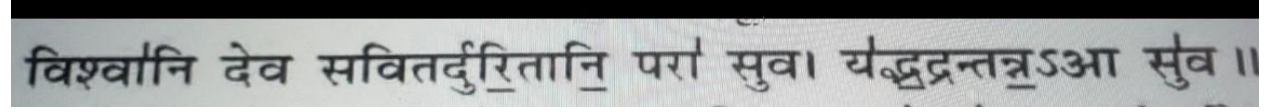


Today I am going to talk about Viswani mantra which is from Rig Ved mandala 5, Hymn/Sukta 82, Verse 5 and also Yajurved 30.3

विश्वानि देव सवितर दुरितानि परा सुव ।  
यद् भद्रं तन न आ सुव ॥



### Let us explore the meaning of words in this mantra

**Viswani** means all, everything

**Deva** is Bestower of bliss. It means Self radiant Bhagwan

**Savita** is creator of universe, Parmatma who gives inspiration to all of us. It is Procreator and impeller of all.

**Duritani** are vices, afflictions, sinful acts, obstacles in the path of righteousness, anything which is source of ignorance. Durit is singular, Duritani is pleural. Vices are many so this mantra uses the pleural word Duritani.

**Para suva** means to dispel, remove, push away, drive away

**Yad** is whatever, what

**Bhadram** means Blessed and noble, beneficial. It is singular

**Tat-** it, that

**Nah-** upon us- to us.

**Aa suva** means give, bestow

### Meaning of the mantra is as follow:

Maker of this universe, please help/inspire us remove all our bad habits/vices (**durgun, vyan, which are reason for dukh**) and take away pains and sufferings from our lives. Give us qualities that make us noble and good (**Kalyankari padarth, good behavior, and gunas**)

**The Bhagwan in this mantra is Savita**

**Deva- gives, Savita- inspires to dispel, remove, push or drive away. In this mantra we are praying to Deva to give and to Savita to dispel. Remove the evils and give us goodness. That is why both Deva and Savita names are used.**

This mantra is essentially about abundance and success. It is a request to have negatives removed and positive brought to us. It is a fundamental Vedic mantra and is a core component of Hindu pujas and prayers.

This mantra is applicable on everyone. It is not specific to a particular caste, creed, nation, etc.

This mantra tells us how to live our lives and prayer is for the same. Maharishi Dayanand Saraswati liked this mantra very much.

### **Is it enough to only chant this mantra and expect the results?**

Prayers or mantra chanting is not a ritual. It is also not a fast track to fulfill wishes.

Bhagwan can help us remove bad habits but we have to work on it first. We need to recognize our vices or bad habits and work towards getting rid of those. Analysis and contemplation of vices and listening to inner voice of Bhagwan Savita helps us in refraining from evil acts. We ask God to give us strength to do this.

E.g. when we lie and get caught we try to cover up and make it justified version. We need to identify that we have this habit of lying. We should make our mind to stop this behavior from continuing. We ask God for support. We consciously make decision not to lie from that point onwards. Even if it costs us something that is dear to us. We learn to admit our mistakes and speak the truth. This helps us in uprooting or annihilating the vices gradually but permanently.

Removing evil is not enough. We need to fill that space with good things. Only by removing evil, one does not become virtuous.

We should only pray for the things which we can achieve. It has to be realistic. If we want a very large sum of money and ask a very poor man to give it to us. It is not going to happen at that moment.

Think—should we ask for materialistic things? Should not we ask for becoming a better human being and find a way to get closer to Bhagwan?

We ask for things from someone who is capable and also willing to give that. Also, we have to make our self worthy of getting that thing.

In this mantra Savita helps me remove vices and Deva then fill us with Goodness.

We want to remove our own vices. We should not look at vices of others. Therefore Nah is not used in the beginning when we are praying for the removal of vices. Nah is used when we are asking for bestowing goodness. We want goodness or Kalyan for everyone. So, Nah word is used in the later part of mantra.

### **What are vices and what are good habits:**

Duritani includes Lobh, Moah, Kaam, Krodh, Irshya, dvesh, Aahankar, Jhoot. Laziness, Adharmic killings, Gambling, Intoxication, etc. are also Duritani.

Duritani can be of actions (karm), thoughts, or speech. All of these are destructive to self and are hinderances on the spiritual path.

**Some good habits:**

Greet elders

Eat healthy and do not overeat

Take adequate rest and sleep

Be honest

Speak truth

Have integrity

Forgiveness

Help others on the path of Dharma

Be humble and compassionate to others including nature