

# Atharvana Veda - Translation

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## Introduction

Dear all, I have started the translation of this Veda as without this Veda, the collection will not be complete. This is one of the most misunderstood one among the four vedas too.

I do not know personally how much time it will take for me to finish these entire 20 kantas. But I will try to make this delivery complete at the earliest and with the blessings of the lord. I just surrender myself to Rishi Angiras and offer my salutations, and thereby he bestows me the strength to express the meanings in the various suktas.



## Khanda – 1

### Anuvaka – 1

#### Sukta – 1

(Rishi – Atharva, Devatha – Vachaspathi, Chandas – Anustup, Brahathi)

1. **Yeh trishaptha: paryanthi vishwa roopani bibhratha:  
Vachaspathirbalaa thesham thanvo adya dadhathu mae.**
2. **Punarehi vachaspathe devena manasa saha  
Vasoshpathe ni ramaya maayevaasthu mayi shrutham**
3. **Ehaayeevabhi vi thanubhe aarthyanee eva jyaaya  
Vachaspathirni yachathu maayevaastu mayi shrutham**
4. **Upahuthoo vachaaspathirupaasman vachaspathirhwayatham  
Sam shruthena gamaemahi ma shruthena vi raadhisshi**

1. Within the inanimate and animate beings, prevail the 21 Devthas, let Brahma, the lord of the words bestow upon me their countless powers. *(The 21 Devathas are seven primary factions [earth, water, divine glow (fire), air, divine sky], elemental matter [representative consciousness], ego [limited state of elemental consciousness identified with body] and three gunas distributed among themselves).*
2. Oh the lords of the word, Brahma, with the divine clear mind let you come to me, oh vasupati, bless me with what I desire for and make me happy. Bless me to have the skills I learned, be firm in our minds and provide me with the intellect.

3. Like the bow when stretched has both its ends bend in unison, oh vachaspathi, let me be blessed with the intellect for absorbing the vedas, and let me be provided with all the necessary articles for the performance of austerities in totality. Let the intellect and the articles provided by you sustain forever.
4. We proclaim that to the lord of words, Brahma; let vachaspathi have the chance to call us. Let we never be eluded away from wisdom. Let all the wisdom of everything be bestowed upon us.

## Sukta – 2

(Rishi – Atharva, Devatha – Parjanya, Chanda – Anushtup, Gayatri)

1. **Vidma sharasya pitharam parjanya bhuridhayasam**  
**Vidmau shawsya matharam prithvim bhoorivarpasam**
2. **Jyaaake parino naamshmanaam tanwam kridhi**  
**Veedurvariyauryauraatheerapa dwedhamshyakridhi**
3. **Vruksham yaadgava: parishaswajaana anuspuram sharamarchandi rbhum**  
**Sharumasmadd yaawaya didyumindra**
4. **Yadhaa dyaam cha prithveem chandasthishtathi thejanam**  
**Eewaa rogaam chaasraawam chandasthithathu mujna ith**

1. We know that the parjanya who has his nourishment from all the inanimate. And inanimate is the father of this dart. From this togetherness is the birth of the arrow, which is considered as his son.
2. Oh the God of Gods let our body be strong as that of rock and be full of power. Let the thread of bow not aim us, (instead aim our enemies). Let the inauspicious austerities of our enemies never affect us. Let their strength be vanquished.
3. Like the cattle seeks asylum in the shadow of the big tree in scorching sun in tiredness, let we be kept away from the arrows sent across by the brave ones in our enemy lines.
4. Just like the divine glow that exists between the earth and the Dyuloka and that which protects, let us be saved from the diseases, wounds and disasters by being eluded from the arrows of the enemy lines.

**Sukta – 3***(Rishi – Atharva, Devatha – Parjnyas, Chanda – Pankthi, Anustup)*

1. **Vidma sharasya pitharam parjanyam shathavrushnyam**  
Tena thee thanve sham karam prudhivyaam thee nishechanam  
Bahishte asthu baalithi
2. **Vidma sharasya pitharam mitram shathavrushnyam**  
Tena thee thanve sham karam prudhivyaam thee nishechanam  
Bahishte asthu baalithi
3. **Vidma sharasya pitharam Varunam shathavrushnyam**  
Tena thee thanve sham karam prudhivyaam thee nishechanam  
Bahishte asthu baalithi
4. **Vidma sharasya pitharam chandram shathavrushnyam**  
Tena thee thanve sham karam prudhivyaam thee nishechanam  
Bahishte asthu baalithi

1. We know the father of the arrows which have hundred fold strength. Oh the one, who felt illness from these arrows, let your urinary problem be cured by me (invoking the strength of the father of arrows) and you be relieved of the urinary block as it passes out there by cured.
2. We know the powerful Mitra, father of the arrows which have hundred fold strength. Oh the one who felt illness from this arrows, let your urinary problem be cured by me (invoking the strength of the father of arrows, Mitra) and you be relieved of the urinary block as it passes out there by cured.
3. We know the strong Varuna, the father of the arrows which have hundred fold strength. Oh the one who felt illness from this arrows, let your urinary problem be cured by me (invoking the strength of the father of arrows, Varuna) and you be relieved of the urinary block as it passes out there by cured.
4. We know the benevolent pleasure providing moon, the father of the arrows which have hundred fold strength. Oh the one who felt illness from this arrows, let your urinary problem be cured by me (invoking the strength of the father of arrows, moon) and you be relieved of the urinary block as it passes out there by cured.

5. **Vidma sharasya pitharam suryam shathavrushnyam**  
**Tenaa thee thanve sham karam prudhivyaam thee nischechanam**  
**Bahishte asthu baalithi**

6. **Yadaandreshu gaveenyoryadvastaavadhi samsritham**  
**Eewaa the muthram muchyathaam bahirbaalithi sarwakam**

7. **Pra the bhinadmi mehanam varthram veshandya eewa**  
**Eewa the muthram muchyathaam bahirbalathi sarwakam**

8. **Vishitham the vasthibilam samudrasyodadheriva**  
**Eewa the muthram muchyathaam bahirbalathi sarwakam**

9. **Yadheshuka paraapathadavasrushtyadhi dhanvana:**  
**Eewa the muthram muchyathaam bahirbalathi sarwakam**

5. We know the luminous and powerful surya, father of the arrows which have hundred fold strength. Oh the one who felt illness from this arrows, let your urinary problem be cured by me (invoking the strength of the father of arrows, surya) and you be relieved of the urinary block as it passes out there by cured.

6. Let the urine that is blocked in the urinary tract and bladder regions be flown out with noise.

7. Just like the water tapped in the lakes search for an exit, oh man who has been troubled by the urinary disease, I am finding ways for the urine to pass out of you. Let the urine that is remaining inside you pass out with noise.

8. Just like the ways are mentioned for the water to emanate from the ponds, lakes and oceans, I am giving you a way to make your urine pass out of you. That which is blocked, let it all flow out.

9. Just like the arrow that is released from the bow finding its target, let the urine blocked in you be passed out with noise.

## Sukta – 4

(Rishi – Sindhudweepa / kruthi, Devatha – Aap, Chanda – Gayathri, Brihati)

1. **Ambaayo yandyadhwbahirjaamayoo adhvareeyathaam. pranjatheermadhuna paya:**
2. **Amuryaa upa suryee yaabhirwa soorya: saha. tha noo hinwahndwadhwarem.**
3. **Aapo deveerupa hwayee yathra gawa: pibandi na:. sindubhya: kartwam havi:**
4. **Apswantharamruthamapasthu bsheshajam apaamutha prasashthibhiraswhaa bhavadha vaajino gaavoo bhavadha vaajeenih:**
  1. Those who conduct yagna participate with water, Soma, dravya, milk, ghee as if the mother and daughter participate in usual events (household chores) as per their capabilities and walk in the path.
  2. The water that's been under the sun, similarly that water that's present in the surya mandala, Let all these bless our yagna to be successful with their power.
  3. I invoke the lord (Devatha) of the water element (tatwa). It is on the citadel of this lord (Devatha); the pond, the lake, the cows' satisfy their thirst.
  4. Thus water is complete with elixir of life and medicines. Hence with that, let our horses, cattle become strong and powerful.

## Sukta – 5

(Rishi – Sindudweepa / kriti, Devatha – Aap, Chanda – Gayathri)

1. **Apau hi shtaa mayobhuvastaa na urrje dadhatana  
Mahe ranaaya chakshase**
2. **Yo vassivathamo rasathasya bhajayatheha na: ussatheeriva mathara:**
3. **Tasma aram gamaama vo yasya kshayaya jinwahadha  
Aapo janayadhaa cha na:**
4. **Eeshana vaaryaanaam kshayandeeshcharshaaneenaam**

1. Oh the water tatwa, you are the one who grants all comforts and happiness. Hence provide with pushti (total enhancement) for the fulfillment of desires, beautiful understanding of the various tatwas, inner vision and thereby realization of the omnipresent omnipotent.
2. Just like the mothers provide their children with the breast milk with all affection voluntarily, oh the water tatwa (aap), let the ever benevolent tatwas in you be made part of us, with that let us be nourished.
3. Oh water tatwa, who works for the growth of cultivation and thereby the nourishment of our food, for the attainment of such grains let you be available in plenty for us. Please also provide us with necessary nourishment.
4. Oh water tatwa, the owner of the entire wealth and comforts, we pray for your presence in the medicinal herbs in and around the living beings of various locales and thereby providing the beings with cure.

## **Sukta – 6**

*(Rishi – Sindhudweepa, Devatha – App, Chanda – Gayatri, Pankthi)*

1. **Sham noo devirabhistaya aapoo bhavanthu peethaye**  
**Sham yorabhi sravandu n:**
2. **Aapsu mae somo abraveedadandarvishwani bsheshaja**  
**Agnim cha vishwashambhuvam**
3. **Aapa: prneetha bsheshajam varoodham thanwe mama**  
**Jyok cha sooryam drushe**
4. **Sham na aapoo dhanwanya: shamu sandwanoopya:**  
**Sham n: khanithrima aapa:**  
**Shamu ya: kumbha amrutha: shiva n: santhu varshiki:**

1. Let the water with divine properties prevail everywhere, giving us comforts. Let it enable us to realize the God. Let it be useful for drinking.
2. In water all the medicinal properties reside. I have been advised by Soma tha it contains Agni; who is the provider of all happiness and goodness in this world.

3. Oh water; please provide me with medicines to cure my ailments. Make my body nourished. Let me see thereby the sun for a long period of time (having a long life).

4. Let the water in the desert provide us comforts. Let plenty of water in the lands provide us comforts. Let the water in the wells provide us comforts. Let the water in the pot provide us with comforts. Let the water falling as rain also provide us with comforts.



## **Anuvaka – 2**

### **Sukta – 7**

(Rishi – Chathanan, Devatha – Agni, Indra, Chanda – Anustup, Tristup)

1. **Sthuvanamagna aa vaha yathudhanam kimeedinam**  
**Twam hi deva vanditho hantha dasyorbabhuvudha**
  2. **Aajyasya parameshtin jaathavedasthanuuvashin**  
**Agne thaulasya praashaana yathudhaanaan vi laapaya.**
  3. **Vi lapandu yaathudhaanaa athrinnoo yae kimeedina:**  
**Adhedamagnae noo havirindrascha prathi haryatham,**
  4. **Agni: poorva aa rabhathaam preyndroo nudhathu bahumaan**  
**Braveethu sarwo yaathumaanayamasmithyethya.**
  5. **Pasyaama tae veeryam jaathaveda:**  
**Pra nnoo broohi yaathudhaanaal nruchakshaa:**  
**Twayaa sarwae parithapthaa: purasthathat**  
**Tha aa yandu prabhruvaanaa upedam**
  6. **Aa rabhaswa jaathavedaayosmaakaardhaaya jajjnishee**  
**Bhutoo noo agnae bhutwaa yaathudhaanaan vi laapaya.**
1. Oh Agni, whoever is the Deva whom we praise, please satisfy him (Deva) with our offerings and bring him forth to us. Oh Deva, the one with divine qualities, you destroy the rakshasas (evils) and the thieves. Hence please bring them forth to us to the open.

2. Oh Deva, the one who resides in the heavenly abode in grandeur, the one who resides in the bodies of beings as the jatharagni (digestive fire), please accept the offerings (gritha and havis) from our sruva (a utensil used for offerings in homa), make the rakshasas and cruel hearted sad.
3. Oh Agni, the divinely enriched one; along with indra please accept our offerings (havi and grtha). Let you vanquish the rakshasas (evil) who eat every one and who roams around aimlessly hurting people.
4. In the beginning, let Agni punish the rakshas and then Indra tries to wards them off. Let the rakshasas who are hurt by the Agni and Indra confess their identities and surrender themselves to us.
5. Oh Agni, the embodiment of wisdom, let us see your valour. Oh agni the one who can be realized by sadhanas which need extrasensory wisdom, as we say it to be, let you tell the evils not ever hurt us. Those rakshasas who are burned on our will let them come forth and reveal themselves to us.
6. Oh Agni, the embodiment of wisdom, let you become our helping hand soon; as with your presence we will be able to realize our desires and can avoid catastrophe.

*Note: Indra should be considered as the mind of beings. And rakshas as the evil thoughts of mind (context of antaryaga)*

## Sukta – 8

*(Rishi – Chathanan, Devatha – Brahaspathi and others, Chanda – Anustup, Tristup)*

1. **Idaam haviryathudhaanaan nadee phenamivaa vahat  
Ya idam stree pumaanakariha sa stuvathaam jana:**
  2. **Ayam stuvaana aagamadimam sma prathi haryatha  
Brihaspathe vashee labdwaagnishomaa vi vidhyatham**
  3. **Yahtudhaanasya Somapa jahi prajaam nayaswa cha  
Ne stuvaanasya paathaya paramakshyuthaavaram**
  4. **Yathraeshamagnee janimaani vedhta guhaa sathaamatrinaam jaathaveda:  
Twamswam Brahmanaa vyavrudhanoo jahyesham shathatharhamagnae**
1. Just like the river flows with the ripples from one place to another, let our offerings (havi and daana) drive the hard hearted people away. Whether it's a man or a woman who is involved in abhicarini, they bring anyway harm to others. Oh lord, let them fail in their yagnas for the same and reach your feet for their safety.
  2. Oh Agni, Oh Soma, let the rakshasas fear us and with prayers; surrender to us. Let you all know that these are our enemies. Let you know them well too. Oh Brihaspathi, you should control them.

3. Oh Agni Deva, who has consumed the Somarasa vanquish the children of these rakshsas. Destroy their ability to see.
4. Oh Agni, the embodiment of wisdom, with the mantric power of Brahmins let you be nourished and destroy the rakshsas. Since you know their children and family; residing in the caves, destroy them completely at the grass root level.

## Sukta – 9

(Rishi – Atharva, Devatha – Vasu, Mitra, Varuna etc, Chanda – Trishtup)

1. **Asmin vasu vasavo dhaarayandwindra:**  
**Poosha Varunau mithrauu agni:**  
**Imamaadithyaa utha vishwe cha devaa utharasamin jyothishi dharayanthu**
  2. **Asya deva: pradisi jyothirasthu sooryau agnirutha va hiranyam**  
**Sapthanaa asmadadharaee bhavanthoothamam naakamadhi rohayemam.**
  3. **Yaenendraaya samabhara: payaamsyutthamena Brahmana jathaveda:**  
**Thena twamagna vardhayemam**  
**Sajaathaanaam shraeeshtya aa dhaehyaenam.**
  4. **Aaishaam yagnamutha vwarchoo dadaeyeham**  
**Raayasposhamutha chittanyagnae**  
**Sapthanaa asmadadharaee bhavathoothamam naakamadhi rohayemam.**
1. Let the people who desire for wealth and skills of all types be blessed by Vasus, Indra, Pusha, Varuna, Surya and Agni with the same. Aadithya, Vishwadewas, and all Devas conjure their divine glow and provide added influence.
  2. Oh Devas, in this man; let the divine glow of Surya, Agni, Chandra and Swarna confluence to perfection. There by, let the enemies be beaten by us. Oh Devas, with out causing any further grief to him, let him ascend to heaven.
  3. Oh Agni, the embodiment of intellect, the Jathaveda, with whichever mantric group recitals, you have provided the havi; which has the quality embodiment of grief to Indra, let this man be given greatness with that mantras, let him be made the utmost best one in the world.
  4. Oh Agni, the one who is the embodiment of divine luster, with your blessings let me destroy the punya karmas and mind of the rakshsas. Let me reach near them. Let the enemies become subdued by us. Let this person,

the yajama of the yagna, be freed of all grief and make him ascend to the heaven.

## Sukta – 10

(Rishi – Atharva, Devatha – Asura, Varuna, Chandas – Tristup, Anustup)

1. **Ayam devaanaamasurau vi rajathi**  
**Vashaa hi satyaa Varunasya raajna:**  
**Tataspari Brahmana shashadana ugrasya manyorumidam nayaami**
2. **Namaste raajan Varunasthu manyave**  
**Vishwam hyugra nichikeshhi dugdham**  
**Sahasramanyaan prasuvaami saakam shatham jeevathi sharadasthavaayam**
3. **Yaduvakdhaanrutham jihwayaa vrujinam bahu**  
**Raajnastwa satyadharmano munchami Varunaadaham**
4. **Munchami twa vaiswaanaraadarnavaan mahataspari**  
**Samjaathanugrahaa vadha Brahma chaapa chikeehi na:**

1. Among the Devas, Varuna provides the punishment for the sinners. He is the embodiment of utmost radiance, as he is the law enforcer above all. He takes the side of truth in conversations. But I have become radiant and the receiver of jnana too by praising Varuna. I thus with my power release this human from the anger of Varuna.
2. Oh Varuna, the embodiment of radiance, I salute your anger. Oh Varuna, who can be cogent, you know the anger that resides in all beings. I am sending to you hundred sinners from others. But as man who will always be yours from now, let this one sinned, live for a hundred years.
3. Oh human, who is suffering from diseases, you said a lot of untruthful statements misusing your tongue (speech). With these untruthful statements; you caused anger to Varuna, I am now joining him to you.
4. Oh human, I am making you closer to the lord the oceans, Varuna. Oh lord Varuna, in the cogent form, please tell your enforcers not to hurt this human again and again. Please be pleased with our praises and havi. Please forget our mistakes.

**Sukta – 11***(Rishi – Atharva, Devatha – Pushaadaya, Chanda – Pankti, Anustup)*

1. **Vashad thae pooshannasmin soothaavaryamaa**  
**Hothaa krnothu vedhaa:**  
**Nishrathaam naaryaruthaprajaathaa vi parwaani jihathaam soothavaa ou**
2. **Chathasro diva: pradhishashaschathasro bhumyaa utha**  
**Devaa garbham samairayan tham vyurnuvanthu soothave**
3. **Pooshaa vyurnothu vi yonim haapayaamasi**  
**Sradhayaa sooshanaee twamava twam vishkalae srija**
4. **Neva mamse na peevasi neva majjaswaahatham**  
**Avaithu prusni shevalam shunae**  
**Jaraaywatthaveyova jaraayu padyathaam**
5. **Vi tae bhinadmi mehanam vi yonim vi gaveenike**  
**Vi matharam cha puthram cha vi kumaram jaraayunava jaraayu padyathaam**
6. **Yadhaa vaathau yadhaa mano yadhaa pathanthi pakshina:**  
**Ewaa twam dashamasya saakam jaraayunaa pathaava jaraayu padyathaam**

1. Oh lord Pusha, let the ritwik (type of priest) offer you the havi with the 'vashad' word uttered. The aryama (type of priest) and vedha (type of priest), let them offer the havi to you with the word 'vashad' being uttered. With your blessings let this woman gives birth to a noble child, thus get over her grief. During the period of pregnancy, let this woman not suffer with pains in various parts of body.
2. The Indra, the lords of the heaven, earth and the directions; with their blessings, this woman conceived a child. Let them bless her to have easy labor too.
3. Oh lord Pusha; please separate the child from the placenta. We now open the passage for a safe delivery of child. Oh lords, who give blessings to the pregnant woman during the time of her pregnancy, please make her body parts that facilitate the delivery to loosen up. Oh lord Soothimarut, please make the direction of the pregnancy downwards and align to the right directions.
4. Oh the woman who enables the birth of child, you are not enriched from the placenta. The placenta is not related to the child, neither it has the elementals (dhathu) of meat, lymph etc pertaining to the child. The

placenta has to go out. Let it go out and become food to animals like dogs.

5. Oh pregnant woman, I now open the way for the kid to come out of the womb. I now relax the nadi's which are obstacles. I am now separating the child and the mother. Let the placenta go out voluntarily (down).
6. Just like the mind and air travels with intense pace, the birds fly faster in the skies without obstacles. Just like this, oh child, please come out of the womb in which you were there for 10 months along with the placenta. Let the placenta drop down at ease.



## **Anuvaka – 3**

### **Sukta – 12**

(Rishi – Bhrigu, Angiras, Devatha – Yakshmanasha, Chandas – Jagathi, Ttristup, Anushtup)

1. **Jaraayuja: pradhama usriyauu vrushaa  
Vaathabhrajaa stanayannethi vrushtyaa  
Sa noo mrudaathi tanwa rijugauu rujan  
Ya ekamaujastraedhaa vichakramae**
2. **Angae angae shoshichaa shishriyaanam  
Namasyantastwaa havishaa vidhema  
Amkaan samkaan havishaa vidhema yo agrabheeth  
Parvyasaa grabheethaa**
3. **Muncha sheershaktyaa utha kaasa aenam parushparuraavivaesaa yau asya  
Yau abhrajaa vathajaa yashcha shushmo vanaspatheen sachathaam-  
Parwathaamshcha**
4. **Sham mae parasmayee gaathraya shamstwavaraaya mae  
Sham mae chathurbhyo angebhya: shamasthu tanwe mama**

1. Just like the cogent wind that was born during the creation of cosmos from the jaraayu\*; let the sun who is ever benevolent and swift, bring the clouds with roaring thunder and thereby rain. Let this sun pacify our ailments that are caused by the upset of tridoshas (vayu, pitta, kapha). Let the sun although shines as three suns, shine as one and provide us the relief from the ailments.
2. Oh sun the one who is shining in every organ, we praise you with praises and havi. We offer havi to the luminous ones (Devas) around you too. We request to you to cure this person who is ill and has lost his

*\*Comment: there is a special mention of jaraayu (which literally means placenta), from which the origin of this universe took place. Jaraayu is the symbolic mention of the omnipotent omnipresent consciousness. Just like the placenta for a child as mentioned in the previous verse never composed of individual properties that attribute to the child, the omnipresent consciousness supports the creation without getting affected by it. This is the connection of the creation to the supreme mother, the cosmic Shakti, just like the child is connected to the worldly mother.*

3. Oh Surya, please relieve this person from headache, the troubles of kapha, and cough. The disease has spread all over the body. Due to rain and the cold, the kapha has increased, along with the increased pitta; he has fever and let him be relieved. Let this diseases leave him and go away to distant forests and trees.
4. Let the disease that's on my body parts be cured. Let the diseases of the lower body also be cured. Let my body be free of illness and be at comfort.

*\*The expositions will be written in the end of each chapter (kanda)*

## **Sukta – 13**

*(Rishi – Brigu, Angiras, Devatha – Vidyut, Chanda – Anustup, Jagathi, Pankti)*

1. **Namaste asthu vidyudae namaste stanayitnavae**  
**Namaste asthwasmane yena doodaassae asyasi**
  2. **Namaste pravathau napaad yathastapa: samoohasi**  
**Mrudayaa nasthanobhyau mayasthokebhyaskrudhi**
  3. **Pravathoo napaannama aevaasthu tubhyaam**  
**Namaste haethayae thapushae cha krunma:**  
**Vidma thae dhaama paramam guhaa yat samudraae**  
**Andarnihitaasi naabhi:**
  4. **Yaam twaa devaa asrujantha vishwae ishumi krinwaanaa**  
**Asanaaya dhrishnum**  
**Saa noo mrida vidhathae grinaanaa tasyae thae namo astu devi.**
1. Salutations to the lightening thunders. Salutations to your roar and lightening sparks. Salutation to your abode – the clouds. Let you strike on those who give us sorrows and dangers.

2. Oh Parjanya, you carry the water. Let it not fall in the inauspicious times. Salutations to you who protects the good purushas (as in men who are embodiment of purusha tatwa). You are the one who does "tapa". You are the one who strike the weapon of thunderbolt (vajrayudha) on all the sins. Let you bring comfort to my body and to my offsprings.
3. Oh parjanya, I offer my salutations to you, who never fall's from the higher realms. I offer my salutations to your weapon thunderbolt. Oh Parjanya, the one who is like the caves which are deeper, we know your dwelling place. It's the oceans.
4. Oh Ashwini, you are created as the arrow for Indra and all the Devas for the ultimate destruction. Salutations to you, who is roaring as the lightening thunderbolts in the sky. Please protect us; warding of our fears.

## Sukta – 14

(Rishi – Bhrigu and Angiras, Devatha – Yama, Chanda – Anustup)

1. **Bhagamasyaa varcha aadishwadhi vrikshaadiva srajam  
Mahaabudhna eva parwathau jyok pithrushwaastaam**
  2. **Aesha thae raajan kanyaa vadhoorni dhooyathaam yama  
Saa maathurbadhyathaam grihaeyaeddho braathuradho pithu:**
  3. **Aeshaa thae kulapaa raajan thaamu thae pari dadmasi  
Jyok pithrushwaasaatha aa sheershna : samopyaath.**
  4. **Asithasya thae Brahmanaa kashyapasya gayasya cha  
Anth: koshamiva jaamayoyopi nahyaami thae bhagam.**
1. Just like the humans have the understanding of how flowers are formed in trees, I understand the luck and the radiance of this woman. Just like the big mountain remains staunch on the earth, let this virgin stay in the household of her father for long.
  2. Oh Yama, the one who is the king and the one who abides the rules, this virgin is your bride. In the beginning she married you. Now during the first period, let her stay in her parents or brother's household.
  3. Oh king, this family bride of yours is the one who in turn protects your family lineage. We are offering this girl to you. Till the time she be beheaded and sacrificed, let her stay with her family.
  4. Just like woman likes to hide and protect all their wealth and valuable clothing in their houses, we will keep the luck of yours protected and hidden with the secretive mantras from Asitha, Gaya and Kashyapa.

*Note: this is one of the hymns used for the preparatory ritual for the virgin sacrifice.*

## Sukta – 15

(Rishi – Atharva, Devatha – Siddhi, Chanda – Tristup, Pankti)

**1. Sam sam sravantu sindhava: sam vaathaa: sam pathathrina:**

**Emam yagnam pradivauu mae jushanthaam**

**Samsraavyaena havishaa juhomi.**

**2. Ihaiva havamaa yaatha mae iha**

**Samsraavanaa uthaemam vardhayathaa gira:**

**Ihaithu sarwau: ya: pashurasmin thishtathu yaa rayi:**

**3. Yae nadeenaam samsravandyuthsaasa: sadamashhithaa:**

**Thaebhir mae sarvai: samsraavairdhanam sam sraavayaamasi**

**4. Yae sarpisha: samsravanthi ksheerasya chodakasya cha**

**Thaebhirmae sarvai: samsraavairdhanam sam sraavayaamasi**

1. Let all the rivers come and flow together being benevolent to us. Let the vayu also flow together being favorable for us. Let the birds also be favorable to us and fly together. Let all the Devas participate in our yagna. As I am arranging the milk, havi and rice in abundance for performing this yagna.
2. Oh goddesses, let you all participate in the yagna as I summon. Oh Devas, the one who participate in the yagna and being praised during the same, as the gift, provide the yajamana with cattles, wealth, grains and people to support in abundance.
3. Like the source of rivers which never dries up like the rivers during the autumn and winters, let them never have any difficulty in receiving cattle, wealth and grains.
4. with the flow of ghee, milk and water (in yagna); let us receive the abundant flow of cattle, wealth, grains and all in return.

## Sukta – 16

(Rishi – Chatana, Devata – Agni , Varuna etc, Chanda – Anustup)

1. **Yaeyomavaasyam rathrimudhasdhurvraajamathrina:  
Agnisthureeyo yaathuhaa soo asmabhyamadhi bravat.**
  2. **Seesayaadhyaha varuna: seesaayaagniroopavathi  
Seesam ma indra: praayacchat tadanga yaathuchaathanam**
  3. **Idam vishkandham sahatha idam baadathae athrina:  
Anena vishwaa sasahae yaa jaathaani pischachyaa:**
  4. **Yadi no gaam hamsi yadyashwam yadi poorusham  
Tam twaa seesena vidhyaamau yadha nauyosoo aveeraha.**
1. The killers of the humans and the one who create troubles for them; the rakshasas and the evil spirits roam in the no moon nights to do the same.
  2. When we talk about "seesa" leaf to Varuna, there is a saying about him as he says "*its mine*". It's the Agni Deva who protects the "seesa" leaf. The ever radiant Indra has given this "seesa" leaf to me (Chatana; the rishi) and told "*oh beloved, this leaf which is given by the Devas are capable of destroying the asuras, hence use this to protect the world and receive your precious objects of desire*".
  3. This "seesa" leaf is capable of warding of the rakshasas. It consumes the rakshasas and evil spirits. I disown every object which is produced from the rakshasas as they bring in ill effects.
  4. Oh enemies, if you try to destroy our horses, cattle then for the solution we will hit you with the "seesa" leaf, will annihilate you with the same.

*Note: knowledge on origin and usage of "seesa" leaf for magical acts.*



## **Anuvaka – 4**

### **Sukta – 17**

*(Rishi – Brahma, Devatha – Yoshith and Dhamani, Chanda – Anustup, Gayatri)*

1. **amooryaa yanthi yoshitho hiraalohithavaasasa:  
abhraathara ewa jaamayasthishtandu hathavarchasa:**
2. **tishtaawarae tishta para utha twam tishta madhyamae  
kanishtikaa cha thishtathi tishtadiddhamanirmahee**
3. **shatasya dhamaneenaam sahasrasya hiraanaaam  
astureenmadhyaamaa imaam: saakamandaa aramsatha**
4. **pari va: siktathaavathee dhanoorbruhatyakrameeth  
tishtathaelayathaa su kam.**

1. Let the blood vessels of women become strong resulting in the reduction of unwanted blood flow. Like the women who have no brothers, stay in the house of the parents, strong, let the blood vessels remain strong avoiding the loss of blood.
2. Oh blood vessels in the lower part of the body let you not lose blood, the blood vessels on the top too be strong, be the same. The blood vessels on the mid section you are also supposed to do the same.
3. (3, 4) Let the main blood vessels, the veins and the thousands and thousands of capillaries that's connected to heart remain steady fast with the power of the mantra. Let the bleeding be stopped. Let all the vessels function normally. Let there not be any more bleeding. Please bring comfort by avoiding the bleeding.

**Sukta – 18***(Rishi – Dravinoda, Devatha – Savitr, Chanda – Brihati, Anustup)*

1. **nirlakshmyam lalaamyam niraraathim suvaamasi  
atha yaa bhadraa na: prajaayaa araathim nayaamasi**
2. **niraranim savithaa saavishak padaurnirhastayaur-  
varunaa mithrau aryamaa  
nirasmabhyamanumathee raraanaa premaam devaa asaavishu: saubhagaaya**
3. **yatha aatmani tanwaam ghoramasthi  
yadwaa kaeshaeshu prathichakshanae vaa  
sarwam tadvaachaapa hanmau vayam devastwaa savithaa soodayanthu**
4. **rishyapadeem vrushadatheem gaushaedhaam vidhamaamutha  
vileeddyam lalaamyam ta ashmannashayaamasi.**

1. The inauspicious symbols that exist on the forehead which are omens, I have removed them. The omens in the body which cause ill like the enemies are removed. The benevolent symbols are worn for the benefit of my children instead. I am sending these omens to my enemies.
2. The causative elements for all, the Savitr, Varuna, Aryama, let the symbols of inauspicious nature against prosperity, bad luck; on them wards off far away. Let the good intentions and the permissions which bring forth the cause for everything make the inability of body to vanish away. The Devas also have given intentions to give him the blessings.
3. Oh Purusha, the omens in your body, atma, hair, eyes etc are being removed with the mantric words of mine. Let the savitr give me blessings for the same.
4. The woman whose legs resemble that of deer, the teeth that resembles that of bull, the movement which resembles that of cow, I send her away. With the power in the mantra, let her imperfections be pacified. Let the inauspicious symbols on her forehead also be pacified.

**Sukta – 19***(Rishi – Brahma, Devatha – Indra and Others, Chanda – Anustup, Brahathi, Pankti)*

1. **maa nau vidan vivyaadhinau mau abhi vyadhinau vidan  
aaraachaaravyaa asmadvishucheerindra paathaya.**
2. **vishwanjo asmarachhava: pathanthu yae aasthaa yae chaasyaa:  
daiveermanushyaeshavo mamaamithraan vi vidhyatha.**
3. **yau na: swou yau arana: sajatha  
utha nishtyau yau asmaam abhidaasathi  
rudra: sharavyaaethaan mamaamithraan vi vidhyathu**
4. **ya: sapatnau yausapthanau yascha dwishanjapaathi na:  
devastham sarwae dhurvanthu Brahma varma mamaantharam.**

1. The enemies who are sending the arrows let them be unable to reach us. The enemies that attack you from all the four sides let them be unable to reach us. Indra, the one who is the embodiment of all the prosperity and wealth, please take us away, far far away from these arrows of enemies.
2. Let the arrows which are sent and about to be sent by our enemies be far away from us. Let our divine and celestial arrows break the enemies of all kinds.
3. Whether we are of the same caste, below caste or above caste among ourselves whoever intends to bring harm to us, brings pains to us, let those enemies be made to cry and vanquished by the deadly arrows of Rudra.
4. The enemies whether they are from the same caste or different, if they try to cast a curse on us, let the Devas destroy them for it. My mantra is my armor which gives protection. Like armor, let this mantra provide me protection.

**Sukta – 20***(Rishi – Atharva, Devatha – Soma, Marut Ityadi, Chanda – Anustup, Trishtup)*

1. **Adaarasyad bhavathu deva Somaasmin yagnaena marutho mrudathaa na:  
Maa nau vidadabhibhaa mau ashasthirmaa nau vidad vyajinaa dweshyaa yaa.**
2. **Yau adya saenyo vadhauughaghaayunaamudeerathae  
Yuvam tham mithraavarunaavasmaad yaavayatham pari**
3. **Ithaccha yadamudaccha yad vadham varuna yaavaya  
Vi mahaccharma yaccha variyau yaavayaa vadham**
4. **Shasa iddhaa mahaam asyamithrasaahau astrutha:  
Na yasya hanyathae sakhaa na jeeyathae kadaa chana.**

1. Oh lord Soma, let my enemy fall from his position in such a way that he never reaches back to his wife. Oh Maruts, let them be troubled by this yagna I perform. Let them be defeated to such a level where they cannot face me. Let we not earn a bad name for performing this. Let I not bare the sins which can be a road block in my attainment of desired results.
2. Oh lord Varuna, let the arrows sent by our enemies never affect us. Let the weapons sent by our enemies to hurt us become ineffective upon us.
3. Oh lord Varuna; please take us away from the arrows sent upon us by the enemies from near or far. Oh lord Varuna; please bless us with comforts and happiness. Let we be taken away from the cogent weapons and arrows.

4. Oh lord Indra; you are the controller and the enforcer of all. May you never fail; being friends of such a lord like you makes us beyond failure and being killed. Let with the help of such an Indra, we are victorious on our enemies.

## Sukta – 21

(Rishi – Atharva, Devatha – Indra, Chanda – Anushtup)

1. **Swastidaa vishaam pathirvruthrahaa vimrudhau vashee  
Vrushendraha: pura aethu na: Somapaa abhayankara:**
2. **Vi na indra mrudhau jahi neechaa yaccha pruthanyatha:  
Adhamam gamayaa tamo yau asmaam abhibhaasathi**
3. **Vi rakshau vi mrudhau jahi vi vruthrasya hanuu ruja  
Vi manyumindra vruthrahannamithrasyaabhidaasatha**
4. **Apaendra dwishathau manopa jiyasathau vadham  
Vi mahaccharma yaccha variyau yaavaya vadham**

1. The immortal, radiant, the one who bestows the benefits and blessings, the leader of people, the one who strikes the cloud called vruthra for rain, the destroyer of enemies, the one who controls every animate and inanimate, the one who drinks the Soma juice; lord Indra, please give us abode of protection in our battle and become the one who controls us.
2. Oh Indra, the one who bestows all prosperities, destroys the enemies who wage battle against us for their victory over us. Control them who come with their armies, make them fall to the deepest darkness for their efforts to abduct everything from us and thereby destroy us.
3. Oh Indra, the one who killed the vruthra, vanquishes these rakshasas. Vanquish all enemies strong like vruthra. Oh lord, suppress those enemies who want to destroy us. Let them not suppress us in anyways.

4. Oh lord Indra, please provide us comfort always. Let the arrows sent by our enemies go far away from us. Suppress the minds of those enemies who have vengeance on us. Destroy the weapons of those who want to destroy us.

## **Anuvaka – 5**

### **Sukta – 22**

*(Rishi – Brahma, Devatha – Surya and Hridroga, Chanda – Anustup)*

1. **Anu suryamudayathaam hrudyotho harimaa cha tae  
Gau rohitasya varnaena thaena twaa pari dathmasi**
  2. **Pari twaa rohithayirvarnayirdeerkhaayutwaaya dathmasi  
Yadhaayamarapaa asadadhau aharithau bhuvat.**
  3. **Yaa rohineerdevathyaa gaavo yaa utha rohinee:  
Roopam roopam vayau vayasthabhishtwaa pari dathmasi**
  4. **Shukeshu tae harimaanam ropanaakaasu dathmasi  
Adhau haaridravesu tae harimaanam ni dathmasi**
1. Oh the one who is under disease, let the heart ailment which makes the heart burn in pain and the anemia caused by the hepatitis- A; let it all go to the cosmic space of Surya, let the greenish tint of your body be moved to the cosmic space of Surya. Let your blood be nourished in totality by the nourishment from the cows.
  2. Oh the patient, for your long life and health, let us give you the tint and nourishment of blood like the cows. Thus the one who is sanctified, let he be devoid of anemia caused by hepatitis- A.

3. The Devas are given the divine tint of red blood color like kamadhenu, the sacred cow among the cows. The humans also have their own cows. Let me make both the ones with holy blood and health.
4. Oh the one who is suffering from disease, the green tint in you is like the color in birds, like parrot, Kosthshuka etc. Let me place this green tint back to those birds which are in the same color.

## Sukta – 23

(Rishi – Atharva, Devatha – Vanaspathi, Chanda – Anushtup)

1. **Naktham jaathaasyaushathayae raamae krishnae asikni cha  
Idam rajani rajaya kilaasam palitham cha yat.**
  2. **Kilaasam cha palitham cha nirithau naashya prushath  
Aa twaa swo vishathaam varna: paraa shuklani pathaya.**
  3. **Asitham tae pralayanamastaanamasitham tava  
Asiknyasyaushathae nirithau nashaya prushat**
  4. **Astijasya kilaasasya tanoojasya cha yat twachi  
Dooshyaa kruthasya Brahmanaa lakshma shwethamaneenasham**
1. Oh the tamarind, which is grown in the night, you have medicinal qualities. Oh the medicine, Indraavaruni, the one which in concoction form the dark color but originally in blue, the other medicines like tamarind which forms in the night, let you together remove the color of body of this man who is suffering from leprosy and make him healthy.
  2. Oh medicine, you are great. Let the leprosy in him be removed. Let the body of the patient regain its simplicity. Oh the medicine let the anemia be warded off once and for all so that it won't affect him twice

3. Oh the bluish medicine, your place of birth is in the dark places. The concoction formed is also dark. You are then dark in color. Let with the proper application of you externally (on the skin), let you ward of diseases like leprosy.
4. The one which have affected the bones, the skin, the flesh, the leprosy, with the power of this mantra, I am sending away the symptoms of this disease.

## Sukta – 24

(Rishi – Brahma, Devatha – Aasuri, Vanaspathi, Chanda – Anustup, Pankti)

1. **Suparnau jata: pradhamastasya twam pittamasidha**  
**Tadaasuree yudhaa jithaa roopam chakrae vanaspatheen**
  2. **Aasuree chakrae pradhamaedam kilaasabheshajamidam kilaasanaashanam**  
**Aneenashat kilaasam saroopamakarath twacham.**
  3. **Saropaa nama tae maatha saropau nama tae pithaa**  
**Saropakrith twamoshadhayae saa saropamidham krudhi**
  4. **Shyamaa saropamkaranee prudhivyaa abhyudbhruthaa**  
**Idamoo shu prasaadhaya punaa roopani kalpaya**
1. Oh medicinal herb, in the beginning, you were the pitha of beautiful winged garuda. Then the asura natured maya won the pitha over a battle with gaurda. The pitha thus won in battle is being made into medicine and this medicine is used for increasing the beauty of beings.
  2. In the beginning, the woman embodiment of asuras have become the first healer of leprosy and converted the blue medicine for the very cure of it. It cured the leprosy too. The fairer version of leprosy disease, which brings in deformation of skin, has been cured with this medicine and the skin made of equal composition across the

3. Oh medicinal herb, your mother is also of the same skin color as yours, the father too. You too are of the same color. You change the color of skin for the ones who consume you. Hence please change the color of this one who is affected by the leprosy.
4. Oh the darker skinned medicinal herb, the one who makes the discoloration disappears, the maya of asuras created you in this world. Let you smear on this one who is suffering from leprosy and make his limbs the same as before.

## Sukta – 25

(Rishi – Brugwangira.; Devata – Agni, Chanda – Anustup, Trishtup)

1. **yadagniraapau adahat pravishya yathraakrunvan dharmadrutho namaamsi  
tatra tha aahu: paramam janithram sa na: samvidwaan pari vrungdhi takman**
2. **yadyarchiryadi vasi shochi: shakalyeshi yadi vaa thae janithram  
hnoodurnaamaasi harithasya deva  
sa na: samvidwaan pari vrungdhi takman**
3. **yadi shokau yadi vaabhishaukau yadi vaa raajnau varunasyasi puthra:  
hnoodurnaamaasi harithasya deva  
sa na: samvidwaan pari vrungdhi takman**
4. **nama: sheethaya takmanae namo roopaaya shochishae krnaumi  
yau anyaedyurubhayadyurabhyedi trutheeyakaaya namo astu takmane**

1. Oh the disease "jwara" (high fever), the one which creates suffering to people you know directly the Agni on which protectors of dharma, the providers of dharma, and the learned ones do their offerings. Let you pacify the heat of the body and the limbs of the sufferer and come out along with the Agni.
2. Oh jwara, the one which makes the life full of sadness, you are the one associated with the latent heat, the one who is born from Agni. Above all you make the human body turn to a yellowish tint. Hence you are called

"hnoodu". Realizing that the body which is circulated now with heated subtle water is your place of birth along with Agni, please come out with Agni.

3. Oh jwara, the one which makes the life full of sadness, you are creating the surplus heat in the body. Nevertheless, you create the feeling of satisfaction on limbs or you being the son of Varuna, in whatever means you are the one who creates the yellow tint in the body. "Hnoodu" is how you are addressed upon too.
4. My salutations to the jwara which makes excessive cold and to the one which makes excessive heat. The one who affects every alternate day or once in three days or daily, I offer my salutations to all.

## Sukta – 26

(Rishi – Brahma, Devatha – Indradi, Chanda – Gayathri, Trishtup)

1. **Aarae saawasmadasthu haethirdevaasau asath  
Aarae ashmaa yamasyadha**
2. **Sakhaasaavasmabhyamasthu raathi: sakhaendrau bhaga:  
Savithaa chitraraadhaa:**
3. **Yooyam naha: pravathau napaanmarutha: suryatwachasa:  
Sharma yacchadha sapradha:**
4. **Sushoodhata mrudata mrudayaa nasthanoobhyau  
Mayasthaukaebhyaskrudhi.**

1. Oh Devas, keep us far away from the arrows sent by our enemies. The stones which are sent to us with the intention to kill, the machines which deploy the venom, let them all be far away.
2. Let the sun who is visible in the sky be our friend. The Savitr who is very rich and the supreme God, the Agni who is supremely rich, let all be our friends.

3. Oh lord Parjanya, who from time to time holds the water taken from earth by the sun, oh Maruts, the possessors of all 7 gunas, you all are divine luminous ones. Let you all provide us with utmost comforts.
4. Oh lord Indra and other Devas, let you all take us away from the weapons sent by our enemies. Please provide us with comfort. Please provide us with health. Let our offspring be bestowed with comforts.

## Sukta – 27

(Rishi – Atharva, Devatha – Indrani, Chanda – Pankti, Trishtup)

1. **Amoo: paarae prudaakwastrishapthaa nirjaraayava:**  
**Taasaam jaraayubhirvayamakshyaavapi**  
**Vyayaamasyadhaayau: paripandhina:**
  2. **Vishuchyaethu kruntathee pinaakamiva bhiprathee**  
**Vishwak punarbhuvaava manausamrudhaa akhaayava:**
  3. **Na bahava: samashakan naarbhakaa abhi daadrushu:**  
**Vaenoradgaayivaabhitausamrudhaa akhaayava:**
  4. **Pretham paadau pra spuratham vahatham prunathau grihaan**  
**Indraanyaethu pradhamaajeethaamushithaa pura:**
1. The twenty one castes of 'Naga' live in Nagaloka. Just like the wicks of lamps that are joined together, the hoods of the Naga too are joined. We use this to hide from? the eyesight of those who do ill to others and those who wreck havoc in battle fields.

2. Let our forces march forward with the utmost abilities to vanquish the enemies and with bows as strong as that of lord Shiva (Pinaka). Even if the enemy forces join hands to unite, let them lose their ability to understand their responsibilities. Let their kings be deprived of wealth and territories.
3. Let the enemies be of small numbers or as a full fledged force of four units, let them never be victorious over us. Deprived of wealth and food, let them become weak like the soft spot of the bamboo shoots and crush in the very inabilities.
4. Oh valiant and great soldiers, let you motion fast towards the aim; let you take us to the citadel of the Purusha who can bring forth the desired results for us. Let you take us to the kingdoms of our enemies. Let the most reverent for the army, Indrani walk in front for the protection of you all.

## Sukta – 28

(Rishi – Chathana, Devatha – Agni, Yathudhana, Chanda – Anushtup, Bruhati)

1. **Upa praagaad devau agnee rakshauhaameevachathana:**  
**Dahannapa dwayaavinu yaathudhaanaan kimeedina:**
2. **Prathi daha yaathudhaanaan prathi deva kimeedina:**  
**Pratheechee: krishnavarthanae sam daha yaathudhaanya:**
3. **Yaa shashaapa shapanaenam yaakham mooramaadadhae**  
**Yaa rasasya haranaaya jaathamaaraebhae thokamathu sa.**
4. **Puthramathu yaathudhaanee: swasaaramutha naphyam**  
**Adha midhau vikaeshyau vi khnathaam**  
**Yaathudhaanyau vi truhyaandaamaraayya:**

1. Agnideva is the one who vanquishes the ailments and demons. He comes from heaven and burns those demons into ashes that create confusions and proceed towards the man.

2. Oh Agni, you burn down to ashes these evil beings that create discord and these yathudhanas who bring in sufferings. You burn to ashes those demoniacal feminine evils that bring in unfavourable situations.
3. Oh the feminine evil beings one who does slaying, who utters imposing words, who creates the impurity of qualities and brings in deformities in offspring, let you irradiate the folks of my enemies.
4. Let these feminine evil beings consume the offspring, the sisters and the coming generations of them. Let them be provoked that they fight among themselves and perish. Let the feminine evil beings also be in discord among them and perish.

*This is a sukta used for slaying. The alchemy of a slaying sukta is that there is a friendly Deva for the protection of one who does the spell and the ethereal being who is actually doing the slaying. The Agni is the friendly Deva invoked here who is given a task of vanquishing the yathudhanas and is held prepared. Now the real slaying is done by the feminine forms of rakshasas and yathudhanas themselves and they are invoked and finally disposed of by themselves. If the destruction of ethereal beings is not complete, Agni will consume the rest.*

## **Anuvaka – 6**

### **Sukta – 29**

*(Rishi – Vasishta, Devatha – Brahmanaspati, Chanda – Anushtup)*

1. **Abheevartaena maninaa yaenaendrau abhivaavrudhae  
Taenaasmaan bhramanaspathaebhi raashtraaya vardhaya.**
2. **Abhivruthya saptanaanabhi yaa nau araathaya:  
Api pruthanyantham tishddaabhi yau nau durasyathi.**
3. **Abhi twaa deva: savithaabhi: Somau aveevrudhayat  
Abhi twaa vishwaa bhootanyabheevartau yadhasassi**
4. **Abheevarthau abhibhava: sapatnakshayanau mani:  
Raashtraaya mahyam badhyathaam sapatnaebhya: parabhuvae**
5. **Udasau suryau agaadudidam maamakam vacha:  
Yadhaaham shathruhausaanyasapatna: sapatnaa:**
6. **Sapatnakshayanau vrushaabhirashtrau vishaasahi:**

**Yadhaahamaeshaa veeraanaam viraajaani janasya cha.**

1. Oh Brahmanaspati, attain prosperity with the celestial stone of Indra. With the aid of that stone, let you make the nation which is tormented with enemies a prosperous one. (Let you bestow us prosperity too).
2. Oh precious stone please fight against our enemies. Let you defeat them standing on our side. Let you face all our enemies and make the enemies in battlefront incapable.
3. Oh precious stone, lord Savitr, the one who inspires the beings made you superior, lord Soma provided you with nourishment, all beings provided you with prosperity. Thus who ever wears you attains greatness and glory.
4. The precious stone, the one which is the embodiment of prosperity, the one which vanquish enemies, let it be connected to me for the prosperity of the nation and destruction of enemies.
5. As surya, for motivating the entire beings and with the desire for defeating the enemies, my mantric wordings have now appeared. Let me the one who wears this precious stone be an expert in slaying my enemies. For the same, the Surya and the precious stone have manifested now.
6. Oh precious stone, with your power; I slay the enemies, fulfill the wishes of the folk, become the protector of the kingdom, control the enemies and thereby become enabled to control the folks of my enemies also.