

मन्त्र पुष्पम् (तैत्तिरीय आरण्यके १-२२-१)

Mantra Puṣhpam (Taittirīya Āraṇyakē 1-22-1)

Mantra Puṣhpam word-by-word meanings

This is one of the easiest to chant mantras, because of a repeated refrain (of 3 lines). At the same time, this is one of the most abstruse set of verses to understand (let alone translate).

Puṣhpam has been taken as *puṣhyati*: “to blossom”, “to flower”, “to fructify”. Hence *puṣhpa-vān* means one who has these qualities of blossoming, flowering & fructifying.

Āyatanam means “home”, “abode”... In this particular case, the “ultimate abode”, “*paramam padam*”, “*param dhāma*”. Hence *āyatana-vān* means the One who has “gained” or “reached” this Ultimate “destination”.

“*Veda*” here is in the verb form. In modern Sanskrit it would read as “*vētti*” meaning “to know” or “he knows” or “one who comes to know”.

ॐ भद्रङ्कर्णोभिरिति शान्तिः

Om bhadraṅkarṇēbhiḥi... is the *śhānti-mantra* for these verses.

ॐ योऽपां पुष्पं वेद । पुष्पवान्प्रजावान्पशुमान्भवति ।

चन्द्रमा वा , अपां पुष्पम् । पुष्पवान्प्रजावान्पशुमान्भवति ॥ १ ॥

। यः । अपाम् । पुष्पम् । वेद ॥ पुष्प-वान् । प्रजा-वान् । पशु-मान् । भवति ॥

। चन्द्रमा । वै । अपाम् । पुष्पम् ॥ पुष्प-वान् । प्रजा-वान् । पशु-मान् । भवति ॥

ॐ **yō** (a)pām’ puṣh’pam’ vēda | puṣh’pavān’ prajāvān’ paśhumān’ bhavati |
chan’dramā vā , apām’ puṣh’pam’ m |

puṣh’pavān’ prajāvān’ paśhumān’ bhavati ॥ 1 ॥

| yaḥa | apām | puṣhpam | vēda ॥ puṣhpa-vān | prajā-vān | paśhu-mān | bhavati ॥

| chandramā | vai | apām | puṣhpam ॥

| puṣhpa-vān | prajā-vān | paśhu-mān | bhavati ॥

यः **yaḥa** = whosoever ॥ **अपाम् apām** = in the *āpaḥa*-waters (in the mind-stuff) because *āpaḥa* also refers to the “waters” constituting the mind ॥ **पुष्पम् puṣhpam** = nourishing-blossoming (normal meaning “flower” from *puṣhpam* does not fit here, hence we have taken the *dhātu* (root sound) “*puṣh*” meaning “to nourish”. By extension, it also implies “to blossom” ॥ **वेद vēda** = comes to know

पुष्प-वान् **puṣhpa-vān** = full of blossoming-nourishment ॥ प्रजा-वान् **prajā-vān** = full of progeny (*prajā*)

॥ पशु-मान् **paśhu-mān** = full of cattle (wealthy & prosperous) ॥ भवति **bhavati** = becomes

चन्द्रमा **chandramā** = moon (also mind) ॥ वै **vai** = verily ॥ अपाम् **apām** = in the *āpaḥa*-waters (in the mind-stuff) ॥ पुष्पम् **puṣhpam** = nourishing-blossoming

पुष्प-वान् **puṣhpa-vān** = full of blossoming-nourishment ॥ प्रजा-वान् **prajā-vān** = full of progeny (*prajā*)

॥ पशु-मान् **paśhu-mān** = full of cattle (wealthy & prosperous) ॥ भवति **bhavati** = becomes

Whosoever comes to know the nourishing-blossoming essence in the Universe-waters (AND the mind-stuff), that person verily blossoms (in every manner), also, has much progeny and cattle-wealth.

(Whosoever) comes to know this nourishing-blossoming essence in the moon (mind-stuff) and Universal waters, that person verily blossoms, also, has much progeny and cattle-wealth. [1]

य , एवं वेद । योऽपामायतनं वेद । आयतनवान्भवति ।

। यः । एवम् । वेद ॥ यः । अपाम् । आयतनम् । वेद ॥ आयतन-वान् । भवति ॥

ya , ēvam' vēda | yō (a)pāmāyatanam' vēda | āyatanavān'bhavati |

। yaḥa | ēvam | vēda ॥ yaḥa | apām | āyatanam | vēda ॥ āyatana-vān | bhavati ॥

This is like a refrain line; repeats after every paragraph.

यः yaḥa = whosoever ॥ एवम् ēvam = in this manner ॥ वेद vēda = comes to know

यः yaḥa = whosoever ॥ अपाम् apām = in the āpaḥa-waters-mind-stuff

॥ आयतनम् āyatanam = home, source, abode, origin ॥ वेद vēda = comes to know

आयतन-वान् āyatana-vān = acquires mergence with the source-origin ॥ भवति bhavati = becomes

Whosoever comes to know (all this stated above) in this manner; whosoever comes to know the source-abode of the Universe-waters-mind-stuff (of himself and the Universe); that person acquires mergence with the ultimate source-abode (āyatanam).

अग्निर्वा , अपामायतनम् । आयतनवान्भवति । योऽग्नेरायतनं वेद ।

आयतनवान्भवति । आपो वा , अग्नेरायतनम् । आयतनवान्भवति ॥ २ ॥

। अग्निः । वै । अपाम् । आयतनम् ॥ आयतन-वान् । भवति ॥ यः । अग्नेः । आयतनम् । वेद ॥

। आयतन-वान् । भवति ॥ आपः । वै । अग्नेः । आयतनम् ॥ आयतन-वान् । भवति ॥

ag'nir'vā , apāmāyatanam | āyatanavān'bhavati | yō (a)g'nērāyatanam' vēda |

āyatanavān'bhavati | āpōvā , ag'nērāyatanam | āyatanavān'bhavati ॥ 2 ॥

। agniḥi | vai | apām | āyatanam ॥ āyatana-vān | bhavati ॥ yaḥa | agnēḥe | āyatanam | vēda ॥

। āyatana-vān | bhavati ॥ āpaḥa | vai | agnēḥe | āyatanam ॥ āyatana-vān | bhavati ॥

य , एवं वेद । योऽपामायतनं वेद । आयतनवान्भवति ।

ya , ēvam' vēda | yō (a)pāmāyatanam' vēda | āyatanavān'bhavati |

अग्निः agniḥi = the element Fire (state of Plasma-heat) ॥ वै vai = verily ॥ अपाम् apām = in the āpaḥa-waters-mind-stuff ॥ आयतनम् āyatanam = home, source, abode, origin

आयतन-वान् āyatana-vān = acquires mergence with the source-origin ॥ भवति bhavati = becomes

यः yaḥa = whosoever ॥ अग्नेः agnēḥe = from the agniḥi ॥ आयतनम् āyatanam = home, source, abode, origin ॥ वेद vēda = comes to know

आयतन-वान् āyatana-vān = acquires mergence with the source-origin ॥ भवति bhavati = becomes

आपः āpaḥa = mind-stuff-waters ॥ वै vai = verily ॥ अग्नेः agnēḥe = from the waters-mind-stuff ॥ आयतनम् āyatanam = source, abode

आयतन-वान् āyatana-vān = acquires mergence with the source-origin ॥ भवति bhavati = becomes

(Whosoever comes to know) the Universal-source-origin (āyatanam) inherent in agni (fire-plasma-element) and waters-mind-stuff (āpaḥa), He indeed becomes that very source. Whosoever comes to know the source from which agni-fire emerged, that person indeed becomes that very source. Whosoever comes to know from what āpaḥa verily emerged AND agni emerged, that person becomes that very source..... [2]

वायुर्वा , अपामायतनम् । आयतनवान्भवति । यो वायोरायतनं वेद ।
आयतनवान्भवति । आपो वै वायोरायतनम् । आयतनवान्भवति ॥ ३ ॥

। वायुः । वै । अपाम् । आयतनम् ॥ आयतन-वान् । भवति ॥ यः । वायोः । आयतनम् । वेद ॥
। आयतन-वान् । भवति ॥ आपः । वै । वायोः । आयतनम् ॥ आयतन-वान् । भवति ॥

vāyur'vā , apāmāyatanam | āyatanavān'bhavati | yō vāyōrāyatanam' vēda |
āyatanavān'bhavati | āpō vai vāyōrāyatanam | āyatanavān'bhavati ॥ 3 ॥

। vāyuhu । vai । apām । āyatanam ॥ āyatana-vān । bhavati ॥ yaḥa । vāyōḥo । āyatanam । vēda ॥
। āyatana-vān । bhavati ॥ āpaḥa । vai । vāyōḥo । āyatanam ॥ āyatana-vān । bhavati ॥

य , एवं वेद । योऽपामायतनं वेद । आयतनवान्भवति ।

ya , evam' vēda | yō (a)pāmāyatanam' vēda | āyatanavān'bhavati |

वायुः vāyuhu = the element Air (gaseous state) ॥ वै vai = verily ॥ अपाम् apām = in the āpaḥa-waters-
mind-stuff ॥ आयतनम् āyatanam = home, source, abode, origin

आयतन-वान् āyatana-vān = acquires mergence with the source-origin ॥ भवति bhavati = becomes

यः yaḥa = whosoever ॥ वायोः vāyōḥo = from the Air ॥ आयतनम् āyatanam = home, source, abode, origin
॥ वेद vēda = comes to know

आयतन-वान् āyatana-vān = acquires mergence with the source-origin ॥ भवति bhavati = becomes

आपः āpaḥa = mind-stuff-waters ॥ वै vai = verily ॥ वायोः vāyōḥo = from the Air Element
॥ आयतनम् āyatanam = source, abode

आयतन-वान् āyatana-vān = acquires mergence with the source-origin ॥ भवति bhavati = becomes

*(Whosoever comes to know) the Universal-source-origin (āyatanam) inherent in vāyuhu (Air, Gas-
element) and waters-mind-stuff (āpaḥa), He indeed becomes that very source. Whosoever comes to know
the source from which vāyu-gases emerged, that person indeed becomes that very source. Whosoever
comes to know from what āpaḥa verily emerged AND vāyu-Gas emerged, that person becomes that very
source. [3]*

असौ वै तपन्नपामायतनम् । आयतनवान्भवति । योऽमुष्य तपत , आयतनं वेद ।
आयतनवान्भवति । आपो वा , अमुष्य तपत , आयतनम् । आयतनवान्भवति ॥ ४ ॥

। असौ । वै । तपन् । अपाम् । आयतनम् ॥ आयतन-वान् । भवति ॥ यः । अमुष्य । तपतः । आयतनम् । वेद ॥
। आयतन-वान् । भवति ॥ आपः । वै । अमुष्य । तपतः । आयतनम् ॥ आयतन-वान् । भवति ॥

asau vai ta^{pan}' napā^{mā}ya^{ta}nam | āya^{ta}navān'bhavati |

yō (a)muṣh'ya ta^{pa}ta , āya^{ta}nam' vē^{da} | āya^{ta}navān'bhavati |

āpō vā , a^{mu}ṣh'ya ta^{pa}ta , āya^{ta}nam | āya^{ta}navān'bhavati ॥ 4 ॥

| asau | vai | tapan | apām | āyatanam ॥ āyatana-vān | bhavati ॥

| yaḥa | amuṣhya | tapataḥa | āyatanam | vēda ॥ āyatana-vān | bhavati ॥

| āpaḥa | vai | amuṣhya | tapataḥa | āyatanam ॥ āyatana-vān | bhavati ॥

य , एवं वेद । योऽपामायतनं वेद । आयतनवान्भवति ।

ya , ēvaṁ' vē^{da} | yō (a)pā^{mā}ya^{ta}nam' vē^{da} | āya^{ta}navān'bhavati |

असौ asau = having such and such (state-of-being) ॥ वै vai = verily ॥ तपन् tapan = heating
quality/property ॥ अपाम् apām = in the āpaḥa-waters-mind-stuff ॥ आयतनम् āyatanam = home, source,
abode, origin

आयतन-वान् āyatana-vān = acquires mergence with the source-origin ॥ भवति bhavati = becomes

यः yaḥa = whosoever ॥ अमुष्य amuṣhya = whomsoever with such & such (state of being)

॥ तपतः tapataḥa = heated up, hot ॥ आयतनम् āyatanam = home, source, abode, origin

॥ वेद vēda = comes to know

आयतन-वान् āyatana-vān = acquires mergence with the source-origin ॥ भवति bhavati = becomes

आपः āpaḥa = mind-stuff-waters ॥ वै vai = verily ॥ अमुष्य amuṣhya = whomsoever with such & such
(state of being) ॥ तपतः tapataḥa = heated up, hot ॥ आयतनम् āyatanam = source, abode

॥ आयतन-वान् āyatana-vān = acquires mergence with the source-origin ॥ भवति bhavati = becomes

*(Whosoever comes to know) the Universal-source-origin (āyatanam) inherent in such-&-such heating
Being (Sun & stars) and waters-mind-stuff (āpaḥa), He indeed becomes that very source. Whosoever
comes to know the source from which such-&-such heated Being (Sun) emerged, that person indeed
becomes that very source. Whosoever comes to know from what āpaḥa verily emerged AND such-&-such
heated-Being emerged, that person becomes that very source..... [4]*

चन्द्रमा वा , अपामायतनम् । आयतनवान्भवति । यश्चन्द्रमस , आयतनं वेद ।
आयतनवान्भवति । आपो वै चन्द्रमस , आयतनम् । आयतनवान्भवति ॥५॥
। चन्द्रमा । वै । अपाम् । आयतनम् ॥ आयतन-वान् । भवति ॥ यः । चन्द्रमस । आयतनम् । वेद ॥
। आयतन-वान् । भवति ॥ आपः । वै । चन्द्रमस । आयतनम् ॥ आयतन-वान् । भवति ॥

chan'dramā vā , apāmāyatanam | āyatanavān'bhavati |
yaśh' chan'dramasa , āyatanam' vēda | āyatanavān'bhavati |
āpō vai chan'dramasa , āyatanam | āyatanavān'bhavati ॥ 5 ॥
। chandramā । vai । apām । āyatanam ॥ āyatana-vān । bhavati ॥
। yaḥa । chandramasa । āyatanam । vēda ॥ āyatana-vān । bhavati ॥
। āpaḥa । vai । chandramasa । āyatanam ॥ āyatana-vān । bhavati ॥

य , एवं वेद । योऽपामायतनं वेद । आयतनवान्भवति ।

ya , evam' vēda | yō (a)pāmāyatanam' vēda | āyatanavān'bhavati |

चन्द्रमा chandramā = the moon = the element mind (as per chandramā manasō jātaḥa) ॥ वै vai = verily
॥ अपाम् apām = in the āpaḥa-waters-mind-stuff ॥ आयतनम् āyatanam = home, source, abode, origin
आयतन-वान् āyatana-vān = acquires mergence with the source-origin ॥ भवति bhavati = becomes
यः yaḥa = whosoever ॥ चन्द्रमस chandramasa = from the moon-mind ॥ आयतनम् āyatanam = home,
source, abode, origin ॥ वेद vēda = comes to know
आयतन-वान् āyatana-vān = acquires mergence with the source-origin ॥ भवति bhavati = becomes
आपः āpaḥa = mind-stuff-waters ॥ वै vai = verily ॥ चन्द्रमस chandramasa = from the moon-mind
॥ आयतनम् āyatanam = source, abode
आयतन-वान् āyatana-vān = acquires mergence with the source-origin ॥ भवति bhavati = becomes

(Whosoever comes to know) the Universal-source-origin (āyatanam) inherent in chandramā (Moon, mind-element) and waters-mind-stuff (āpaḥa), He indeed becomes that very source. Whosoever comes to know the source from which chandramā-moon-mind emerged, that person indeed becomes that very source. Whosoever comes to know from what āpaḥa verily emerged AND chandramā-moon-mind emerged, that person becomes that very source..... [5]

नक्षत्राणि वा , अपामायतनम् । आयतनवान्भवति । यो नक्षत्राणामायतनं वेद ।
आयतनवान्भवति । आपो वै नक्षत्राणामायतनम् । आयतनवान्भवति ॥ ६ ॥
। नक्षत्राणि । वै । अपाम् । आयतनम् ॥ आयतन-वान् । भवति ॥ यः । नक्षत्राणाम् । आयतनम् । वेद ॥
। आयतन-वान् । भवति ॥ आपः । वै । नक्षत्राणाम् । आयतनम् ॥ आयतन-वान् । भवति ॥

nak'shat'rāṇi vā , apāmāyatanam | āyatanavān'bhavati |
yō nak'shat'rāṇāmāyatanam' vēda | āyatanavān'bhavati |
āpō vai nak'shat'rāṇāmāyatanam | āyatanavān'bhavati ॥ 6 ॥
। nakṣatrāṇi । vai । apām । āyatanam ॥ āyatana-vān । bhavati ॥
। yaḥ । nakṣatrāṇām । āyatanam । vēda ॥ āyatana-vān । bhavati ॥
। āpaḥ । vai । nakṣatrāṇām । āyatanam ॥ āyatana-vān । bhavati ॥

य , एवं वेद । योऽपामायतनं वेद । आयतनवान्भवति ।

ya , evam' vēda | yō (a)pāmāyatanam' vēda | āyatanavān'bhavati |

नक्षत्राणि nakṣatrāṇi = the constellations = the stars ॥ वै vai = verily ॥ अपाम् apām = in the āpaḥ-
waters-mind-stuff ॥ आयतनम् āyatanam = home, source, abode, origin

आयतन-वान् āyatana-vān = acquires mergence with the source-origin ॥ भवति bhavati = becomes

यः yaḥ = whosoever ॥ नक्षत्राणाम् nakṣatrāṇām = from the star-clusters ॥ आयतनम् āyatanam = home,
source, abode, origin ॥ वेद vēda = comes to know

आयतन-वान् āyatana-vān = acquires mergence with the source-origin ॥ भवति bhavati = becomes

आपः āpaḥ = mind-stuff-waters ॥ वै vai = verily ॥ नक्षत्राणाम् nakṣatrāṇām = from the star-clusters
॥ आयतनम् āyatanam = source, abode

आयतन-वान् āyatana-vān = acquires mergence with the source-origin ॥ भवति bhavati = becomes

*(Whosoever comes to know) the Universal-source-origin (āyatanam) inherent in the star-clusters
(constellations) and waters-mind-stuff (āpaḥ), He indeed becomes that very source. Whosoever comes to
know the source from which constellations emerged, that person indeed becomes that very source.
Whosoever comes to know from what āpaḥ verily emerged AND the star-clusters emerged, that person
becomes that very source..... [6]*

पर्जन्यो वा , अपामायतनम् । आयतनवान्भवति । यः पर्जन्यस्याऽऽयतनं वेद ।
आयतनवान्भवति । आपो वै पर्जन्यस्याऽऽयतनम् । आयतनवान्भवति ॥ ७ ॥
। पर्जन्यः । वै । अपाम् । आयतनम् ॥ आयतन-वान् । भवति ॥ यः । पर्जन्यस्य । आयतनम् । वेद ॥
। आयतन-वान् । भवति ॥ आपः । वै । पर्जन्यस्य । आयतनम् ॥ आयतन-वान् । भवति ॥

par'jan'yō vā , apāmāyatanam | āyatana-vān'bhavati |
ya[fp]' par'jan'yas'yā (ā)ayatanaṁ' vēda | āyatana-vān'bhavati |
āpō vai par'jan'yas'yā (ā)ayatanaṁ | āyatana-vān'bhavati || 7 ||
। parjanyaḥ । vai । apām । āyatanam ॥ āyatana-vān । bhavati ॥
। yaḥ । parjanyaḥ । āyatanam । vēda ॥ āyatana-vān । bhavati ॥
। āpaḥ । vai । parjanyaḥ । āyatanam ॥ āyatana-vān । bhavati ॥

य , एवं वेद । योऽपामायतनं वेद । आयतनवान्भवति ।

ya , evaṁ' vēda | yō (a)pāmāyatanam' vēda | āyatana-vān'bhavati |

पर्जन्यः parjanyaḥ = the rains ॥ वै vai = verily ॥ अपाम् apām = in the āpaḥ-waters-mind-stuff
॥ आयतनम् āyatanam = home, source, abode, origin

आयतन-वान् āyatana-vān = acquires mergence with the source-origin ॥ भवति bhavati = becomes

यः yaḥ = whosoever ॥ पर्जन्यस्य parjanyaḥ = of the rains ॥ आयतनम् āyatanam = home, source,
abode, origin ॥ वेद vēda = comes to know

आयतन-वान् āyatana-vān = acquires mergence with the source-origin ॥ भवति bhavati = becomes

आपः āpaḥ = mind-stuff-waters ॥ वै vai = verily ॥ पर्जन्यस्य parjanyaḥ = of the rains
॥ आयतनम् āyatanam = source, abode

आयतन-वान् āyatana-vān = acquires mergence with the source-origin ॥ भवति bhavati = becomes

(Whosoever comes to know) the Universal-source-origin (āyatanam) inherent in rain (the entire cycle of oceans forming vapour forming clouds to coalesce into rain) and waters-mind-stuff (āpaḥ), He indeed becomes that very source. Whosoever comes to know the source from which the rains-cycle emerged, that person indeed becomes that very source. Whosoever comes to know from what āpaḥ verily emerged AND the rains-cycle emerged, that person becomes that very source..... [7]

संवत्सरो वा , अपामायतनम् । आयतनवान्भवति । यस्संवत्सरस्याऽऽयतनं वेद ।

आयतनवान्भवति । आपो वै संवत्सरस्याऽऽयतनम् । आयतनवान्भवति ॥८॥

। संवत्सरः । वै । अपाम् । आयतनम् ॥ आयतन-वान् । भवति ॥ यः । संवत्सरस्य । आयतनम् । वेद ॥

। आयतन-वान् । भवति ॥ आपः । वै । संवत्सरस्य । आयतनम् ॥ आयतन-वान् । भवति ॥

sam'vat'sarō vā , apāmāyatanam | āyatanavān'bhavati |

yas'sam'vat'saras'yā (ā)ayatānam' vēda | āyatanavān'bhavati |

āpō vai sam'vat'saras'yā (ā)ayatānam | āyatanavān'bhavati ॥ 8 ॥

| samvatsaraḥ | vai | apām | āyatanam ॥ āyatana-vān | bhavati ॥

| yaḥ | samvatsarasya | āyatanam | vēda ॥ āyatana-vān | bhavati ॥

| āpaḥ | vai | samvatsarasya | āyatanam ॥ āyatana-vān | bhavati ॥

य , एवं वेद । योऽप्सु नावं प्रतिष्ठितां वेद । प्रत्येव तिष्ठति ॥९॥

। यः । एवं । वेद ॥ यः । अप्सु । नावम् । प्रति । स्तिताम् । वेद ॥ प्रति । एव । तिष्ठति ॥

ya , evam' vēda | yō (a)p'su nāvam' pratish'thitām' vēda |

prat'yēva tiṣṭhati ॥ 9 ॥

| yaḥ | evam | vēda ॥ yaḥ | apsu | nāvam | prati | ṣtītām | vēda ॥

| prati | ēva | tiṣṭhati ॥

संवत्सरः samvatsaraḥ = the year (the planetary revolution-cycle which gives rise to the concept of “year”) ॥ वै vai = verily ॥ अपाम् apām = in the āpaḥ-waters-mind-stuff ॥ आयतनम् āyatanam = home, source, abode, origin

आयतन-वान् āyatana-vān = acquires mergence with the source-origin ॥ भवति bhavati = becomes

यः yaḥ = whosoever ॥ संवत्सरस्य samvatsarasya = of the year-time-cycle ॥ आयतनम् āyatanam = home, source, abode, origin ॥ वेद vēda = comes to know

आयतन-वान् āyatana-vān = acquires mergence with the source-origin ॥ भवति bhavati = becomes

आपः āpaḥ = mind-stuff-waters ॥ वै vai = verily ॥ संवत्सरस्य samvatsarasya = of the year-time-cycle ॥ आयतनम् āyatanam = source, abode

आयतन-वान् āyatana-vān = acquires mergence with the source-origin ॥ भवति bhavati = becomes

यः yaḥ = whosoever ॥ एवम् evam = in this manner ॥ वेद vēda = comes to know

यः yaḥ = whosoever ॥ अप्सु apsu = upon the waters ॥ नावम् nāvam = boat

॥ प्रति prati = reacting, reflecting back ॥ स्तिताम् stītām = situated ॥ वेद vēda = comes to know

प्रति prati = as a reaction-result ॥ एव eva = in the very same manner ॥ तिष्ठति tiṣṭhati = exists

(Whosoever comes to know) the Universal-source-origin (āyatanam) inherent in the year-time-cycle (the cycle of Planetary revolution giving rise to a ‘year’) and waters-mind-stuff (āpaḥ), He indeed becomes that very source. Whosoever comes to know the source from which the year-cycle emerged, that person indeed becomes that very source. Whosoever comes to know from what āpaḥ verily emerged AND the year-cycle emerged, that person becomes that very source.

Whosoever comes to know (the source of) all these phenomena in the manner stated above, whosoever knows these things, ‘floats’ as if in a boat upon the waters of saṁsara sāgara, indeed he exists in that same manner – ‘floating-hence-above-&-exalted; untouched and untainted by the dirt of saṁsara sāgara. [8] & [9]

राजाधिराजाय प्रसह्यसाहिने । नमो वयं वैश्रवणाय कुर्महे । स मे कामान्कामकामाय मह्यम् ।

कामेश्वरो वैश्रवणो ददातु । कुबेराय वैश्रवणाय । महाराजाय नमः ॥ १० ॥

। राजा-अधि-राजाय । प्र । सह्य-साही-ने ॥ नमः । वयम् । वैश्रवणाय । कुर्महे ॥ सः । मे । काम । कामाय । मह्यम् ॥

। कामेश्वरः । वैश्रवणः । ददातु ॥ कुबेराय । वैश्रवणाय ॥ महा । राजाय । नमः ॥

rājādhirājāyap' prasah'yasāhinē | namō vayam' vaiśh' ravaṇāya kur'mahē |

sa mē kāmān'kāmakāmāya mah'yam'm | kāmēśh'varō vaiśh' ravaṇō dadātu |

kubērāya vaiśh' ravaṇāya | mahārājāya namaḥa || 10 ||

| rājā-adhi-rājāya | pra | sahya-sāhī-nē || namaḥa | vayam | vaiśhravaṇāya | kurmahē ||

| saḥa | mē | kāma | kamāya | mahyam || kāmēśhvaraḥa | vaiśhravaṇaḥa | dadātu ||

| kubērāya | vaiśhravaṇāya || mahā | rājāya | namaḥa ||

राजा-अधि-राजाय rājā-adhi-rājāya = to the king-of-kings (God) ॥ प्र pra = manifest

॥ सह्य-साही-ने sahya-sāhī-nē = to him who is patience personified

नमः namaḥa = namaskāras ॥ वयम् vayam = we all ॥ वैश्रवणाय vaiśhravaṇāya = to Him who is Kubēra, the Lord of Wealth & abundance ॥ कुर्महे kurmahē = we all do

सः saḥa = He ॥ मे mē = to me ॥ काम kāma = desires ॥ कामाय kamāya = of the desires

॥ मह्यम् mahyam = to me

कामेश्वरः kāmēśhvaraḥa = Lord of kāma-desires ॥ वैश्रवणः vaiśhravaṇaḥa = Lord of Wealth

ददातु dadātu = give ॥ कुबेराय kubērāya = to Kubēra ॥ वैश्रवणाय vaiśhravaṇāya = to vaiśhravaṇa (special listener of our mantra-prayers)

महा mahā = to the great ॥ राजाय rājāya = to the (great) king ॥ नमः namaḥa = namaskāras

To the King-of-Kings, to He who is Supreme Patience personified, our namaskārs! We all do namaskārs to Vaiśhravaṇa (the special listener, Kubēra); (so that) He may grant our longing & our fond desires! To Kubēra-Vaiśhravaṇa; to the King-of-Kings (Supreme God) namaḥa!!! [10]

(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.

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