becomes a SreshTha Purushan. The visionaries (dIrghadarsI-s) attain this status achieved by the brave ones (dhIrAs) and the ones who win over their indriyams (jitendriyal-s) through mAnasIka worship of the devatai (Sriman nArayaNa) sitting in the middle of the sUrya maNDalam.

ashTa cakrA nava dvArA - Your bodies consist of eight cakrams and nine orifices. The eight cakrams or dAtus are skin, blood, flesh, medas, bones, suklam et al. The nine orifices are two eyes, two ears, two nostrils, mouth, upastam and lingam.
116<sup>th</sup> Mantram

devaṇaṃ pūryoṣṭya

tasyaḥ hirṇayō koṣa:

svargaṃ koṣo jyotisyāsaṃvṛt:

yo vā tāṃ brhaṇo veda

amṛtenaṃvṛtāṃ purīṃ

tasmē brhaḥ ca brhaḥ ca

āyuḥ kīrtiṃ prajāntadu:

vibhājaṃ nā harihīṃ
yashataṃ sampariśvātāmu

purāḥ hirṇayīṃ brhaḥ ॥

devAnAm pUrayodhyA

tasyAgum hiraNmaya: koSa:

svargo loko jyotishA Avruta:

yo vai tAm brahmaNo veda

amṛtenA AvrAtAm purIm

tasmai brahma ca brahma ca
Introduction

BhagavAn enters the kAraNa SarIram after creating the kArya SarIram. The description of this kAraNa SarIram is given here.

Word by Word Meaning:

deVaNAm phU: ayodhyA - The kAraNa SarIram is eternal and is the abode of the devAs.

tasyAm hiraNmaya: koSa:- Inside, this is a golden chamber.

svarga loka:, jyothishA Avrta:- This is like svarga lokam and is filled with Atma jyoti.

ya: brahmaNa: amrtena Avrta tAm purIm veda tasmai brahma ca brahmA ca
Ayu: kIrtim prajAm dadu: - One who comprehends this golden chamber filled with BhramAnandam is blessed by Parabrahman and caturmukha Brahman to have abundant and auspicious fame and good children in this world.

vibhramAnAm hariNIm yaSasA samparIvrtAm hirNmayim puram brahmA vivesa - In to this lustrous, famous and delectable golden abode, Brahman entered. This is covered in the next mantram in detail.
117th Mantram

विवेशांपराजिता

पराज्ञेत्यज्ञामयी

पराज्ञेत्यनाशकी

इह चामुन्त चान्वेनि

विद्वादेवासुरानुभायन्

यत्कुमारी मन्द्रयते

योगोपिद्यत्पतित्रता

अरिष्ठ यत्किष्ठ किष्टे

अभिस्तदुवेषेधि

अश्वतासशश्रृतासश्रं ॥

viveSAparAjitA

parAngetyajyAmayI

parAngetyanASakI

iha cAmutra cAnveti

vidvAn devAsurAnubhAyAn

yat kumArI mandrayate
yadyoshidyatpati vratA
arishTam yat kim ca kriyate
agnistadanuvedhati
aSrutAsa-SSrtAsaSca ||

Introduction:
The power of AruNa ketuka cAyanam to destroy even the grand sins is pointed out here.

Word by Word Meaning:
aparAjitA viveSa – In to this indestructible kAraNa SarIram in the form of jIvan (created by the Parabrahman, the creator) entered the creator Himself in the from of antaryAmi (indweller). He stays there until the jIvan attains mukti through travel via Brahma nAdi.

"The Indweller!"
(Kadirur SrI sUryanArAyaNar temple)
ajyAmayI parAng eti - The jIvan attains the sAyujya mukti free from disease and old age associated with the kArya SarIram.

anASakI parAng eti - The jIvan attains the state free from karmAs and becomes eternal (free from destruction/nASam) at the time of Mukti.

vidvAn iha ca amutra ca devAsurAn ubhayAn anveti - This Atma j~nAni reaches a state of equanimity with the devAs, asurAs and all jIvans in this and the other world.

kumArI yoshit pativratA yat mandrayate arishTam yat kim ca kriyate tat agni: anuvedati - AruNa ketuka agni cAyanam will destroy all sins that defy destruction by PrAyaScitta anushThAnam such as the sins acquired out of the union of an unwedded girl, wedded one or a chaste woman with a man out of the passion between them.

aSrtAsa: SrtAsa: ca - They will be freed of the sins and will transform from unchastened state to the chastened state through the observance of AruNa ketuka cAyaNam. Such is its power!
118th Mantram

यज्वानो ये प्रयज्वनः

स्वर्यंतो नापेक्षन्ते

इन्द्रमभिष्ट ये विदुः

सिकता इव संपन्ति

रक्षिमभिस्ममुदीरिता:

अस्माढ़ोकादमुष्माच

ऋषिमिरदात्प्राप्तिभिमः

अपेत बीत वि च सर्पतातः

येंग्र स्थ पुराणा ये च नूतनः

अहोभिरद्विषोक्तिभिर्वर्तकम् ॥

yajvAno ye apyayajvana:

svaryanto nApekshante

indramagnim ca ye vidu:

sikata iva samyanti

raSmibhi: samudIritA:

asmAllokAdamushmAcca
rshibhiradAt prSnibhi:

apeta vIta vi ca sarpatAta:

ye atra stha purANA ye ca nUtanA:

ahobhiradbhi-raktubhir-vyaktam ||

Introduction:

The special and lofty status of the Atma j~nAnis is saluted in this pancAti. SrI

gitAcAryan defines the attributes of these Atma j~nAnis (17.17) as the

possessors of three kinds of austerity (tapas tat trividham - Body, mind and

speech) and as those free from any worldly attachments and do not desire any

fruits for their nishkAma kaimkaryams (aphala kAnkshi:).

Word by Word Meaning:

yajvAna: ayajvAna: api ye indram agnim vidu: svaryanta: na apekshante - Those

who comprehend the Jyotirmaya ParamAtma tattvam, be they observers of

satkarmAs or not, do not seek or desire any thing including svarga vAsam.

Those who do not understand the Jyotirmaya Brahman suffer as described by

the next mantram.

raSmibhi: samudIritA: sikatA: iva asmAt lokAt amushmAt ca samyanti - Those

who do not comprehend the Jyotirmaya Brahma tattvam are like animals strung

by ropes and are pulled hither and thither. They are like the sand in hot

summer and are driven here and there by the wind due to their karma vAsanAs.

They come together and are then dispersed repeatedly. The Atma J~nAnis

however unite here and in the other world due to the power of their J~nAnam

and form divya ghoshTis.

prSnibhi: rshibhi: adAt - This j~nAnam was imparted by the sages, who look

deep into such matters and come to the help of the seekers of such knowledge.
ye atra stha purANA: - those who perform ill deeds for a long time --

ye ca nUtanA: atha: vIrta apeta - or those who joined the miscreants recently, may You all as an assembly be gone from here quickly.

ahobhi: aktubhi: adbhi: - For the Atma j~nAnis, may Yama dharmarAjA grant the days and nights (longevity) and bhoga vastus like Jalam and bless them with auspicious lives!

"Atma jn~AnIs!"
119<sup>th</sup> Mantram

यमो ददात्ववसानमस्मे

नृ मुणन्तु नृ पात्वर्यः

अकृष्टा ये च कृष्टजः

कुमारीशु कनीनीशु

जारिणीशु च ये हितः

रेतः पीता आण्डपीता:

अज्ञारेशु च ये हुतः

उभयान्त्रपीत्रकान्

युवेश्वर यमराजगान्

शातमिष्ठु शरदः ॥

yamo dadAtvavasAnamasmai

nr muNantu nr pAtvarya:

akrushTA ye ca krshTajA:

kumArIshu kanInIshu

jArINIshu ca ye hitA:

reta: pItA ANDapItA:
Introduction:

This is a prayer to Yama dharmarAjan to bless the Atma Jn~Anis with long life. The prayer is also for a host of undesirable persons to be banished from the proximity of the Atma Jn~Anis (sAtvIka upAsakAs).

Word by Word Meaning:

yama: asmai avasAnam dadAtu - May Yama dharmarAjan grant this sAtvika upAsakan sufficient time (to complete his upAsanA).

nr muNantu - May those with the nominal title of human beings, who engage repeatedly in adharmic deeds remove themselves from my side.

nr aarya: pAtu - May the good leader among men protect me!

ye krshtajA: ca akrshTA muNantu - May those with unchastized minds be gone from my side even if they originated from good kulams!

kumArIshu kanInIshu jAriNIshu ye hitA: muNantu - May those who have illicit and improper relationship with unmarried girls and women married to others be also gone from my side!

reta: pItA: muNantu - May all the inauspicious powers that take in the virility of the entities of the world be driven away!

angArAreshu ca ye hutA: muNantu - May those scorched by the fire of their sins and roaming from one place to the other as ghosts and ghouls be banished from here!
ubhayAn putra pautrakAn yamarAjakAn aham yuve - Even if they are my sons or grandsons, I will chase them away, if they have accumulated sins that deserve punishment by Yama dhammarAjan. I will disown them.

Sataminnu Sarada: - May we live for hundred years (Veda PrAyam) performing auspicious deeds and living sAtvic life! "Sataminnu Sarada:" is the beginning section of a larger mantram:

शतमिष्टु शारदों अन्ति देवा यज्ञा नद्धकाजर्जस तनूनाम्।

पुत्रासों यज्ञ पितरों भवनि मा नो मध्या रीरिपतायुर्गन्तोः॥

Sataminnu Sarado anti devA yatra nAscakrA jarasam tanUnAm |

putrAsO yatra pitaro bhavantI mA no madhyA rIrishatAyurganto: ||

This has a meaning echoing the sandhyA Vandana mantram: "paSyema Sarada: Satam, jIvema Sarada: Satam". May we see for hundred years (Veda PrAyam)! May we live for hundred years!

The meaning of "Sataminnu Sarado anti.... ...rIrishatAyurganto" is:

Oh DevAs! Our hundredth year, when you give old age to us and when our sons have their own sons is fast approaching. Before that hundredth year arrives, let us have few years of purposeful life and free us from harm during the middle of the period between now and the arrival at the Veda PrAyam.
120th Mantram

अदो यद्वह विलवम्

पितृणां यमस्य च

वरुणस्याधिनोर्मः

मरुतान्द विहायसाम्

कामप्रयवणं मे अस्तु

स हेवास्मि सनातनः

इति नाको ब्रह्मिश्वरो रायो धनम्

पुनरापो देवीरिहितं

ado yat brahma vilabam

pitrNam ca yamasya ca

varuNasyaSvinoragne:

marutAm ca vihAyasAm

kAmaprayavaNam me astu

sa hyevasmi sanAtana:

iti nAko brahmiSravo rAyo dhanam

putrAnapo devIrihAhitA
Introduction:

Para Brahman is saluted as sarvAdhAran in this mantram. That Brahman is the AdhAram for pitrs, Yaman, VaruNa, agni, maruts and other devatAs. JalAbhimAni is prayed to for the blessings of Brahma j~nAnam, worldly wealth and good progeny.

Word by Word Meaning:

"'sarvAdhAran!'"

sa sanAtana: yeva hi asmi- This is equivalent to the Yajur Veda MahA vAkya of "aham brahmAsmi". This is not being interpreted in the advaitic manner (Brahma-jIva aiykyam) but in the RaamAnuja darsana tradition of interpreting "aham sarvAtmaka brahmAtmakosmi". "aham brahmAsmi" is the MahA Vaakyam of brhAdAraNyaka Upanishad of the Yajur Vedam (BrhadAraNyaka Upanishad: 1.4.10). The entire mantram is:

ब्रह्म वा इदम् आसीत्तद्तत्मानमेवावेद्ध ब्रह्मास्मीति ।

तत्समात् तत्सर्वंभवत्
brahma vA idamagra AsIt tadAtmAnamevAvedaham brahmAsmIti |
tasmAt tat sarvamabhavat

Meaning

This (supreme Self) was indeed Brahman in the beginning. It knew itself alone as, "I am the Brahman. Therefore it became all".

kAmaprayavaNam me astu – Oh Brahman! May all my desires be fulfilled!

Apo devI! nAka: brahmiSrava: rAya: dhanam putrAn iti iha AhitA – Oh JalAbhimAni devatA! Please unite me with svargam, brahma j~nAnam, wealth, progeny, fame et al right here!

|| Twenty seventh anuvAkam sampUrNam ||
Twenty eighth anuvĀkam

121st Mantram

विद्वीर्णीं गृहदीर्णीचि

अपेतो निष्क्तिन हथः

परिवाधौं श्रेतुक Ignoreootnote{sadagopan.org}

निजज्ञाधौं शवत्तेदरम्

स तान्वाच्चायया सह

अध्रे नाशय संहत्रः

ईश्वासूये बुधुशामुः

मन्त्रुं कृत्यां दीपिरे

स्थेन किंशुकावता

अध्रे नाशय संहत्रः॥

viSīrshNIm grdhraSIrshNIm ca

apeto nirrtigum hatha:

paribAdhagum Svetakuksham

nijanghagum Sabalodaram
Introduction:

This mantram houses a prayer to Agni to destroy three kinds of enemies, who could harm the conductance of the AruNa ketuka cAyanam.

Word by Word Meaning:

viSIrshNIm – that headless one
grdhraSIrshNIm nirrtim ita: apahatha – and that same one described as having the neck of an eagle sometimes and having the name of nirrti (Mighty misfortune), Oh agni! Please drive them away from the site of this cAyanam.

Sveta kuksham – that associate of nirrti with a white hued stomach

nijangham – the other one accompanying nirrti with twisted legs

Sabalodaram – and the other mischief makers with stomachs having different colors

paribAdham – (all of these undesirable ones) hovering around to interfere with the successful conductance of the cAyanam

sandrSA: tAn vAcyAyayA saha – and the very same ones awaiting an opportune time to start their ruinous activities along with the nirrti, the misfortunate one
sa: agne nASaya - Oh agni of mighty fame! Please destroy these gangs of asurAs!

IrshyA asUye - These asurAs are filled with jealousy and known for blaming others for their misdeeds

bubhukshAm manyum krtAm ca dIdhire - they are always hungry (bubhukshAm), angry (manyum) and engaged in enhancing (dIdhire) harmful abhicAra prayoams (akrtyAm-s/magic rites)

sandrSa: - and waiting for an opportunity to cause a lot of inauspiciousness

kim SukAvatA rathena - who occasionally come in the guise of parrots on chariots

agne nASaya- Oh Agni! We pray to You to destroy them along with their chariots!

|| Twenty eighth anuvAkam sampUrNam ||
Twenty ninth anuvAkam

122nd Mantram

पर्जन्याय प्रगायत

दिवसपुत्राय मीढपे

स नो यवसमिच्छतु

इदं कचः पर्जन्याय स्वराजे

इदो अस्त्तन्तरतंत्रयोत

मयोभूवांतो विश्वकृष्यसत्त्वस्मे

सुपिप्पला ओपथीदेवगोपाः

यो गर्भमोषधीनाम्

गवाङ्गोत्यवंताम्

पर्जन्यः पुरुषीणाम्॥

parjanyAya pragAyata

divasputrAya mIDhushe

sa no yavasamicchatu

idam vaca: parjanyAya svarAje
hrdo astvantarantadyuyota

mayo bhUrvAto viSvakrshTayassantvasme

supippalA oshadhIrdevagopA:

yo garbhamoshadhInAm

gavAm krNotyarvatAm

parjanya: purushINAm ||

*Word by Word Meaning:

parjanyAya pragAyata - Oh people! Please pray well to the devatai of Rain!

'darjanya!'
(Artwork by SrI Manohar Saini)

divasputrAya mIDhushe - Please eulogize him, who is the son of AkASam (vAnulakam) and who pours down the rain.
sa: yavasam na: icchatu - May he bless the cows with grass and us with food.

svarAje parjanyAya idam vaca: - for this self-luminous Lord of Rain, may these stutis

hrda: antaram astu - (may these stutis) have the effect of pleasing his heart!

tat yuyota- Oh people! Please engage in such efforts!

vAta: asme mayobhu: astu - May the Lord of Wind (vAyu) be of pleasant disposition and delight us!

viSvakrshTaya: asme santu - May all cattle and animals be of pleasant disposition to us and produce joy in us!

oshadhI: supippalA: deva gopA: santu - May the medicinal plants and crops be rich with fruits and grains and be protected by the devAs!

ya: oshadhInAm gavAm arvatAm purushINAm parjanya: garbham krNota
sa: mayobhu: santu - May the Lord of Rains (Parjanya devan) who grows the embryos of the oshadhIs, cows, mares and women be filled with auspiciousness and be of pleasant disposition towards us!

||Twenty ninth anuvAkam sampUrNam ||
Thirtieth anuvĀkam

123rd Mantram

पुनर्राख्तं स्त्रियम्

पुनरायुः पुनर्भंगः

पुनर्विरणमेतु मा

पुनर्विद्विषेमेतु मा

यन्मेषव रेतः पृथिवीमस्कानूः

वदोषधीरव्यसर्वदापः

इदन्ततपुनरादेदे

दीर्घायुल्वाय वर्षसे

यन्मेरेतः प्रसिद्ध्यते

यन्म आजायते पुनः

तेन माममृत्वकः

तेन सुमुकस्तकः

punar mA maitvindriyam

punarAyu: punarbhaga:
punarBrAhmaNamaitu mA
punardrviNamaitu mA
yanme adya reta: prthivImaskAn
yadosadhIrpayasaradyadApa:
idam tatpunarAdade
dIrghAyuttvAyavarcase
yanme reta: prasicyate
yanma AjAyate puna:
tenamAmamrtam kuru
tenasuprajasam kuru ||

Introduction:

These are series of prayers for urdhva retas through control of retas (vIryam) to enhance Brahma varcas and gain the blessings of the generations of good (God-fearing, righteous) progeny and through them amaratvam (immortality).

This mantram is recited, when one loses his vIryam involuntarily due to a bad dream. The prayer is for the restoration of vIryam to gain back Brahma tejas through ISvara ArAdhanam.

Word by Word Meaning:

indriyam puna: mAm aitu - May the vIryam reach me again and grow!

Ayu: puna: - May my life and longevity grow further!

bhaga: puna: - May my fortunes grow further!
brAhmaNam puna: mAm aitu - May the Brahma tejas grow again!

draviNam puna: mAm aitu - May my wealth grow further!

adya me yat reta: prthvIm askAn - On this day, when my vIryam reached the earth,

yat oshadhI: api - On this day, when my vIryam reached the medicinal plants and creepers,

yat Apa: asarat - On this day, when my vIryam reached the waters (Apa:),

tat idam dIrghAyuttvAya varcase puna: Adade - May this vIryam be for return of long life span and the enhancement of the Brahma tejas!

me yat reta: prasicyate - This retas of mine joined to the egg in the womb to form the embryo

me yat puna: AjAyate - and is born again in the form of a child

tena mAm amrtam kuru - through the birth of the child, Oh Lord, bless me to become immortal

tena suprajasam kuru - by that union of vIryam to form the growing embryo, Oh Lord, please bless me to have good progeny!

||Thirtieth anuvAkam sampUrNam ||
Thirty first anuvAkam

(Mantrams 124 to 129)

Introduction:

This anuvAkam houses the prayers to Kuberan and serves as the angam (ancillary/limb) for the vaisRavaNa yaj~nam.

124th Mantram

अद्वचचित्तिरोधार्ज्जायत

तव वैश्रवणससदा

तिरोथेहि सपनान्न:

वे अपोडश्रुति केचन

त्वाश्रीं मायां वैश्रवण:

रथः सहस्रवन्धुरम्

पुस्तकः सहस्राधम्

आधावायाहि नो वलिम्

अस्मे भूतानि वलिमावहन्ति

चन्द्रवो हस्तितिरिण्यमथानम्

abhyastirodhA ajAyata
tava vaiSravaNassadA
tirodhehi sapatnAnna:
ye apo aSnanti kecana
tvAshTrIm mAyAm vaiSravaNa:
rathagum sahasravandhuram
puruScakragum sahasrASvam
AsthAyAyAhi no balim
yasmai bhUtAni balimAvahanti
dhanam gAvo hasti hiraNyamaSvAn ||

Word by Word Meaning:

tvayA grhIta vaiSravaNa: sadA abhdya: tirodhe a ajAyata, na: sapatnAn tirodehi
- KuberA! The one included by You in your assembly, VaiSravaNan, the son of ViSravasa Maharshi, always causes trouble by interfering with sat karmAs and hides them. He is born that way as an interferer of sat karmAs. Oh KuberA! As the other son of Sage ViSravasa, You should block such enemies of ours, who are intent on spoiling our sat karmAs.

kecana apa: aSnanti ye tirodhehi - There are others who swallow as it were our sat kAryams and belch thereafter joyously; Oh KuberA! You must prevent them from harming our sat kAryams.

vaiSravaNa: tvAshTrIm mAyAm sahasra vandhuram puruScakram sahasrASvam
ratham AsthAyA na: balim AyAhi - Oh Kubera VaiSravaNA! Please come to our yAgasAlais to receive our offerings speedily on the wondrous chariot created by the divine architect, ViSvakarmA for You with its thousands of spokes, wheels and horses.
"The Indweller of kuberA!"

yasmai bhUtani balim Avahanti, (yasmai) dhanam ghAva: hasti hiraNyam aSvAn (Avahanti) - Oh Lord KuberA for whom all the jIvarASiS bring pUjA offerings, wealth in the form of cows, elephants, gold and horses! Please accept our offerings and bless us and protect us!
125th Mantram

असाम सुमतो यज्ञिपत्य

श्रियं विभ्रतो सच्चुर्यैं विराजम्

सुदशने च कौशे च

मैनाके च महागिरो

सतद्हासरगमन्

सःहार्यंगरं तव

इति मन्त्रः

कल्योगत ऊँच्वम्

यदि बलिः हरेत्

हिरण्यनाभे वितुद्ये कौबेरायायं बलि: ॥

asAma sumatau yaj~niyasya

Sriyam bibhratoannamukhIm virAjam

sudarSane ca kraunce ca

mainAke ca mahAgirau

satadvATTAragamantA

sagumhAryannagaram tava

iti mantrA:
kalpoata Urdhvam

yadi baligum haret

hiraNyanAbhye vitudaye kauberAyAyam bali: ||

Word by Word Meaning:

annamukhIm virAjam Sriyam bibhrata: yaj~niyasya sumatau asAm, sudarSane ca kraunce ca mainAke mahAgirau sata dVa aTTAra gamantA tava nagaram samhAryam (iha Ahi) - Oh KuberA with lustrous wealth like food et al and worshipped by Yaj~nams! May we be in Your good thoughts! May Thou leave your residences at sudarSana giri, Kraunca mountain, MainAka parvatam, MahA giri and AlakApuri (Your capital) known for its hundreds of entrances and tall mansions and arrive at our Yaj~na sAlai to receive our specially prepared offerings to You and accept our ArAdhanams!

iti mantrA: - up to now are the mantrams

ata Urdhvam kalpa: - from here on the procedures (anushThAnams).

balim yadi haret, hiraNya nAbhye vitudaye kauberAya ayam bali: - If one has to offer the Bali, it should be given to VaisravaNan associated with Kuberan, who adorns his nAbhi desam with gold jewelry and shines like the fierce fire at the time of deluge (kALAgni). One should offer the bali and identify it especially for him.

Bali is given to the RaakshasAs and dushTAs and bhUta-preta - PiSAsa gaNams to pacify them and prevent them from harming the yaj~nams. The mantram for bhUta gaNams during VaiSvadevam is covered by MahA nArAyaNa Upanishad mantram (67.4). It states: "I who seek strength (pushTi) offer the Bali to the servants of kALAgni rudran, who roam day and night for such balis. I place this bali on the ground. May the Lord, who gives strength and vigour grant permanent pushTi to me".
126th and 127th Mantrams

सर्वभूतधिपतये नम इति

अथ बलिंहूत्त्वोपतिषेत

क्षत्रं क्षत्रं वैश्रवणः

ब्राह्मण वयंस्मः

नमस्ते अस्तु मा मा हिंसीः

अस्मातप्रविठ्यान्नमद्वीति

अथ तमभिमाद्वीति

यस्मात्तत्कृत्म प्रयुञ्जीत

तिरोधा भूः

तिरोधा भुवः ॥ १२६ ॥

sarva bhUtadhipataye nama iti

atha baligum hrtvopatishTheta

kshatram kshatram vaiSravaNa:

brAhmaNA vayagumsma:

namaste astu mA mA higumi:

asmAt praviSyAnnamaddhIti
atha tamagnimAdadhIta
yasminnetatkarma prayunjIta
tirodhA bhU:
tirodhA bhuva: || 126 ||

तिरोधास्वः

tिरोध भूर्वस्वः

सर्वेषां लोकानामाधिपत्ये सदिति

अथ तमात्मिमन्धीत

यसिम्भ्रेतक्रमः प्रयुक्तः

tिरोध भूस्वाहा
tिरोध भुवस्वाहा
tिरोध सवस्वाहा
tिरोध सवस्वाहा
tिरोध भूर्वसवस्वाहा

यसिम्भ्रस्य कार्ये सर्वां आहुतीहुँता मवेशयः || १२७ ||

तिरोधाः sva:
tirodhA bhUrbhuva: sva
sarveshAm lokAnAmAdhipatyे sIdeti
atha tamAgnimindhIta

yasminnetat karma prayunjIta

tirodhA bhU: svAhA

tirodhA bhuva: svAhA

tirodhA sva: svAhA

tirodhA bhUrbhuvassvasvAhA

yasminnasya kAle sarvA AhUtIr-hutA bhaveyu: || 127 ||

Word by Word Meaning:

sarbabhUtadhipataye nama: iti balim hrtvA atha upatishTheta - One should offer the bali with namaskaram to VaiSravaNar by addressing him as the Lord of all jIvarAsis. After offering the bali, one should eulogize him with the following mantra.

vaiSravaNa: kshatram kshatram vayam brAhmaNA: sma - Oh VaiSravaNA! Thou art a kshatrian, who comes to the rescue of one who experiences troubles! We happen to be BrahmaNAs.

nama: te astu - May our namaskaraNams reach You.

mA mA higumsI - Please do not harm us.

asmAt praviSyam annam addhi iti - adiyEn's prayers are for You to arrive here to bless me and partake the annam prepared for You by me.

atha yasmin etat karma prayunjIta tam agnim AdadhIta - After that, consecrate on this earth the appropriate Agni needed for the performance of the VaiSravaNa yaj~nam. The mantrams for that are:

tirodhA bhU: - Please hide the bhU lokam with Your supreme lustre!
"Cover all three worlds with Your supreme lustre!"

sarveshAm lokAnAm Adhipatyе sIda iti - The Agni is to be established with the invitation to VaiSravaNar as: Please come as the protector of all the worlds!

ata: yasmin etat karma prayunjIta tam agnim indhIta - The next prayer is: Please kindle and make that Agni burn bright, which is appropriate for this homa karmA!


asya sarvА AhUtI: yasmin kAle hуtA: bhaveyu: - When all the AhUtis (offerings) of the AruNa ketukA cAyAnam are completed, then the VaiSravaNa Yaj~nam must be performed.
128<sup>th</sup> Mantram

अपि ब्रामणमुखीना:

tasmimsadi: काले प्रयुजीत

परस्मुहनाद्विपि

मास्म प्रमाणान्तनांग्यापवेत्

सर्वांपर्षिस्वद्द्वन्ते

य एवं बेद

छुत्यन्तिदम्भानान्ताम्

सर्वांय न सिद्धवन्ते

यस्ते विघास्वरूपे भावा

ममान्तह्वेदेव श्रीतः ॥

api brAmaNamukhInA:

tasminnahna: kAle prayunjIta

parassuptajanAdvepi

mAsma pramAdyanta-mAdhyApayet

sarvArthA: siddhyante

ya evam veda
kshudhyannida-majAnatAm

sarvArthA na siddhyante

yaste vighAtuko bhrAtA

mamAntarhrdaye Srita: ||

Word by Word Meaning:

api bhrAmaNaNa mukhInA: sarvA: AhUtI tasmin ahna kAle , vepi para: supta janAt prayunjIta – This VaiSravaNa yaj~nam should be conducted during day time or at night time, when all the people have fallen asleep; it should be done after completing all AhUtis to the accompaniment of brAhmaNaNa vAkyams like "rudrovA esha yadagni: sa etarhijAta:" used in Sata rudrIya homams.

pramAdyantam mAsma mAdhyApayet – One should not bless others with this upadesam, when they lead an unrighteous life and travel by the unprescribed roads.

ya: evam veda sa: sarvArthA: siddhyante – For one who comprehends these doctrines correctly, all mangaLams will come his way.

idam ajAnatAm kshudhyan sarvArthA: na siddhyante – For one who does not comprehend the true meanings, he will be afflicted with hunger and all amangaLams will confront him.

te bhrAtA vighAtuka: ya: mama antarhrdaye Srita: - Oh KuberA! adiyEn is performing this Yaj~nam to remove the interferences caused by Your brother and reflect on him in my heart and continue with this VaiSravaNa homam. (VighAtukan is one who causes vignams).
129th Mantram

tasma ihamparamidhahomim

Samedarthana mabhavahih

Mapi svaha

Rajadhirajay prasadamahin

Namom vam vadhravanam kumhi

Sam kamaankamakamay maham

Kameshvare vadhravanat duatu

Kuberay vadhravanay

Maharajay nam:

Ketvah arunashr

Kshabya vatarshana:

Paritaasr shatra hi

Samahitatore sahasrdayasam

Shivadarsanatma bhvan

Divala apah opay:

Sumrakshak swastita
तस्माई इमाम अग्रपिन्दं जुहोमी

तस्माई इमाम अग्रपिन्दं जुहोमी
सा मे अर्थान मा विवधित
मायी स्वाहा
राजाधिराज्याः प्रसाहयासहिः ने
नामो वयाम वैस्रवानाय कुर्माहे
सा मे कामान कामा कामाया महयाम
काभेश्वरो वैस्रवानाय
कुबेराया वैस्रवानाय
माहा राजाया नामः
केतावो अरुनास्काः
रश्यो वतारासनाः
प्रतिष्ठागुम साताधा हि
समाहितासो सहस्रा धयासं
सिवाः संतामाभावतु
धियाः अपा ओशाद्याः
सुमर्दिकाः सरस्वती
माते व्योम संद्रसि ||

Word by Word Meaning:

tasmai imam agrapiNDam juhomi - adiyEn performs the homam with the first
offering aimed at that VaiSravaNan.

sa: me arthAn mA vivadhIt - May He stay away from destroying my wealth!

mayi svAhA - May He protect them and sustain them for me.

rAjAti rAjAya - For that King of Kings

prasahaya sAhi ne - for that One, who overpowers others with His strength and might

vaiSravaNAya nama: kurmahe - For that VaiSravaNan, our salutations!

kAmeSvara: vaiSravaNa: kAma kAmaAya mahyam me kAmaAn dadAtu - May that Lord of desires (kAmeSvaran) fulfill all the desires/wishes sought by me!

kuberAya vaiSravaNAya mahArAjAya nama: - Our Salutations are unto that Lord of Lords, vaiSravaNa Kuberan!

ketava: AruNasa: ca vAtaraSanA: Rshaya: samAhitAsA: Satadha sahasradhAysam pratishThAm - May the Ketava, AruNa and vAtaraSana rshis in their hundreds and thousands unite together to confer on adiyEn auspicious fame!

divyA: Apa: oshadhaya: SivA: SantamA: na: bhavantu - May the powerful waters, medicinal plants grant us auspiciousness and well being and banish all ills!

sarasvati! sumrDIkA - Oh Sarasvati Devi! May thou bless us with loftiest sukhAnubhavams!

te vyoma na sandrSi - May there be no separation between us! May we be united always!

|| Thirty first anuvAkam sampUrNam ||
Thirty second anuvAkam

(Mantrams 130-132)

Introduction:

The preparations for conducting the AruNa ketuka cAyanam by an adhikAri is covered in this anuvAkam. These vrAtams and anushThAnams should be conducted for a whole year with strict restrictions based on AcAram and anushThAnams. If one can not observe this preparatory vratam for a whole year, he should observe it for at least two months. Some homa mantrams to be used during this vratam are identified. In the next two mantrams (131 and 132), the details for conductance of the vratam and the specific homa mantrams for the observance are covered. In the final 132nd mantram of this 32nd anuvAkam, the phalans for performing this cAyanam by an adhikAri in close cooperation with his AcAryan are summarized. The final anuvAkam ends with the SAnti pATHam of "bhadram karNebhi: SrNAyAma:"

130th Mantram

संवत्सरमेतद्रव्यादेवत
ढौँ वा मासै
नियमसमासेन
तरिमान्नियमविशेषाः
त्रिप्रमुद्धोपस्पशरी
चतुर्थाकालपानमकरतस्यात्
अहरहवा मैक्कमश्रीयात्

ओहुम्बरीमिसमिदिरश्चिं परिचरेत्

पुनमां मैत्तिक्रियमित्येतेनानुवाकेन

उद्दुतपरिपूतामिर्द्धिः कार्यदूर्बल इ

samvatsarametadvratam caret

dvau vA mAsau

niyama: samAsena

tasminniyama viSeshA:

trishavaNa-mudakopasparSI

caturthakAla pAnabhakta: syAt

ahararahvA bhaikshamaSnIyAt

oudumbarIbhi: samidbhiragnim paricaret

punarmA maittvindriyamityettenA anuvAkena

uddhrtapari pUtaBhiradbhi: kAryam kurvIta ||

Word by Word Meaning:

samvatsaram etat caret - This vratam has to be observed for one year.

vA dvau mAsu (caret) - If it were not possible, then it must be observed at least for 2 Months.

niyama: - The niyamam for this vratam is briefly described here.
tasmin niyama viSeshA: - The particular aspects of these niyamam are as follows:

trishavaNam udakopasparSI - One should take a bath immersing himself in the water three times a day: Morning, midday and evening.

caturtha kAla pAnabhakta: syAt - According to SaastrAs, one should eat once in day and once in the evening. During the observance of this vratam however, the interval between bhojanam increases to caturtha kAlam (i.e.,) if one has eaten during the day, he has to skip the night and next day bhojanams and can only eat during the next night (i.e.,) 1,0,0,1 is the order.

vA aharaha: bhaiksham aSnIyAt - If the above strict observance is not possible, then one has to eat once a day like BrahmacAris through observance of Bikshai (1,0,1,0)

oudumbarI samidbhi: agnim punarmAmaitvindriyam etena anuvAkena paricaret - One should worship the Agni with atti twigs (oudumbari samits) to the accompaniment of the recitation of the 123rd Mantram (punarmAmaitvindriyam). atti twigs are one of the 8 sacred twigs used in different yAgams. Kaanchipuram hill where Lord VaradarAjan appeared at the end of BrahmA's Yaj~nam from the agni kuNDam is known as atti giri possibly because of the abundance of atti (Oudumbara) trees on that hillock. Besides its twigs, the wood from the atti tree is used for making the ladle for the pUrNAhUti/ VasordhAra (final) stage of the Yaj~nams. The ancient arcA Murthy at Kaanchipuram VaradarAjA Temple is made of Oudumbara wood and today He is resting under the PushkaraNI water and this Yaj~na mUrti is taken out for worship every forty years. Such is the sacredness of Oudumbara wood.

uddhrta paripUtAbhi: adbhi: kAryam kurvIta - All duties should be performed with filtered water. One can surmise that no ahimsai to water residing animals is intended through this procedure.
131st Mantram

असच्चयवान्

अस्त्रये वायवे सूर्याय

ब्रह्मणे प्रजापतये

चन्द्रमसे नक्षत्रेन्यः

ऋतुभ्यसंवंतःसरय

व्रहणायारणायेति व्रतहोमः

प्रवर्घंवदादिषः

अरणः काण्डःऋषयः

अरणे धीरीरः

भद्रं करणीपिरिति दे जपित्वा ॥

asancayavAn

agnaye vAyave sUryAya

brahmaNe prajApataye

candramase nakshatrebhya:

rtubhya: samvatsarAya

varuNAyAruNAyeti vratahomA:
pravargyavadAdeSa:

arunA: kANDarshaya:

araNyedhIyIran

bhadram karNebhiriti dve japitvA ||

Word by Word Meaning:

asancayavAn - The adhikAri should be the type, who does not accumulate wealth for the future times.

agnaye vAyave sUryAya brahmaNe prajApataye candramase nakshatrebhyA: rtubhya: samvatsarAya varuNaya AruNaya iti vrata homA: - The vrata homams should be done for Agni, vAyu, sUryan, Brahma, PrajApati, Candran, the 27 Nakshatrams, rtus (Six seasons), samvatsaram (the Year), VaruNan and AruNan. The model invocation for the homam for Agni is "agnaye svAhA", for vAyu, it is "vAyave svAhA" et al.

pravargya vad AdeSa: - The other commands are as in the Pravargya kANDa chapters. Pravargya is considered as the head of a Yaj~nam. There is specific Havis (Heated ghee admixed with cow’s milk and milk from white goat). The twin aswini devatAs and indran are the devatAs for Pravargya. The details of the procedures are at AraNyaka PraSnam, 4th kANDam, anuvAkams 9 and 10.

aruNA kANDa rshaya: - The Maharshis who visualized these mantrAs are the kANDa Rshis. Homam should be done for them as well.

araNye adhIyIran - The adhyayanam of these mantrams should be done in forests and not in crowded cities and populated villages.

bhadram karNebhi: japitvA - The AcAryan should recite the two mantrams starting from "bhadram karNebhi:" and instruct the disciple to recite the same and then commence the samvatsara vratam prior to starting the AruNa ketuka cAYanam.
132\textsuperscript{nd} Mantram

महानामीभित्तकः सृष्टिपर्यं

तत्माचार्यो द्यात्

शिवान्तरसत्मेत्योषधीरालभते

सुमुद्रैकेति भूमिम्

एवमपवर्गोऽनुर्दोषिणा

क्रृस वास्त्र क्रोमम्

अन्यप्रायशुकम्

यथाशक्ति वा

एवं स्वाध्याययर्मेण

अरण्येऽधीशीत
tapasya: punyo bhavati tapasya: punyo bhavati II

mahAnAmnIbhirudakagum sagummsparSya
tamAcAryo dadyAt

Siva na: SantametyoshadhiAlabhate
Introduction:

The step by step procedures for this vrata anushThAnam is described here. The AcArya is there to initiate the yajamAnan of this vratam.

Word by Word Meaning:

mahAnAmnIr mahAmAnA - The AcAryan should touch the water with the recitation of the mantra starting with "mahAnAmnIr mahAmAnA" and ask the sishyan to touch the same water and thus initiate him to observe the vratam.

SivA na: Santameti oshadhI: Alabhate - The sishyan should follow the AcAryan's recitation of the Mantram, "SivA na: Santameti" and touch the Oshadhis.

sumrDIketi bhUmiAlabhate - the Earth (bhUmi) should be touched with the recitation of "sumrDIkA sarasvati" mantra by both the AcAryan and Sishyan. These are all at the commencement of the adhyayanam in the forest.
apavarge evam - All these procedures should be repeated at the conclusion of the adhyayanam as well.

dhenu: dakshiNA - When the adhyayanam is completed, a cow should be given as a gift to the AcAryan.

kamsam kshaumam vAsa: ca anyat vA Suklam - The sishyan should gift a bronze vessel as well as a white silk vastram or a white cotton vastram to the AcAryan.

yathA Sakti vA - If the above gifts are beyond the reach of the Sishyan, he should give whatever he can afford.

evam svAdhyAya dharmeNa araNye adhIyIta - Thus the sishyan should learn in the forest, while strictly following the adhyayana dharma.

tapasvI puNya: bhavati - This sishyan, who has performed the svAdhyAya tapas in this manner will be filled with PuNyams and acquires the honor of being called a tapasvI.

tapasvI puNyo bhavati - There is no doubt that one who has completed such a tapas (tapasvI) will be a PuNyasAli. GeetaAcAryan instructs Arjuna on who is a true tapasvI. Such a person (sAtvIka tapasvI) practices three fold austerity (tapas); with the body, speech and mind (GitA Chapter 17.17).

The SarIra tapas is practiced through the worship of the gods, the Brahmins, the AcAryAs, the BhAgavatAs and by observing purity of body (AcAram), uprightness, control over indriyAs and ahimsA.

The vAngmaya tapas (verbal austerity) involves study of scriptural texts and avoidance of words that do not hurt other’s feelings as well as using words that are pleasing and benevolent.

The mAnasa tapas is practiced through absence of anger (krodhAdirahitatvam), practice of benevolence (saumyatvam), the use of mental capabilities for the benefit of others (pareshAm abhyudaya prAvaNyam) and maunam (the control
of speech by the mind) as well as focusing the mind on Para Brahman. Such true tapasvIs do not expect any rewards for themselves through their deeds.

""gItOpadeSam!"
(Art by SrI Kesav kamadenu.blogspot.com)

|| Thirty second anuvAkam sampUrNam ||
"bhadrasya bhadram!"

(http://www.ranganatha.org)
Concluding SAnti pATham

mantram 133

भद्रे कण्णभिष्रुणुयाम देवा:
भद्रे पत्येमालाभिनम्यज्ञा:
सिस्थेर्द्वेर्द्व शस्त्रनृभि:
व्यशोम देवहितं यदायु:
स्वस्ति न इन्द्रो वृद्धश्रवा:
स्वस्ति न: पूष्पा विभवेदा:
स्वस्तिनस्ताध्येऽ अरिष्टेनेमि:
स्वस्ति नो बृहस्पतिर्द्वातु

ॐ शान्ति: शान्ति: शान्ति: ॥

bhadram karNebhi: SruNuyAma devA:
bhadram paSyemAkshabhiriya jatRA:
sthirairangaistushTuvAgumsastanUbhi:
vyasema devahitam yadAyu:
svasti na indro vrddhaSravA:
svasti na: pUshA viSva vedA:
svastinastArkshyo arishTanemi:

svasti no brhaspatir-dadhAtu

om SAnti: SAnti: SAnti:

This mantram is the first mantram of the First anuvAkam of aruNa PraSnam and has been covered earlier. This is a prayer to indran, sUryan, GaruDan and Brhaspati to bless us to hear nothing but auspicious things, see only benevolent objects and to have long life with firm limbs to worship them. This is the SAnti pATHam positioned at the beginning and the end of aruNa PraSnam to invoke all auspiciousness on the reciter.

|| iti taittirIya AraNyake prathama praSna:
(aruNa praSna:) samApta: ||

namo veda purushAya
dAsan,

Oppiliappan Koil VaradAcAri SaThakopan