

भाग्य सूक्तम्

Bhāgya Sūktam

एकाग्नि काण्डम् १-१५ तथा २ – ६ तैत्तिरीय ब्राम्हण २-८-९-७ ऋक्-संहिता ७-४१ अथर्व-संहिता ३-१६
ekāgni kāṇḍam 1-15 tathā 2 – 6 taittirīya brāhmaṇa 2-8-9-7 ṛk-saṁhitā 7-41 atharva-saṁhitā 3-16
(pada pāṭha from ṛk-saṁhitā)

Bhāgya Sūktam word-by-word meanings

Note on bhaga & bhāgyam: *bhaga* is the key word; *bhāgya* & *bhagavān* both arise from this word *bhaga*. What does it convey? We address God as “*bhagavān*”. Now who may be addressed as “*bhagavān*”? The one who possesses “*bhaga*”. What is this “*bhaga*”?

ऐश्वर्यस्य समग्रस्य वीर्यस्य यशसः श्रियः । ज्ञान वैराग्ययोश्चैव षण्णां भग इतीरणा ॥ (श्रीमद् भागवतम् ३ ३१ – ३३)

aiśhvaryasya samagrasya vīryasya yaśhasaśh-śhriyaḥa |

jñāna vairāgyayōśhchaiva śhaṇṇam bhaga itīraṇā || (śhṛīmad bhagavatam 3 31 – 33)

Full & complete sovereignty over everything, full powers, entire glory, all the riches, total knowledge, totally un-attached: ‘bhaga’ constitutes these six guṇa-s. Its possessor is called ‘bhagavān’.

Then what is *bhāgyam*? The fortune bestowed upon me by *bhagavān* is termed *bhāgyam*. This is not some random or unfairly bestowed fortune. It is bestowed as per our past-deeds or *pūrva-karma-s*. *Bhagavān* is NOT the Creator of my *bhāgyam*. Verily, I AM the Creator of my *bhāgyam*.

प्रातरग्निं प्रातरिन्द्रं हवामहे प्रातर्मित्रावरुणा प्रातरश्विना ।

प्रातर्भगं पूषणं ब्रह्मणस्पतिं प्रातस्सोममुत रुद्रं हुवेम ॥ १ ॥

प्रातः । अग्निम् । प्रातः । इन्द्रम् । हवामहे । प्रातः । मित्रावरुणा । प्रातः । अश्विना ।

प्रातः । भगम् । पूषणम् । ब्रह्मणः । पतिम् । प्रातः । सोमम् । उत । रुद्रम् । हुवेम ॥

prātarag’nim’ prātarin’dragm’ havāmahēp’ prātar’mit’rāvaruṇāp’ prātarash’vinā |

prātar’bhagam’ pūṣhaṇam’ bram’haṇas’patim’ prātas’sōmamuṭa rud’ragm’ huvēma || 1 ||

prātaḥa | agnim | prātaḥa | indram^m | havāmahē | prātaḥa | mitrāvaruṇā | prātaḥa | aśhvinā^ā |

prātaḥa | bhagam^m | pūṣhaṇam^m | bram’haṇaḥa | patim^m | prātaḥa | sōmam^m | uṭa | rudram | huvēma ||

प्रातः **prātaḥa** = dawn || अग्निम् **agnim** = fire = fire of passion in everyone || प्रातः **prātaḥa** = dawn

|| इन्द्रम् **indram** = fully controlled mind = singularly focused mind || हवामहे **havāmahē** = *āhvāmahē* = we call , we beckon (to come) || प्रातः **prātaḥa** = dawn || मित्रा **mitrā** = the sun in his *mitra* (friend) quality

|| वरुणा **varuṇā** = Lord of oceans and vast spaces = quality of broad-mindedness in us || प्रातः **prātaḥa** = dawn

|| अश्विना **aśhvinā** = the healing *aśhvinī* twins = the healing quality in us

प्रातः **prātaḥa** = dawn || भगम् **bhagam** = good fortune || पूषणम् **pūṣhaṇam** = sun as nourisher = nourishing quality in us || ब्रह्मणः-पतिम् **bramhaṇaḥa-patim** = lord of *vēda-mantra-s* || प्रातः **prātaḥa** = dawn

|| सोमम् **sōmam** = bliss = inner bliss in us || उत **uṭa** = also || रुद्रम् **rudram** = *rudram* = 11 *rudra-s* = (controlled) mind + 5 *jñānēndrīya-s* + 5 *karmēndrīya-s* || हुवेम **huvēma** = (we all) call upon by giving *āhuti* in *yajña* (as soon as we rise up from slumber).

At dawn we call upon —

agni (fire) to ignite our passion (for excellent works);

indraḥa to make our mind totally focused;

mitra (sun) to bestow us with friendliness towards all;

varuṇa to make us broad-minded;

the aśhvin-s to give us their powers-to-heal;

bhagam to bestow us with good fortune or “bhāgyam”;

pūṣhaṇam to give us his nourishing quality;

bramhaṇas-patim to bestow us the vēda-mantra-s and their meanings;

sōmam to ignite the Bliss inherent in us all;

rudram to give us excellently working indrīya-s controlled by a positive mind-outlook.

|| 1 ||

प्रातर्जितं भगमुग्रं हुवेम वयं पुत्रमदितेर्यो विधर्ता ।

आध्रश्चिद्यं मन्यमानस्तुरश्चिद्राजा चिद्यं भगं भक्षीत्याहं ॥ २ ॥

प्रातः-जितम् । भगम् । उग्रम् । हुवेम । वयम् । पुत्रम् । अदितेः । यः । वि-धर्ता ।

आध्रः । चित् । यम् । मन्यमानः । तुरः । चित् । राजा । चित् । यम् । भगम् । भक्षि । इति । आहं ॥

prātar'jitam' bhagā mug'ragm' huvēma vayam' put'ramaditēryō vidhar'tā ।

ādhrāśh'chid'yam' man'yamānaśh'turaśh'chid'rājā chid'yam' bhagam' bhak'shīt'yāha ॥ 2 ॥

prātaḥ-jitam^m | bhagam^m | ugram | huvēma | vayam | putram | aditēhe | yaḥa | vi-dhartā ।

ādhraḥ | chite | yam | man'yamānaḥa | turaḥa | chite | rājā | chite | yam | bhagam^m | bhakṣhi | iti | āha ॥

प्रातः-जितम्-भगम्-उग्रम् prātaḥ-jitam-bhagam-ugram = bhagam the fierce (fighter) & winner-at-dawn

॥ हुवेम huvēma = we call upon ॥ वयम् vayam = we all ॥ पुत्रम्-अदितेः putram-aditēhe = the sons of aditi

॥ यः-वि-धर्ता yaḥa-vi-dhartā = Who (aditiḥi) (is the) viśhēsha-dhāraṇa-dhartā-maintainer

आध्रः-चित् ādhraḥ-chit = weak minded ॥ यम् yam = who is

॥ मन्यमानः-तुरः-चित् manyamānaḥa-turaḥa-chit = strong-quick-minded ॥ राजा-चित् rājā-chit = lustrous-minded

॥ यम् yam = them (too) ॥ भगम् bhagam = bhagam ॥ भक्षि bhakṣhi = eat = absorb ॥ इति iti = and so on

॥ आहं āha = indeed

We beckon Mighty fierce Bhagam-the dawn-conquerer prātarjitam, born from Infinity-aditi-putra, upholder & maintainer of Entire Creation-vi-dhartā.

Not only the weak minded, even the confident-excelling ones, even the lustrous-minded ones indeed absorb (these qualities of) bhagam. ॥ 2 ॥

भग प्रणैतर्भग सत्यराधो भगेमां धियमुद्व ददन्नः ।

भग प्रणो जनय गोभिरश्वैर्भग प्रनृभिर्नृवन्तस्स्याम ॥ ३ ॥

भग । प्र-नैतरिति प्र-नैतः । भग । सत्य-राधः । भग । इमाम् । धियम् । उत् । अव । ददत् । नः ।

भग । प्र । नः । जनय । गोभिः । अश्वैः । भग । प्र । नृ-भिः । नृ-वन्तः । स्याम ॥

bhagap' pranētar'bhaga sat'yarādhō bhagēmān' dhiyamudava dadan'naḥa ।

bhagap' praṇō janaya gōbhiraśh'vair'bhagap' pranṛbhir'nṛvan'tas'syāma ॥ 3 ॥

bhaga | pra-nētaritip | pra-nētaḥa | bhaga | satyarādhaḥa ।

bhaga | imām | dhiyam^m | ute | ava | dadate | naḥa ।

bhaga | pra | naḥa | janaya | gōbhiḥi | aśhvaiḥi | bhaga | pra | nṛ-bhiḥi | nṛ-vantaḥa | syāma ॥

भग bhaga = bhaga ॥ प्र pra = manifestly ॥ नैतः nētaḥa = leading (us) ॥ भग bhaga = bhaga

॥ सत्य-राधः satya-rādhaḥa = truth-treasure ॥ भग bhaga = bhaga ॥ इमाम् imām = these (aforesaid)

॥ धियम् dhiyam = in (our) buddhi ॥ उत् ut = elevating ॥ अव ava = protecting, nurturing ॥ ददत् dadat = give

॥ नः naḥa = us

भग bhaga = bhaga ॥ प्र pra = manifest, reveal ॥ नः naḥa = us ॥ जनय janaya = people

॥ गोभिः gōbhiḥi = vēda (rays-of-knowledge) ॥ अश्वैः aśhvaiḥi = breath-control secrets ॥ भग bhaga = bhaga

॥ प्र pra = manifest, reveal, show ॥ नृभिः nṛbhiḥi = to us men ॥ नृवन्तः nṛvantaḥa = our progeny

॥ स्याम syāma = so be it, make it happen

Bhaga! Treasure of Truth & visible Leader! Inspire our dhiyam-buddhi-intellect with these very elevating qualities and nurture such thinking.

O Bhaga! Reveal to us and our progeny – the Vēda mantra-s (gō) and the breath-secrets to utter them (aśhva). ॥ 3 ॥

उ॒तेदा॑नीं॒ भग॑वन्तस्स्यामो॒त प्र॑पि॒त्व , उ॒त म॑ध्ये , अ॒न्हा॑म् ।

उ॒तोदि॑ता म॒घव॑न् सूर्य॑स्य व॒यं दे॒वाना॑ꣳ सु॒मतौ॑ स्या॒म ॥ ४ ॥

उ॒त । इ॒दानी॑म् । भग॑-वन्तः । स्या॒म । उ॒त । प्र-पि॒त्वे । उ॒त । म॑ध्ये । अ॒न्हा॑म् ।

उ॒त । उ॒त्-इ॒ता । म॒घ-व॑न् । सूर्य॑स्य । व॒यम् । दे॒वाना॑म् । सु-म॒तौ । स्या॒म ॥

utēdānīm' bhagavan'tas'syāmōtap' prapit'va , uta madh'yē , an'hāām |

utōditā maghavanth'sūr'yas'ya vayan' dēvānāgm' sumataus' syāma || 4 ||

uta | idānīm | bhaga-vantaḥ | syāma | uta | pra-pitvē | uta | madhyē | anhām |

uta | ut-itā | magha-vanne | sūryasya | vayam | dēvānām | su-matau | syāma ||

उ॒त uta = elevating || इ॒दानी॑म्+अ॒न्हा॑म् idānīm+anhām = now, in this present day

|| भग-वन्तः bhaga-vantaḥ = full of bhaga || स्या॒म syāma = happens to be || उ॒त uta = elevating

|| प्र pra = manifest || पि॒त्वे pitvē = prāpti of the yajña || उ॒त uta = elevating || म॑ध्ये madhyē = mid-day

|| अ॒न्हा॑म् anhām = see idānīm+anhām earlier

उ॒त uta = elevating || उ॒त्+इ॒ता ut-itā = uditā = rising (sun) || म॒घव॑न् maghavan = munificent (sun)

|| सूर्य॑स्य sūryasya = sun's || व॒यम् vayam = us all || दे॒वाना॑म् dēvānām = of the dēva-s

|| सु-म॒तौ su-matau = suṣṭhu-matau = excellent thoughts || स्या॒म syāma = be

May this present day happen to be bhaga-elevating. Bhaga-elevating be the yajña-sacrifice (& its yajña-phala).

Bhaga-elevating be the mid-day, Bhaga-elevating be the dawn sun, so munificent. May the dēva-s bestow the most excellent thoughts for us. || 4 ||

भग॑ , ए॒व भग॑वाꣳ , अ॒स्तु दे॒वास्ते॑न॒ व॒यं भग॑वन्तस्स्या॒म ।

तं त्वा॑ भग॒ सर्व॑ , इ॒ज्जो॑हवीमि॒ स नो॑ भग॒ पुर॑ , ए॒ता भ॑वे॒ह ॥ ५ ॥

भग॑ः । ए॒व । भग॑-वान् । अ॒स्तु । दे॒वाः । ते॑न॒ । व॒यम् । भग॑-वन्तः । स्या॒म ।

तम् । त्वा॑ । भग॑ । सर्व॑ः । इ॒त् । जो॑हवीमि॒ । सः । नः॑ । भग॑ । पुरः-ए॒ता । भ॑व । इ॒ह ॥

bhaga , ēva bhagavāgm' , as'tu dēvās'tēna vayan' bhagavan'tas'syāma |

tan' tvā bhaga sar'va , ij'jōhavīmi sa nō bhaga pura , ētā bhavēha || 5 ||

bhagaḥ | ēva | bhaga-vāne | astu | dēvāḥ | tēna | vayan | bhaga-vantaḥ | syāma |

tam | tvā | bhaga | sarvaḥ | ite | jōhavīmi | saḥ | naḥ | bhaga | puraḥ-ētā | bhava | iha ||

भगः bhagaḥ = bhaga || ए॒व ēva = really, indeed || भग-वान् bhaga-vān = see definition on 1st page

|| अ॒स्तु astu = be || दे॒वाः dēvāḥ = dēva-s || ते॑न॒ tēna = by that, thus || व॒यम् vayan = we all

|| भग-वन्तः bhaga-vantaḥ = bhaga-vān || स्या॒म syāma = happen to be

तम् tam = in such manner, such that || त्वा॑ tvā = you || भग॑ bhaga = bhaga || सर्वः sarvaḥ = all

|| इ॒त् it = (interjection) || जो॑हवीमि॒ jōhavīmi = beckon (again & again) || सः saḥ = he || नः॑ naḥ = us all

|| भग॑ bhaga = bhaga || पुरः॑ puraḥ = from the front || ए॒ता ētā = moves (leads) || भ॑व bhava = becomes

|| इ॒ह iha = here & now

May the deities (inner & outer) become bhagaḥ, bhagavān indeed! Thus do we become bhagavantaḥ (full of bhaga)! O Bhaga! We beckon you again & again! Lead us from the front, become our leader! || 5 ||

समध्वरायोषसौनमन्त दधिक्रावेव शुचये पदाय ।

अर्वाचीनं वसुविदं भगं नो रथमिवाश्वा वाजिन , आवहन्तु ॥ ६ ॥

सम् । अध्वरायं । उषसः । नमन्त । दधिक्रावा-इव । शुचये । पदाय ।

अर्वाचीनम् । वसु-विदम् । भगम् । नः । रथम्-इव । अश्वाः । वाजिनः । आ । वहन्तु ॥

samadh' varāyōṣhasō naman'ta dadhik'rāvēva śhuchayē padāya ।

ar'vāchīnam' vasuvidam' bhagan' nō rathamivāśh'vā vājina , āvahan'tu ॥ 6 ॥

sam | adhvarāya | uṣhasaḥa | namanta | dadhikrāvā-iva | śhuchayē | padāya |

arvāchīnam | vasu-vidam^m | bhagam^m | naḥa | ratham-iva | aśhvāḥa | vājinaḥa | ā | vahantu ॥

सम् sam = equally (all the time) ॥ अध्वराय adhvarāya = in & with (our) yajña ॥ उषसः uṣhasaḥa = (from) dawn

॥ नमन्त namanta = (till) dusk ॥ दधिक्रावा-इव dadhikrāvā-iva = just like dadhikrāva, the energy-filled sun-horse

॥ शुचये-पदाय śhuchayē-padāya = (to the) pure-position

अर्वाचीनम् arvāchīnam = turned towards ॥ वसु-विदम् vasu-vidam = treasure-knower ॥ भगम् bhagam = bhagam

॥ नः naḥa = us all ॥ रथम्-इव ratham-iva = just like ratham (chariot) ॥ अश्वाः aśhvāḥa = horses (energies)

॥ वाजिनः vājinaḥa = strongly ॥ आ-वहन्तु ā-vahantu = positively carry

May bhaga accompany and lead us in our yajña from dawn to dusk, just like dadhikrāva who leads us to the higher planes of consciousness. Turned towards the treasure-knower bhagam, may we be led by him, just like horses strongly pulling our chariot.

॥ 6 ॥

Note on dadhikrāvan: An entire *R̥gvēda sūkta* 7-44 is about *dadhikrāvan*. Agni is personified as the Vedic Horse, whose physical representative is the sun. It is the symbol of the Divine Will, the force of conscious energy, which takes possession of the nervous vitality in the body. The *prāṇa* or life-force in the body is compared to *dadhikrāvan*. He is envisaged as a Divine Horse rushing towards the higher planes of consciousness. [R.L.Kashyap's translation in *R̥gvēda Samhitā, sūkta* 7-44, maṇḍala Vol. 7, page 159, 1st Ed. 2007]

अश्ववतीर्गोमतीर्न , उषासौ वीरवतीस्सदमुच्छन्तु भद्राः ।

घृतं दुहाना विश्वतः प्रपीना यूयं पात स्वस्तिभिस्सदा नः ॥ ७ ॥

अश्व-वतीः । गो-मतीः । नः । उषसः । वीर-वतीः । सदम् । उच्छन्तु । भद्राः ।

घृतम् । दुहानाः । विश्वतः । प्र-पीनाः । यूयम् । पात । स्वस्ति-भिः । सदा । नः ॥

aśh'vāvātīr'gōmatīr'na , uṣhāsō vīravātīs'sadamut'chhan'tu bhad'rā-ḥa ।

ghṛtan' duhānā viśh'vata[fp]' prapīnā yūyam' pātas' svas'tibhis'sadā naḥa ॥ 7 ॥

aśh'va-vatīḥi | gō-matīḥi | naḥa | uṣhasaḥa | vīra-vatīḥi | sadam^m | uchchhantu | bhadrāḥa |

ghṛtam | duhānāḥa | viśh'vataḥa | pra-pīnāḥa | yūyam | pāta | svas'ti-bhiḥi | sadā | naḥa ॥

अश्व-वतीः aśhva-vatīḥi = with the horses (power) ॥ गो-मतीः gō-matīḥi = with the cows (rays-of-veda-knowledge)

॥ नः naḥa = us all ॥ उषसः uṣhasaḥa = dawn ॥ वीर-वतीः vīra-vatīḥi = with heroic strength

॥ सदम् sadam = sadā = ever always ॥ उच्छन्तु uchchhantu = to lead up to the higher planes

॥ भद्राः bhadrāḥa = auspicious, fortunate

घृतम् ghṛtam = ghee = final essence (inner knowledge) ॥ दुहानाः duhānāḥa = milk yield

॥ विश्वतः viśh'vataḥa = from all over ॥ प्र-पीनाः pra-pīnāḥa = manifest-drink-giver (of nourishment)

॥ यूयम् yūyam = us all ॥ पात pāta = make us drink of ॥ स्वस्ति-भिः svasti-bhiḥi = the most excellent (environment)

॥ सदा sadā = ever always ॥ नः naḥa = us all

With divine power and divine knowledge, O Uṣhā-Dawn, lead us all with heroic strength to the higher planes. O Universal-nourisher, make us drink the final essence of knowledge in the most excellent environment always. ॥ 7 ॥

यो मा॑ऽग्ने भा॒गिन॑ः स॒न्तमथा॑भा॒गं चि॒की-ऋ॑षति ।

अभा॒गम॑ग्ने तं कुरु॑ माम॑ग्ने भा॒गिनं॑ कुरु॑ स्वाहा॑ ॥ ८ ॥

। यः । मा । अग्ने । भागिनम् । सन्तम् । अथ । अ-भागम् । चिकी ऋषति ॥

। अ-भागम् । अग्ने । तम् । कुरु । माम् । अग्ने । भागिनम् । कुरु । स्वाहा ॥

yō māā (a)g' nē bhāginagm' san'tamathābhāgañ' chikī, ṛṣhati ।

abhāgamag' nē tañ' ku_{ru} māmag' nē bhāginañ' ku_{rus}' svāhā ॥ 8 ॥

। yaḥa । mā । agnē । bhāginam । santam । atha । a-bhāgam । chikī ṛṣhati ॥

। a-bhāgam । agnē । tam । kuru । mām । agnē । bhāginam । kuru । svāhā ॥

Only *samhitā* mantra-s have *pada pāṭha* recited by tradition. Since this *pāṭha* is not in the main *samhitā*, *pada pāṭha* is not available. For the first seven *Rk*-s, the almost-identical *mantra*-s are in the *Rk-samhitā* as well as the *Atharva-samhitā*, so we could write the *pada pāṭha* with *svara*-s. This eighth *Rk* is from the *Taittirīya Brāhmaṇa* alone, hence traditional *pada pāṭha* is not available. Here the *pada-chhēda* (*anvaya*) has been “guesstimated”.

यः yaḥa = whosoever (he) ॥ मा mā = in me ॥ अग्ने agnē = O agni! ॥ भागिनम् bhāginam = partaker & enjoyer

॥ सन्तम् santam = is ॥ अथ atha = hence now onwards ॥ अ-भागम् abhāgam = desire-less

॥ चिकी-ऋ-षति chikī-ṛ-ṣhati = intend to do

अ-भागम् a-bhāgam = desire-less ॥ अग्ने agnē = O agni! ॥ तम् tam = in such manner ॥ कुरु kuru = do (make me)

॥ माम् mām = me ॥ अग्ने agnē = O agni! ॥ भागिनम् bhāginam = partaker & enjoyer ॥ कुरु kuru = do (make me)

॥ स्वाहा svāhā = svāhā! (verb-word for placing *yajña-āhuti*)

O (true in-dweller) partaker & enjoyer Agnē! Now onwards, I intend to become desire-less.

O (true in-dweller) partaker & enjoyer Agnē! You make me.... desire-less thou make me! Svāhā!!

॥ 8 ॥

(We are proactively concerned with the correctness and accuracy of all our presentations.

Any suggestions, corrections, remarks will be treated with gratitude, promptness and respect.

Please email them to Maunish Vyas: maunish dot vyas at gmail dot com)