

AruNa praSnam - Vol.3



"Sri nrusimha seva rasikan"

Oppiliappan Koil Sri VaradAccAri SaThakopan

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IMPORTANT LINKS



1. AruNam Text in Sanskrit svara notations: <http://www.geocities.com/Yajur.Veda>
2. Audio for AruNam - <http://www.vedamantram.com/audio/arunam.mp3>
3. Another audio for aruNam - <http://www.astrojyoti.com/yajurvedamp3part51.htm>
4. Audio for ashtottaram - <http://www.astrojyoti.com/sooryaastottaram.htm>
5. Famous sUryanArAyaNa Temple in SrI KAKulam, Andhra Pradesh, India - <http://www.arasavallisungod.org/abttemple.html>
6. The ancient Konarak Sun Temple in India - <http://konark.nic.in/intro.htm>
7. Vedic rituals - <http://www.jyotistoma.nl/EN/DEFAULT.asp>
8. Yaagam photos - <http://www.namboothiri.com/articles/yaagam-photos.htm>

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SrI Malayappa Swamy on Ratha Sapthami day



श्रीः

श्री छाया सुर्वच्छलाम्भा समेते श्री सूर्यनारायण स्वामिने नमः ॥

कृष्ण यजुर्वेदीय तैत्तिरीयारण्यकम्

अरुण प्रश्नः

(त्रितीय भागः)

KrshNa yajurvedIya taittrIyAraNyakam

aruNa praSnam

(Vol 3)



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>

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SrI SUrya nArAyaNa swamy



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aruNa praSnam



Twenty third anuvAkam

(Mantrams 90 to 98)

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.

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Prajapati !



90th Mantram

आपो वा इदमासन्तसलिलमेव

स प्रजापतिरेकः पुष्करपर्णे समभवत्

तस्यान्तर्मनसि कामस्समवर्तत

इदं सृजेयमिति

तस्माद्यत्पुरुषो मनसाऽभिगच्छति

तद्वाचा वदति

तत्कर्मणा करोति

तदेषाऽभ्यनूक्ता

कामस्तदग्रे समवर्तताधि

मनसो रेतः प्रथमं यदासीत् ॥

Apo vA idamAsan salilameva

sa prajApatireka: pushkaraparNe 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

हृदि प्रतीष्या कवयो मनीषेति

उपैनन्तदुपनमति

यत्कामो भवति

य एवं वेद

स तपोऽतप्यत

स तपस्तप्त्वा

शरीरमधूनुत

तस्य यन्मांसमासीत्

ततोऽरुणाः केतवो वातरशना ऋषय उदतिष्ठन् ॥

sato bandhumasati niravindan

hrdi pratIshyA kavayo manIsheti

upainam tadupanamati

yatkAmo bhavati

ya evam veda

sa tapo atapyata

sa tapastaptvA

SarIramadhUnuta

tasya yanmAgumsamAsIt

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.



92nd Mantram

ये नखाः

ते वैखानसाः

ये वालाः

ते वालखिल्याः

यो रसः

सोऽपाम्

अन्तरतः कघर्म भूतः सर्पन्तम्

तमब्रवीत्

मम वैत्वङ्माः सा

समभूत् ॥

ye nakhA:

te vaikhAnasA:

ye vAlA:

te vAlakhilyA:

yo rasa:

soapAm



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

नेत्यब्रवीत्

पूर्वमेवाहमिहासमिति

तत्पुरुषस्य पुरुषत्वम्

स सहस्रशीर्षा पुरुषः

सहस्राक्षस्सहस्रपात्

भूत्वोदतिष्ठत्

तमब्रवीत्

त्वं वै पूर्वः समभूः

त्वमिदं पूर्वः कुरुष्वेति

स इत आदायापः ॥ ९३ ॥

netyabravIt

pUrvamevAhamihA samiti

tatpurushasya purushatvam

sa sahasraSIrshA purusha:

sahasrAksha: sahasrapAt

bhUtvodatishThat



"virAT purushan!"

tamabravIt

tvam vai pUrvagum samabhU:

tvamidam pUrva: kurushveti

sa ita AdAyApa: || 93||

अञ्जलिना पुरस्तादुपादधात्

एवाह्येवेति

तत आदित्य उदतिष्ठत्

सा प्राचि दिक्

अथारुणः केतुर्दक्षिणत उपादधात्

एवाह्यग्न इति

ततो वा अग्निरुदतिष्ठत्

सा दक्षिणा दिक्

अथारुणः केतुः पश्चादुपादधात्

एवाहि वायो इति ॥ ९४ ॥

anjalinA purastAdupAdadhAt

evAhyeveti

tata Aditya udatishThat

sA prAci dik

athAruNa: ketur-dakshiNata upAdadhAt

evAhyagna iti

tato vA agnirudatishThat

sA dakshiNA dik

athAruNa: ketu: paScAdupAdadhAt

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 vAyul 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 sankalpam 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 वायुरुदतिष्ठत्

सा प्रतीची दिक्

अथारुणः केतुरुत्तरत उपादधात्

एवाहीन्द्रेति

ततो वा इन्द्र उदतिष्ठत्

सोदीची दिक्

अथारुणः केतुर्मध्य उपादधात्

एवाहि पूषन्निति

ततो वै पूषोदतिष्ठत्

सेयन्दिक् ॥



tato vAyu udatishThat

sA pratIcI dik

atha AruNa: ketu uttarata upAdadhAt

evAhi indra iti

tato vA indra udatishThat

sodIcI dik

atha AruNa: ketu madhya upAdadhAt

evAhi pUshanniti

tato vai pUshodadishThat

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 udatishTh, sA iyam dik - then, pUshA devan came into being. The center direction is associated with him.



96th Mantram

अथारुणः केतुरुपरिष्ठादुपादधात्

एवाहि देवा इति

ततो देवमनुष्याः पितरः

गन्धर्वाप्सरसश्चोदतिष्ठन्

सोर्ध्वा दिक्

या विप्रुषो विपरापतन्

ताभ्योऽसुरा रक्षांसि पिशाचाश्चोदतिष्ठन्

तस्मात्ते पराभवन्

विप्रुद्भ्यो हि ते समभवन्

तदेषाभ्यनूक्ता ॥

athAruNa: keturuparishTAdupAdadhAt

evAhi devA iti

tato devamanushyA: pitara:

gandharvAapsarasa: 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, RaakshasAs, 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 यद्वहतीर्गर्भामायन्

दक्षन्दधाना जनयन्तीस्स्वयंभुम्

तत इमेऽधसृज्यन्त सर्गाः

अद्भ्यो वा इदं समभूत्

तस्मादिदं सर्वं ब्रह्म स्वयंभ्विति

तस्मादिदं सर्वं शिथिलमिवाऽध्रुवमिवाभवत्

प्रजापतिर्वा तत्

आत्मनात्मानं विधाय

तदेवानुप्राविशत्

तदेषाभ्यनूक्ता ॥

Apo ha yat brhatIr-garbhAm Ayan

daksham dadhAnA janayantIs-svayambhum

tata imedhyasrjyanta sargA:

adbhyo vA idagum samabhUt

tasmAdidagum sarvam brahma- svayambhviti

tasmAdidagum sarvam SithilamivAdhruvamivAbhavat



prajApatirvAva tat

AtmanAtmAnam vidhAya

tadevAnuprAviSat

tadeshAbhyanUktA ||

Word by Word Meaning:

brhatI: Apa: yat garbhAm Ayan daksham svayambhum dadhAnA: janayantI: sargA: tata: adhyasrjyanta - These immense waters (brhatI: Apa:), which had the Universe and its beings as the child in the Mother's womb (yat grabhAm 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).

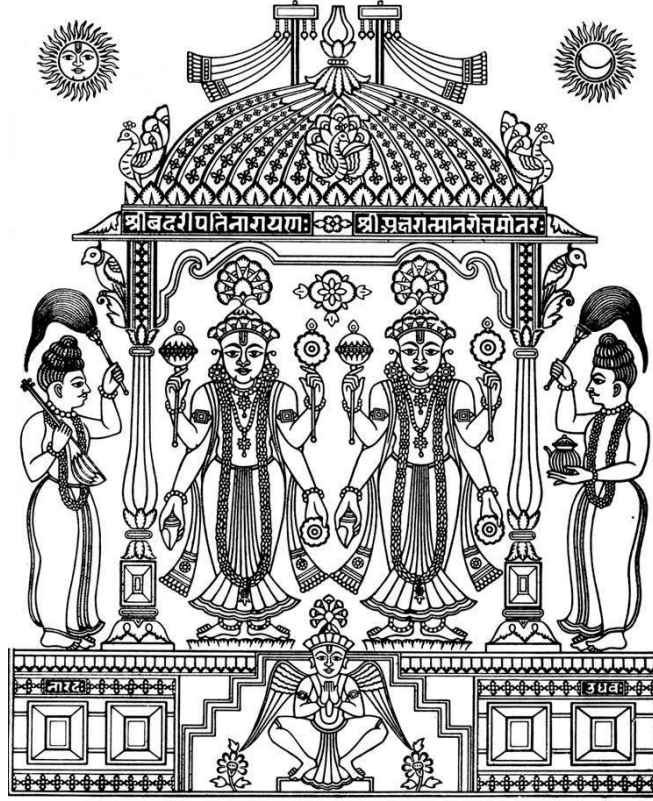
idam sarvam adbhya: vA abhUt - All these worlds and their beings arose thus from these immense waters.

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 adhravam iva abhavat - Brahman enters the jIvan and pervades the entire Universe as well as it is present as antaryAmi Brahman in the sentient and insentient. The perishable body (Sithilam and adhravam) 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

about this tattvam. 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 प्रणमेद्बहुमानयन् ईश्वरो जीवकलया प्रविष्टो भगवानिति

manasaitAni bhUtAni praNamet bahumAnayan, ISvaro jIva-kalayA pravishTo bhagavAniti

BhagavAn becomes the indweller of the jIvans (jIva kalA and antaryAmi) in the SarIrams of the created beings. Therefore these created jantus should be respected and saluted with the mind.

98th mantram

विधाय लोकान्विधाय भूतानि

विधाय सर्वाः प्रदिशो दिशश्च

प्रजापतिः प्रथमजा ऋतस्य

आत्मनात्मानमभिसंविवेशेति

सर्वमेवेदमाप्त्वा

सर्वमवरुद्धय

तदेवानुप्रविशति

य एवं वेद ॥

vidhAya lokAn vidhAya bhUtAni

vidhAya sarvA: pradiSo diSaSca

prajApati: prathamajA rtasya

AtmanAtmAnam 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 ||

Twenty fourth anuvAkam

(Mantrams 99 to 103)

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:

चतुष्टय्य आपो गृह्णाति

चत्वारि वा अपांरूपाणि

मेघो विद्युत्

स्तनयितुर्वृष्टिः

तान्येवावरुन्धे

आतपति वर्ष्या गृह्णाति

ताः पुरस्तादुपदधाति

एता वै ब्रह्मवर्चस्या आपः



मुखत एव ब्रह्मवर्चमवरुन्धे

तस्मान्मुखतो ब्रह्मवर्चसितरः ॥

catushTayya Apo grhNAti

catvAri vA apAgum rUpANi

megho vidyut

stanayitnurvrshTi:

tAnyevAavarundhe

Atapati varshyA grhNAti

tA: purastAdupadadhAti

etA vai brahmavarcasyA Apa:

mukhata eva brahmavarcam avarundhe

tasmAn mukhato brahmavarcasitara: ||

Word by Word Meaning:

catushTayya ApO grhNAti - For the AruNa ketuka yaj~nam, it is customary to assemble four kinds of Jalams.

apAm rUpANi catvAri vA - The forms of the water are four; this quartet classification is well known.

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

tAni 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.



Sri Paravakkottai Srimad Andavan Srigopala Desika Mahadesikan

"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 yAga mEdai becomes the establisher of Brahma varcas.

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



100th pancAti

कघप्या गृह्णाति

ता दक्षिणत उपदधाति

एता वै तेजस्विनीरापः

तेज एवास्य दक्षिणतो दधाति

तस्मादक्षिणोऽर्धस्तेजस्वितरः

स्थावरा गृह्णाति

ताः पश्चादुपदधाति

प्रतिष्ठिता वै स्थावराः

पश्चादेव प्रतितिष्ठति

वहन्तीर्गृह्णाति ॥

kUpyA grhNAti

tA dakshiNata upadadhAti

etA vai tejasvinI: Apa:

teja evAsya dakshiNata: dadhAti

tasmAt dakshiNa: ardha: tejasvitara:

sthAvarA grhNAti



tA: paScAt upadadhAti

pratishThitA: vai: sthAvarA:

paScAdeva pratitishThati

vahantI: grhNAti ||

Word by Word Meaning:

kUpyA grhNAti - The water from well should be assembled next (KiNaRRu
jalam)

tA dakshiNata upadadhAti - It should be placed in the South.

etA Apa: tejasvinI: vai - This water is very powerful (Sakti). tejas here refers
to physical strength, mental sharpness and ability to execute things.

asya dakshiNata: teja eva dadhAti - The tejas of the Agni associated with this
jalam is a veritable establishment of its Sakti in the south.

tasmAt dakshiNa: ardha tejasvitara: - as a result, the right side becomes very
powerful.

sthAvarA grhNAti - Next, the water arising from the river beds should be
collected.

tA paScAt upadadhAti - Those waters should be placed in the western dik.

sthavarA: tA vai - They stay put without running off (immobile).

paScAt eva pratitishThati - The one who placed it becomes filled with lasting
fame.

vahantI: grhNAti - Next, the YajamAnan of this Yaj~nam should assemble
water from the flowing river.

101st pancAti

ता उत्तरत उपदधाति

ओजसा वा एता वहन्तीरिवोद्धतीरिव आकघजतीरिव धावन्तीः

ओज एवास्योत्तरतो दधाति

तस्मादुत्तरोऽर्ध ओजस्वितरः

संभार्या गृह्णाति

ता मध्य उपदधाति

इयं वै संभार्याः

अस्यामेव प्रतितिष्ठति

पल्वल्या गृह्णाति

ता उपरिष्ठादुपादधाति ॥

†A uttarata upadadhAti

ojasA 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

असौ वै पल्वल्याः

अमुष्यामेव प्रतितिष्ठति

दिक्षूपदाधति

दिक्षु वा आपः

अन्नं वा आपः

अद्भ्यो चा अन्नञ्जायते

यदेवाद्भ्योऽन्नञ्जायते

तदवरुन्धे

तं व एतमरुणाः केतवो वातरशना ऋषयोचिन्वन्

तस्मादारुणकेतुकः ॥

asau vai palvalyA:

amushyAmeva pratitishThati

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.

annam 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

तदेषाऽभ्यनूक्ता

केतवो अरुणासश्च

ऋषयो वातरशनाः

प्रतिष्ठाꣳ शतधाहि

समाहितासो सहस्रधायसमिति

शतशश्चैव सहस्रशश्च प्रतितिष्ठति

य एतमग्निञ्चिनुते

य उचैनमेवं 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.



"Agni bhagavAn!"

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.

|| Twenty fourth anuvAkam sampoorNam ||

Twenty fifth anuvAkam

(Mantrams 104 to 106)

Introduction to the 25th anuvAkam

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

104th pancAti

जानुदग्नीमुत्तरवेदीङ्खात्वा

अपां पूरयति

अपाꣳ सर्वत्वाय

पुष्करपर्णꣳ रुक्मं पुरुषमित्युपदधाति

तपो वै पुष्करपर्णम्

सत्यꣳ रुक्मः

अमृतं पुरुषः

एतावद्वावास्ति

यावदेतत्

यावदेवास्ति ॥

jAnudaghnIm uttaravedIm khAtvA

apAm pUrayati

apAgum sarvatvAya

pushkAraparNagum rukmam purushamityupadadhAti

tapo vai pushkaraparNam

satyagum rukma:

amrtam purusha:

etAvadvAvAsti

yAvadetat

yAvadevAsti ||

Word by Word Meanings:

jAnudaghnIm 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 Vighram 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 Vighram 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

तदवरुन्धे

कघर्ममुपदधाति

अपामेव मेधमवरुन्धे

अथो स्वर्गस्य लोकस्य समष्ट्यै

आपमापामपस्सर्वाः

अस्मादस्मादितोऽमुतः

अग्निर्वायुश्च सूर्यश्च

सहस्रस्करर्द्धिया इति

वाय्वश्चा रश्मिपतयः

लोकं पृणच्छिद्रं पृण ॥

tadavarundhe

kUrmamupadadhAti

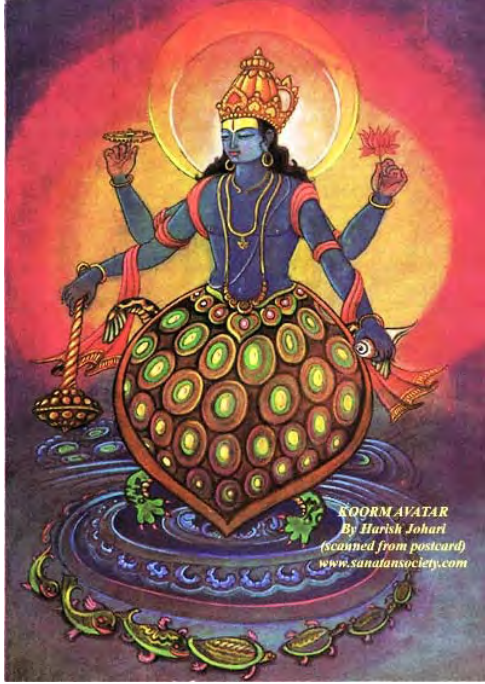
apAmeva medhamavarundhe

atho svargasya lokasya samashTyai

ApamApAmapa: sarvA:

asmAdasmAditoamuta:

agnirvAyuSca sUryaSca



sahasancaskararddhiyA iti

vAyvaSvA raSmipataya:

lokam prUNacchidram prNa ||

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: raSmi-pataya: - 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!

106th pancAti

यास्तिस्त्रः परमजाः

इन्द्रघोषा वो वसुभिरेवाह्येवेति

पञ्चचितय उपदधाति

पाङ्क्तोऽग्निः

यावनेवाग्निः

तश्चिनुते

लोकंपृणया द्वितीयामुपदधाति

पञ्चपदा वै विराट्

तस्या वा इयं पादः

अन्तरिक्षं पादः

द्यौ पादः

दिशः पादः

परोरजाः पादः

विराज्येव प्रतितिष्ठति

य एतमग्निश्चिनुते

य 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.



'tripAd vibhUti'

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 with out sAvitram. Hence, svAyambhuva AruNar believes that sAvitram is an angam of yAgams. The phalans of performing these cAyanams are pointed out.

107th Mantram

अग्निं प्रणीयोपसमाधाय

तमभित एता अबीष्टका उपदधाति

अग्निहोत्रे दर्शपूर्णमासयोः

पशुबन्धे चातुर्मास्येषु

अथो आहुः

सर्वेषु यज्ञक्रतुष्विति

अथ हस्माहारुणस्स्वायंभुवः

सावित्रस्सर्वोऽग्निरित्यननुषङ्गं मन्यामहे

नाना वा एतेषां वीर्याणि

कमग्निश्चिनुते ॥

agnim praNIyopasamAdhAya

tamabhita etA abIshTakA upadadhAti

agnihotre darSapUrNamAsayo:

paSubandhe cAturmAsyeshu

atho Ahu:

sarveshu yaj~na kratushviti

atha hasmAhAruNa: svAyambhuva:

sAvitrassarvoagni-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 darSapUrNamAsayo: paSubandhe cAturmAsyeshu sarveshu yaj~na kratushu atho Ahu: iti - In all yaj~nams and kratus such as agnihotram, darSapUrNamAsam, 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.

agnihotram 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, darbham is 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'

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 cAturumAsya 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

सत्रियमग्निश्चिन्वानः

कमग्निश्चिनुते

सावित्रमग्निश्चिन्वानः

कमग्निश्चिनुते

नाचिकेतमग्निश्चिन्वानः

कमग्निश्चिनुते

चातुर्होत्रियमग्निश्चिन्वानः

कमग्निश्चिनुते

वैश्वसृजमग्निश्चिन्वानः

कमग्निश्चिनुते ॥

satriyamagnim cinvAna:

kamagnim cinute

sAvitramagnim cinvAna:

kamagnim cinute

nAciketamagnim cinvAna:

kamagnim cinute



cAturhotriyamagnim cinvAna:

kamagnim cinute

vaiSvasrjamagnim cinvAna:

kamagnim cinute ||

Introduction:

kAThaka prakaraNam lists five kinds of cAyanams:

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

Among these sAvitram is the most important. Other cAyanams are not observed with out 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

उपानुवाक्यमाशुमग्निश्चिन्वानः

कमग्निश्चिनुते

इममारुणकेतुकमग्निश्चिन्वान इति

वृषा वा अग्निः

वृषाणौ सꣳस्फालयेत्

हन्येतास्य यज्ञः

तस्मान्नानुषज्यः

सोत्तरवेदिषु क्रतुषु चिन्वीत

उत्तरवेद्याꣳह्यग्निश्चीयते

प्रजाकामश्चिन्वीत ॥

upAnuvAkyamASumagnim cinvAna:

kamagnim cinute

imamAruNaketukamagnim cinvAna iti

vrshA vA agni:

vrshANau sagumsphAlayet

hanyetAsya yaj~na:



tasmAnnAnushajya:

sottaravedishu kratushu cinvIta

uttaravedyAgumhyagniScIyate

prajAkAmaScinvIta ||

Introduction

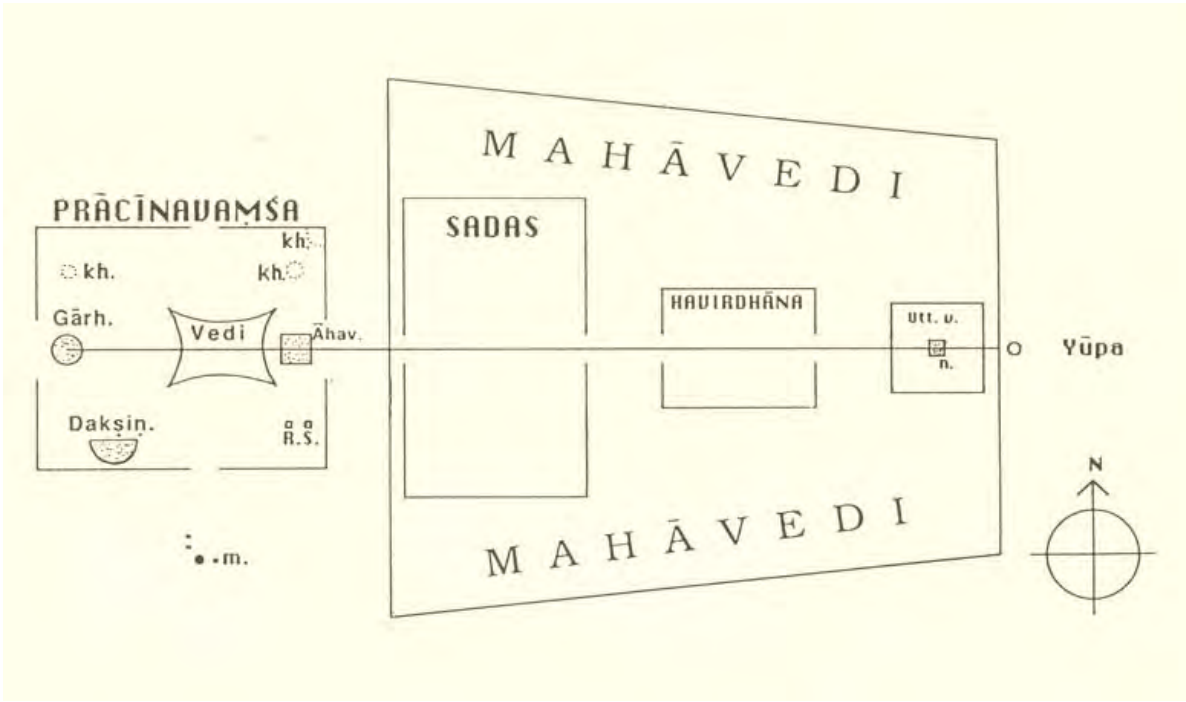
At the site selected as uttaravedi, land is dug, water is poured and lotus leaves are placed next and stalks; kalasams (vessels) are stacked one upon the other. A plank is placed over, sand spread and there the agni is consecrated for performance of cAyanam. This is the procedure. The implication is therefore that cAyanam can not be done for kratu without uttaravedi. agnihotram and darSapUrNamAsa yaj~nams do not have uttaravedis. A different Veda mantram 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 upAnuvAkyam 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

Dakṣin. = dakṣinAgni 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 kratu 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 एषोऽग्निः

प्राजापत्याः प्रजाः

प्रजावान्भवति

य एवं वेद

पशुकामश्चिन्वीत

संज्ञानं वा एतत्पशुनाम्

यदापः

पशुनामेव संज्ञानेऽग्निचिनुते

पशुमान्भवति

य एवं वेद ॥

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

वृष्टिकामश्चिन्वीत

आपो वै वृष्टिः

पर्जन्यो वर्षुको भवति

य एवं वेद

आमयावी चिन्वीत

आपो वै भेषजम्

भेषजमेवास्मै करोति

सर्वमायुरेति

अभिचरश्चिन्वीत

वज्रो वा आपः ॥ १११ ॥

vrshTikAmaScinvIta

Apo vai vrshTi:

parjanya varshuko bhavati

ya evam veda

AmayAvI cinvIta

Apo vai bheshajam



bheshajamevAsmai karoti

sarvamAyureti

abhicaragumScinvIta

vajro vA Apa: || 111 ||

वज्रमेव भ्रातृव्येभ्यः प्रहरति

स्तृणुत एनम्

तेजस्कामो यशस्कामः

ब्रह्मवर्चसकामस्स्वर्गकामश्चिन्वीत

एतावद्वा वास्ति

यावदेतत्

यावदेवास्ति

तदवरुन्धे

तस्यतद्व्रतम्

वर्षति न धावेत् ॥ ११२ ॥

vajrameva bhrAtrvyebhya: praharati

strNuta enam

tejaskAmo yaSaskAma:



brahmavaracasakAma: 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.

parjanya 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 varcasa 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.



113th Mantram

अमृतं वा आपः

अमृतस्यानन्तरित्यै

नाप्सु मूत्रपुरीषङ्कुर्यात्

न निष्ठीवेत्

न विवसनस्त्रायात्

गुह्यो वा एषोऽग्निः

एतस्याग्नेरनतिदाहाय

न पुष्करपर्णानि हिरण्यं वाऽधितिष्ठेत्

एतस्याग्नेरनभ्यारोहाय

न कघर्मस्याश्रीयात्

नोदकस्याघातुकान्येनमोदकानि भवन्ति

अघातुका आपः

य एतमग्निञ्चिनुते

य उच्चैनमेवं वेद ॥

amrtam vA Apa:



amrtasyAnantarityai
nApsu mUtrapurIsham kuryAt
na nishThIvet
na vivasana: snAyAt
guhyo vA eshoagni:
etasyAgne: anatidAhAya
na pushkaraparNAni hiraNyam vAdhitishThet
etasyAgne: anabhyArohAya
na kUrmasyASanIyAt
nodakasyAghAtukAnyena modakAni bhavanti
aghAtuka Apa:
ya etamagnim cinute
ya ucainamevam veda ||

Word by Word Meaning:

amrtam vA Apa: - It is well known (Prasiddham) that water is nectar.

amrutasya anantarityai: - To keep amrtam immortal, one should not run away from rain thinking that one will get wet.

apsu mUtra purIsham na kuryAt - One should not urinate or release bodily waste into the water. This is a vratam that should be observed.

apsu na nishThIvet - One should not spit into water. This a vratam.

vivasana: na syAt- 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: anatiAhAya - 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: anabhyarohAya 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 cinute 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 भुवना सीषधेम

इन्द्रश्च विश्वे च देवाः

यज्ञश्च नस्तन्वश्च प्रजाश्च

आदित्यैरिन्द्ररस्सह सीषधातु

आदित्यैरिन्द्ररस्सगणो मरुद्भिः

अस्माकं भूत्वविता तनूनाम्

आप्लवस्व प्रप्लवस्व

आण्डी भव ज मा मुहुः

सुखादीन्दुःखनिधनाम्

प्रतिमुञ्चस्व स्वां पुरम् ॥

imA nukam bhuvanA sIshadhema

indraSca viSve ca devA:

yaj~nam ca nasthanvam ca prajAm ca

sadagopan.org



Adiyairindra: saha sIshadhAtu

Adityairindra: sagaNo marudbhi:

asmAkam 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!



'prapatti'

(scenes from sundarakANDam by SrI Kesav - kamadenu.blogspot.com/)

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

मरीचयस्स्वायंभुवाः

ये शरीराण्यकल्पयन्

ते ते देहङ्कल्पयन्तु

मा च ते ख्या स्म तीरिषत्

उत्तिष्ठत मा स्वप्न

अग्निमिच्छध्वं भारताः

राज्ञस्सोमस्य तृप्तासः

सूर्येण सयुजोषसः

युवा सुवासाः

अष्टाचक्रा नवद्वारा ॥

marIcaya: svAyambhuvA:

ye SarIrANyakaIpayan

te te deham kalpayantu

mA ca te khyA sma tIrishat

uttishThata mA svapta

agnimicchadhvam bhAratA:



rAj~na: somasya trptAsa:

sUryeNa sayujoshasa:

yuvA suvAsA:

ashTAcakrA navadvArA ||

Introduction:

This is a powerful pancAti 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 nArAyaNan and worship BhagavAn in the form of Agni!



yuvA suvAsA: - You will attain the phalans of reciting the "yuvA suvAsA" mantram. The full mantram is:

युवा सुवासाः परिवीत आगात् स उ श्रेयान् भवति जायमानः ।

तं धीरासः कवय उन्नयन्ति स्वाध्यो मनसा देवयन्तः ॥

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

tam dhIrAsa: kavaya unnayanti svAdiyo manasA devayanta: ||



'SrI sUryanArAyaNar!'" (sUryanArAyaNa Hills, Bidadi, Karnataka)

(jitendriyALs) 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.

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

116th Mantram

देवानां पूरयोध्या

तस्याः हिरण्मयः कोशः

स्वर्गो लोको ज्योतिषाऽऽवृतः

यो वै तां ब्रह्मणो वेद

अमृतेनाऽऽवृतां पुरीम्

तस्मै ब्रह्म च ब्रह्मा च

आयुः कीर्तिं प्रजान्ददुः

विभ्राजमानः हरिणीम्

यशसा संपरीवृताम्

पुरः हिरण्मयीं ब्रह्मा ॥

devAnAm pUrayodhyA

tasyAgum hiraNmaya: koSa:

svargo loko jyotishA Avruta:

yo vai tAm brahmaNo veda

amrtenA AvrtAm purIm

tasmai brahma ca brahmA ca

Ayu: kIrtim prajAm dadu:

vibhrAjamAnagum hariNIm

yaSasA samparIvrtAm

puragum hiraNmayIm brahma ||

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 AvrtAm 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.

vibhrAjamAnAm 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

विवेशाऽपराजिता

पराङ्गेत्यज्यामयी

पराङ्गेत्यनाशकी

इह चामुत्र चान्वेति

विद्वान्देवासुरानुभयान्

यत्कुमारी मन्द्रयते

यद्योषिद्यत्पतिव्रता

अरिष्टं यत्किञ्च क्रियते

अग्निस्तदनुवेधति

अश्रृतासश्श्रृतासश्च ॥

viveSAparAjitA

parAngetyaajyAmayI

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 येऽप्ययज्वनः

स्वर्यन्तो नापेक्षन्ते

इन्द्रमग्निञ्च ये विदुः

सिकता इव संयन्ति

रश्मिभिस्समुदीरिताः

अस्माल्लोकादमुष्माच्च

ऋषिभिरदात्पृश्निभिः

अपेत वीत वि च सर्पतातः

येऽत्र स्थ पुराणा ये च नूतनाः

अहोभिरद्भिरक्तुभिर्व्यक्तम् ॥

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: vIta 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 bhogya vastus like Jalam and bless them
with auspicious lives!



"Atma jn~AnIs!"

119th Mantram

यमो ददात्ववसानमस्मै

नृ मुणन्तु नृ पात्वर्यः

अकृष्टा ये च कृष्टजाः

कुमारीषु कनीनीषु

जारिणीषु च ये हिताः

रेतः पीता आण्डपीताः

अङ्गारेषु च ये हुताः

उभयान्पुत्रपौत्रकान्

युवेऽहं यमराजगान्

शतमिन्नु शरदः ॥

yamo dadAtvavasAnamasmai

nr muNantu nr pAtvarya:

akrushTA ye ca krshTajA:

kumArIshu kanInIshu

jAriNIshu ca ye hitA:

reta: pItA ANDapItA:

angAreshu ca ye hutA:

ubhayAn putrapautrakAn

yuve aham yamarAjagAn

Sataminnu Sarada: ||

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 arya: 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!

angAreshu 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 dharmarAjan. 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:

शतमिन्नु शरदोऽअन्ति देवा यत्रा नश्चक्राजरसं तनूनाम् ।

पुत्रासो यत्र पितरो भवन्ति मा नो मध्या रीरिषतायुर्गन्तोः ॥

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 यद्वह्म विलबम्

पितृणाञ्च यमस्य च

वरुणस्याश्विनोरग्नेः

मरुताञ्च विहायसाम्

कामप्रयवणं मे अस्तु

स ह्येवास्मि सनातनः

इति नाको ब्रह्मिश्रवो रायो धनम्

पुत्रानापो देवीरिहाहिता ॥

ado yat brahma vilabam

pitrNAam ca yamasya ca

varuNasyASvinoragne:

marutAm ca vihAyaAm

kAmaprayavaNAam me astu

sa hyevAsmi sanAtana:

iti nAko brahmiSravo rAyo dhanam

putrAnApo devIrihAhitA ||



"sArvAdhAran!"

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:

ata: yat, tat pitrNAma ca, yamasya ca, varuNasya ca, agne: ca maruTAma ca vihAyaSAma ca vilabam - What is recognized as Brahman here is the AdhAram for pitrs, Yaman, VaruNa, agni, Maruts, GandarvAs and other devatAs. This is Brahma vedana praSamsA or praising the knowledge of Brahman.

sa sanAtana: yeva hi asmi- This is equivalent to the Yajur Veda MahA vAkyam of "aham brahmAsmi". This is not being interpreted in the advaitic manner (Brahma-jIva aikyam) 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 इदमग्र आसीत्तदात्मानमेवावेदहं ब्रह्मास्मीति ।

तस्मात् तत्सर्वमभवत्

brahma vA idamagra AsIttadAtmAnamevAvedaham 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 anuvAkam

121st Mantram

विशीर्ष्णीं गृध्रशीर्ष्णीञ्च

अपेतो निरर्ततिꣳ हथः

परिबाधꣳ श्वेतकुक्षम्

निजङ्घꣳ शबलोदरम्

स तान्वाच्यायया सह

अग्ने नाशय संदृशः

ईर्ष्यासूये बुभुक्षाम्

मन्युं कृत्याञ्च दीधिरे

रथेन किꣳशुकावता

अग्ने नाशय संदृशः ॥

viSIrshNIm grdhraSIrshNIm ca

apeto nirrtigum hatha:

paribAdhagum Svetakuksham

nijanghagum Sabalodaram

sa tAn vAcyAyayA saha
 agne nASaya sandrSa:
 IrshyAsUye bubhukshAm
 manyum krtyAm ca dIdhire
 rathena kim SukAvatA
 agne nASaya sandruSa: ||

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 some times 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 krtyAm 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

दिवस्पुत्राय मीढुषे

स नो यवसमिच्छतु

इदं वचः पर्जन्याय स्वराजे

हृदो अस्त्वन्तरन्तद्युयोत

मयोभूर्वातो विश्वकृष्टयस्सन्त्वस्मे

सुपिप्पला ओषधीर्देवगोपाः

यो गर्भमोषधीनाम्

गवाङ्मृणोत्यर्वताम्

पर्जन्यः पुरुषीणाम् ॥

parjanyaAya pragAyata

divasputrAya mIDhushe

sa no yavasamicchatu

idam vaca: parjanyaAya svarAje



hrdo astvantarantadyuyota
mayo bhUrvAto viSvkrshTayassantvasme
supippalA oshadhIrdevagopA:
yo garbhamoshadhInAm
gavAm krNotyarvatAm
parjanya: purushINAm ||

Word by Word Meaning:

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



'parjanya!'

(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 parjanyaAya 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!

viSvagrshTaya: 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 krNoti
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 anuvAkam

123rd Mantram

पुनमामैत्विन्द्रियम्

पुनरायुः पुनर्भगः

पुनर्ब्राह्मणमैतु मा

पुनर्द्रविणमैतु मा

यन्मेऽद्य रेतः पृथिवीमस्कान्

यदोषधीरप्यसरद्यदापः

इदन्तत्पुनराददे

दीर्घायुत्त्वाय वर्चसे

यन्मे रेतः प्रसिच्यते

यन्म आजायते पुनः

तेन माममृतङ्कुरु

तेन सुप्रजसङ्कुरु ॥

punar mA maitvindriyam

punarAyu: punarbhaga:

punarbrAhmaNamaitu mA

punardrviNamaitu mA

yanme adya reta: prthivImaskAn

yadoshadhIrapyasaradyadApa:

idam tatpunarAdade

dIrghAyuttvAya varcase

yanme reta: prasicyate

yanma AjAyate puna:

tena mAmamrtam kuru

tena suprajasam 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

अद्भ्यस्तिरोधाऽजायत

तव वैश्रवणस्सदा

तिरोधेहि सपत्नान्नः

ये अपोऽश्नन्ति केचन

त्वाष्ट्रीं मायां वैश्रवणः

रथꣳ सहस्रवन्धुरम्

पुरुश्चक्रꣳ सहस्राश्वम्

आस्थायायाहि नो बलिम्

अस्मै भूतानि बलिमावहन्ति

धनङ्गावो हस्तिहिरण्यमश्वान् ॥

abhdyastirodhA 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: tirodhA 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 सुमतौ यज्ञियस्य

श्रियं बिभ्रतोऽन्नमुखीं विराजम्

सुदर्शने च क्रौञ्चे च

मैनाके च महागिरौ

सतद्वाट्टारगमन्ता

संहार्यन्नगरं तव

इति मन्त्राः

कल्पोऽत ऊर्ध्वम्

यदि बलिः हरेत्

हिरण्यनाभये वितुदये कौबेरायायं बलिः ॥

asAma sumatau yaj~niyasya

Sriyam bibhratoannamukhIm virAjam

sudarSane ca kraunce ca

mainAke ca mahAgirau

satadvATTAragamantA

sagumhAryannagaram tava

iti mantrA:

kalpoata Urdhvam

yadi baligum haret

hiraNyanAbhaye 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 nAbhaye vitudaye kauberAya ayam bali: - If one has to offer the Bali, it should be given to VaisravaNan associated with Kubera, 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 बलिꣳ हृत्वोपतिष्ठेत

क्षत्रं क्षत्रं वैश्रवणः

ब्राह्मणा वयꣳस्मः

नमस्ते अस्तु मा मा हिꣳसीः

अस्मात्प्रविश्यान्नमद्धीति

अथ तमग्निमादधीत

यस्मिन्नेतत्कर्म प्रयुञ्जीत

तिरोधा भूः

तिरोधा भुवः ॥ १२६ ॥

sarva bhUtadhipataye nama iti

atha baligum hrtvopatishTheta

kshatram kshatram vaiSravaNa:

brAhmaNA vayagumsma:

namaste astu mA mA higumsi:

asmAt praviSyAnnamaddhIti



atha tamagnimAdadhIta

yasminnetatkarma prayunjIta

tirodhA bhU:

tirodhA bhuva: || 126 ||

तिरोधास्वः

तिरोधा भूर्भुवस्वः

सर्वेषां लोकानामाधिपत्ये सीदेति

अथ तमाग्निमिन्धीत

यस्मिन्नेतत्कर्म प्रयुञ्जीत

तिरोधा भूस्स्वाहा

तिरोधा भुवस्स्वाहा

तिरोधा स्वस्स्वाहा

तिरोधा भूर्भुवस्स्वस्वाहा

यस्मिन्नस्य काले सर्वा आहुतीर्हुता भवेयुः ॥ १२७ ॥

tirodhA: sva:

tirodhA bhUrbhuva: sva

sarveshAm lokAnAmAdhipatye 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:

sarvabhUtadhipataye 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 mantram.

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 namskaraNams reach You.

mA mA higumsI - Please do not harm us.

asmAt praviSyA 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!"

tirodhA bhuva: - Please hide
the bhuvar lokam with Your
supreme lustre!

tirodhA sva: - Please hide
the svarga lokam with Your
brilliant lustre!

tirodhA bhUrbhuva: sva: -
Please hide all the three
lokams with Your supreme
lustre!

sarveshAm lokAnAm Adhipatye 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!

tirodhA bhU: svAhA, tirodhA bhuva: svAhA, tirodhA sva: svAhA, tirodhA
bhUrbhuva: sva svahA - The mantram for realization of the tall and
resplendent JwAlais in the Agni KuNDam are: "tirodhA bhU: svAhA, tirodhA
bhuva: svAhA, tirodhA sva: svAhA, tirodhA bhUr-bhuva: sva: svAhA".

asya sarvA AhUtI: yasmin kAle hutA: bhaveyu: - When all the AhUtis
(offerings) of the AruNa ketuka cAyAnam are completed, then the VaiSravaNa
Yaj~nam must be performed.

128th Mantram

अपि ब्रामणमुखीनाः

तस्मिन्नहः काले प्रयुञ्जीत

परस्सुप्तजनाद्वेपि

मास्म प्रमाद्यन्तमाध्यापयेत्

सर्वार्थास्सिद्धयन्ते

य एवं वेद

क्षुध्यन्निदमजानताम्

सर्वार्था न सिद्धयन्ते

यस्ते विघातुको भ्राता

ममान्तर्हृदये श्रितः ॥

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 bhrAmaNa 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 brAhmaNa 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

तस्मा इममग्रपिण्डञ्जुहोमि
समेऽर्थान्मा विवधीत्
मयि स्वाहा
राजाधिराजाय प्रसह्यसाहिने
नमो वयं वैश्रवणाय कुर्महे
स मे कामान्कामकामाय मह्यम्
कामेश्वरो वैश्रवणो ददातु
कुबेराय वैश्रवणाय
महाराजाय नमः
केतवो अरुणासश्च
ऋषयो वातरशनाः
प्रतिष्ठाꣳ शतधा हि
समाहितासो सहस्रधायसम्
शिवानश्शन्तमा भवन्तु
दिव्या आप ओषधयः
सुमृडीका सरस्वति

मा ते व्योम संदृशि ॥

tasmaA imamagrapiNDam juhomi

sa me arthAn mA vivadhIt

mayi svAhA

rAjAdhirAjAya prasahyasAhi ne

namo vayam vaiSravaNAya kurmahe

sa me kAmAn kAma kAMaya mahyam

kAmeSvaro vaiSravaNo dadAtu

kuberAya vaiSravaNAya

mahA rAjAya nama:

ketavo aruNAsaSca

Rshayo vAtaraSanA:

pratishThAgum SatadhA hi

samAhitAso sahasra dhAyasam

SivA na: SantamA bhavantu

divyA Apa oshadhaya:

sumrDIkA sarasvati

mA te vyoma sandrSi ||

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 kAmAya mahyam me kAmAn 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

संवत्सरमेतद्व्रतञ्चरेत्

द्वौ वा मासौ

नियमस्समासेन

तस्मिन्नियमविशेषाः

त्रिषवणमुदकोपस्पर्शी

चतुर्थकालपानभक्तस्स्यात्





अहरहर्वा भैक्षमश्रीयात्

ओदुम्बरीभिस्समिद्धिरग्निं परिचरेत्

पुनर्मा मैत्तिन्द्रियमित्येतेनाऽनुवाकेन

उद्धृतपरिपूताभिरद्भिः कार्यङ्कुर्वीत ॥

samvatsarametadvratam caret

dvau vA mAsau

niyama: samAsena

tasminniyama viSeshA:

trishavaNa-mudakopasparSI

caturthakAla pAnabhakta: syAt

aharaharvA bhaikshamaSnIyAt

oudumbarIbhi: samidbhiragnim paricaret

punarmA maittvindriyamityetenA 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.





SrI atti varadar - tirukkacci



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 BrahmaAras through observance of Bikshai (1,0,1,0)

oudumbarI samidbhi: agnim punarmAmaittvindriyam etena anuvAkena paricaret - One should worship the Agni with atti twigs (oudumbari samits) to the accompaniment of the recitation of the 123rd Mantram (**punarmAmaittvindriyam**). 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

असञ्चयवान्

अग्नये वायवे सूर्याय

ब्रह्मणे प्रजापतये

चन्द्रमसे नक्षत्रेभ्यः

ऋतुभ्यस्संवत्सराय

वरुणायारुणायेति व्रतहोमाः

प्रवर्ग्यवदादेशः

अरुणाः काण्डऋषयः

अरण्येऽधीयीरन्

भद्रं कर्णेभिरिति द्वे 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. Pravargyam 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 Pravargyam. 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.



132nd Mantram

महानाम्नीभिरुदकः सःस्पर्श्य

तमाचार्यो दद्यात्

शिवानश्शन्तमेत्योषधीरालभते

सुमृडीकेति भूमिम्

एवमपवर्गे

धेनुर्दक्षिणा

कःस वासश्च क्षौमम्

अन्यद्वाशुक्लम्

यथाशक्ति वा

एवः स्वाध्यायधर्मेण

अरण्येऽधीयीत

तपस्वी पुण्यो भवति तपस्वी पुण्यो भवति ॥

mahAnAmnIbhirudakagum sagummsparSya

tamAcAryo dadyAt

SivA na: SantametyoshadhIrAlabhate



sumrDIketi bhUmim

evamapavarge

dhenurdakshiNA

kagumsa vAsaSca kshaumam

anyadvA Suklam

yathA Sakti vA

evagum svAdhAya dharmeNa

araNyeadhIyIta

tapasvI puNyo bhavati tapasvI puNyo bhavati ||

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:

mahAnAmnIbhi: udakam samsparSyA AcArya: tam dadyAt - The AcAryan should touch the water with the recitation of the mantram 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 bhUmim Alabhate - the Earth (bhUmi) should be touched with the recitation of "sumrDIKA sarasvati" mantram 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 dharmam.

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. GeetAcAryan 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

भद्रं कर्णेभिः शृणुयाम देवाः

भद्रं पश्येमाक्षभिर्यजत्राः

स्थिरैरङ्गैस्तुष्टुवाꣳसस्तनूभिः

व्यशेम देवहितं यदायुः

स्वस्ति न इन्द्रो वृद्धश्रवाः

स्वस्ति नः पूषा विश्ववेदाः

स्वस्ति नस्तार्क्ष्यो अरिष्टनेमिः

स्वस्ति नो बृहस्पतिर्दधातु

ओं शान्तिः शान्तिः शान्तिः ॥

bhadram karNebhi: SruNuyAma devA:

bhadram paSyemAkshabhiryajatrA:

sthirairangaistushTuvAgumsastanUbhi:

vyaSema devahitam yadAyu:

svasti na indro vrddhaSravA:

svasti na: pUshA viSvavedA:

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