



शिवसङ्कल्पसूक्तं

Śivasankalpasūktam

यजुर्वेद ॥ ३४।१॥

Yajurveda 34.1

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Yajurveda 34.1

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Dedicated to

His Holiness Śrī Vāsudevānanda Sarasvatī Mahārāja Jī

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INTRODUCTION

This translation is offered in celebration of the 30th anniversary in January 2020 of Sanskrit residentials in Australasian schools of philosophy and as an acknowledgement of those students who have supported the study of Sanskrit during these years.

Two texts are translated. *The Śivasāṅkalpasūktam* – praise for the highest good – consists of six verses presented in the *Yajurveda* in section 34.1. The possibility of operating for the highest good of all is followed through distinct steps in the verses and the chorus helps carry these actions to rest.

The six verses are often accompanied by the well known *prātarjapa* (morning prayer) *Sarve bhavantu sukhinah* (All be happy) the second text translated here. The source of this song has not yet been determined. It also emphasises the highest good for all.

The Śivasāṅkalpasūktam is referred to in the 1985 conversations with Śrī Śāntānanda Sarasvatī: ‘In one of the veda a group of hymns, in the spirit of prayer, seeks divine help and inspiration to be graced with *śubhasāṅkalpa*... With this prayer the sages wake up every morning. Auspicious *sāṅkalpa* is that resolution which helps liberation for the self and others’ – Conversations with Śrī Śāntānanda Sarasvatī, second day 18th February 1985.

In the spirit of helping ‘liberation for the self and others’, this translation is based on the Advaita tradition and the essence of renewing the firm resolution of unity within the individual for the benefit of all.

SYDNEY SANSKRIT TRANSLATION GROUP

OCTOBER 2019

यज्जाग्रतो दूरमुदैति दैवं तदु सुप्तस्य तथैवैति ।

yajjāgrato dūram udaiti daivaṁ tad u suptasya tathaivaiti;

That divine which rises afar in waking, that also moves
the same way in sleep;

दूरङ्गमं ज्योतिषां ज्योतिरेकं तन्मे मनः
शिवसङ्कल्पमस्तु ॥१॥

*dūraṅgamam jyotiṣāṁ jyotir ekaṁ tan me manaḥ
śivasankalpam astu (1).*

One far-going light of lights, may that be my mind,
with benevolent intention.

1.

**That divine intelligence,
the one far-shining light of lights,
ranges far in waking
and goes the same way in sleep –
may my mind rest in That, intent on the highest good.**

यद् *yad* N.NOM.SG. **that which**

जाग्रतः *jāgrataḥ* N.ABL. OR GEN.SG. **of or from waking**

FR. √जाग्ृ to be awake or watchful

दूरम् *dūram* ADV. **far, a long way off** FR. √दृ to go

उदैति *udaiti* 3RD SG. PRES. **goes up, rises**

FR. उद् आ √इ to go up, rise, move upwards

दैवम् *daivam* N.NOM.SG. **divine, celestial**

FR. √दिव् to play, shine, rejoice

तद् *tad* N.NOM.SG. **that**

उ *u* **and, also, further** (PARTICLE OF EMPHASIS)

सुप्तस्य *suptasya* N.GEN.SG. **of or in sleep** FR. √स्वप् to sleep

तथा *tathā* **in that manner, so, thus**

एव *eva* **indeed** (PARTICLE OF EMPHASIS)

एति *eti* 3RD SG. PRES. **goes** FR. √इ to go

दूरङ्गमम् *dūraṅgamam* N.NOM.SG. KD COMPOUND **going far away**

दूरम् distant, far, remote FR. √दृ to go

गमम् going FR. √गम् to go, to go to any state or condition

ज्योतिषाम् *jyotiṣām* N.GEN.PL. **of lights**

ज्योतिस् *jyotis* N.NOM.SG. **light, brightness** FR. √ज्युत् to shine

एकम् *ekam* N.NOM.SG. **one, single**

तद् *tad* N.NOM.SG. **that**

मे *me* GEN. SG. **of me, my**

मनस् *manas* N.NOM.SG. **mind** FR. √मन् to think

शिवसङ्कल्पम् *śiva-saṅkalpam* N.NOM.SG. BV COMP. **having a benevolent intention**

शिव auspicious, gracious, benevolent FR. √शी to lie, rest;

सङ्कल्प M. conception, idea or notion formed in the mind or heart, will, volition, desire, purpose, definite intention or determination

FR. सम् √कृप् to be brought about, come into existence, determine, will, purpose, resolve

अस्तु *astu* 3RD SG. IMPERATIVE **may it exist** FR. √अस् to be, live, exist

येन् कर्माण्युपसो मनीषिणो यज्ञे कृण्वन्ति
विदथेषु धीराः ।

*yena karmāṅyapaso manīṣiṇo yajñe kṛṇvanti
vidatheṣu dhīrāḥ;*

That by which the wise resolute ones perform duties, sacred
acts, in sacrifice in assemblies;

यदपूर्वं यक्षमन्तः प्रजानां तन्मे मनः
शिवमङ्कल्पमस्तु ॥२॥

*yad apūrvam yakṣam antaḥ prajānāṃ tan me manaḥ
śivasankalpam astu (2).*

That unprecedented spirit within creatures, may that be my mind,
with benevolent intention

2.

**That which empowers the keepers of holy traditions,
when they gather to perform sacred acts;
That causal spirit in all beings –
may my mind rest in That, intent on the highest good.**

येन *yena* N.INSTR.SG. **that by which**
 कर्माणि *karmāṇi* N.ACC.PL. **acts, duties, religious acts or rites**
 FR. √कृ to do, make, perform
 अपसः *apasaḥ* F.ACC.PL. **sacred acts, sacrifices**
 मनीषिणः *manīṣiṇaḥ* M.NOM.PL. **thoughtful, intelligent, wise**
 FR. √मन् to think
 यज्ञे *yajñe* M.LOC.SG. **in act of worship, offering, sacrifice**
 FR. √यज् to worship, adore, honour, consecrate, offer
 कृण्वन्ति *kṛṇvanti* 3RD.PL.PRES. **they perform**
 FR. √कृ to do, make, perform
 विद्येषु *vidatheṣu* N.LOC.PL. **in assemblies, in congregations**
 FR. √विद् to know, understand, perceive, learn
 धीराः *dhīrāḥ* M.NOM.PL. **steady, constant, resolute, calm**
 FR. √धा to place, direct, appoint, effect, hold, bear, support
 यद् *yad* N.NOM.SG. **that which**
 अपूर्वम् *a-pūrvam* N.NOM.SG. **unprecedented, incomparable**
 FR. अ not; पूर्व former, prior
 यक्षम् *yakṣam* N.NOM.SG. **spirit** FR. √यक्ष् to be quick, speed on
 अन्तरं *antar* **within, between, amongst**
 प्रजानाम् *prajānām* F.GEN.PL. **of creatures**
 FR. प्र √जन् to be born or produced
 तद् *tad* N.NOM.SG. **that**
 मे *me* GEN. SG. **of me, my**
 मनस् *manas* N.NOM.SG. **mind** FR. √मन् to think
 शिवसङ्कल्पम् *śiva-saṅkalpam* N.NOM.SG. BV COMP. **having a**
benevolent intention
 शिव auspicious, gracious, benevolent FR. √शी to lie, rest;
 सङ्कल्प M. conception, idea or notion formed in the mind or heart,
 will, volition, desire, purpose, definite intention or determination
 FR. सम् √कृप् to be brought about, come into existence, determine,
 will, purpose, resolve
 अस्तु *astu* 3RD SG. IMPERATIVE **may it exist** FR. √अस् to be, live, exist

यत्प्रज्ञानमु॒त चेतो॑ धृ॒तिश्च॑ यज्ज्योति॑रन्त॒रमृ॑तं
प्र॒जासु॑ ।

*yat prajñānam uta ceto dhṛtiśca yaj jyotir antar amṛtaṁ
prajāsu;*

That which (is) knowledge, memory and will; that immortal
light which (is) in creatures;

यस्मान्न ऋ॒ते किं॑ च॒न कर्म॑ क्रियते॒ तन्मे॑ मनः
शि॒वमङ्क॑ल्पमस्तु ॥३॥

*yasmān na ṛte kiṁ cana karma kriyate tan me manaḥ
śivasankalpam astu (3).*

That without which no action whatsoever is done, may that
be my mind, with benevolent intention.

3.

**That knowledge, memory and will;
That immortal light within all creatures,
without which no action can be done –
may my mind rest in That, intent on the highest good.**

यद् *yad* N.NOM.SG. **that which**

प्रज्ञानम् *prajñānam* N.NOM.SG. **knowledge, wisdom, intelligence, understanding** FR. प्र √ज्ञा to know, understand, discern, distinguish

उत *uta* **and, also, even**

चेतस् *cetas* N.NOM.SG. **consciousness, intelligence, thinking soul, heart, mind, will** FR. √चित् to perceive, fix the mind on, understand

धृतिः *dhṛtiḥ* F.NOM.SG. **constancy, resolution, will**
FR. √धृ to hold, bear, maintain, preserve

च *ca* **and**

यद् *yad* N.NOM.SG. **that which**

ज्योतिस् *jyotis* N.NOM.SG. **light, brightness** FR. √ज्युत् to shine

अन्तर् *antar* **within, between, amongst**

अमृतम् *amṛtam* N.NOM.SG. **immortal**

FR. अ not; मृत dead, departed PPP. of √मृ to die, decease

प्रजासु *prajāsu* F.LOC.PL. **in creatures** FR. प्र √जन् to be born or produced

यस्मात् *yasmāt* N.ABL.SG. **from which** न *na* **not**

ऋते *ṛte* **without** FR. √ऋ to go, move

किञ्चन *kiñcana* **any**

कर्म *karma* N.NOM.SG. **action** FR. √कृ to do, make, perform

क्रियते *kriyate* 3RD.PRES.SG.PASS. **is done** FR. √कृ to do, make, perform

तद् *tad* N.NOM.SG. **that** मे *me* GEN.SG. **of me, my**

मनस् *manas* N.NOM.SG. **mind** FR. √मन् to think

शिवसङ्कल्पम् *śiva-saṅkalpam* N.NOM.SG. BV COMP. **having a benevolent intention**

शिव auspicious, gracious, benevolent FR. √शी to lie, rest;

सङ्कल्प M. conception, idea or notion formed in the mind or heart, will, volition, desire, purpose, definite intention or determination

FR. सम् √कृप् to be brought about, come into existence, determine, will, purpose, resolve

अस्तु *astu* 3RD SG. IMPERATIVE **may it exist** FR. √अस् to be, live, exist

येनेदं भूतं भुवनं भविष्यत् परिगृहीतममृतैन्
सर्वम् ।

*yenedam bhūtaṁ bhuvanam bhaviṣyat parigrhītam amṛtena
sarvam;*

That immortal by which all this past, world, future
is surrounded;

येन यज्ञस्तायते सप्तहोता तन्मे मनः
शिवसङ्कल्पमस्तु ॥४॥

*yena yajñas tāyate saptahotā tan me manaḥ
śivasankalpam astu (4).*

That by which the seven-priest sacrifice is accomplished,
may that be my mind, with benevolent intention.

4.

**That eternity which contains all this –
the world, the past, the future;
That through which the sacrifice by seven priests unfolds –
may my mind rest in That, intent on the highest good.**

येन *yena* N.INSTR.SG. **that by which**
 इदम् *idam* N.NOM.SG. **this**
 भूतम् *bhūtam* N.NOM.SG. **the past** FR. √भू to become, be
 भुवनम् *bhuvanam* N.NOM.SG. **being, the world**
 FR. √भू to become, be
 भविष्यत् *bhaviṣyat* N.NOM.SG. **the future** FR. √भू to become, be
 परिगृहीतम् *parigrhītam* N.NOM.SG. **surrounded, enveloped**
 PPP. परि √ग्रह् to take hold of on both sides, embrace, enfold
 अमृतेन *amṛtena* N.INSTR.SG. **by the immortal**
 FR. अ not; मृत dead, departed PPP. of √मृ to die, decease
 सर्वम् *sarvām* N.NOM.SG. **all** FR. √सृ to run, flow, speed
 येन *yena* N.INSTR.SG. **that by which**
 यज्ञः *yajñah* M.NOM.SG. **act of worship, offering, sacrifice**
 FR. √यज् to worship, adore, honour, consecrate, offer
 तायते *tāyate* 3RD.SG.PRES. PASS. **is spread, accomplished**
 FR. √तन् to extend, spread, endure, put forth
 सप्तहोता *sapta-hotā* M.NOM.SG. BV COMP. **having seven sacrificial**
priests
 सप्त seven; होतृ an offerer of an oblation, sacrificer, esp. a priest who
 recites the ṛgveda FR. √हु to sacrifice, worship, honour
 तद् *tad* N.NOM.SG. **that** मे *me* GEN.SG. **of me, my**
 मनम् *manas* N.NOM.SG. **mind** FR. √मन् to think
 शिवसङ्कल्पम् *śiva-saṅkalpam* N.NOM.SG. BV COMP. **having a**
benevolent intention
 शिव auspicious, gracious, benevolent FR. √शी to lie, rest;
 सङ्कल्प M. conception, idea or notion formed in the mind or heart,
 will, volition, desire, purpose, definite intention or determination
 FR. सम् √कृप् to be brought about, come into existence, determine,
 will, purpose, resolve
 अस्तु *astu* 3RD SG. IMPERATIVE **may it exist** FR. √अस् to be, live, exist

यस्मिन्नृचः साम् यजूंषि यस्मिन् प्रतिष्ठिता
रथनाभाविवाः ।

*yasminn ṛcaḥ sāma yajūṃṣi yasmin pratiṣṭhitā rathanābhā-
vivārāḥ;*

That in which (are) *ṛc*, *sāma* and *yajus*, in which (they are) fixed,
as in a wheel-hub (are) spokes;

यस्मिंश्चित्तं सर्वमोतं प्रजानां तन्मे मनः
शिवसङ्कल्पमस्तु ॥५॥

*yasmiṃś cittam sarvaṃ otaṃ prajānāṃ tan me manaḥ
śivasankalpam astu (5).*

That on which the whole citta of beings is woven, may that
be my mind, with benevolent intention.

5.

That in which the *ṛc*, *sāma* and *yajur* vedas are fixed,
like spokes in the hub of a wheel;
That on which the heart, the mind, the memory of all
beings are woven –
may my mind rest in That, intent on the highest good.

यस्मिन् *yasmin* N.LOC.SG. **that in which**
ऋचः *ṛcaḥ* F.NOM.PL. **ṛg-veda verses** (the 'Veda of praise')
 FR. √ऋच् to praise
साम *sāma* N.NOM.SG. **sāma-veda** the 'Veda of chants'
 FR. √सो to destroy (sin)
यजूंषि *yajūṃṣi* N.NOM.PL. **yajur-veda verses** (the 'sacrificial Veda')
 FR. √यज् to worship, adore, honour, consecrate, offer
यस्मिन् *yasmin* N.NOM.SG. **that in which**
प्रतिष्ठिताः *pratiṣṭhitāḥ* M.NOM.PL. **stationed, situated, fixed, founded**
 FR. प्रति √स्था to stand, stay, abide, dwell
रथनाभौ *ratha-nābhau* F.LOC.SG. TP COMP. **in the hub of a wheel**
 रथ M. chariot FR. √ऋच् to go, move;
 नाभि F. **the nave of a wheel, centre** FR. √नम् to burst, be torn asunder
इव *iva* like **अराः** *arāḥ* N.NOM.SG. **spokes** FR. √ऋच् to go, move
यस्मिन् *yasmin* N.NOM.SG. **that in which**
चित्तम् *cittam* N.NOM.SG. **the heart, mind, memory**
 FR. √चित् to perceive, fix the mind on, understand
सर्वम् *sarvaṃ* N.NOM.SG. **all** FR. √सृ to run, flow, speed
ओतम् *otam* N.NOM.SG. **interwoven**
 FR. आ √वे to weave onto a warp, to interweave
प्रजानाम् *prajānām* F.GEN.PL. **of creatures**
 FR. प्र √जन् to be born or produced
तद् *tad* N.NOM.SG. **that** **मे** *me* GEN.SG. **of me, my**
मनस् *manas* N.NOM.SG. **mind** FR. √मन् to think
शिवसङ्कल्पम् *śiva-saṅkalpam* N.NOM.SG. BV COMP. **having a**
benevolent intention
 शिव auspicious, gracious, benevolent FR. √शी to lie, rest;
 सङ्कल्प M. conception, idea or notion formed in the mind or heart,
 will, volition, desire, purpose, definite intention or determination
 FR. सम् √कृप् to be brought about, come into existence, determine,
 will, purpose, resolve
अस्तु *astu* 3RD SG. IMPERATIVE **may it exist** FR. √अस् to be, live, exist

सुषारथिरश्वानिव् यन्मनुष्यान्नेनीयते ऽ
भीशुभिर्वाजिनं इव ।

*suśārathiraśvān iva yan manuṣyān nenīyate'
bhīśubhir vājina iva;*

Like a good charioteer horses with reins, that which controls
impetuous men,

हृत्प्रतिष्ठं यदजिरं जविष्ठं तन्मे मनः
शिवसङ्कल्पमस्तु ॥६॥

*hṛtpratiṣṭhaṁ yad ajiraṁ javiṣṭhaṁ tan me manaḥ
śivasankalpam astu (6).*

That which (is) heart-stationed, agile, quickest, may that
be my mind, with benevolent intention.

6.

**Just as a skilled charioteer controls his steeds with reins,
so impetuous man is governed
by That which dwells in the heart, agile and swiftest of all –
may my mind rest in That, intent on the highest good.**

सुषारथिः *su-ṣārathiḥ* M.LOC.SG. **excellent charioteer**
 सु good, excellent, right; सारथि (FR. *sa-ratha*) charioteer
 FR. √च्र to go, move

अश्वान् *aśvān* M.ACC.PL. **horses**
 FR. √अश् to reach, come to, arrive at

इव *iva* like **यद्** *yad* N.NOM.SG. **that which**

मनुष्यान् *manuṣyān* M.ACC.PL. **men, human beings**
 FR. √मन् to think

नेनीयते *nenīyate* 3RD.SG.Ā.PRES. **rules, governs**
 INTENSIVE OF √नी to lead

अभीशुभिः *abhīśubhiḥ* M.INSTR.PL. **with reins**
 FR. अभि to, towards; √अश् to reach, come to, arrive at

वाजिनः *vājinaḥ* M.ACC.PL. **swift, spirited, impetuous** FR. √वज् to go
इव *iva* like

हृत्प्रतिष्ठम् *hṛt-pratiṣṭham* N.NOM.SG. TP COMP. **dwelling in the heart**
 हृद् heart; प्रतिष्ठ standing firmly
 FR. प्रति √स्था to stand, stay, abide, dwell

यद् *yad* N.NOM.SG. **that which**

अजिरम् *ajiram* N.NOM.SG. **agile, quick, rapid**
 FR. √अज् to drive, propel, throw, cast

जविष्ठम् *javiṣṭham* N.NOM.SG. **quickest, fleetest**
 FR. √जु or √जू to press forwards, impel, urge or drive on

तद् *tad* N.NOM.SG. **that** **मे** *me* GEN.SG. **of me, my**

मनम् *manas* N.NOM.SG. **mind** FR. √मन् to think

शिवसङ्कल्पम् *śiva-saṅkalpam* N.NOM.SG. BV COMP. **having a benevolent intention**
 शिव auspicious, gracious, benevolent FR. √शी to lie, rest;
 सङ्कल्प M. conception, idea or notion formed in the mind or heart,
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 FR. सम् √कृप् to be brought about, come into existence, determine,
 will, purpose, resolve

अस्तु *astu* 3RD SG. IMPERATIVE **may it exist** FR. √अस् to be, live, exist

ॐ सर्वे भवन्तु सुखिनः सर्वे सन्तु निरामयाः ।

Om sarve bhavantu sukhinah sarve santu nirāmayāḥ,

Om all may they be happy all may they be without disease

सर्वे भद्राणि पश्यन्तु मा कश्चिद् दुःखभागभवेत् ॥

Sarve bhadrāṇi paśyantū mā kaścid duḥkhabhāg bhavet.

All good things may they see not anyone having-misery-as-their-lot should be.

All be happy.

All be without disease.

All see the good.

Let no one be sorrowful.

सर्वे *sarve* M.NOM.PL. **all, everyone, everything, entire**
FR. √म् to run, flow, speed, glide, move, go
सृतमनेन विश्वमिति सर्वम् । 'That by which the universe is pervaded
is sarvam' – *Siddhanta Kaumudī*

भवन्तु *bhavantu* 3RD PL. IMPERATIVE **may they be**
FR. √भू to be, become

सुखिनः *sukhinaḥ* M.NOM.PL. **happy, joyful, comfortable**
FR. √सुख् to make happy, please, delight, gladden, rejoice, comfort
(related to *su-kha*, running swiftly or easily, pleasant, agreeable
LIT. 'having a good axle-hole')

सन्तु *santu* 3RD PL. IMPERATIVE **may they be**
FR. √अस् to be, live, exist

निरामयाः *nirāmayāḥ* M.NOM.PL. **free from disease, healthy, complete**
nir for *nis* without, free from; *āmaya* sickness, disease
FR. CAUS. of √अस् to be afflicted or sick

भद्राणि *bhadraṇi* N.ACC.PL. **blessed, auspicious, fortunate,**
prosperous, good
FR. √भन्द् to be or make glad, to shine, to honour

पश्यन्तु *paśyantū* 3RD PL. IMPERATIVE **may they see**
FR. √पश् to see, behold, look at, observe... to experience... to see
with a spiritual eye

मा *mā* **not, never**

कश्चित् *kaścit* **anyone**

दुःखभाज् *duḥkha-bhāj* M.NOM.SG. **'having pain as one's portion'**

दुःख *duḥkha* **uneasiness, pain, sorrow, trouble, difficulty**

FR. दुम् prefix implying evil, bad, difficult;

ख *kh* **cavity, hollow, axle hole; space; FR. √खन् to dig up, pierce**

भाज् *bhāj* **sharing or participating in, possessing, living in**

FR. √भज् to divide, distribute, allot or apportion, share in

भवेत् *bhavet* 3RD SG. OPTATIVE **he should be** FR. √भू to be, become

NOTES

Śivasāṅkalpasūktaṃ

Chorus: The chorus of the six-verse prayer known as *Śiva-sāṅkalpa-sūktaṃ* from the *Śukla-yajur-veda* is *tanme manaḥ śivasāṅkalpaṃ astu*. In this version the word *sāṅkalpa* is translated as 'intent'.

The process of knowledge of *ātman* is expressed in the seventh book of the *Chāndogya Upaniṣad*: *sāṅkalpa* is 'indeed greater than *manas*' (*sāṅkalpo vāva manaso bhūyān*). (v7.3.1 p516, translated by Swāmi Gambhīrānanda. Calcutta, Advaita Ashrama, 1983).

The hope – or intent – that is the basis of this prayer is indicated in the chorus.

Verse 1: The apparent movement of divine intelligence is compared with the sun travelling in its orbit.

Verse 4: The *yajur-veda* is comprised of sacrificial formulas. The seven priests who supervise these in a *yajña* are possibly: the *hotā* who invokes the gods or recites the *ṛgveda*, the *brāhmaṇācchaṁsī*, *maitrāvaruṇa*, *potā*, *neṣṭā* and *acchāvāka* who are officiating priests and the *agnīdh* who kindles the fire.

Verse 5: The three *vedas* referred to - *ṛgveda*, *sāmaveda* and *yajurveda* - are collectively named *trayī* three-fold knowledge. In general:

- the *ṛgveda* (from *ṛk* a hymn of praise) celebrates different gods;
- the *sāmaveda* is a book of *sāmas* (chants or fixed melodies) of *ṛk* (stanzas) taken mainly from the *ṛgveda* and arranged for the *soma* sacrifice;
- the *yajurveda* consists of both *ṛk* (stanzas) and prose formulas (*yajus*) also ordered for sacrifices.

(Refer to A.A.Macdonell 'A history of sanskrit literature' New Delhi Munshiram Manoharlal 3rd ed 1972)

Verse 6: The comparison of the charioteer with the controller of the human mind is important in vedic and classical texts. See, for instance, *katha upaniṣad* 1.3.3-1.

NOTES

Sarve bhavantu

Lines 1,2,3: *Sarve* has a sense of pervading all. This word is derived from the *dhātu* *ṣr* to flow, move etc and the suffix *va*. *va* is an *uṇādi pratyaya*, number 1.154. The commentary to the *sūtra* includes the sentence '*ṣṛtamanena viśvamiti sarvam*' translated by S.C.Vasu as 'that by which the universe is pervaded is *sarvam*'.

(Refer to "The *siddhānta kaumudī of Bhaṭṭoji Dīkṣita*" ed and tr by S.C.Vasu v2 p185 of the *uṇādi* section Delhi Motilal Banarsidass reprinted 1982.)

Line 1: *sukhinaḥ*: this word is comprised of the *dhātu* *sukh* and the *pratyaya in*. The *pratyaya in* gives a sense of necessity or indebtedness or obligation.

Refer to Pāṇini *sūtra* 3.3.170. "The *aṣṭhādyaī of pāṇini*" ed and tr by S.C.Vasu v1 p551 Delhi Motilal Banarsidass reprinted 1977.

Line 3: *paśyantu*: the *dhātu* *paś* is related to *drś*, to see, which is irregular in the present forms. The present forms are supplied by *paś*.

Refer to Pāṇini *sūtra* 7.3.78. "The *aṣṭhādyaī of pāṇini*" ed and tr by S.C.Vasu v2 p1439-1440 Delhi Motilal Banarsidass reprinted 1977.

Line 4: *kaścit* anyone, someone, a certain – an indefinite pronoun comprised of the interrogative pronoun *kaś* who and the particle *cit* which converts it into an indefinite pronoun.

(Refer to Apte, VS 'The student's Sanskrit-English dictionary' Delhi Motilal Banarsidass 2nd ed reprinted 2005 p 208: *cit* indeclinable 'a particle added to *kim* and its derivatives to impart to them an indefinite sense'.)

duḥkha-bhāj 'having pain as one's portion'. The opposites *duḥkha* and *sukha* [*sukha-bhāj* possessing or sharing in happiness, happy, fortunate] are regularly compounded in Sanskrit texts. For example, the line from the *bhagavadgītā* 15.5: '*dvandvair vimuktāḥ sukhaduḥkhasanjñaiḥ*' released from the dualities known as pleasure and pain. "The *bhagavad gītā*" tr by Winthrop Sargeant State University of New York 1995 p594.

APPENDIX
Dhātupāṭha REFERENCES

अज्	in गति going, moving; in क्षेपण throwing
अम्	in रोग being ill or diseased
अश्	in व्याप्ति pervasion, the inherent and inseparable presence of one thing in another, universality, omnipresence; in संचात compressing, heaping, accumulating
अस्	in भू becoming, being, existing, springing, arising
इ	in गति going; in अध्ययन studying; in स्मरण remembering
ऋ	in गति going, moving; in प्रापण reaching
ऋच्	in स्तुति praising
कृ	in करण doing, making
कृप्/कृप्	in सामर्थ्य sameness of aim or object, agreeing together, being fit for, adequate
खन्	in अवदारण breaking open, bursting open, opening (the ground)
गम्	in गति going, moving
ग्रह्	in उपादान the act of taking for one's self, perceiving, acquiring (knowledge)
चित्	in सञ्ज्ञान perceiving, seeing, noticing, observing, knowing, thinking; in सञ्ज्ञेत्तन perceiving, understanding
जन्	in जनन generating, producing, coming into existence; in प्रादुर्भाव becoming visible or audible, manifestation

जागृ	in निद्रा-क्षय the end of sleep, awakening
जु/जू	in गति going, moving quickly
ज्युत्/द्युत्	in दीप्ति brightness, light, splendour, beauty; the flash-like flight of an arrow
जा	in अवबोधन informing and teaching; in नियोग employment, use, application
तन्	in विस्तार spreading, expansion, extent, width; becoming large or great
दिव्	in क्रिडा playing; in विजिगीषा desiring to conquer; in व्यवहार activity; in द्युति shining; in स्तुति praising; in मोद joy; in मद intoxication; in स्वप्न sleeping; in कान्ति beauty, desire; in गति going.
दु	in गति going, moving
धा	in धरण holding, bearing, keeping (in remembrance), persevering, protecting, maintaining; in पोषण nourishing, cherishing, supporting
धृ	in धरण holding, supporting
नम्	in हिंसा injury, harm, hurt
नी	in प्रापण leading; attainment, acquisition; bringing to, conveying
पश्	in बन्धन binding, tying, fettering
भज्	in सेवा going, frequenting, serving, attending
भन्द्	in कल्याण making fortunate; in सुख being glad

भू	in सत्ता existing, being
मन्	in अवबोधन informing, teaching, instructing; in ज्ञान knowing, higher knowledge, becoming acquainted with
मृ	in प्राण-त्याग abandonment of life, death
यक्ष्	in पूजा worshipping
यज्	in देव-पूजा worshipping with sacrifice; in सङ्गति-करण consecrating; in दान bestowing
वज्	in गति going, moving
विद्	in ज्ञान knowing, understanding, higher knowledge
वे	in तन्तु-सन्तान weaving of threads
शी	in स्वप्न sleeping
सुख्	in तत्क्रिया giving pleasure
सृ	in गति going, resorting, motion in general
सो	in अन्त-कर्मन् finishing, completing, bringing to an end
स्था	in गति-निवृत्ति cessation from movement
स्वप्	in शय sleeping
हृ	in दान giving; in अदन eating; in आदान receiving

