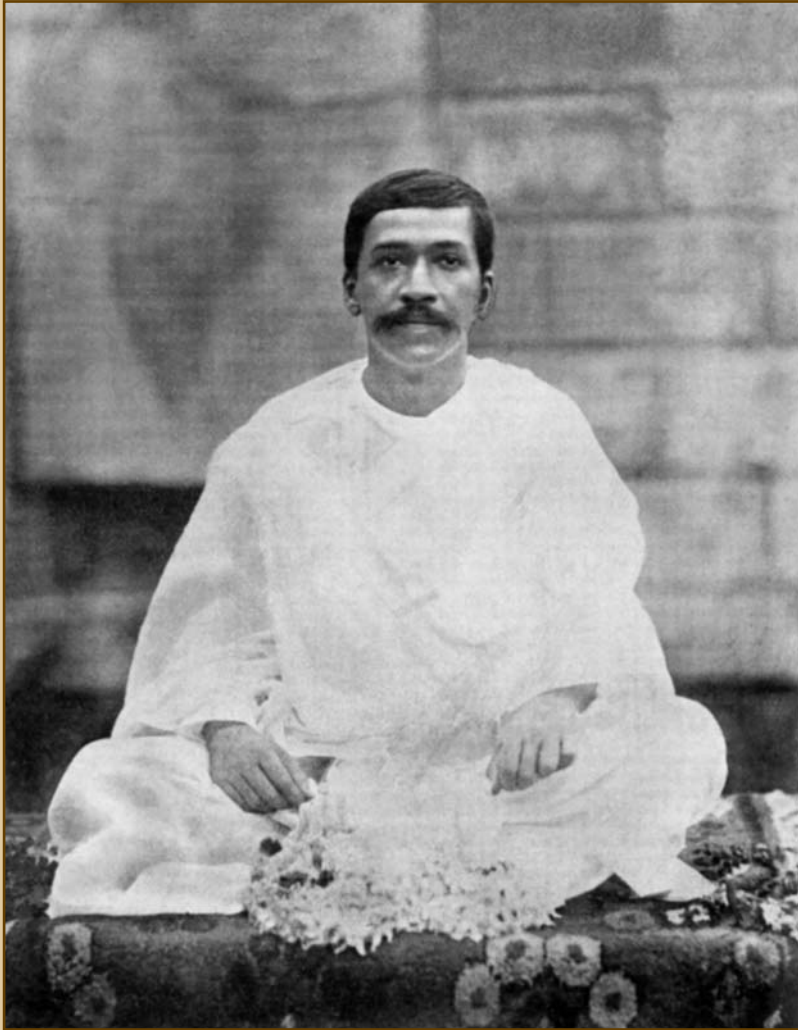


Hymns to the Mystic Fire



Sri Aurobindo

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Hymns To
The Mystic Fire

Publisher's Note

The present volume comprises Sri Aurobindo's translations of and commentaries on hymns to Agni in the Rig Veda. It is divided into three parts:

Hymns to the Mystic Fire: The entire contents of a book of this name that was published by Sri Aurobindo in 1946, consisting of selected hymns to Agni with a Foreword and extracts from the essay "The Doctrine of the Mystics".

Other Hymns to Agni: Translations of hymns to Agni that Sri Aurobindo did not include in the edition of *Hymns to the Mystic Fire* published during his lifetime. An appendix to this part contains his complete translations of the first hymn of the Rig Veda, showing how his approach to translating the Veda changed over the years.

Commentaries and Annotated Translations: Pieces from Sri Aurobindo's manuscripts in which he commented on hymns to Agni or provided annotated translations of them.

Some translations of hymns addressed to Agni are included in *The Secret of the Veda*, volume 15 of THE COMPLETE WORKS OF SRI AUROBINDO. That volume consists of all Sri Aurobindo's essays on and translations of Vedic hymns that appeared first in the monthly review *Arya* between 1914 and 1920. His writings on the Veda that do not deal primarily with Agni and that were not published in the *Arya* are collected in *Vedic and Philological Studies*, volume 14 of THE COMPLETE WORKS.

The translations and other texts in this book have been checked against the relevant manuscript and printed materials.

Guide to Editorial Notation

Most of the material in Parts Two and Three of this volume was not prepared by Sri Aurobindo for publication. Some of it has been transcribed from manuscripts that present certain textual problems. These have been indicated by means of the notation shown below.

Notation	Textual Problem
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[<i>note</i>]	Situations requiring textual explication; all such information is printed in italics.
[]	Blank left by the author to be filled in later but left unfilled, which the editors were not able to fill.
[word]	Word(s) omitted by the author or lost through damage to the manuscript that are required by grammar or sense, and that could be supplied by the editors.
[.....]	Word(s) lost through damage to the manuscript.
[?word]	Doubtful reading.

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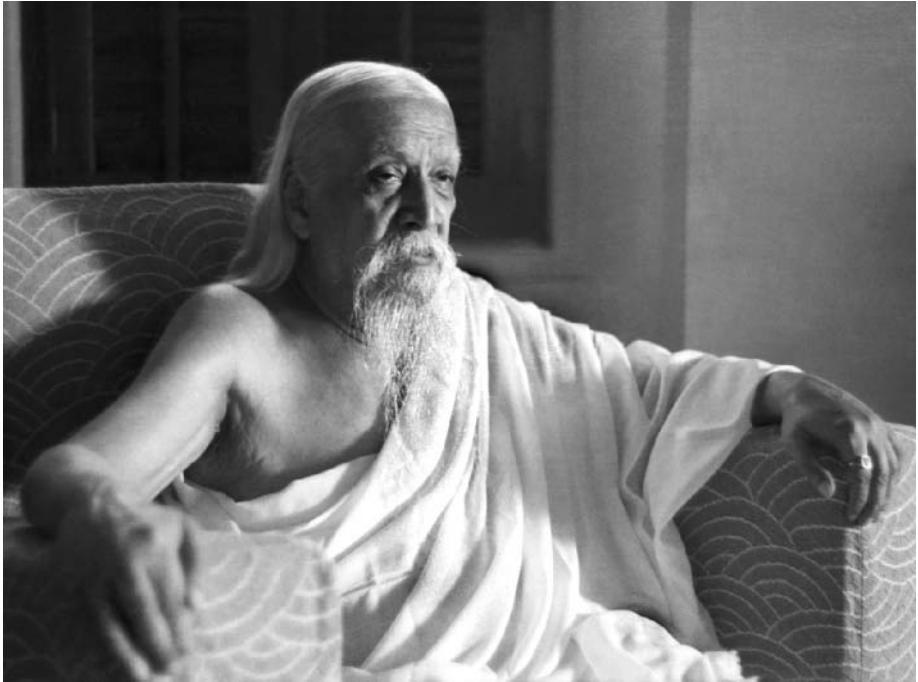
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Sri Aurobindo, 1950

Part One

Hymns to the Mystic Fire

Hymns to Agni from the Rig Veda

Translated in their Esoteric Sense

Foreword

IN ANCIENT times the Veda was revered as a sacred book of wisdom, a great mass of inspired poetry, the work of Rishis, seers and sages, who received in their illumined minds rather than mentally constructed a great universal, eternal and impersonal Truth which they embodied in Mantras, revealed verses of power, not of an ordinary but of a divine inspiration and source. The name given to these sages was Kavi, which afterwards came to mean any poet, but at the time had the sense of a seer of truth, — the Veda itself describes them as *kavayah satyaśrutah*, “seers who are hearers of the Truth” and the Veda itself was called *śruti*, a word which came to mean “revealed Scripture”. The seers of the Upanishad had the same idea about the Veda and frequently appealed to its authority for the truths they themselves announced and these too afterwards came to be regarded as Sruti, revealed Scripture, and were included in the sacred Canon.

This tradition persevered in the Brahmanas and continued to maintain itself in spite of the efforts of the ritualistic commentators, Yajnikas, to explain everything as myth and rite and the division made by the Pandits distinguishing the section of works, Karmakanda, and the section of Knowledge, Jnanakanda, identifying the former with the hymns and the latter with the Upanishads. This drowning of the parts of Knowledge by the parts of ceremonial works was strongly criticised in one of the Upanishads and in the Gita, but both look on the Veda as a Book of Knowledge. Even, the Sruti including both Veda and Upanishad was regarded as the supreme authority for spiritual knowledge and infallible.

Is this all legend and moonshine, or a groundless and even nonsensical tradition? Or is it the fact that there is only a scanty element of higher ideas in some later hymns which started this

theory? Did the writers of the Upanishads foist upon the Riks a meaning which was not there but read into it by their imagination or a fanciful interpretation? Modern European scholarship insists on having it so. And it has persuaded the mind of modern India. In favour of this view is the fact that the Rishis of the Veda were not only seers but singers and priests of sacrifice, that their chants were written to be sung at public sacrifices and refer constantly to the customary ritual and seem to call for the outward objects of these ceremonies, wealth, prosperity, victory over enemies. Sayana, the great commentator, gives us a ritualistic and where necessary a tentatively mythical or historical sense to the Riks, very rarely does he put forward any higher meaning though sometimes he lets a higher sense come through or puts it as an alternative as if in despair of finding out some ritualistic or mythical interpretation. But still he does not reject the spiritual authority of the Veda or deny that there is a higher truth contained in the Riks. This last development was left to our own times and popularised by occidental scholars.

The European scholars took up the ritualistic tradition, but for the rest they dropped Sayana overboard and went on to make their own etymological explanation of the words, or build up their own conjectural meanings of the Vedic verses and give a new presentation often arbitrary and imaginative. What they sought for in the Veda was the early history of India, its society, institutions, customs, a civilisation-picture of the times. They invented the theory based on the difference of languages of an Aryan invasion from the north, an invasion of a Dravidian India of which the Indians themselves had no memory or tradition and of which there is no record in their epic or classical literature. The Vedic religion was in this account only a worship of Nature-Gods full of solar myths and consecrated by sacrifices and a sacrificial liturgy primitive enough in its ideas and contents, and it is these barbaric prayers that are the much vaunted, haloed and apotheosized Veda.

There can be no doubt that in the beginning there was a worship of the Powers of the physical world, the Sun, Moon, Heaven and Earth, Wind, Rain and Storm etc., the Sacred Rivers and a

number of Gods who presided over the workings of Nature. That was the general aspect of the ancient worship in Greece, Rome, India and among other ancient peoples. But in all these countries these gods began to assume a higher, a psychological function; Pallas Athene who may have been originally a Dawn-Goddess springing in flames from the head of Zeus, the Sky-God, Dyaus of the Veda, has in classical Greece a higher function and was identified by the Romans with their Minerva, the Goddess of learning and wisdom; similarly, Saraswati, a river Goddess, becomes in India the goddess of wisdom, learning and the arts and crafts: all the Greek deities have undergone a change in this direction — Apollo, the Sun-God, has become a god of poetry and prophecy, Hephaestus the Fire-God a divine smith, god of labour. In India the process was arrested half-way, and the Vedic Gods developed their psychological functions but retained more fixedly their external character and for higher purposes gave place to a new pantheon. They had to give precedence to Puranic deities who developed out of the early company but assumed larger cosmic functions, Vishnu, Rudra, Brahma — developing from the Vedic Brihaspati, or Brahmanaspati, — Shiva, Lakshmi, Durga. Thus in India the change in the gods was less complete, the earlier deities became the inferior divinities of the Puranic pantheon and this was largely due to the survival of the Rig Veda in which their psychological and their external functions co-existed and are both given a powerful emphasis; there was no such early literary record to maintain the original features of the Gods of Greece and Rome.

This change was evidently due to a cultural development in these early peoples who became progressively more mentalised and less engrossed in the physical life as they advanced in civilisation and needed to read into their religion and their deities finer and subtler aspects which would support their more highly mentalised concepts and interests and find for them a true spiritual being or some celestial figure as their support and sanction. But the largest part in determining and deepening this inward turn must be attributed to the Mystics who had an enormous influence on these early civilisations; there was indeed almost

everywhere an age of the Mysteries in which men of a deeper knowledge and self-knowledge established their practices, significant rites, symbols, secret lore within or on the border of the more primitive exterior religions. This took different forms in different countries; in Greece there were the Orphic and Eleusinian Mysteries, in Egypt and Chaldea the priests and their occult lore and magic, in Persia the Magi, in India the Rishis. The preoccupation of the Mystics was with self-knowledge and a profounder world-knowledge; they found out that in man there was a deeper self and inner being behind the surface of the outward physical man, which it was his highest business to discover and know. "Know thyself" was their great precept, just as in India to know the Self, the Atman became the great spiritual need, the highest thing for the human being. They found also a Truth, a Reality behind the outward aspects of the universe and to discover, follow, realise this Truth was their great aspiration. They discovered secrets and powers of Nature which were not those of the physical world but which could bring occult mastery over the physical world and physical things and to systematise this occult knowledge and power was also one of their strong preoccupations. But all this could only be safely done by a difficult and careful training, discipline, purification of the nature; it could not be done by the ordinary man. If men entered into these things without a severe test and training it would be dangerous to themselves and others; this knowledge, these powers could be misused, misinterpreted, turned from truth to falsehood, from good to evil. A strict secrecy was therefore maintained, the knowledge handed down behind a veil from master to disciple. A veil of symbols was created behind which these mysteries could shelter, formulas of speech also which could be understood by the initiated but were either not known by others or were taken by them in an outward sense which carefully covered their true meaning and secret. This was the substance of Mysticism everywhere.

It has been the tradition in India from the earliest times that the Rishis, the poet-seers of the Veda, were men of this type, men with a great spiritual and occult knowledge not shared by

ordinary human beings, men who handed down this knowledge and their powers by a secret initiation to their descendants and chosen disciples. It is a gratuitous assumption to suppose that this tradition was wholly unfounded, a superstition that arose suddenly or slowly formed in a void, with nothing whatever to support it; some foundation there must have been however small or however swelled by legend and the accretions of centuries. But if it is true, then inevitably the poet-seers must have expressed something of their secret knowledge, their mystic lore in their writings and such an element must be present, however well-concealed by an occult language or behind a technique of symbols, and if it is there it must be to some extent discoverable. It is true that an antique language, obsolete words, — Yaska counts more than four hundred of which he did not know the meaning, — and often a difficult and out-of-date diction helped to obscure their meaning; the loss of the sense of their symbols, the glossary of which they kept to themselves, made them unintelligible to later generations; even in the time of the Upanishads the spiritual seekers of the age had to resort to initiation and meditation to penetrate into their secret knowledge, while the scholars afterwards were at sea and had to resort to conjecture and to concentrate on a mental interpretation or to explain by myths, by the legends of the Brahmanas themselves often symbolic and obscure. But still to make this discovery will be the sole way of getting at the true sense and the true value of the Veda. We must take seriously the hint of Yaska, accept the Rishi's description of the Veda's contents as "seer-wisdoms, secret words", and look for whatever clue we can find to this ancient wisdom. Otherwise the Veda must remain for ever a sealed book; grammarians, etymologists, scholastic conjectures will not open to us the sealed chamber.

For it is a fact that the tradition of a secret meaning and a mystic wisdom couched in the Riks of the ancient Veda was as old as the Veda itself. The Vedic Rishis believed that their Mantras were inspired from higher hidden planes of consciousness and contained this secret knowledge. The words of the Veda could only be known in their true meaning by one who

was himself a seer or mystic; from others the verses withheld their hidden knowledge. In one of Vamadeva's hymns in the fourth Mandala (IV.3.16) the Rishi describes himself as one illumined expressing through his thought and speech words of guidance, "secret words" — *ninyā vacāṃsi* — "seer-wisdoms that utter their inner meaning to the seer" — *kāvyāni kavaye ni-vacanā*. The Rishi Dirghatamas speaks of the Riks, the Mantras of the Veda, as existing "in a supreme ether, imperishable and immutable in which all the gods are seated", and he adds "one who knows not That what shall he do with the Rik?" (I.164.39) He further alludes to four planes from which the speech issues, three of them hidden in the secrecy while the fourth is human, and from there comes the ordinary word; but the word and thought of the Veda belongs to the higher planes (I.164.45). Elsewhere in the Riks the Vedic Word is described (X.71) as that which is supreme and the topmost height of speech, the best and the most faultless. It is something that is hidden in secrecy and from there comes out and is manifested. It has entered into the truth-seers, the Rishis, and it is found by following the track of their speech. But all cannot enter into its secret meaning. Those who do not know the inner sense are as men who seeing see not, hearing hear not, only to one here and there the Word desiring him like a beautifully robed wife to a husband lays open her body. Others unable to drink steadily of the milk of the Word, the Vedic cow, move with it as with one that gives no milk, to him the Word is a tree without flowers or fruits. This is quite clear and precise; it results from it beyond doubt that even then while the Rig Veda was being written the Riks were regarded as having a secret sense which was not open to all. There was an occult and spiritual knowledge in the sacred hymns and by this knowledge alone, it is said, one can know the truth and rise to a higher existence. This belief was not a later tradition but held, probably, by all and evidently by some of the greatest Rishis such as Dirghatamas and Vamadeva.

The tradition, then, was there and it was prolonged after the Vedic times. Yaska speaks of several schools of interpretation of the Veda. There was a sacrificial or ritualistic interpretation,

the historical or rather mythological explanation, an explanation by the grammarians and etymologists, by the logicians, a spiritual interpretation. Yaska himself declares that there is a triple knowledge and therefore a triple meaning of the Vedic hymns, a sacrificial or ritualistic knowledge, a knowledge of the gods and finally a spiritual knowledge; but the last is the true sense and when one gets it the others drop or are cut away. It is this spiritual sense that saves and the rest is outward and subordinate. He says further that “the Rishis saw the truth, the true law of things, directly by an inner vision”; afterwards the knowledge and the inner sense of the Veda were almost lost and the Rishis who still knew had to save it by handing it down through initiation to disciples and at a last stage outward and mental means had to be used for finding the sense such as Nirukta and other Vedangas. But even then, he says, “the true sense of the Veda can be recovered directly by meditation and tapasya”, those who can use these means need no outward aids for this knowledge. This also is sufficiently clear and positive.

The tradition of a mystic element in the Veda as a source of Indian civilisation, its religion, its philosophy, its culture is more in consonance with historical fact than the European scouting of this idea. The nineteenth-century European scholarship writing in a period of materialistic rationalism regarded the history of the race as a development out of primitive barbarism or semi-barbarism, a crude social life and religion and a mass of superstitions, by the growth of outward civilised institutions, manners and habits through the development of intellect and reason, art, philosophy and science and a clearer and sounder, more matter-of-fact intelligence. The ancient idea about the Veda could not fit into this picture; it was regarded as rather a part of ancient superstitious ideas and a primitive error. But we can now form a more accurate idea of the development of the race. The ancient more primitive civilisations held in themselves the elements of the later growth but their early wise men were not scientists and philosophers or men of high intellectual reason but mystics and even mystery-men, occultists, religious seekers; they were seekers after a veiled truth behind things and not of

an outward knowledge. The scientists and philosophers came afterwards; they were preceded by the mystics and often like Pythagoras and Plato were to some extent mystics themselves or drew many of their ideas from the mystics. In India philosophy grew out of the seeking of the mystics and retained and developed their spiritual aims and kept something of their methods in later Indian spiritual discipline and Yoga. The Vedic tradition, the fact of a mystical element in the Veda fits in perfectly with this historical truth and takes its place in the history of Indian culture. The tradition of the Veda as the bed-rock of Indian civilisation — not merely a barbaric sacrificial liturgy — is more than a tradition, it is an actual fact of history.

But even if an element of high spiritual knowledge, or passages full of high ideas were found in the hymns, it might be supposed that those are perhaps only a small factor, while the rest is a sacrificial liturgy, formulas of prayer and praise to the Gods meant to induce them to shower on the sacrificers material blessings such as plenty of cows, horses, fighting men, sons, food, wealth of all kinds, protection, victory in battle, or to bring down rain from heaven, recover the sun from clouds or from the grip of Night, the free flowing of the seven rivers, recovery of cattle from the Dasyus (or the Dravidians) and the other boons which on the surface seem to be the object of this ritual worship. The Rishis would then be men with some spiritual or mystic knowledge but otherwise dominated by all the popular ideas proper to their times. These two elements they would then mix up intimately in their hymns and this would account at least in part for the obscurity and the rather strange and sometimes grotesque jumble which the traditional interpretation offers us. But if on the other hand a considerable body of high thinking clearly appears, if there is a large mass of verses or whole hymns which admit only of a mystic character and significance, and if finally, the ritualistic and external details are found to take frequently the appearance of symbols such as were always used by the mystics, and if there are many clear indications, even some explicit statements in the hymns themselves of such a meaning, then all changes. We are in the presence of a great scripture of

the mystics with a double significance, one exoteric, the other esoteric; the symbols themselves have a meaning which makes them a part of the esoteric significance, an element in the secret teaching and knowledge. The whole of the Rig Veda, a small number of hymns perhaps excepted, becomes in its inner sense such a Scripture. At the same time the exoteric sense need not be merely a mask; the Riks may have been regarded by their authors as words of power, powerful not only for internal but for external things. A purely spiritual scripture would concern itself with only spiritual significances, but the ancient mystics were also what we would call occultists, men who believed that by inner means outer as well as inner results could be produced, that thought and words could be so used as to bring about realisations of every kind, — in the phrase common in the Veda itself, — both the human and the divine.

But where is this body of esoteric meaning in the Veda? It is only discoverable if we give a constant and straightforward meaning to the words and formulas employed by the Rishis, especially to the key-words which bear as keystones the whole structure of their doctrine. One such word is the great word, Ritam, Truth; Truth was the central object of the seeking of the mystics, a spiritual or inner Truth, a truth of ourselves, a truth of things, a truth of the world and of the gods, a truth behind all we are and all that things are. In the ritualistic interpretation this master word of the Vedic knowledge has been interpreted in all kinds of senses according to the convenience or fancy of the interpreter, “truth”, “sacrifice”, “water”, “one who has gone”, even “food”, not to speak of a number of other meanings; if we do that, there can be no certitude in our dealings with the Veda. But let us consistently give it the same master sense and a strange but clear result emerges. If we apply the same treatment to other standing terms of the Veda, if we give them their ordinary, natural and straightforward meaning and give it constantly and consistently, not monkeying about with their sense or turning them into purely ritualistic expressions, if we allow to certain important words, such as *śravas*, *kratu*, the psychological meaning of which they are capable and which

they undoubtedly bear in certain passages as when the Veda describes Agni as *kratur hr̥di*, then this result becomes all the more clear, extended, pervasive. If in addition we follow the indications which abound, sometimes the explicit statement of the Rishis about the inner sense of their symbols, interpret in the same sense the significant legends and figures on which they constantly return, the conquest over Vritra and the battle with the Vritras, his powers, the recovery of the Sun, the Waters, the Cows, from the Panis or other Dasyus, the whole Rig Veda reveals itself as a body of doctrine and practice, esoteric, occult, spiritual, such as might have been given by the mystics in any ancient country but which actually survives for us only in the Veda. It is there deliberately hidden by a veil, but the veil is not so thick as we first imagine; we have only to use our eyes and the veil vanishes; the body of the Word, the Truth stands out before us.

Many of the lines, many whole hymns even of the Veda bear on their face a mystic meaning; they are evidently an occult form of speech, have an inner meaning. When the seer speaks of Agni as “the luminous guardian of the Truth shining out in his own home”, or of Mitra and Varuna or other gods as “in touch with the Truth and making the Truth grow” or as “born in the Truth”, these are words of a mystic poet, who is thinking of that inner Truth behind things of which the early sages were the seekers. He is not thinking of the Nature-Power presiding over the outer element of fire or of the fire of the ceremonial sacrifice. Or he speaks of Saraswati as one who impels the words of Truth and awakes to right thinkings or as one opulent with the thought: Saraswati awakes to consciousness or makes us conscious of the “Great Ocean and illumines all our thoughts.” It is surely not the River Goddess whom he is thus hymning but the Power, the River if you will, of inspiration, the word of the Truth, bringing its light into our thoughts, building up in us that Truth, an inner knowledge. The Gods constantly stand out in their psychological functions; the sacrifice is the outer symbol of an inner work, an inner interchange between the gods and men, — man giving what he has, the gods giving in return the horses of power, the

herds of light, the heroes of Strength to be his retinue, winning for him victory in his battle with the hosts of Darkness, Vritras, Dasyus, Panis. When the Rishi says, “Let us become conscious whether by the War-Horse or by the Word of a Strength beyond men”, his words have either a mystic significance or they have no coherent meaning at all. In the portions translated in this book we have many mystic verses and whole hymns which, however mystic, tear the veil off the outer sacrificial images covering the real sense of the Veda. “Thought”, says the Rishi, “has nourished for us human things in the Immortals, in the Great Heavens; it is the milch-cow which milks of itself the wealth of many forms” — the many kinds of wealth, cows, horses and the rest for which the sacrificer prays; evidently this is no material wealth, it is something which Thought, the Thought embodied in the Mantra, can give and it is the result of the same Thought that nourishes our human things in the Immortals, in the Great Heavens. A process of divinisation, and of a bringing down of great and luminous riches, treasures won from the Gods by the inner work of sacrifice, is hinted at in terms necessarily covert but still for one who knows how to read these secret words, *nīnyā vacāṃsi*, sufficiently expressive, *kavaye nivacanā*. Again, Night and Dawn the eternal sisters are like “joyful weaving women weaving the weft of our perfected works into the form of a sacrifice.” Again, words with a mystic form and meaning, but there could hardly be a more positive statement of the psychological character of the Sacrifice, the real meaning of the Cow, of the riches sought for, the plenitudes of the Great Treasure.

Under pressure of the necessity to mask their meaning with symbols and symbolic words — for secrecy must be observed — the Rishis resorted to fixed double meanings, a device easily manageable in the Sanskrit language where one word often bears several different meanings, but not easy to render in an English translation and very often impossible. Thus the word for cow, *go*, meant also light or a ray of light; this appears in the names of some of the Rishis, Gotama, most radiant, Gavishthira, steadfast in the Light. The cows of the Veda were the Herds of the Sun, familiar in Greek myth and mystery, the rays of the Sun of Truth

and Light and Knowledge; this meaning which comes out in some passages can be consistently applied everywhere yielding a coherent sense. The word *ghṛta* means ghee or clarified butter and this was one of the chief elements of the sacrificial rite; but *ghṛta* could also mean light, from the root *ghṛ* to shine, and it is used in this sense in many passages. Thus the horses of Indra, the Lord of Heaven, are described as dripping with light, *ghṛta-smu*,¹ — it certainly does not mean that ghee dripped from them as they ran, although that seems to be the sense of the same epithet as applied to the grain of which Indra's horses are invited to partake when they come to the sacrifice. Evidently this sense of light doubles with that of clarified butter in the symbolism of the sacrifice. The thought or the word expressing the thought is compared to pure clarified butter, expressions like *dhiyaṁ ghṛtācīm*, the luminous thought or understanding occur. There is a curious passage in one of the hymns translated in this book calling on Fire as priest of the sacrifice to flood the offering with a mind pouring ghr̥ta, *ghṛtapruṣā manasā* and so manifest the Seats (“places”, or “planes”), the three heavens each of them and manifest the Gods.² But what is a ghee-pouring mind, and how by pouring ghee can a priest manifest the Gods and the triple heavens? But admit the mystical and esoteric meaning and the sense becomes clear. What the Rishi means is a “mind pouring the light”, a labour of the clarity of an enlightened or illumined mind; it is not a human priest or a sacrificial fire, but the inner Flame, the mystic seer-will, *kavi-kratu*, and that can certainly manifest by this process the Gods and the worlds and all planes of the being. The Rishis, it must be remembered, were seers as well as sages, they were men of vision who saw things in their meditation in images, often symbolic images which might precede or accompany an experience and put it in a concrete form, might predict or give an occult body to it: so it would

¹ Sayana, though in several passages he takes *ghṛta* in the sense of light, renders it here by “water”; he seems to think that the divine horses were very tired and perspiring profusely! A Naturalistic interpreter might as well argue that as Indra is a God of the sky, the primitive poet might well believe that rain was the perspiration of Indra's horses.

² This is Sayana's rendering of the passage and rises directly from the words.

be quite possible for him to see at once the inner experience and in image its symbolic happening, the flow of clarifying light and the priest god pouring the clarified butter on the inner self-offering which brought the experience. This might seem strange to a Western mind, but to an Indian mind accustomed to the Indian tradition or capable of meditation and occult vision it would be perfectly intelligible. The mystics were and normally are symbolists, they can even see all physical things and happenings as symbols of inner truths and realities, even their outer selves, the outer happenings of their life and all around them. That would make their identification or else an association of the thing and its symbol easy, its habit possible.

Other standing words and symbols of the Veda invite a similar interpretation of their sense. As the Vedic “cow” is the symbol of light, so the Vedic “horse” is a symbol of power, spiritual strength, force of tapasya. When the Rishi asks Agni for a “horse-form cow-in-front gift” he is not asking really for a number of horses forming a body of the gift with some cows walking in front, he is asking for a great body of spiritual power led by the light or, as we may translate it, “with the Ray-Cow walking in its front”.³ As one hymn describes the recovery from the Panis of the mass of the rays (the cows, — the shining herds, *gavyam*), so another hymn asks Agni for a mass or abundance or power of the horse — *aśvyam*. So too the Rishi asks sometimes for the heroes or fighting men as his retinue, sometimes in more abstract language and without symbol for a complete hero-force — *suvīryam*; sometimes he combines the symbol and the thing. So too the Rishis ask for a son or sons or offspring — *apatyam* — as an element of the wealth for which they pray to the Gods, but here too an esoteric sense can be seen, for in certain passages the son born to us is clearly an image of some inner birth: Agni himself is our son, the child of our works, the child who as the Universal Fire is the father of his fathers, and it is by setting the steps on things that have fair offspring that we create or

³ Compare the expression which describes the Aryan, the noble people as led by the light — *jyotir-agrah*.

discover a path to the higher world of Truth. Again, “water” in the Veda is used as a symbol. It speaks of the inconscient ocean, *salilam apraketam*, in which the Godhead is involved and out of which he is born by his greatness; it speaks also of the great ocean — *maho arṇas*, the upper waters which, as one hymn says, Saraswati makes conscious for us or of which she makes us conscious by the ray of intuition — *pra cetayati ketunā*. The seven rivers seem to be the rivers of Northern India but the Veda speaks of the seven Mighty Ones of Heaven who flow down from Heaven; they are waters that know, knowers of the Truth — *ṛtajña* — and when they are released they discover for us the road to the great Heavens. So too Parashara speaks of Knowledge and universal Life, “in the house of the waters”. Indra releases the rain by slaying Vritra, but this rain too is the rain of Heaven and sets the rivers flowing. Thus the legend of the release of the waters which takes so large a place in the Veda puts on the aspect of a symbolic myth. Along with it comes the other symbolic legend of the discovery and rescue, from the dark cave in the mountain, of the Sun, the cows or herds of the Sun, or the Sun-world — *svar* — by the Gods and the Angiras Rishis. The symbol of the Sun is constantly associated with the higher Light and the Truth: it is in the Truth concealed by an inferior Truth that are unyoked the horses of the Sun, it is the Sun in its highest light that is called upon in the great Gayatri Mantra to impel our thoughts. So too the enemies in the Veda are spoken of as robbers, *dasyus*, who steal the cows, or Vritras and are taken literally as human enemies in the ordinary interpretation, but Vritra is a demon who covers and holds back the Light and the waters and the Vritras are his forces fulfilling that function. The Dasyus, robbers or destroyers, are the powers of darkness, adversaries of the seekers of Light and the Truth. Always there are indications that lead us from the outward and exoteric to an inner and esoteric sense.

In connection with the symbol of the Sun a notable and most significant verse in a hymn of the fifth Mandala may here be mentioned; for it shows not only the profound mystic symbolism of the Vedic poets, but also how the writers of the Upanishads

understood the Rig Veda and justifies their belief in the inspired knowledge of their forerunners. "There is a Truth covered by a Truth," runs the Vedic passage, "where they unyoke the horses of the Sun; the ten hundreds stood together, there was That One;⁴ I saw the greatest (best, most glorious) of the embodied gods."⁵ Then mark how the seer of the Upanishad translates this thought or this mystic experience into his own later style, keeping the central symbol of the Sun but without any secrecy in the sense. Thus runs the passage in the Upanishad, "The face of the Truth is covered with a golden lid. O Pushan, that remove for the vision of the law of the Truth.⁶ O Pushan (fosterer), sole seer, O Yama, O Sun, O Child of the Father of beings, marshal and gather together thy rays; I see the Light which is that fairest (most auspicious) form of thee; he who is this Purusha, He am I." The golden lid is meant to be the same as the inferior covering truth, *ṛtam*, spoken of in the Vedic verse; the "best of the bodies of the Gods" is equivalent to the "fairest form of the Sun", it is the supreme Light which is other and greater than all outer light; the great formula of the Upanishad, "He am I", corresponds to That One, *tad ekam*, of the Rig Vedic verse; the "standing together of the ten hundreds" (the rays of the Sun, says Sayana, and that is evidently the meaning) is reproduced in the prayer to the Sun "to marshal and mass his rays" so that the supreme form may be seen. The Sun in both the passages, as constantly in the Veda and frequently in the Upanishad, is the Godhead of the supreme Truth and Knowledge and his rays are the light emanating from that supreme Truth and Knowledge. It is clear from this instance — and there are others — that the seer of the Upanishad had a truer sense of the meaning of the ancient Veda than the mediaeval ritualistic commentator with his gigantic learning, much truer than the modern and very different mind of the European scholars.

There are certain psychological terms which have to be taken consistently in their true sense if we are to find the inner or

⁴ Or, That (the supreme Truth) was one;

⁵ Or it means, "I saw the greatest (best) of the bodies of the gods."

⁶ Or, for the law of the Truth, for vision.

esoteric meaning. Apart from the Truth, Ritam, we have to take always in the sense of “thought” the word *dhī* which constantly recurs in the hymns. This is the natural meaning of *dhī* which corresponds to the later word *Buddhi*; it means thought, understanding, intelligence and in the plural “thoughts”, *dhīyah*. It is given in the ordinary interpretation all kinds of meanings; “water”, “work”, “sacrifice”, “food” etc. as well as thought. But in our search we have to take it consistently in its ordinary and natural significance and see what is the result. The word *ketu* means very ordinarily “ray” but it also bears the meaning of intellect, judgment or an intellectual perception. If we compare the passages in the Veda in which it occurs we can come to the conclusion that it meant a ray of perception or intuition, as for instance, it is by the ray of intuition, *ketunā*, that Saraswati makes us conscious of the great waters; that too probably is the meaning of the rays which come from the Supreme foundation above and are directed downwards; these are the intuitions of knowledge as the rays of the Sun of Truth and Light. The word *kratu* means ordinarily work or sacrifice but it also means intelligence, power or resolution and especially the power of the intelligence that determines the work, the will. It is in this latter sense that we can interpret it in the esoteric rendering of the Veda. Agni is a seer-will, *kavi-kratu*, he is the “will in the heart”, *kratu hṛdi*. Finally the word *śravas* which is constantly in use in the Veda means fame, it is also taken by the commentators in the sense of food, but these significances cannot be fitted in everywhere and very ordinarily lack all point and apposite force. But *śravas* comes from the root *śru* to hear and is used in the sense of ear itself or of hymn or prayer — a sense which Sayana accepts — and from this we can infer that it means the “thing heard” or its result, knowledge that comes to us through hearing. The Rishis speak of themselves as hearers of the Truth, *satyaśrutah*, and the knowledge received by this hearing as *Sruti*. It is in this sense of inspiration or inspired knowledge that we can take it in the esoteric meaning of the Veda and we find that it fits in with a perfect appositeness; thus when the Rishi speaks of *śravāmsi* as being brought through

upward and brought through downward, this cannot be applied to food or fame but is perfectly apposite and significant if he is speaking of inspirations which rise up to the Truth above or bring down the Truth to us. This is the method we can apply everywhere, but we cannot pursue the subject any further here. In the brief limits of this foreword these slight indications must suffice; they are meant only to give the reader an initial insight into the esoteric method of interpretation of the Veda.

But what then is the secret meaning, the esoteric sense, which emerges by this way of understanding the Veda? It is what we would expect from the nature of the seeking of the mystics everywhere. It is also, as we should expect from the actual course of the development of Indian culture, an early form of the spiritual truth which found its culmination in the Upanishads; the secret knowledge of the Veda is the seed which is evolved later on into the Vedanta. The thought around which all is centred is the seeking after Truth, Light, Immortality. There is a Truth deeper and higher than the truth of outward existence, a Light greater and higher than the light of human understanding which comes by revelation and inspiration, an immortality towards which the soul has to rise. We have to find our way to that, to get into touch with this Truth and Immortality, *sapanta ṛtam amṛtam*,⁷ to be born into the Truth, to grow in it, to ascend in spirit into the world of Truth and to live in it. To do so is to unite ourselves with the Godhead and to pass from mortality into immortality. This is the first and the central teaching of the Vedic mystics. The Platonists, developing their doctrine from the early mystics, held that we live in relation to two worlds, — a world of higher truth which might be called the spiritual world and that in which we live, the world of the embodied soul which is derived from the higher but also degraded from it into an inferior truth and inferior consciousness. The Vedic mystics held this doctrine in a more concrete and pragmatic form, for they had the experience of these two worlds. There is the inferior truth here of this world mixed as it is with much falsehood and error, *anṛtasya bhūreḥ*,⁸

⁷ I.68.2. ⁸ VII.60.5.

and there is a world or home of Truth, *sadanam ṛtasya*,⁹ the Truth, the Right, the Vast, *satyam ṛtam br̥hat*,¹⁰ where all is Truth-conscious, *ṛtācit*.¹¹ There are many worlds between up to the triple heavens and their lights but this is the world of the highest Light — the world of the Sun of Truth, *svar*, or the Great Heaven. We have to find the path to this Great Heaven, the path of Truth, *ṛtasya panthāḥ*,¹² or as it is sometimes called the way of the gods. This is the second mystic doctrine. The third is that our life is a battle between the powers of Light and Truth, the Gods who are the Immortals and the powers of Darkness. These are spoken of under various names as Vritra and Vritras, Vala and the Panis, the Dasyus and their kings. We have to call in the aid of the Gods to destroy the opposition of these powers of Darkness who conceal the Light from us or rob us of it, who obstruct the flowing of the streams of Truth, *ṛtasya dhārāḥ*,¹³ the streams of Heaven and obstruct in every way the soul's ascent. We have to invoke the Gods by the inner sacrifice, and by the Word call them into us, — that is the specific power of the Mantra, — to offer to them the gifts of the sacrifice and by that giving secure their gifts, so that by this process we may build the way of our ascent to the goal. The elements of the outer sacrifice in the Veda are used as symbols of the inner sacrifice and self-offering; we give what we are and what we have in order that the riches of the divine Truth and Light may descend into our life and become the elements of our inner birth into the Truth, — a right thinking, a right understanding, a right action must develop in us which is the thinking, impulsion and action of that higher Truth, *ṛtasya preṣā*, *ṛtasya dhīti*,¹⁴ and by this we must build up ourselves in that Truth. Our sacrifice is a journey, a pilgrimage and a battle, — a travel towards the Gods and we also make that journey with Agni, the inner Flame, as our path-finder and leader. Our human things are raised up by the mystic Fire into the immortal being, into the Great Heaven, and the things divine come down into us. As the doctrine of

⁹ I.164.47; also IV.21.3. ¹⁰ Atharva XII.1.1. ¹¹ IV.3.4.
¹² III.12.7; also VII.65.3. ¹³ V.12.2; also VII.43.4. ¹⁴ I.68.3.

the Rig Veda is the seed of the teaching of the Vedanta, so is its inner practice and discipline a seed of the later practice and discipline of Yoga. Finally, as the summit of the teaching of the Vedic mystics comes the secret of the one Reality, *ekam sat*,¹⁵ or *tad ekam*,¹⁶ which became the central word of the Upanishads. The Gods, the powers of Light and Truth are powers and names of the One, each God is himself all the Gods or carries them in him: there is the one Truth, *tat satyam*,¹⁷ and one bliss to which we must rise. But in the Veda this looks out still mostly from behind the veil. There is much else but this is the kernel of the doctrine.

The interpretation I have put forward was set out at length in a series of articles with the title "The Secret of the Veda" in the monthly philosophical magazine, *Arya*, some thirty years ago; written in serial form while still developing the theory and not quite complete in its scope or composed on a preconceived and well-ordered plan it was not published in book-form and is therefore not yet available to the reading public.¹⁸ It was accompanied by a number of renderings of the hymns of the Rig Veda which were rather interpretations than translations and to these there was an introduction explanatory of the "Doctrine of the Mystics". Subsequently there was planned a complete translation of all the hymns to Agni in the ten Mandalas which kept close to the text; the renderings of those hymns in the second and sixth Mandalas are now published in this book for the first time as well as a few from the first Mandala.¹⁹ But to establish on a scholastic basis the conclusions of the hypothesis it would have been necessary to prepare an edition of the Rig Veda or of a large part of it with a word by word construing in Sanskrit and English, notes explanatory of important points in the text and justifying the interpretation both of separate

¹⁵ 1.164.46. ¹⁶ X.129.2. ¹⁷ III.39.5; also IV.54.4 and VIII.45.27.

¹⁸ *The writings on and translations of the Veda that Sri Aurobindo published in the Arya are now published in The Secret of the Veda with Selected Hymns, volume 15 of THE COMPLETE WORKS OF SRI AUROBINDO. — Ed.*

¹⁹ *The 1946 edition of Hymns to the Mystic Fire, containing the translations referred to here, is reproduced in Part One of the present volume. — Ed.*

words and of whole verses and also elaborate appendices to fix firmly the rendering of key-words like *ṛtam*, *śravas*, *kratu*, *ketu*, etc. essential to the esoteric interpretation. This also was planned, but meanwhile greater preoccupations of a permanent nature intervened and no time was left to proceed with such a considerable undertaking. For the benefit of the reader of these translations who might otherwise be at a loss, this foreword has been written and some passages from the unpublished “Doctrine of the Mystics” have been included.²⁰ The text of the Veda has been given for use by those who can read the original Sanskrit. These translations however are not intended to be a scholastic work meant to justify a hypothesis; the object of this publication is only to present them in a permanent form for disciples and those who are inclined to see more in the Vedas than a superficial liturgy and would be interested in knowing what might be the esoteric sense of this ancient Scripture.

This is a literary and not a strictly literal translation. But a fidelity to the meaning, the sense of the words and the structure of the thought, has been preserved: in fact the method has been to start with a bare and scrupulously exact rendering of the actual language and adhere to that as the basis of the interpretation; for it is only so that we can find out the actual thoughts of these ancient mystics. But any rendering of such great poetry as the hymns of the Rig Veda, magnificent in their colouring and images, noble and beautiful in rhythm, perfect in their diction, must, if it is not to be merely dead scholastic work, bring at least a faint echo of their poetic force, — more cannot be done in a prose translation and in so different a language. The turn of phrase and the syntax of English and Vedic Sanskrit are poles asunder; to achieve some sense of style and natural writing one has constantly to turn the concentrated speech of the Veda into a looser, more diluted English form. Another stumbling-block for the translator is the ubiquitous *double entendre* marking in

²⁰ “*The Doctrine of the Mystics*” is now published in its entirety in *The Secret of the Veda with Selected Hymns*, pages 370–84. The excerpt from it included in the first edition of *Hymns to the Mystic Fire* is reproduced after this foreword. — Ed.

one word the symbol and the thing symbolised, Ray and Cow, clear light of the mind and clarified butter, horses and spiritual power; one has to invent phrases like the “herds of the light” or “the shining herds” or to use devices such as writing the word horse with a capital H to indicate that it is a symbolic horse that is meant and not the common physical animal; but very often the symbol has to be dropped, or else the symbol has to be kept and the inner meaning left to be understood;²¹ I have not always used the same phrase though always keeping the same sense, but varied the translation according to the needs of the passage. Often I have been unable to find an adequate English word which will convey the full connotation or colour of the original text; I have used two words instead of one or a phrase or resorted to some other device to give the exact and complete meaning. Besides, there is often a use of antique words or turns of language of which the sense is not really known and can only be conjectured or else different renderings are equally possible. In many passages I have had to leave a provisional rendering; it was intended to keep the final decision on the point until the time when a more considerable body of the hymns had been translated and were ready for publication; but this time has not yet come.

²¹ The Rishis sometimes seem to combine two different meanings in the same word; I have occasionally tried to render this double sense.

The Doctrine of the Mystics¹

THE IMAGE of this sacrifice is sometimes that of a journey or voyage; for it travels, it ascends; it has a goal — the vastness, the true existence, the light, the felicity — and it is called upon to discover and keep to the good, the straight and the happy path to the goal, the arduous yet joyful road of the Truth. It has to climb, led by the flaming strength of the divine will, from plateau to plateau as of a mountain, it has to cross as in a ship the waters of existence, traverse its rivers, overcome their deep pits and rapid currents; its aim is to arrive at the far-off ocean of light and infinity.

And this is no easy or peaceful march; it is for long seasons a fierce and relentless battle. Constantly the Aryan man has to labour and to fight and conquer; he must be a tireless toiler and traveller and a stern warrior, he must force open and storm and sack city after city, win kingdom after kingdom, overthrow and tread down ruthlessly enemy after enemy. His whole progress is a warring of Gods and Titans, Gods and Giants, Indra and the Python, Aryan and Dasyu. Aryan adversaries even he has to face in the open field; for old friends and helpers turn into enemies; the kings of Aryan states whom he would conquer and overpass join themselves to the Dasyus and are leagued against him in supreme battle to prevent his free and utter passing on.

But the Dasyu is the natural enemy. These dividers, plunderers, harmful powers, these Danavas, sons of the Mother of division, are spoken of by the Rishis under many general appellations. There are Rakshasas; there are Eaters and Devourers, Wolves and Tearers; there are hurters and haters; there are dualisers; there are confiners or censors. But we are given also

¹ *This excerpt is reproduced from the 1946 edition of Hymns to the Mystic Fire. The complete essay which appeared in the Arya is published in The Secret of the Veda with Selected Hymns, Part Three. — Ed.*

many specific names. Vritra, the Serpent, is the grand Adversary; for he obstructs with his coils of darkness all possibility of divine existence and divine action. And even when Vritra is slain by the light, fiercer enemies arise out of him. Shushna afflicts us with his impure and ineffective force, Namuchi fights man by his weaknesses, and others too assail, each with his proper evil. Then there are Vala and the Panis, miser traffickers in the sense-life, stealers and concealers of the higher Light and its illuminations which they can only darken and misuse, — an impious host who are jealous of their store and will not offer sacrifice to the Gods. These and other personalities — they are much more than personifications — of our ignorance, evil, weakness and many limitations make constant war upon man; they encircle him from near or they shoot their arrows at him from afar or even dwell in his gated house in the place of the Gods and with their shapeless stammering mouths and their insufficient breath of force mar his self-expression. They must be expelled, overpowered, slain, thrust down into their nether darkness by the aid of the mighty and helpful deities.

The Vedic deities are names, powers, personalities of the universal Godhead and they represent each some essential puissance of the Divine Being. They manifest the cosmos and are manifest in it. Children of Light, Sons of the Infinite, they recognise in the soul of man their brother and ally and desire to help and increase him by themselves increasing in him so as to possess his world with their light, strength and beauty. The Gods call man to a divine companionship and alliance; they attract and uplift him to their luminous fraternity, invite his aid and offer theirs against the Sons of Darkness and Division. Man in return calls the Gods to his sacrifice, offers to them his swiftnesses and his strengths, his clarities and his sweetnesss, — milk and butter of the shining Cow, distilled juices of the Plant of Joy, the Horse of the Sacrifice, the cake and the wine, the grain for the God-Mind's radiant coursers. He receives them into his being and their gifts into his life, increases them by the hymns and the wine and forms perfectly — as a smith forges iron, says the Veda — their great and luminous godheads.

All this Vedic imagery is easy to understand when once we have the key, but it must not be mistaken for mere imagery. The Gods are not simply poetical personifications of abstract ideas or of psychological and physical functions of Nature. To the Vedic seers they are living realities; the vicissitudes of the human soul represent a cosmic struggle not merely of principles and tendencies but of the cosmic Powers which support and embody them. These are the Gods and the Demons. On the world-stage and in the individual soul the same real drama with the same personages is enacted.

* *

To what gods shall the sacrifice be offered? Who shall be invoked to manifest and protect in the human being this increasing godhead?

Agni first, for without him the sacrificial flame cannot burn on the altar of the soul. That flame of Agni is the seven-tongued power of the Will, a Force of God instinct with Knowledge. This conscious and forceful will is the immortal guest in our mortality, a pure priest and a divine worker, the mediator between earth and heaven. It carries what we offer to the higher Powers and brings back in return their force and light and joy into our humanity.

Indra, the Puissant next, who is the power of pure Existence self-manifested as the Divine Mind. As Agni is one pole of Force instinct with knowledge that sends its current upward from earth to heaven, so Indra is the other pole of Light instinct with force which descends from heaven to earth. He comes down into our world as the Hero with the shining horses and slays darkness and division with his lightnings, pours down the life-giving heavenly waters, finds in the trace of the hound, Intuition, the lost or hidden illuminations, makes the Sun of Truth mount high in the heaven of our mentality.

Surya, the Sun, is the master of that supreme Truth, — truth of being, truth of knowledge, truth of process and act and movement and functioning. He is therefore the creator or rather the manifester of all things — for creation is out-bringing,

expression by the Truth and Will — and the father, fosterer, enlightener of our souls. The illuminations we seek are the herds of this Sun who comes to us in the track of the divine Dawn and releases and reveals in us night-hidden world after world up to the highest Beatitude.

Of that beatitude Soma is the representative deity. The wine of his ecstasy is concealed in the growths of earth, in the waters of existence; even here in our physical being are his immortalising juices and they have to be pressed out and offered to all the gods; for in that strength these shall increase and conquer.

Each of these primary deities has others associated with him who fulfil functions that arise from his own. For if the truth of Surya is to be established firmly in our mortal nature, there are previous conditions that are indispensable; a vast purity and clear wideness destructive of all sin and crooked falsehood, — and this is Varuna; a luminous power of love and comprehension leading and forming into harmony all our thoughts, acts and impulses, — this is Mitra; an immortal puissance of clear-discerning aspiration and endeavour, — this is Aryaman; a happy spontaneity of the right enjoyment of all things dispelling the evil dream of sin and error and suffering, — this is Bhaga. These four are powers of the Truth of Surya.

For the whole bliss of Soma to be established perfectly in our nature a happy and enlightened and unmaimed condition of mind, vitality and body are necessary. This condition is given to us by the twin Ashwins; wedded to the daughter of Light, drinkers of honey, bringers of perfect satisfactions, healers of maim and malady they occupy our parts of knowledge and parts of action and prepare our mental, vital and physical being for an easy and victorious ascension.

Indra, the Divine Mind, as the shaper of mental forms has for his assistants, his artisans, the Ribhus, human powers who by the work of sacrifice and their brilliant ascension to the high dwelling-place of the Sun have attained to immortality and help mankind to repeat their achievement. They shape by the mind Indra's horses, the chariot of the Ashwins, the weapons of the Gods, all the means of the journey and the battle. But as giver

of the Light of Truth and as Vritra-slayer Indra is aided by the Maruts, who are powers of will and nervous or vital Force that have attained to the light of thought and the voice of self-expression. They are behind all thought and speech as its impellers and they battle towards the Light, Truth and Bliss of the supreme Consciousness.

There are also female energies; for the Deva is both Male and Female and the gods also are either activating souls or passively executive and methodising energies. Aditi, infinite Mother of the Gods, comes first; and there are besides five powers of the Truth-consciousness, — Mahi or Bharati, the vast Word that brings us all things out of the divine source; Ila, the strong primal word of the Truth who gives us its active vision; Saraswati, its streaming current and the word of its inspiration; Sarama, the Intuition, hound of heaven who descends into the cavern of the subconscious and finds there the concealed illuminations; Dakshina, whose function is to discern rightly, dispose the action and the offering and distribute in the sacrifice to each godhead its portion. Each god, too, has his female energy.

All this action and struggle and ascension is supported by Heaven our Father and Earth our Mother, Parents of the Gods, who sustain respectively the purely mental and psychic and the physical consciousness. Their large and free scope is the condition of our achievement. Vayu, master of life, links them together by the mid-air, the region of vital force. And there are other deities, — Parjanya, giver of the rain of heaven; Dadhikravan, the divine war-horse, a power of Agni; the mystic Dragon of the Foundations; Trita Aptya who on the third plane of existence consummates our triple being; and more besides.

The development of all these godheads is necessary to our perfection. And that perfection must be attained on all our levels, — in the wideness of earth, our physical being and consciousness; in the full force of vital speed and action and enjoyment and nervous vibration, typified as the Horse which must be brought forward to upbear our endeavour; in the perfect gladness of the heart of emotion and a brilliant heat and clarity of the mind throughout our intellectual and psychical being; in the coming

of the supramental Light, the Dawn and the Sun and the shining Mother of the herds, to transform all our existence; for so comes to us the possession of the Truth, by the Truth the admirable surge of the Bliss, in the Bliss infinite Consciousness of absolute being.

Three great Gods, origin of the Puranic Trinity, largest puissances of the supreme Godhead, make possible this development and upward evolution; they support in its grand lines and fundamental energies all these complexities of the cosmos. Brahmanaspati is the Creator; by the word, by his cry he creates — that is to say he expresses, he brings out all existence and conscious knowledge and movement of life and eventual forms from the darkness of the Inconscient. Rudra, the Violent and Merciful, the Mighty One, presides over the struggle of life to affirm itself; he is the armed, wrathful and beneficent Power of God who lifts forcibly the creation upward, smites all that opposes, scourges all that errs and resists, heals all that is wounded and suffers and complains and submits. Vishnu of the vast pervading motion holds in his triple stride all these worlds; it is he that makes a wide room for the action of Indra in our limited mortality; it is by him and with him that we rise into his highest seats where we find waiting for us the Friend, the Beloved, the Beatific Godhead.

Our earth shaped out of the dark inconscient ocean of existence lifts its high formations and ascending peaks heavenward; heaven of mind has its own formations, clouds that give out their lightnings and their waters of life; the streams of the clarity and the honey ascend out of the subconscious ocean below and seek the superconscient ocean above; and from above that ocean sends downward its rivers of the light and truth and bliss even into our physical being. Thus in images of physical Nature the Vedic poets sing the hymn of our spiritual ascension.

That ascension has already been effected by the Ancients, the human forefathers, and the spirits of these great Ancestors still assist their offspring; for the new dawns repeat the old and lean forward in light to join the dawns of the future. Kanwa, Kutsa, Atri, Kakshiwan, Gotama, Shunahshepa have become types of

certain spiritual victories which tend to be constantly repeated in the experience of humanity. The seven sages, the Angirasas, are waiting still and always, ready to chant the word, to rend the cavern, to find the lost herds, to recover the hidden Sun. Thus the soul is a battlefield full of helpers and hurters, friends and enemies. All this lives, teems, is personal, is conscious, is active. We create for ourselves by the sacrifice and by the word shining seers, heroes to fight for us, children of our works. The Rishis and the Gods find for us our luminous herds; the Ribhus fashion by the mind the chariots of the gods and their horses and their shining weapons. Our life is a horse that neighing and galloping bears us onward and upward; its forces are swift-hoofed steeds, the liberated powers of the mind are wide-winged birds; this mental being or this soul is the upsoaring Swan or the Falcon that breaks out from a hundred iron walls and wrests from the jealous guardians of felicity the wine of the Soma. Every shining godward Thought that arises from the secret abysses of the heart is a priest and a creator and chants a divine hymn of luminous realisation and puissant fulfilment. We seek for the shining gold of the Truth; we lust after a heavenly treasure.

The soul of man is a world full of beings, a kingdom in which armies clash to help or hinder a supreme conquest, a house where the gods are our guests and which the demons strive to possess; the fullness of its energies and wideness of its being make a seat of sacrifice spread, arranged and purified for a celestial session.

Such are some of the principal images of the Veda and a very brief and insufficient outline of the teaching of the Forefathers. So understood the Rig Veda ceases to be an obscure, confused and barbarous hymnal; it becomes the high-aspiring Song of Humanity; its chants are episodes of the lyrical epic of the soul in its immortal ascension.

This at least; what more there may be in the Veda of ancient science, lost knowledge, old psycho-physical tradition remains yet to be discovered.

Hymns of Gritsamada

MANDALA TWO

SUKTA 1

त्वमग्ने द्युभिस्त्वमाशुशुक्षणिस्त्वमद्भ्यस्त्वमश्मनस्परि ।
त्वं वनेभ्यस्त्वमोषधीभ्यस्त्वं नृणां नृपते जायसे शुचिः ॥ १ ॥

1. O Fire, thou art born with thy lights, flaming out on us in thy effulgence; thou art born from the waters and around the stone, thou art born from the forests and born from the plants of the earth. Pure art thou in thy birth, O Master of man and his race.

तवाग्ने होत्रं तव पोत्रमृत्वियं तव नेष्ट्रं त्वमग्निदृतायतः ।
तव प्रशास्त्रं त्वमध्वरीयसि ब्रह्मा चासि गृहपतिश्च नो दमे ॥ २ ॥

2. O Fire, thine are the call and the offering, thine the purification and the order of the sacrifice, thine the lustration; thou art the fire-bringer for the seeker of the Truth. The annunciation is thine, thou becomest the pilgrim-rite:¹ thou art the priest of the Word and the master of the house in our home.

त्वमग्न इन्द्रो वृषभः सतामसि त्वं विष्णुरुरुगायो नमस्यः ।
त्वं ब्रह्मा रयिविद् ब्रह्मणस्पते त्वं विधर्तः सचसे पुरन्ध्या ॥ ३ ॥

3. O Fire, thou art Indra the Bull of all that are and thou art wide-moving² Vishnu, one to be worshipped with obeisance. O Master of the Word, thou art Brahma, the finder of the

¹ Or, thou art the priest of the pilgrim-rite:

² Or, wide-sung

Riches: O Fire who sustainest each and all, closely thou companionest the Goddess of the many thoughts.³

त्वमग्ने राजा वरुणो धृतव्रतस्त्वं मित्रो भवसि दस्म ईड्यः ।
त्वमर्यमा सत्पतिर्यस्य संभुजं त्वमंशो विदथे देव भाजयुः ॥ ४ ॥

4. O Fire, thou art Varuna the king who holds in his hands the law of all workings and thou art Mitra the potent and desirable Godhead. Thou art Aryaman, master of beings, with whom is complete enjoying; O Godhead, thou art Ansha who gives us our portion in the winning of the knowledge.

त्वमग्ने त्वष्टा विधते सुवीर्यं तव ग्नावो मित्रमहः सजात्यम् ।
त्वमाशुहेमा ररिषे स्वश्व्यं त्वं नरां शर्धो असि पुरुवसुः ॥ ५ ॥

5. O Fire, thou art Twashtri and fashionest fullness of force for thy worshipper; thine, O friendly Light, are the goddess-Energies and all oneness of natural kind. Thou art the swift galloper and lavishest good power of the Horse; thou art the host of the gods and great is the multitude of thy riches.

त्वमग्ने रुद्रो असुरो महो दिवस्त्वं शर्धो मारुतं पृक्ष ईशिषे ।
त्वं वातैररुणैर्यासि शंगयस्त्वं पूषा विधतः पासि नु त्मना ॥ ६ ॥

6. O Fire, thou art Rudra, the mighty one of the great Heaven and thou art the army of the Life-Gods and hast power over all that fills desire. Thou journeyest with dawn-red winds to bear thee and thine is the house of bliss; thou art Pushan and thou guardest with thyself thy worshippers.

त्वमग्ने द्रविणोदा अरंकृते त्वं देवः सविता रत्नधा असि ।
त्वं भगो नृपते वस्व ईशिषे त्वं पायुर्दमे यस्तेऽविधत् ॥ ७ ॥

7. O Fire, to one who makes ready and sufficient his works thou art the giver of the treasure; thou art divine Savitri and a founder of the ecstasy. O Master of man, thou art Bhaga

³ Or, the Goddess tenant of the city.

and hast power for the riches; thou art the guardian in the house for one who worships thee with his works.

त्वामग्ने दम आ विशपतिं विशस्त्वां राजानं सुविदत्रमृञ्जते ।
त्वं विश्वानि स्वनीक पत्यसे त्वं सहस्राणि शता दश प्रति ॥ ८ ॥

8. O Fire, men turn to thee the master of the human being in his house; thee they crown, the king perfect in knowledge. O strong force of Fire, thou masterest all things; thou movest to the thousands and the hundreds and the tens.

त्वामग्ने पितरमिष्टिभिर्नरस्त्वां भ्रात्राय शम्या तनूरुचम् ।
त्वं पुत्रो भवसि यस्तेऽविधत् त्वं सखा सुशेवः पास्याधृषः ॥ ९ ॥

9. O Fire, men worship thee with their sacrifices as a father and thee that thou mayst be their brother by their achievement of works when thou illuminest the body with thy light. Thou becomest a son to the man who worships thee; thou art his blissful friend and guardest him from the violence of the adversary.

त्वमग्न ऋभुराके नमस्यस्त्वं वाजस्य क्षुमतो राय ईशिषे ।
त्वं वि भास्यनु दक्षि दावने त्वं विशिक्षुरसि यज्ञमातनिः ॥ १० ॥

10. O Fire, thou art the craftsman Ribhu, near to us and to be worshipped with obeisance of surrender; thou hast mastery over the store of the plenitude and the riches. All thy wide shining of light and onward burning is for the gift of the treasure; thou art our instructor in wisdom and our builder of sacrifice.

त्वमग्ने अदितिर्देव दाशुषे त्वं होत्रा भारती वर्धसे गिरा ।
त्वमिळा शतहिमासि दक्षसे त्वं वृत्रहा वसुपते सरस्वती ॥ ११ ॥

11. O Divine Fire, thou art Aditi, the indivisible Mother to the giver of the sacrifice; thou art Bharati, voice of the offering, and thou growest by the word. Thou art Ila of the hundred

winters wise to discern; O Master of the Treasure, thou art Saraswati who slays the python adversary.

त्वमग्ने सुभृत उत्तमं वयस्तव स्पर्हे वर्ण आ संदृशि श्रियः ।
त्वं वाजः प्रतरणो बृहन्नसि त्वं रयिर्बहुलो विश्वतस्पृथुः ॥ १२ ॥

12. O Fire, when thou art well borne by us thou becomest the supreme growth and expansion of our being, all glory and beauty are in thy desirable hue and thy perfect vision. O Vastness, thou art the plenitude that carries us to the end of our way; thou art a multitude of riches spread out on every side.

त्वामग्न आदित्यास आस्यं त्वां जिह्वां शुचयश्चक्रिरे कवे ।
त्वां रातिषाचो अध्वरेषु सश्चिरे त्वे देवा हविरदन्त्याहुतम् ॥ १३ ॥

13. O Fire, the sons of the indivisible Mother made thee their mouth, the pure Gods made thee their tongue; O Seer, they who are ever close to our giving are constant to thee in the rites of the Path; the Gods eat in thee the offering cast before them.

त्वे अग्ने विश्वे अमृतासो अदृह आसा देवा हविरदन्त्याहुतम् ।
त्वया मर्तासः स्वदन्त आसुति त्वं गर्भो वीरुधां जज्ञिषे शुचिः ॥ १४ ॥

14. O Fire, all the Gods, the Immortals unhurtful to man, eat in thee and by thy mouth the offering cast before them; by thee mortal men taste of the libation. Pure art thou born, a child of the growths of the earth.

त्वं तान्त्सं च प्रति चासि मज्मनाऽग्ने सुजात प्र च देव रिच्यसे ।
पृक्षो यदन्न महिना वि ते भुवदनु द्यावापृथिवी रोदसी उभे ॥ १५ ॥

15. O Fire that hast come to perfect birth, thou art with the Gods and thou frontest them in thy might and thou exceedest them too, O God, when here the satisfying fullness of thee becomes all-pervading in its greatness along both the continents, Earth and Heaven.

ये स्तोतृभ्यो गोअग्रामश्वपेशसमग्ने रातिमुपसृजन्ति सूरयः ।
अस्माञ्च तांश्च प्र हि नेषि वस्य आ बृहद्वदेम विदथे सुवीराः ॥ १६ ॥

16. When to those who chant thee, the luminous Wise Ones set free thy gift, O Fire, the wealth in whose front the Ray-Cow walks and its form is the Horse, thou leadest us on and leadest them to a world of greater riches. Strong with the strength of the heroes, may we voice the Vast in the coming of knowledge.

SUKTA 2

यज्ञेन वर्धत जातवेदसमग्निं यजध्वं हविषा तना गिरा ।
समिधानं सुप्रयसं स्वर्णरं द्युक्षं होतारं वृजनेषु धूर्षदम् ॥ १ ॥

1. Make the Fire that knows all things born to grow by your sacrifice; worship him with thy offering and thy body and thy speech. Worship in his kindling Fire with whom are his strong delights, the male of the sun-world, the Priest of the Call, the inhabitant of Heaven⁴ who sits at the chariot yoke in our battles.

अभि त्वा नक्तीरुषसो ववाशिरेऽग्ने वत्सं न स्वसरेषु धेनवः ।
दिव इवेदरतिर्मानुषा युगा क्षपो भासि पुरुवार संयतः ॥ २ ॥

2. The Nights and the Dawns have lowed to thee as the milch-cows low towards a calf in their lairs of rest. O Fire of many blessings, thou art the traveller of Heaven through the ages of man and thou shinest self-gathered through his nights.⁵

तं देवा बुध्ने रजसः सुदंससं दिवस्पृथिव्योररतिं न्येरिरे ।
रथमिव वेद्यं शुक्रशोचिषमग्निं मित्रं न क्षितिषु प्रशंस्यम् ॥ ३ ॥

3. The Gods have sent into the foundation of the middle world this great worker and pilgrim of earth and of heaven, whom

⁴ Or, who dwells in the Light,

⁵ Or, self-gathered thou illumines his nights.

we must know, like our chariot of white-flaming light, Fire whom we must voice with our lauds like a friend in the peoples.

तमुक्षमाणं रजसि स्व आ दमे चन्द्रमिव सुरुचं द्वार आ दधुः ।
पृश्न्याः पतरं चितयन्तमक्षभिः पाथो न पायुं जनसी उभे अनु ॥ ४ ॥

4. They have set in the crookedness, set pouring his rain like gold in the beauty of his light,⁶ in the middle world and in his own home, the guardian of the dappled mother who awakens us to knowledge with his eyes of vision, the protector of our path along either birth.

स होता विश्वं परि भूत्वध्वरं तमु हव्यैर्मनुष ऋञ्जते गिरा ।
हिरिशिप्रो वृधसानासु जर्भुरद् द्यौर्न स्तृभिश्चितयद्रोदसी अनु ॥ ५ ॥

5. Let Fire be the priest of your call, let his presence be around every pilgrim-rite; this is he whom men crown with the word and the offering. He shall play in his growing fires wearing his tiara of golden light; like heaven with its stars he shall give us knowledge of our steps along both the continent-worlds.

स नो रेवत् समिधानः स्वस्तये संददस्वान् रयिमस्मासु दीदिहि ।
आ नः कृणुष्व सुविताय रोदसी अग्ने हव्या मनुषो देववीतये ॥ ६ ॥

6. O Fire, opulently kindling for our peace, let thy light arise in us and bring its gift of riches. Make Earth and Heaven ways for our happy journeying and the offerings of man a means for the coming of the Gods.

दा नो अग्ने बृहतो दाः सहस्रिणो दुरो न वाजं श्रुत्या अपा वृधि ।
प्राची द्यावापृथिवी ब्रह्मणा कृधि स्वर्णं शुक्रमुषसो वि दिद्युतः ॥ ७ ॥

7. O Fire, give us the vast possessions, the thousandfold riches; open to inspiration like gates the plenitude; make Earth and

⁶ Or, like a thing of delight in his shining beauty,

Heaven turned to the Beyond by the Word. The Dawns have broken into splendour as if there shone the brilliant world of the Sun.

स इधान उषसो राम्या अनु स्वर्ण दीदेदरुषेण भानुना ।
होत्राभिरग्निर्मनुषः स्वध्वरो राजा विशामतिथिश्चारुरायवे ॥ ८ ॥

8. Kindled in the procession of the beautiful Dawns, he shall break into roseate splendour like the world of the Sun. O Fire, making effective the pilgrim-rite by man's voices of offering, thou art the King of the peoples and the Guest delightful to the human being.

एवा नो अग्ने अमृतेषु पूव्यं धीष्पीपाय बृहद्विवेषु मानुषा ।
दुहाना धेनुर्वृजनेषु कारवे त्मना शतिनं पुरुरूपमिषणि ॥ ९ ॥

9. O pristine Fire, even thus the Thought has nourished our human things in the immortals, in the great Heavens. The Thought is our milch-cow, of herself she milks for the doer of works in his battles and in his speed to the journey the many forms and the hundreds of the Treasure.

वयमग्ने अर्वता वा सुवीर्यं ब्रह्मणा वा चितयेमा जनाँ अति ।
अस्माकं द्युम्नमधि पञ्च कृष्टिषूच्चा स्वर्णं शुशुचीत दुष्टरम् ॥ १० ॥

10. O Fire, let us conquer a hero-strength by the War-Horse, or let us awake to knowledge beyond men by the Word;⁷ let our light shine out in the Five Nations high and inviolable like the world of the Sun.

स नो बोधि सहस्य प्रशंस्यो यस्मिन्त्सुजाता इषयन्त सूरयः ।
यमग्ने यज्ञमुपयन्ति वाजिनो नित्ये तोके दीदिवांसं स्वे दमे ॥ ११ ॥

11. Awake, O forceful Fire, one to be voiced by our lauds; for thou art he in whom the luminous seers come to perfect

⁷ Or, wake in ourselves a strength of heroes beyond men's scope by the power of the War-Horse or by the Word;

birth and speed on their way. O Fire, thou art the sacrifice and to thee the Horses of swiftness come there where thou shinest with light in the eternal son and in thy own home.

उभयासो जातवेदः स्याम ते स्तोतारो अग्ने सूरयश्च शर्मणि ।
वस्वो रायः पुरुश्चन्द्रस्य भूयसः प्रजावतः स्वपत्यस्य शग्धि नः ॥१२॥

12. O Fire, O God who knowest all things born, may we both abide in thy peace, those who hymn thee and the luminous seers. Be forceful for the opulence of the Treasure with the multitude of its riches and its many delights and its issue and the offspring of the Treasure.

ये स्तोतृभ्यो गोअग्रामश्वपेशसमग्ने रातिमुपसृजन्ति सूरयः ।
अस्माञ्च तांश्च प्र हि नेषि वस्य आ बृहद्वदेम विदथे सुवीराः ॥१३॥

13. When to those who hymn thee the luminous Wise set free, O Fire, the gift in whose front the Ray-Cow walks and whose form is the Horse, thou leadest us on and leadest them to a world of greater riches. Strong with the strength of the Heroes, may we voice the Vast in the coming of the knowledge.

SUKTA 3

समिद्धो अग्निर्निहितः पृथिव्यां प्रत्यङ् विश्वानि भुवनान्यस्थात् ।
होता पावकः प्रदिवः सुमेधा देवो देवान् यजत्वग्निरर्हन् ॥१॥

1. The Fire that was set inward in the earth is kindled and has arisen fronting all the worlds. He has arisen, the purifying Flame, the priest of the call, the wise of understanding, the Ancient of Days. Today let the Fire in the fullness of his powers, a god to the gods do sacrifice.

नराशंसः प्रति धामान्यञ्जन् तिस्रो दिवः प्रति महा स्वर्चिः ।
घृतप्लुषा मनसा हव्यमुन्दन् मूर्धन् यज्ञस्य समनक्तु देवान् ॥ २ ॥

2. Fire who voices the godhead, shines revealing the planes, each and each; high of ray he reveals, each and each, the triple heavens by his greatness. Let him flood the oblation with a mind that diffuses the light and manifest the gods on the head of the sacrifice.

ईळितो अग्ने मनसा नो अर्हन् देवान् यक्षि मानुषात् पूर्वो अद्य ।
स आ वह् मरुतां शर्धो अच्युतमिन्द्रं नरो बर्हिषदं यजध्वम् ॥ ३ ॥

3. O Fire, aspired to by our mind, putting forth today thy power do sacrifice to the gods, O thou who wast of old before aught that is human. Bring to us the unfallen host of the Life-Gods; and you, O Powers, sacrifice to Indra where he sits on the seat of our altar.

देव बर्हिर्वर्धमानं सुवीरं स्तीर्णं राये सुभरं वेद्यस्याम् ।
घृतेनाक्तं वसवः सीदतेदं विश्वे देवा आदित्या यज्ञियासः ॥ ४ ॥

4. O Godhead, strewn is the seat on this altar, the hero-guarded seat that ever grows, the seat well-packed for the riches,⁸ anointed with the Light. O all Gods, sit on this altar-seat, sons of the indivisible Mother, princes of the treasure, kings of sacrifice.

वि श्रयन्तामुर्विया ह्ययमाना द्वारो देवीः सुप्रायणा नमोभिः ।
व्यचस्वतीर्वि प्रथन्तामज्जुर्या वर्णं पुनाना यशसं सुवीरम् ॥ ५ ॥

5. May the divine Doors swing open, wide to our call, easy of approach with our prostrations of surrender; may they stretch wide opening into vastnesses, the imperishable Doors purifying the glorious and heroic kind.

⁸ Or, made strong to bear for the riches,

साध्वपांसि सनता न उक्षिते उषासानक्ता वय्येव रणिवते ।
तन्तुं ततं संवयन्ती समीची यज्ञस्य पेशः सुदुधे पयस्वती ॥ ६ ॥

6. Milch-cows, good milkers, pouring out on us may Night and Dawn, the eternal and equal sisters, come like weaving women full of gladness, weaving out the weft that is spun, the weft of our perfected works into a shape of sacrifice.

दैव्या होतारा प्रथमा विदुष्टर ऋजु यक्षतः समृचा वपुष्टरा ।
देवान्यजन्तावृतुथा समञ्जतो नाभा पृथिव्या अधि सानुषु त्रिषु ॥ ७ ॥

7. The two divine Priests of the call, the first, the full in wisdom and stature, offer by the illumining Word the straight things in us; sacrificing to the Gods in season, they reveal them in light in the navel of the Earth and on the three peaks of Heaven.

सरस्वती साधयन्ती धियं न इळा देवी भारती विश्वतूर्तिः ।
तिस्रो देवीः स्वधया बर्हिरेदमच्छिद्रं पान्तु शरणं निषद्य ॥ ८ ॥

8. May Saraswati effecting our thought and goddess Ila and Bharati who carries all to their goal, the three goddesses, sit on our altar-seat and guard by the self-law of things our gapless house of refuge.

पिशङ्गरूपः सुभरो वयोधाः श्रुष्टी वीरो जायते देवकामः ।
प्रजां त्वष्टा वि ष्यतु नाभिमस्मे अथा देवानामप्येतु पाथः ॥ ९ ॥

9. Soon there is born a Hero of golden-red form, an aspirant to the Godheads, a mighty bringer of riches and founder of our growth to wideness. Let the Maker of forms loosen the knot of the navel in us, let him set free the issue of our works; then let him walk on the way of the Gods.⁹

⁹ Or, let the way of the Gods come to us.

वनस्पतिरवसृजन्नुप स्थादग्निर्हविः सूदयाति प्र धीभिः ।
त्रिधा समक्तं नयतु प्रजानन् देवेभ्यो दैव्यः शमितोप हव्यम् ॥ १० ॥

10. The Plant is with us streaming out the Wine. Fire speeds the oblation by our thoughts. Let the divine Achiever of works, understanding, lead the offering triply revealed¹⁰ in his light on its way to the Godheads.

घृतं मिमिक्षे घृतमस्य योनिर्घृते श्रितो घृतम्वस्य धाम ।
अनुष्वधमा वह मादयस्व स्वाहाकृतं वृषभ वक्षि हव्यम् ॥ ११ ॥

11. I pour on him the running light; for the light is his native lair, he is lodged in the light, the light is his plane. According to thy self-nature, bring the Gods and fill them with rapture. O Male of the herd, carry to them our offering blessed with *svāhā*.¹¹

SUKTA 4

हुवे वः सुद्योत्मानं सुवृक्तिं विशामग्निमतिथिं सुप्रयसम् ।
मित्र इव यो दिधिषाय्यो भूद् देव आदेवे जने जातवेदाः ॥ १ ॥

1. I call to you the Fire with his strong delights and his splendours of light, Fire who strips all sin from us, the guest of the peoples. He becomes like a supporting friend, he becomes the God who knows all things born in the man with whom are the Gods.¹²

इमं विधन्तो अपां सधस्थे द्वितादधुर्भृगवो विश्वायोः ।
एष विश्वान्यभ्यस्तु भूमा देवानामग्निररतिर्जिराश्वः ॥ २ ॥

2. The Bhrigus worshipping in the session of the Waters set him a twofold Light in the peoples of Man. May he master all planes prevailing vastly, Fire the traveller of the Gods with his rapid horses.

¹⁰ Or, triply anointed

¹¹ Or, made into *svāhā*.

¹² Or, in all from men to the Gods.

अग्निं देवासो मानुषीषु विक्षु प्रियं धुः क्षेष्यन्तो न मित्रम् ।
स दीदयदुशतीरूम्या आ दक्षाय्यो यो दास्वते दम आ ॥ ३ ॥

3. As men who would settle in a home bring into it a beloved friend, the Gods have set the Fire in these human peoples. Let him illumine the desire of the billowing nights, let him be one full of discerning mind in the house for the giver of sacrifice.

अस्य रण्वा स्वस्येव पुष्टिः संदृष्टिरस्य हियानस्य दक्षोः ।
वि यो भरिभ्रदोषधीषु जिह्वामत्यो न रथ्यो दोधवीति वारान् ॥ ४ ॥

4. Delightful is his growth as if one's own increase, rapturous is his vision as he gallops burning on his way. He darts about his tongue mid the growths of the forest and tosses his mane like a chariot courser.

आ यन्मे अम्बं वनदः पनन्तोशिग्भ्यो नामिमीत वर्णम् ।
स चित्रेण चिकिते रंसु भासा जुजुवाँ यो मुहुरा युवा भूत् ॥ ५ ॥

5. When my thoughts enjoying him chant his mightiness, he shapes hue of kind as if to our desire. He awakes to knowledge in men that have the ecstasy by the rich diversity of his light; old and outworn he grows young again and again.

आ यो वना तातृषाणो न भाति वार्णं पथा रथ्येव स्वानीत् ।
कृष्णाध्वा तपू रण्वश्चिकेत द्यौरिव स्मयमानो नभोभिः ॥ ६ ॥

6. Like one who thirsts he lifts his light on the forests; his roar is like the cry of waters on their path, he neighs like a chariot war-horse. Black is his trail, burning his heat; he is full of rapture and awakes to knowledge: he is like Father Heaven smiling with his starry spaces.

स यो व्यस्थादभि दक्षदुर्वी पशुर्नैति स्वयुरगोपाः ।
अग्निः शोचिष्माँ अतसान्युष्णन् कृष्णव्यथिरस्वदयन्न भूम ॥ ७ ॥

7. He starts on his journey to burn through all wide earth and moves like a beast that wanders at will and has no keeper; Fire with his blazing light and his black affliction assails the dry trunks with his heat as if he tasted the vastness.

नू ते पूर्वस्यावसो अधीतौ तृतीये विदथे मन्म शंसि ।
अस्मे अग्ने संयद्वीरं बृहन्तं क्षुमन्तं वाजं स्वपत्यं रयिं दाः ॥ ८ ॥

8. Now in our mind's return on thy former safeguarding, our thought has been spoken in the third session of the knowledge. O Fire, give us the treasure with its children; give us a vast and opulent plenitude where the heroes assemble.

त्वया यथा गृत्समदासो अग्ने गुहा वन्वन्त उपराँ अभि ष्युः ।
सुवीरासो अभिमातिषाहः स्मत् सूरिभ्यो गृणते तद् वयो धाः ॥ ९ ॥

9. To the luminous Wise Ones and to him who voices thee, O Fire, be the founder of their growth and expansion, that the Gritsamadas strong with the strength of the Heroes and overcoming the hostile forces may conquer the higher worlds by thy force and take delight of¹³ the secret inner spaces.

SUKTA 5

होताजनिष्ट चेतनः पिता पितृभ्य ऊतये ।
प्रयक्षञ्जेन्यं वसु शकेम वाजिनो यमम् ॥ १ ॥

1. A conscious Priest of the call is born to us; a father is born to his fathers for their safeguard. May we avail to achieve by sacrifice the wealth that is for the victor,¹⁴ and to rein the Horse of swiftiness.

¹³ Or, win

¹⁴ Or, the wealth that has to be conquered,

आ यस्मिन्त्सप्त रश्मयस्तता यज्ञस्य नेतरि ।
मनुष्वद् दैव्यमष्टमं पोता विश्वं तदिन्वति ॥ २ ॥

2. The seven rays are extended in this leader of sacrifice; there is a divine eighth that carries with it the human. The Priest of the purification takes possession of¹⁵ That All.

दधन्वे वा यदीमनु वोचद् ब्रह्माणि वेरु तत् ।
परि विश्वानि काव्या नेमिश्चक्रमिवाभवत् ॥ ३ ॥

3. When a man has firmly established this Fire, he echoes the Words of knowledge and comes to¹⁶ That: for he embraces all seer-wisdoms as the rim surrounds a wheel.

साकं हि शुचिना शुचिः प्रशास्ता क्रतुनाजनि ।
विद्वाँ अस्य व्रता ध्रुवा वया इवानु रोहते ॥ ४ ॥

4. Pure, the Priest of the annunciation is born along with the pure will. The man who knows the laws of his workings that are steadfast for ever, climbs them one by one like branches.

ता अस्य वर्णमायुवो नेष्टुः सचन्त धेनवः ।
कुवित् तिसृभ्य आ वरं स्वसारो या इदं ययुः ॥ ५ ॥

5. The milch-cows come to and cleave to the hue of Light¹⁷ of this Priest of the lustration, the Sisters who have gone once and again to that Supreme over the three.¹⁸

यदी मातुरुप स्वसा घृतं भरन्त्यस्थित ।
तासामध्वर्युरागतौ यवो वृष्टीव मोदते ॥ ६ ॥

6. When the sister of the Mother comes to him bringing the yield of the Light, the Priest of the pilgrim-sacrifice rejoices in her advent as a field of barley revels in the rain.

¹⁵ Or, travels to (reaches)

¹⁶ Or, and comes to know

¹⁷ Or, the hue of kind

¹⁸ The fourth world, Turiyam above the three, so called in the Rigveda, *turiyam svid*.

स्वः स्वाय धायसे कृणुतामृत्विगृत्विजम् ।
स्तोमं यज्ञं चादरं वनेमा ररिमा वयम् ॥ ७ ॥

7. Himself for his own confirming let the Priest of the rite create the priest; let us take joy of the laud and the sacrifice, for then it is complete, what we have given.¹⁹

यथा विद्वाँ अरं करद् विश्वेभ्यो यजतेभ्यः ।
अयमग्ने त्वे अपि यं यज्ञं चकृमा वयम् ॥ ८ ॥

8. Even as one who has the knowledge let him work out the rite for all the lords of the sacrifice. On thee, O Fire, is this sacrifice that we have made.

SUKTA 6

इमां मे अग्ने समिधमिमामुपसदं वनेः ।
इमा ऊ षु श्रुधी गिरः ॥ १ ॥

1. O Fire, mayst thou rejoice in the fuel I bring thee, rejoice in my session of sacrifice. Deeply lend ear to my words.

अया ते अग्ने विधेमोर्जो नपादश्वमिष्टे ।
एना सूक्तेन सुजात ॥ २ ॥

2. O Fire, who art brought to perfect birth, Child of Energy, Impeller of the Horse, we would worship thee with this oblation, we would worship thee with this Word well-spoken.

तं त्वा गीर्भिर्गिर्वणसं द्रविणस्युं द्रविणोदः ।
सपर्येम सपर्यवः ॥ ३ ॥

3. We would wait with our Words on thy joy in the Word; O Treasure-giver, we would wait on the seeker of the Treasure. Let us serve thee, all whose desire is thy service.

¹⁹ Or, for then it is complete, we have moved (on the way). Or, let us take full joy of the laud and the sacrifice; for we have given.

स बोधि सूरिर्मघवा वसुपते वसुदावन् ।
युयोध्यस्मद् द्वेषांसि ॥ ४ ॥

4. O Wealth-Lord, Wealth-giver, awake, a seer and a Master of Treasures; put away from us the things that are hostile.

स नो वृष्टिं दिवस्परि स नो वाजमनर्वाणम् ।
स नः सहस्रिणीरिषः ॥ ५ ॥

5. For us, O Fire, the Rain of Heaven around us! for us, O Fire, the wealth immovable,²⁰ for us, O Fire, the impulsions that bring their thousands.

ईळानायावस्यवे यविष्ठ दूत नो गिरा ।
यजिष्ठ होतरा गहि ॥ ६ ॥

6. O Messenger, O youngest Power, come at our word for him who aspires to thee and craves for thy safeguard; arrive, O Priest of the call, strong for sacrifice.

अन्तर्द्वाग्न ईयसे विद्वाञ्जन्मोभया कवे ।
दूतो जन्येव मित्र्यः ॥ ७ ॥

7. O Fire, O seer, thou movest within having knowledge of both the Births;²¹ thou art like a messenger from a friendly people.²²

स विद्वाँ आ च पिप्रयो यक्षि चिकित्त्व आनुषक् ।
आ चास्मिन्त्सत्सि बर्हिषि ॥ ८ ॥

8. Come with thy knowledge, O Conscious Fire, and fill us; perform the unbroken order of the sacrifice. Take thy seat on the sacred grass of our altar.

²⁰ Or, free from all littleness,

²¹ Or, as one who has knowledge between both births;

²² Or, like a friendly universal messenger.

SUKTA 7

श्रेष्ठं यविष्ठ भारताऽग्ने द्युमन्तमा भर ।
वसो पुरुस्पृहं रयिम् ॥ १ ॥

1. O Fire, O Youngest Power! Fire of the Bringers, Prince of the Treasure, bring to us a wealth, the best, made all of light and packed with our many desires.

मा नो अरातिरीशत देवस्य मर्त्यस्य च ।
पर्षि तस्या उत द्विषः ॥ २ ॥

2. Let not the Force that wars against us master the God and the mortal;²³ carry us beyond that hostile power.

विश्वा उत त्वया वयं धारा उदन्या इव ।
अति गाहेमहि द्विषः ॥ ३ ॥

3. And so by thee may we plunge and pass beyond all hostile forces as through streams of rushing water.

शुचिः पावक वन्द्योऽग्ने बृहद् वि रोचसे ।
त्वं घृतेभिराहुतः ॥ ४ ॥

4. O cleansing Fire, thou art pure and adorable; vast is the beauty of thy light fed with the clarities.

त्वं नो असि भारताऽग्ने वशाभिरुक्षभिः ।
अष्टापदीभिराहुतः ॥ ५ ॥

5. O Fire of the Bringers, thou art called by²⁴ our bulls and our heifers and by our eight-footed Kine.²⁵

²³ Or, against us, God and mortal, overmaster us;

²⁴ Or, fed with

²⁵ Or, by our bulls and by our barren and pregnant kine. *Aṣṭāpadi*, literally eight-footed.

द्रवन्नः सर्पिरासुतिः प्रन्नो होता वरेण्यः ।
सहसस्पुत्रो अद्भुतः ॥ ६ ॥

6. This is the eater of the Tree for whom is poured the running butter of the Light; this is the Desirable, the ancient Priest of the call, the Wonderful, the son of Force.

SUKTA 8

वाजयन्निव नू रथान् योगाँ अग्नेरुप स्तुहि ।
यशस्तमस्य मीळ्ळुषः ॥ १ ॥

1. As if to replenish him²⁶ chant now the chariots of Fire and his yokings, Fire the lavish and glorious Godhead.

यः सुनीथो ददाशुषेऽजुर्यो जरयन्नरिम् ।
चारुप्रतीक आहुतः ॥ २ ॥

2. He brings his perfect leading to the man who has given; he is invulnerable and wears out with wounds the foe. Fair is the front of him fed with the offerings.

य उ श्रिया दमेष्वा दोषोषसि प्रशस्यते ।
यस्य व्रतं न मीयते ॥ ३ ॥

3. He is voiced in his glory and beauty at dusk and dawn in our homes. Never impaired is the law of his working.

आ यः स्वर्णं भानुना चित्रो विभात्यर्चिषा ।
अञ्जानो अजरैरभि ॥ ४ ॥

4. He shines rich with diverse lustres like the heavens of the Sun²⁷ in his illumining splendour, shines wide with his ray, putting forth on us a revealing light with his ageless fires.

²⁶ Or, as one seeking for plenitude

²⁷ Or, like the Sun

अत्रिमनु स्वराज्यमग्निमुक्थानि वावृधुः ।
विश्वा अधि श्रियो दधे ॥ ५ ॥

5. Our words have made the Fire to grow, made the Traveller to grow in the way of self-empire; he holds in himself all glory and beauty.

अग्नेरिन्द्रस्य सोमस्य देवानामूतिभिर्वयम् ।
अरिष्यन्तः सचेमह्यभि ष्याम पृतन्यतः ॥ ६ ॥

6. May we cleave to the safeguardings of the Fire and Soma and Indra and of the Gods, meeting with no hurt overcome those that are embattled against us.

SUKTA 9

नि होता होतृषदने विदानस्त्वेषो दीदिवौ असदत् सुदक्षः ।
अदब्धव्रतप्रमतिर्वसिष्ठः सहस्रंभरः शुचिजिह्वो अग्निः ॥ १ ॥

1. The Priest of the call has taken his seat in the house of his priesthood; he is ablaze with light and vivid in radiance, he is full of knowledge and perfect in judgment. He has a mind of wisdom whose workings are invincible and is most rich in treasures: Fire with his tongue of purity is a bringer of the thousand.

त्वं दूतस्त्वमु नः परस्पास्त्वं वस्य आ वृषभ प्रणेता ।
अग्ने तोकस्य नस्तने तनूनामप्रयुच्छन् दीद्यद् बोधि गोपाः ॥ २ ॥

2. Thou art the Messenger, thou art our protector who takest us to the other side; O Bull of the herds, thou art our leader on the way to a world of greater riches. For the shaping of the Son and the building of the bodies²⁸ awake in thy light, a guardian, and turn not from thy work, O Fire.

²⁸ Or, in the offspring of the son of our bodies

विधेम ते परमे जन्मन्नग्ने विधेम स्तोमैरवरे सधस्थे ।
यस्माद् योनेरुदारिथा यजे तं प्र त्वे हवींषि जुहुरे समिद्धे ॥ ३ ॥

3. May we worship thee in thy supreme Birth, O Fire; may we worship thee with our chants in the world of thy lower session: I adore with sacrifice thy native lair from which thou hast arisen. The offerings have been cast into thee when thou wert kindled and ablaze.

अग्ने यजस्व हविषा यजीयाञ्छृष्टी देष्णमभि गृणीहि राधः ।
त्वं ह्यसि रयिपती रयीणां त्वं शुक्रस्य वचसो मनोता ॥ ४ ॥

4. O Fire, be strong for sacrifice, do worship with my oblation; swiftly voice my thought towards the gift of the Treasure. For thou art the wealth-master who hast power over the riches, thou art the thinker of the brilliant Word.

उभयं ते न क्षीयते वसव्यं दिवेदिवे जायमानस्य दस्म ।
कृधि क्षुमन्तं जरितारमग्ने कृधि पतिं स्वपत्यस्य रायः ॥ ५ ॥

5. Both kinds of wealth are thine, O potent Godhead and because thou art born from day to day, neither can waste and perish. O Fire, make thy adorer one full of possessions; make him a master of the Treasure and of wealth rich in progeny.

सैनानीकेन सुविदत्रो अस्मे यष्टा देवाँ आयजिष्ठः स्वस्ति ।
अदब्धो गोपा उत नः परस्पा अग्ने द्युमदुत रेवद् दिदीहि ॥ ६ ॥

6. O Fire, shine forth with this force²⁹ of thine in us, one perfect in knowledge, one who worships the Gods and is strong for sacrifice. Be our indomitable guardian and our protector to take us to the other side; flame in us with thy light, flame in us with thy opulence.

²⁹ Or, form

SUKTA 10

जोहूत्रो अग्निः प्रथमः पितेवेळस्पदे मनुषा यत् समिद्धः ।
श्रियं वसानो अमृतो विचेता मर्मृजेन्यः श्रवस्यः स वाजी ॥ १ ॥

1. Fire is to us as our first father and to him must rise our call when he is kindled by man in the seat of his aspiration. He puts on glory and beauty like a robe; he is our Horse of swiftness full of inspiration to be groomed by us, he is the immortal wide in knowledge.

श्रूया अग्निश्चित्रभानुर्हवं मे विश्वाभिर्गीर्भिरमृतो विचेताः ।
श्यावा रथं वहतो रोहिता वोतारुषाह चक्रे विभृन्नः ॥ २ ॥

2. May Fire in the rich diversity of his lights, the immortal wide in knowledge, hearken to my cry in all its words. Two tawny horses bear him or two that are red or ruddy in glow. Oh, one widely borne has been created.

उत्तानायामजनयन्त्सुषूतं भुवदग्निः पुरुपेशासु गर्भः ।
शिरिणायां चिदक्तुना महोभिरपरीवृतो वसति प्रचेताः ॥ ३ ॥

3. They have given him birth in one laid supine who with happy delivery bore him; the Fire became a child in mothers of many forms. This thinker and knower by the greatness of his lights dwells³⁰ even in the destroying Night unenveloped by the darkness.

जिघम्यग्निं हविषा घृतेन प्रतिक्षियन्तं भुवनानि विश्वा ।
पृथुं तिरश्चा वयसा बृहन्तं व्यचिष्टमन्नै रभसं दृशानम् ॥ ४ ॥

4. I anoint the Fire with my oblation of light, where he dwells fronting all the worlds; wide in his horizontal expansion and vast, he is most open and manifest by all he has fed on, seen in the impetuosity of his force.³¹

³⁰ Or, shines

³¹ Or, in the violence of his rapture.

आ विश्वतः प्रत्यञ्चं जिघर्म्यरक्षसा मनसा तज्जुषेत ।
मर्यश्रीः स्पृहयद्वर्णो अग्निर्नाभिमृशे तन्वा जर्भुराणः ॥ ५ ॥

5. I anoint him where he moves fronting all things on every side; let him rejoice in That with a mind that withholds not the riches.³² None can touch the body of the Fire where he plays in his desire of the hues of light,³³ in his strong and glorious beauty.

ज्ञेया भागं सहसानो वरेण त्वादूतासो मनुवद् वदेम ।
अनूनमग्निं जुह्वा वचस्या मधुपृचं धनसा जोह्वीमि ॥ ६ ॥

6. Mayst thou take knowledge of thy portion putting forth thy force with thy supreme flame; may we speak as the thinking human being with thee for Messenger. I am one who would conquer the Treasure and I call to the Fire with my power of speech and my flame of offering, Fire in whom is no insufficiency and he brings to us the touch of the sweetness.³⁴

³² Or, with a mind without the will to injure.

³³ Or, with his desire-waking hue,

³⁴ Or, he fills us with the wine of sweetness.

Hymns of Bharadwaja

MANDALA SIX

SUKTA 1

त्वं ह्यग्ने प्रथमो मनोताऽस्या धियो अभवो दस्म होता ।
त्वं सीं वृषन्नकृणोर्दुष्टरीतु सहो विश्वस्मै सहसे सहध्वै ॥ १ ॥

1. O potent Fire, thou wert the first thinker of this thought and the priest of the call. O Male, thou hast created everywhere around thee a force invulnerable to overpower every force.

अथा होता न्यसीदो यजीयानिळस्पद इषयन्नीड्यः सन् ।
तं त्वा नरः प्रथमं देवयन्तो महो राये चितयन्तो अनु ग्मन् ॥ २ ॥

2. And now strong for sacrifice, thou hast taken thy session in the seat of aspiration, one aspired to, a flamen of the call, an imparter of the impulse. Men, building the godheads, have grown conscious of thee, the chief and first, and followed to a mighty treasure.

वृतेव यन्तं बहुभिर्वसव्यैस्त्वे रयिं जागृवांसो अनु ग्मन् ।
रुशन्तमग्निं दर्शतं बृहन्तं वपावन्तं विश्वहा दीदिवांसम् ॥ ३ ॥

3. In thee awake, they followed after the Treasure as in the wake of one who walks on a path with many possessions, in the wake of the vast glowing visioned embodied Fire that casts its light always and for ever.

पदं देवस्य नमसा व्यन्तः श्रवस्यवः श्रव आपन्नमुक्तम् ।
नामानि चिद् दधिरे यज्ञियानि भद्रायां ते रणयन्त संदृष्टौ ॥ ४ ॥

4. Travellers with surrender to the plane of the godhead, seekers of inspired knowledge, they won an inviolate inspiration,

they held the sacrificial Names and had delight in thy happy vision.

त्वां वर्धन्ति क्षितयः पृथिव्यां त्वां राय उभयासो जनानाम् ।
त्वं त्राता तरणे चेत्यो भूः पिता माता सदमिन्मानुषाणाम् ॥ ५ ॥

5. The peoples increase thee on the earth; both kinds of riches of men increase thee. O Fire, our pilot through the battle, thou art the deliverer whom we must know, ever a father and mother to human beings.

सपर्येण्यः स प्रियो विश्वग्निर्होता मन्द्रो नि षसादा यजीयान् ।
तं त्वा वयं दम आ दीदिवांसमुप जुबाधो नमसा सदेम ॥ ६ ॥

6. Dear and servable is this Fire in men; a rapturous priest of the call has taken up his session, strong for sacrifice. Pressing the knee may we come to thee with obeisance of surrender when thou flamest alight in the house.

तं त्वा वयं सुध्यो नव्यमग्ने सुम्नायव ईमहे देवयन्तः ।
त्वं विशो अनयो दीद्यानो दिवो अग्ने बृहता रोचनेन ॥ ७ ॥

7. O Fire, we desire thee, the god to whom must rise our cry, we the right thinkers, the seekers of bliss, the builders of the godheads. O Fire, shining with light thou leadest men through the vast luminous world of heaven.

विशां कविं विश्वपतिं शश्वतीनां नितोशनं वृषभं चर्षणीनाम् ।
प्रेतीषणिमिषयन्तं पावकं राजन्तमग्निं यजतं रयीणाम् ॥ ८ ॥

8. To the seer, the Master of creatures who rules over the eternal generations of peoples, the Smiter, the Bull of those that see, the mover to the journey beyond who drives us, the purifying Flame, the Power in the sacrifice, Fire the Regent of the Treasures!

सो अग्न ईजे शशमे च मर्तो यस्त आनट् समिधा हव्यदातिम् ।
य आहुतिं परि वेदा नमोभिर्विश्वेत् स वामा दधते त्वोतः ॥ ९ ॥

9. O Fire, the mortal has done his sacrifice and achieved his labour who has worked out the gift of the oblation with the fuel of thy flame and wholly learned the way of the offering by his prostrations of surrender; he lives in thy guard and holds in himself all desirable things.

अस्मा उ ते महि महे विधेम नमोभिरग्ने समिधोत हव्यैः ।
वेदी सूनो सहसो गीर्भिरुक्थैरा ते भद्रायां सुमतौ यतेम ॥ १० ॥

10. O Fire, O Son of Force, may we offer to thy greatness that which is great, worshipping thee with the obeisance and the fuel and the offering, the altar and the word and the utterance. For we would work and strive in thy happy right thinking, O Fire.

आ यस्ततन्थ रोदसी वि भासा श्रवोभिश्च श्रवस्यस्तरुत्रः ।
बृहद्विर्वाजैः स्थविरेभिरस्मे रेवद्विरग्ने वितरं वि भाहि ॥ ११ ॥

11. O thou who art filled with inspiration and a passer of barriers, O thou who hast extended earth and heaven by the wideness of thy light and thy inspired discoveries of knowledge, shine wider yet in us with thy large and solid and opulent amassings, O Fire.

नृवद् वसो सदमिद् धेह्यस्मे भूरि तोकाय तनयाय पश्वः ।
पूर्वीरिषो बृहतीरारेअघा अस्मे भद्रा सौश्रवसानि सन्तु ॥ १२ ॥

12. O Prince of Riches, fix always in us that in which are the Gods, settle here many herds for the begotten son. In us may there be the happy things of true inspiration and the multitude of the large impulsions from which evil is far.

पुरूण्यग्ने पुरुधा त्वाया वसूनि राजन् वसुता ते अश्याम् ।
पुरूणि हि त्वे पुरुवार सन्त्यग्ने वसु विधते राजनि त्वे ॥ १३ ॥

13. O King, O Fire, let me enjoy by thee and thy princehood of the riches many riches in many ways; for, O Fire of many blessings, there are many treasures for thy worshipper in thee, the King.

SUKTA 2

त्वं हि क्षैतवद् यशोऽग्ने मित्रो न पत्यसे ।
त्वं विचर्षणे श्रवो वसो पुष्टिं न पुष्यसि ॥ १ ॥

1. O Fire, thou travellest like a friend to the glory where is our home. O wide-seeing Prince of the Treasure, thou nurturist our inspiration and our growth.

त्वां हि ष्मा चर्षणयो यज्ञेभिर्गीर्भिरीळते ।
त्वां वाजी यात्यवृको रजस्तूर्विश्वचर्षणिः ॥ २ ॥

2. Men who see aspire to thee with the word and the sacrifice. To thee comes the all-seeing Horse that crosses the mid-world, the Horse that no wolf tears.

सजोषस्त्वा दिवो नरो यज्ञस्य केतुमिन्धते ।
यद्द स्य मानुषो जनः सुम्नायुर्जुद्धे अध्वरे ॥ ३ ॥

3. The Men of Heaven with a single joy set thee alight to be the eye of intuition of the sacrifice when this human being, this seeker of bliss, casts his offering in the pilgrim Rite.

ऋधद् यस्ते सुदानवे धिया मर्तः शशमते ।
ऊती ष बृहतो दिवो द्विषो अंहो न तरति ॥ ४ ॥

4. The mortal should grow in riches who achieves the work by the Thought for thee, the great giver; he is in the keeping of the Vast Heaven and crosses beyond the hostile powers and their evil.

समिधा यस्त आहुतिं निशितिं मर्त्यो नशत् ।
वयावन्तं स पुष्यति क्षयमग्ने शतायुषम् ॥ ५ ॥

5. O Fire, when mortal man arrives by the fuel of thy flame to the way of the oblation and the sharpening of thy intensities, he increases his branching house, his house of the hundred of life.

त्वेषस्ते धूम ऋण्वति दिवि षञ्छुक्र आततः ।
सूरो न हि द्युता त्वं कृपा पावक रोचसे ॥ ६ ॥

6. The smoke from thy blaze journeys and in heaven is outstretched brilliant-white. O purifying Fire, thou shinest with a flame like the light of the sun.

अथा हि विक्ष्वीड्योऽसि प्रियो नो अतिथिः ।
रणवः पुरीव जूर्यः सूनूर्न त्रययाय्यः ॥ ७ ॥

7. Now art thou here in men, one to be aspired to and a beloved guest; for thou art like one delightful and adorable in the city and as if our son and a traveller of the triple world.

ऋत्वा हि द्रोणे अज्यसेऽग्ने वाजी न कृत्व्यः ।
परिज्मेव स्वधा गयोऽत्यो न ह्यार्यः शिशुः ॥ ८ ॥

8. O Fire, thou art driven by the will in our gated house like a horse apt for our work; thou art by thy nature like a far-spreading mansion and like a galloper of winding ways and a little child.

त्वं त्या चिदच्युताऽग्ने पशुर्न यवसे ।
धामा ह यत् ते अजर वना वृश्चन्ति शिक्वसः ॥ ९ ॥

9. O Fire, thou art like a beast in thy pasture and devourest even the unfallen things; the lustres of thy blaze tear to pieces the woodlands, O ageless Flame.

वेषि ह्यध्वरीयतामग्ने होता दमे विशाम् ।
समृधो विशपते कृणु जुषस्व हव्यमङ्गिरः ॥ १० ॥

10. O Fire, thou comest a priest of the call into the house of men that do the Rite of the Path. Make us complete in the treasure, O Master of men! O Angiras flame-seer, rejoice in our oblation.

अच्छा नो मित्रमहो देव देवानग्ने वोचः सुमतिं रोदस्योः ।
वीहि स्वस्तिं सुक्षितिं दिवो नृन् द्विषो अंहांसि दुरिता तरेम
ता तरेम तवावसा तरेम ॥ ११ ॥

11. O Fire, O friendly Light, O Godhead, turn to the Godheads, mayst thou speak for us the true thought of Earth and Heaven; move to the peace and the happy abode and the men of Heaven. Let us pass beyond the foe and the sin and the stumbling; let us pass beyond these things, pass in thy keeping through them safe.

SUKTA 3

अग्ने स क्षेषदृतपा ऋतेजा उरु ज्योतिर्नशते देवयुष्टे ।
यं त्वं मित्रेण वरुणः सजोषा देव पासि त्यजसा मर्तमंहः ॥ १ ॥

1. The mortal who longs for the Godhead shall take up his home with thee, O Fire, he is born into the Truth and a guardian of the Truth and comes to thy wide Light, — he in whom thou being Varuna takest with Mitra a common delight and thou guardest that mortal, O God, by thy casting away from him of evil.

ईजे यज्ञेभिः शशमे शमीभिर्ऋधद्वारायाग्नये ददाश ।
एवा चन तं यशसामजुष्टिर्नाहो मर्तं नशते न प्रदृप्तिः ॥ २ ॥

2. He has sacrificed with sacrifices, he has achieved his labour by his works, he has given to the Fire whose boons grow

ever in opulence. And so there befalls him not the turning away of the Glorious Ones; evil comes not to him nor the insolence of the adversary.

सूरो न यस्य दृशतिररेपा भीमा यदेति शुचतस्त आ धीः ।
हेषस्वतः शुरुधो नायमक्तोः कुत्रा चिद् रण्वो वसतिर्वनेजाः ॥ ३ ॥

3. Faultless is thy seeing like the sun's; terrible marches thy thought when blazing with light thou neighst aloud like a force of battle. This Fire was born in the pleasant woodland and is a rapturous dweller somewhere in the night.

तिग्मं चिदेम महि वर्षो अस्य भसदश्वो न यमसान आसा ।
विजेहमानः परशुर्न जिह्वां द्रविर्न द्रावयति दारु धक्षत् ॥ ४ ॥

4. Fiery-sharp is his march and great his body, — he is like a horse that eats and champs with his mouth: he casts his tongue like an axe to every side, like a smelter he melts the log that he burns.

स इदस्तेव प्रति धादसिष्यञ्छीत तेजोऽयसो न धाराम् ।
चित्रभ्रजतिररतिर्यो अक्तोर्वेर्न दृषद्वा रघुपत्मजंहाः ॥ ५ ॥

5. He sets like an archer his shaft for the shooting, he sharpens his power of light like an edge of steel. He is the traveller of the night with rich rapid movements; he has thighs of swift motion and is like a bird that settles on a tree.

स ई रेभो न प्रति वस्त उम्नाः शोचिषा रारपीति मित्रमहाः ।
नक्तं य ईमरुषो यो दिवा नृनमर्त्यो अरुषो यो दिवा नृन् ॥ ६ ॥

6. This friendly Light is like a singer of the word and clothes himself with the Rays, he rhapsodises with his flame. This is the shining One who journeys by night and by day to the Gods, the shining Immortal who journeys through the day to the Gods.

दिवो न यस्य विधतो नवीनोद् वृषा रुक्ष ओषधीषु नूनोत् ।
घृणा न यो भ्रजसा पत्मना यन्ना रोदसी वसुना दं सुपत्नी ॥ ७ ॥

7. The cry of him is like the voice of ordaining Heaven;¹ he is the shining Bull that bellows aloud in the growths of the forest. He goes with his light and his race and his running and fills Earth and Heaven with his riches; they are like wives happy in their spouse.

धायोभिर्वा यो युज्येभिरकैर्विद्युन्न दविद्योत् स्वेभिः शुष्मैः ।
शर्धो वा यो मरुतां ततक्ष ऋभुर्न त्वेषो रभसानो अद्यौत् ॥ ८ ॥

8. He flashes like the lightning with his own proper strengths, his own founding and helpful illuminations. As if heaven's craftsman he has fashioned the army of the Life-Gods and lightens ablaze in his exultant speed.

SUKTA 4

यथा होतर्मनुषो देवताता यज्ञेभिः सूनो सहसो यजासि ।
एवा नो अद्य समना समानानुशन्नग्न उशतो यक्षि देवान् ॥ १ ॥

1. O Son of Force, O priest of the call, even as always in man's forming of the godhead thou sacrificest with his sacrifices, sacrifice so for us to the gods today, O Fire, an equal power to equal powers, one who desires to the gods who desire.

स नो विभावा चक्षणिर्न वस्तोरग्निर्वन्दारु वेद्यश्चनो धात् ।
विश्वायुर्यो अमृतो मर्त्येषूषर्भुद् भूदतिथिर्जातवेदाः ॥ २ ॥

2. He is wide in his light like a seer of the Day; he is the one we must know and founds an adorable joy. In him is universal life, he is the Immortal in mortals; he is the Waker in the Dawn, our Guest, the Godhead who knows all births that are.

¹ Or, the cry of him in his worship of sacrifice is like the voice of Heaven;

द्यावो न यस्य पनयन्त्यभ्वं भासांसि वस्ते सूर्यो न शुक्रः ।
वि य इनोत्यजरः पावकोऽश्वस्य चिच्छिञ्चथत् पूर्याणि ॥ ३ ॥

3. The heavens seem to praise his giant might; he is robed in lustres and brilliant like the Sun. Ageless the purifying Fire moves abroad and cuts down even the ancient things of the Devourer.²

वसा हि सूनो अस्यन्नसद्वा चक्रे अग्निर्जनुषाज्मान्नम् ।
स त्वं न ऊर्जसन ऊर्जं धा राजेव जेरवृके क्षेष्यन्तः ॥ ४ ॥

4. O Son, thou art the speaker, thy food is thy seat; Fire from his very birth has made his food the field of his race. O Strength-getter, found strength in us! Thou conquerest like a king and thy dwelling is within, there where there comes not any render.

नितिक्ति यो वारणमन्नमत्ति वायुर्न राष्ट्रयत्येत्यक्तून् ।
तुर्याम यस्त आदिशामरातीरत्यो न हूतः पततः परिहूत् ॥ ५ ॥

5. He eats his food and sharpens his sword of defence; he is like the Life-God a master of kingdoms and passes beyond the nights. O Fire, may we pierce through the foe, O thou who breakest like a galloping steed all that battle against thy appointments, hurting around thee our hurters as they fall upon us.

आ सूर्यो न भानुमद्भिरकैरग्ने ततन्थ रोदसी वि भासा ।
चित्रो नयत् परि तमांस्यक्तः शोचिषा पत्मन्नौशिजो न दीयन् ॥ ६ ॥

6. O Fire, thou art like the Sun with thy splendid illuminations and hast wide extended Earth and Heaven with thy light. Smeared with lustre,³ rich in brilliance he shepherds away the darknesses and like a son of the desire of the Gods rushes onward in his march.

² Or, the Enjoyer.

³ Or, anointed with light,

त्वां हि मन्द्रतममर्कशोकैर्वृमहे महि नः श्रोष्यग्ने ।
इन्द्रं न त्वा शवसा देवता वायुं पृणन्ति राधसा नृतमाः ॥ ७ ॥

7. We have chosen thee most rapturous with the flaming lights of thy illuminations; O Fire, hear for us that which is great. O Godhead of Fire, the most strong Gods fill thee like Indra with might and like the Life-God with riches.

नू नो अग्नेऽवृकेभिः स्वस्ति वेषि रायः पथिभिः पथ्यहः ।
ता सूरिभ्यो गृणते रासि सुम्नं मदेम शतहिमाः सुवीराः ॥ ८ ॥

8. O Fire, thou journeyest happily to the treasures by paths where the wolf rends not, and carriest us beyond all evils. These high things thou givest to the luminous wise; thou lavishest the bliss on him who voices thee with the word. May we revel in the rapture, strong with the strength of the Heroes, living a hundred winters.

SUKTA 5

हुवे वः सूनुं सहसो युवानमद्रोधवाचं मतिभिर्यविष्ठम् ।
य इन्वति द्रविणानि प्रचेता विश्ववाराणि पुरुवारो अश्रुक् ॥ १ ॥

1. I call to you by my thoughts Fire, the youngest of the gods in whose words is no bale, the Youth, the Son of Force. He is a mind of the knowledge free from all that hurts; his gifts are many and he journeys to the riches where all boons are.

त्वे वसूनि पुर्वणीक होतदोषा वस्तोररिरे यज्ञियासः ।
क्षामेव विश्वा भुवनानि यस्मिन्त्सं सौभगानि दधिरे पावके ॥ २ ॥

2. O Priest of the call, priest with thy many flame-forces,⁴ in the night and in the light the Lords of sacrifice cast on thee their treasures. As in earth are founded all the worlds, they founded all happinesses in the purifying Fire.

⁴ Or, forms of flame,

त्वं विश्वु प्रदिवः सीद आसु ऋत्वा रथीरभवो वार्याणाम् ।
अत इनोषि विधते चिकित्वो व्यानुषग्जातवेदो वसूनि ॥ ३ ॥

3. Thou art the Ancient of Days and hast taken thy seat in these peoples and becomest by the will their charioteer of desirable things. O Conscient, O thou who knowest all births that are, thou walkest wide for thy worshipper in unbroken order to the Treasures.

यो नः सनुत्यो अभिदासदग्ने यो अन्तरो मित्रमहो वनुष्यात् ।
तमजरेभिर्वृषभिस्तव स्वैस्तपा तपिष्ठ तपसा तपस्वान् ॥ ४ ॥

4. O Fire, O friendly Light, O most burning Power, the enemy who is hidden and would destroy us, the enemy who is within us and would conquer, leap fiery-forceful with thy affliction of flame and consume him with thy male and ageless fires.

यस्ते यज्ञेन समिधा य उक्थैरकेंभिः सूनो सहसो ददाशत् ।
स मर्त्येष्वमृत प्रचेता राया दुस्नेन श्रवसा वि भाति ॥ ५ ॥

5. When man gives to thee with the sacrifice and the fuel and with his spoken words and his chants of illumination, he becomes, O Immortal, O Son of Force, a mind of knowledge among mortals and shines with the riches and inspiration and light.

स तत् कृधीषितस्तूयमग्ने स्पृधो बाधस्व सहसा सहस्वान् ।
यच्छस्यसे दुभिरक्तो वचोभिस्तज्जुषस्व जरितुर्घोषि मन्म ॥ ६ ॥

6. Missioned create that swiftly, O Fire. Force is thine, resist with thy force our confronters. When revealed by thy lights, thou art formulated by our words, rejoice in the far-sounding thought of thy adorer.

अश्याम तं काममग्ने तवोती अश्याम रयिं रयिवः सुवीरम् ।
अश्याम वाजमभि वाजयन्तोऽश्याम द्युम्नमजराजरं ते ॥ ७ ॥

7. O Fire, may we possess in thy guard that high desire, — possess, O Lord of the treasures, that Treasure and its heroes, possess replenishing thee thy plenitude, possess, O ageless Fire, thy ageless light.

SUKTA 6

प्र नव्यसा सहसः सूनुमच्छा यज्ञेन गातुमव इच्छमानः ।
वृश्चद्वनं कृष्णयामं रुशन्तं वीती होतारं दिव्यं जिगाति ॥ १ ॥

1. Man turns with a new sacrifice to the Son of Force when he desires the Way and the guard. He arrives in his journeyings to the heavenly priest of the call, the priest shining with light, but black is his march through the forests he tears.

स श्वितानस्तन्यतु रोचनस्था अजरेभिर्नानदद्भिर्यविष्ठः ।
यः पावकः पुरुतमः पुरुणि पृथून्यग्निरनुयाति भवन् ॥ २ ॥

2. He grows white and thunderous, he stands in a luminous world; he is most young with his imperishable clamouring fires. This is he that makes pure and is full of his multitudes and, even as he devours, goes after the things that are many, the things that are wide.

वि ते विश्वग्वातजूतासो अग्ने भामासः शुचे शुचयश्चरन्ति ।
तुविम्रक्षासो दिव्या नवग्वा वना वनन्ति धृषता रुजन्तः ॥ ३ ॥

3. O Fire, thy lights range wind-impelled on every side, pure as thou art pure. Many things they violate and break in their rashness and enjoy the forests of their pleasure, heavenly lights, seers of the ninefold ray.

ये ते शुक्रासः शुचयः शुचिष्मः क्षां वपन्ति विषितासो अशवाः ।
अध भ्रमस्त उर्विया वि भाति यातयमानो अधि सानु पृश्ने ॥ ४ ॥

4. O Fire of the burning purities, pure and flaming-bright are these thy horses that loosed to the gallop raze the earth. Then wide is thy wandering and its light shines far as it drives them up to the dappled Mother's heights.

अध जिह्वा पापतीति प्र वृष्णो गोषुयुधो नाशनिः सृजाना ।
शूरस्येव प्रसितिः क्षातिरग्नेर्दुर्वर्तुर्भीमो दयते वनानि ॥ ५ ॥

5. Then the tongue of the Bull leaps constantly like the thunderbolt loosed of the God who fights for the herds of the Light. The destruction of Fire is like the charge of a hero; he is terrible and irresistible, he hews the forests asunder.

आ भानुना पार्थिवानि ज्रयांसि महस्तोदस्य धृषता ततन्थ ।
स बाधस्वाप भया सहोभिः स्पृधो वनुष्यन् वनुषो नि जूर्व ॥ ६ ॥

6. Thou hast spread out the earthly speed-ranges by thy light and the violence of thy mighty scourge. Repel by thy forceful powers all dangerous things; turn to conquer those who would conquer us, shatter our confronters.

स चित्र चित्रं चितयन्तमस्मे चित्रक्षत्र चित्रतमं वयोधाम् ।
चन्द्रं रयिं पुरुवीरं बृहन्तं चन्द्रं चन्द्राभिर्गृणते युवस्व ॥ ७ ॥

7. O rich in thy brilliances, Fire with thy manifold luminous mights, rivet to us the rich and various treasure, most richly diverse, that awakens us to knowledge and founds our expanding growth. O delightful God, to him who voices thee with delightful words the vast delightful wealth and its many hero keepers!

SUKTA 7

मूर्धानं दिवो अरतिं पृथिव्या वैश्वानरमृत आ जातमग्निम् ।
कविं सम्राजमतिथिं जनानामासन्ना पात्रं जनयन्त देवाः ॥ १ ॥

1. Head of heaven and traveller of the earth a universal Power was born to us in the Truth, a Guest of men, a seer and absolute King; the Gods brought to birth universal Fire and made him in the mouth a vessel of the oblation.

नाभिं यज्ञानां सदनं रयीणां महामाहावमभि सं नवन्त ।
वैश्वानरं रथ्यमध्वराणां यज्ञस्य केतुं जनयन्त देवाः ॥ २ ॥

2. All they together came to him, a navel knot of sacrifice, a house of riches, a mighty point of call in the battle. Charioteer of the Works of the way, eye of intuition of the sacrifice, the Gods brought to birth the universal Godhead.

त्वद् विप्रो जायते वाज्यग्ने त्वद् वीरासो अभिमातिषाहः ।
वैश्वानर त्वमस्मासु धेहि वसूनि राजन्त्स्पृहयाय्याणि ॥ ३ ॥

3. O Fire, from thee is born the Seer, the Horse and of thee are the Heroes whose might overcomes the adversary. O King, O universal Power, found in us the desirable treasures.

त्वां विश्वे अमृत जायमानं शिशुं न देवा अभि सं नवन्ते ।
तव ऋतुभिरमृतत्वमायन् वैश्वानर यत् पित्रोरदीदेः ॥ ४ ॥

4. O Immortal, all the Gods come together to thee in thy birth as to a new-born child. O universal Power, they travelled to immortality by the works of thy will when thou leapedst alight from the Father and Mother.

वैश्वानर तव तानि व्रतानि महान्यग्ने नकिरा दधर्ष ।
यज्जायमानः पित्रोरुपस्थेऽविन्दः केतुं वयुनेष्वहाम् ॥ ५ ॥

5. O Fire, universal Godhead, none could do violence to the laws of thy mighty workings because even in thy birth in the lap of the Father and the Mother thou hast discovered the light of intuition of the Days in manifested things.⁵

वैश्वानरस्य विमितानि चक्षसा सानूनि दिवो अमृतस्य केतुना ।
तस्येदु विश्वा भुवनाधि मूर्धनि वया इव रुरुहुः सप्त विसुहः ॥ ६ ॥

6. The heights of heaven were measured into form by the eye of this universal Force, they were shaped by the intuition of the Immortal. All the worlds are upon his head; the seven far-flowing rivers climbed from him like branches.

वि यो रजांस्यमिमीत सुक्रतुर्वैश्वानरो वि दिवो रोचना कविः ।
परि यो विश्वा भुवनानि पप्रथेऽदब्धो गोपा अमृतस्य रक्षिता ॥ ७ ॥

7. The Universal mighty of will measured into form the kingdoms of middle space; a Seer, he shaped the luminous planes of Heaven. He has spread around us all these worlds; he is the guardian of immortality and its indomitable defender.

SUKTA 8

पृक्षस्य वृष्णो अरुषस्य नू सहः प्र नु वोचं विदधा जातवेदसः ।
वैश्वानराय मतिर्नव्यसी शुचिः सोम इव पवते चारुरग्नये ॥ १ ॥

1. Now have I spoken aloud the force of the brilliant Male who fills the world, the discoveries of knowledge of the god who knows all things that are. A new and pure and beautiful thought is streaming like sacramental wine to Fire, the universal Godhead.

⁵ Or, in all sorts of knowledge.

स जायमानः परमे व्योमनि व्रतान्यग्निर्ब्रतपा अरक्षत् ।
व्यन्तरिक्षममिमीत् सुक्रतुर्वैश्वानरो महिना नाकमस्पृशत् ॥ २ ॥

2. Fire is the guardian of the laws of all workings and he kept safe the laws of his action and motion even in the moment of his birth in the supreme ether. The Universal mighty of will measured into shape the middle world and touched heaven with his greatness.

व्यस्तभ्राद् रोदसी मित्रो अद्भुतोऽन्तर्वावदकृणोज्ज्योतिषा तमः ।
वि चर्मणीव धिषणे अवर्तयद् वैश्वानरो विश्वमधत्त वृष्ण्यम् ॥ ३ ॥

3. The Wonderful, the Friend propped up earth and heaven and made the darkness a disappearing thing by the Light. He rolled out the two minds like skins; the Universal assumed every masculine might.

अपामुपस्थे महिषा अगृभ्णत विशो राजानमुप तस्थुर्ऋग्मियम् ।
आ दूतो अग्निमभरद् विवस्वतो वैश्वानरं मातरिश्वा परावतः ॥ ४ ॥

4. The Great Ones seized him in the lap of the waters and the Peoples came to the King with whom is the illumining Word. Messenger of the luminous Sun, Life that expands in the Mother brought Fire the universal Godhead from the supreme Beyond.

युगेयुगे विदथ्यं गृणद्भ्योऽग्ने रयिं यशसं धेहि नव्यसीम् ।
पव्येव राजन्नघशंसमजर नीचा नि वृश्च वनिनं न तेजसा ॥ ५ ॥

5. Found for those who from age to age speak the word that is new, the word that is a discovery of knowledge, O Fire, their glorious treasure; but cut him in twain who is a voice of evil, cast him low by thy force of light like a tree with the thunderbolt, imperishable⁶ king.

⁶ Or, ageless

अस्माकमग्ने मघवत्सु धारयाऽनामि क्षत्रमजरं सुवीर्यम् ।
वयं जयेम शतिनं सहस्रिणं वैश्वानर वाजमग्ने तवोतिभिः ॥ ६ ॥

6. O Fire, uphold in our masters of the treasure their indestructible⁷ hero force and unbending might of battle. O universal Fire, may we by thy safe-keepings conquer the plenitude of the hundreds and the plenitude of the thousands.

अदब्धेभिस्तव गोपाभिरिष्टेऽस्माकं पाहि त्रिषधस्थ सूरीन् ।
रक्षा च नो ददुषां शर्धो अग्ने वैश्वानर प्र च तारीः स्तवानः ॥ ७ ॥

7. O our impeller,⁸ holder of the triple session, shield our luminous seers with thy indomitable guardian fires. Keep safe, O Fire, the army of those who have given, O Universal, hearing our hymn to thee deliver to its forward march.

SUKTA 9

अहश्च कृष्णमहरर्जुनं च वि वर्तेते रजसी वेद्याभिः ।
वैश्वानरो जायमानो न राजाऽवातिरज्ज्योतिषाग्निस्तमांसि ॥ १ ॥

1. A day that is black and a day that is argent bright, two worlds revolve in their different paths by forces that we must know. Fire, the universal Godhead, like a king that comes to birth has thrust the Darknesses down by the Light.

नाहं तन्तुं न वि जानाम्योतुं न यं वयन्ति समरेऽतमानाः ।
कस्य स्वित् पुत्र इह वक्त्वानि परो वदात्यवरेण पित्रा ॥ २ ॥

2. I know not the woof, I know not the warp, nor what is this web that they weave moving to and fro in the field of their motion and labour. There are secrets that must be told and of someone the son speaks them here, one highest beyond through his father lower than he.

⁷ Or, unaging

⁸ Or, O doer of sacrifice,

स इत् तन्तुं स वि जानात्योतुं स वक्त्वान्यूतुथा वदाति ।
य ई चिकेतदमृतस्य गोपा अवश्चरन् परो अन्येन पश्यन् ॥ ३ ॥

3. He knows the warp, he knows the woof, he tells in their time the things that must be spoken. This is the guardian of immortality who wakes to the knowledge of these things; walking here below he is one highest beyond who sees through another.

अयं होता प्रथमः पश्यतेममिदं ज्योतिरमृतं मर्त्येषु ।
अयं स जज्ञे ध्रुव आ निषत्तोऽमर्त्यस्तन्वा वर्धमानः ॥ ४ ॥

4. This is the pristine priest of the call, behold him! this is the immortal Light in mortals. This is he that is born and grows with a body and is the Immortal seated and steadfast for ever.

ध्रुवं ज्योतिर्निहितं दृशये कं मनो जविष्ठं पतयत्स्वन्तः ।
विश्वे देवाः समनसः सकेता एकं क्रतुमभि वि यन्ति साधु ॥ ५ ॥

5. An immortal Light set inward for seeing, a swiftest mind within in men that walk on the way. All the Gods with a single mind, a common intuition, move aright in their divergent paths towards the one Will.

वि मे कर्णा पतयतो वि चक्षुर्वीदं ज्योतिर्हृदय आहितं यत् ।
वि मे मनश्चरति दूरआधीः किं स्विद्वक्ष्यामि किमु नू मनिष्ये ॥ ६ ॥

6. My ears range wide to hear and wide my eyes to see, wide this Light that is set in the heart; wide walks my mind and I set my thought afar; something there is that I shall speak; something that now I shall think.

विश्वे देवा अनमस्यन् भियानास्त्वामग्ने तमसि तस्थिवांसम् ।
वैश्वानरोऽवतूतये नोऽमर्त्योऽवतूतये नः ॥ ७ ॥

7. All the gods were in awe of thee when thou stoodest in the darkness and bowed down before thee, O Fire. May the Universal Godhead keep us that we may be safe, may the Immortal keep us that we may be safe.

SUKTA 10

पुरो वो मन्द्रं दिव्यं सुवृक्तिं प्रयति यज्ञे अग्निमध्वरे दधिध्वम् ।
पुर उक्थेभिः स हि नो विभावा स्वध्वरा करति जातवेदाः ॥ १ ॥

1. When the pilgrim-rite moves on its way, set in your front the divine, ecstatic Fire, place him in front by your words, the Flame of the good riddance;⁹ he is the Knower of all things born; his light shines wide, and he shall make easy for us the progressions of the sacrifice.

तमु द्युमः पुर्वणीक होतरग्ने अग्निभिर्मनुष इधानः ।
स्तोमं यमस्मै ममतेव शूषं घृतं न शुचि मतयः पवन्ते ॥ २ ॥

2. O Fire, kindled by man's fires, priest of the call who comest with thy light, priest of the many flame-armies, hearken to the anthem our thoughts strain out pure to the godhead like pure clarified butter,¹⁰ even as Mamata chanted to him her paeon.

⁹ The word Suvrikti corresponds to the Katharsis of the Greek mystics — the clearance, riddance or rejection of all perilous and impure stuff from the consciousness. It is Agni Pavaka, the purifying Fire who brings to us this riddance or purification, "Suvrikti".

¹⁰ Here we have the clue to the symbol of the "clarified butter" in the sacrifice; like the others it is used in its double meaning, "clarified butter" or, as we may say, "the light-offering".

पीपाय स श्रवसा मर्त्येषु यो अग्नये ददाश विप्र उक्थैः ।
चित्राभिस्तमूतिभिश्चित्रशोचिर्ब्रजस्य साता गोमतो दधाति ॥ ३ ॥

3. He among mortals is fed on inspiration, the illumined who gives with his word to the Fire, the seer whom the Fire of the brilliant illuminations settles by his luminous safeguardings in the conquest of the Pen where are the herds of the Light.

आ यः पप्रौ जायमान उर्वी दूरेदृशा भासा कृष्णाध्वा ।
अध बहु चित् तम ऊर्म्यायास्तिरः शोचिषा ददृशे पावकः ॥ ४ ॥

4. Fire of the blackened trail in his very birth has filled wide earth and heaven with his far-seeing light. Now has Fire that makes pure been seen by his bright flame even through much darkness of the billowing Night.

नू नश्चित्रं पुरुवाजाभिरूती अग्ने रयिं मघवद्भ्यश्च धेहि ।
ये राधसा श्रवसा चात्यन्यान्त्सुवीर्येभिश्चाभि सन्ति जनान् ॥ ५ ॥

5. Found, O Fire, for us and the masters of plenty by thy safeguardings packed with the plenitudes a treasure of richly brilliant kinds; for these are they who surpass all others in their opulence and inspiration and hero-mights.

इमं यज्ञं चनो धा अग्न उशन् यं त आसानो जुहुते हविष्मान् ।
भरद्वाजेषु दधिषे सुवृक्तिमवीर्वाजस्य गध्यस्य सातौ ॥ ६ ॥

6. O Fire, yearn to the sacrifice that the bringer of the offering casts to thee; found the rapture. Hold firm in the Bharadwajas the perfect purification; guard them in their seizing of the riches of the quest.

वि द्वेषांसीनुहि वर्धयेळां मदेम शतहिमाः सुवीराः ॥ ७ ॥

7. Scatter all hostile things, increase the revealing Word. May we revel in the rapture, strong with the strength of the Heroes, living a hundred winters.

SUKTA 11

यजस्व होतरिषितो यजीयानग्ने बाधो मरुतां न प्रयुक्ति ।
आ नो मित्रावरुणा नासत्या द्यावा होत्राय पृथिवी ववृत्याः ॥ १ ॥

1. Missioned and strong to sacrifice, offer the sacrifice, Priest of the call; O Fire, put away from us as if by the applied force of the Life-gods all that opposes. Turn in their paths towards our offering Mitra and Varuna and the twin Lords of the journey and Earth and Heaven.

त्वं होता मन्द्रतमो नो अभ्रुगन्तर्देवो विदथा मर्त्येषु ।
पावकया जुह्वा वह्निरासाऽग्ने यजस्व तन्वं तव स्वाम् ॥ २ ॥

2. To us thou art our priest of the invocation, harmless and perfect in ecstasy; thou art the god within in mortals that makes the discoveries of knowledge; thou art the carrier with the burning mouth, with the purifying flame of oblation. O Fire, worship with sacrifice thy own body.

धन्या चिद्धि त्वे धिषणा वष्टि प्र देवाञ्जन्म गृणते यजध्यै ।
वेपिष्ठो अङ्गिरसां यद्ध विप्रो मधु च्छन्दो भनति रेभ इष्टौ ॥ ३ ॥

3. In thee the understanding is full of riches and it desires the gods, the divine births, that the word may be spoken and the sacrifice done, when the singer, the sage, wisest of the Angirases chants his honey-rhythm in the rite.

अदिद्युतत् स्वपाको विभावाऽग्ने यजस्व रोदसी उरूची ।
आयुं न यं नमसा रातह्वया अञ्जन्ति सुप्रयसं पञ्च जनाः ॥ ४ ॥

4. He has leaped into radiance and is wise of heart and wide of light; O Fire, sacrifice to the largeness of Earth and Heaven. All the five peoples lavish the oblation with obeisance of surrender and anoint as the living being Fire the bringer of their satisfactions.

वृञ्जे ह यन्नमसा बर्हिर्गनावयामि सुग्धृतवती सुवृक्तिः ।
अम्यक्षि सद्य सदने पृथिव्या अश्रायि यज्ञः सूर्ये न चक्षुः ॥ ५ ॥

5. When the sacred grass has been plucked with prostration of surrender to the Fire, when the ladle of the purification full of the light-offering has been set to its labour, when the home has been reached in the house of Earth and the sacrifice lodged like an eye in the sun, —

दशस्या नः पुर्वणीक होतर्देवेभिरग्ने अग्निभिरिधानः ।
रायः सूनो सहसो वावसाना अति स्रसेम वृजनं नाहः ॥ ६ ॥

6. O Son of Force, O Fire, kindling with the gods thy fires, Priest of the call, priest with thy many flame-armies, dispense to us the Treasures; shining with light let us charge beyond the sin and the struggle.

SUKTA 12

मध्ये होता दुरोणे बर्हिषो राळग्निस्तोदस्य रोदसी यजध्वै ।
अयं स सूनुः सहस ऋतावा दूरात् सूर्यो न शोचिषा ततान ॥ १ ॥

1. In the midmost of the gated house Fire, the Priest of the call, the King of the sacred seat and the whip of swiftmess, to sacrifice to Earth and Heaven! This is the Son of Force in whom is the Truth; he stretches out from afar with his light like the sun.

आ यस्मिन् त्वे स्वपाके यजत्र यक्षद् राजन्त्सर्वतातेव नु द्यौः ।
त्रिषधस्थस्ततरुषो न जंहो हव्या मघानि मानुषा यजध्वै ॥ २ ॥

2. When a man sacrifices in thee, O King, O Lord of sacrifice, when he does well his works in the wise and understanding Fire like Heaven in its all-forming labour, triple thy session; thy speed is as if of a deliverer, when thou comest to give the sacrifice whose offerings are man's human fullnesses.

तेजिष्ठा यस्यारतिर्वनेराट् तोदो अध्वन् न वृधसानो अद्यौत् ।
अद्रोघो न द्रविता चेतति त्मन्नमर्त्योऽवर्त्र ओषधीषु ॥ ३ ॥

3. A splendour in the forest, most brilliant-forceful is the speed of his journeying; he is like a whip on the path and ever he grows and blazes. He is like a smelter who does hurt to none; he is the Immortal who wakes of himself to knowledge: he cannot be turned from his way mid the growths of the earth.

सास्माकेभिरेतरी न शूषैरग्निः शृवे दम आ जातवेदाः ।
द्र्वन्नो वन्वन् ऋत्वा नार्वोस्रः पितेव जारयायि यज्ञैः ॥ ४ ॥

4. Fire, the knower of all things born, is hymned by our paeans in the house as if in one that walks on the way. He feeds on the Tree and conquers by our will like a war-horse; this shining Bull is adored by us with sacrifice like a father.

अध स्मास्य पनयन्ति भासो वृथा यत् तक्षदनुयाति पृथ्वीम् ।
सद्यो यः स्यन्द्रो विषितो धवीयानृणो न तायुरति धन्वा राट् ॥ ५ ॥

5. And now his splendours chant aloud and he hews with ease and walks along the wideness of the earth. He is rapid in his race and in a moment is loosed speeding to the gallop: he is like a thief that runs; his light is seen beyond the desert places.

स त्वं नो अर्वन् निदाया विश्वेभिरग्ने अग्निभिरिधानः ।
वेषि रायो वि यासि दुच्छुना मदेम शतहिमाः सुवीराः ॥ ६ ॥

6. O War-horse, us from the bondage deliver, kindling, O Fire, with all thy fires; for thou travellest to the Riches and scatterest the forces of affliction and sorrow. May we revel in the rapture, strong with the strength of the Heroes, living a hundred winters.

SUKTA 13

त्वद् विश्वा सुभग सौभगान्यग्ने वि यन्ति वनिनो न वयाः ।
श्रुष्टी रयिर्वाजो वृत्रतूर्ये दिवो वृष्टिरीड्यो रीतिरपाम् ॥ १ ॥

1. O felicitous Fire, of thee are all felicities and they grow wide from thee like branches from a tree. For quickly come, in the piercing of the Python adversary, the Riches and the desirable plenty and the Rain of Heaven and the flowing of the Waters.

त्वं भगो न आ हि रत्नमिषे परिज्मेव क्षयसि दस्मवर्चाः ।
अग्ने मित्रो न बृहत ऋतस्याऽसि क्षत्ता वामस्य देव भूरेः ॥ २ ॥

2. Thou art Bhaga of the felicities and thou pourest on us the ecstasy and takest up thy house in us, a pervading presence and a potent splendour. O divine Fire, like Mitra thou art a feeder on the vast Truth and the much joy and beauty.

स सत्पतिः शवसा हन्ति वृत्रमग्ने विप्रो वि पणेर्भर्ति वाजम् ।
यं त्वं प्रचेत ऋतजात राया सजोषा नम्रापां हिनोषि ॥ ३ ॥

3. O Fire born of the Truth, O thinker and knower, when consenting with the Child of the Waters thou takest pleasure in a man and speedest him with the Treasure, he becomes a master over beings and in his might slays the Python adversary and becomes a seer and carries out with him the riches of the Dweller in the Cave.

यस्ते सूनो सहसो गीर्भिरुक्थैर्यज्ञैर्मतो निशितिं वेद्यानट् ।
विश्वं स देव प्रति वारमग्ने धत्ते धान्यं पत्यते वसव्यैः ॥ ४ ॥

4. O Son of Force, the mortal who has reached to the intensity of thee by the word and the utterance and the altar and the sacrifice, draws to him sufficiency of every kind of wealth, O divine Fire, and walks on the way with his riches.

ता नृभ्य आ सौश्रवसा सुवीराऽग्ने सूनो सहसः पुष्यसे धाः ।
कृणोषि यच्छ्रवसा भूरि पशवो वयो वृकायारये जसुरये ॥ ५ ॥

5. O Fire, O Son of Force, found for men, that they may grow, happy riches of inspiration with strength of its hero keepers, — many herds, thy creation in thy might, but now a food for the wolf and the foe and the destroyer.

वसा सूनो सहसो नो विहाया अग्ने तोकं तनयं वाजि नो दाः ।
विश्वाभिर्गीर्भिर्भिरभि पूर्तिमश्यां मदेम शतहिमाः सुवीराः ॥ ६ ॥

6. O Son of Force, become the vast speaker within us; give us the Son of our begetting, give us all that is packed with the plenitudes; let me enjoy by my every word satisfaction of fullness. May we revel in the rapture, strong with the strength of the Heroes, living a hundred winters.

SUKTA 14

अग्ना यो मर्त्यो दुवो धियं जुजोष धीतिभिः ।
भसन्तु ष प्र पूर्वं इषं वुरीतावसे ॥ १ ॥

1. When mortal man by his musings comes to take pleasure of work and thought in the Fire, he shines with light and is one supreme; he receives the impulsion that leads him to safety.

अग्निरिद्धि प्रचेता अग्निर्वेधस्तम ऋषिः ।
अग्निं होतारमीळते यज्ञेषु मनुषो विशः ॥ २ ॥

2. The Fire is the thinker and knower, the Fire is a mightiest disposer of works and a seer. To Fire the priest of the invocation the peoples of men aspire in their sacrifices.

नाना ह्यग्नेऽवसे स्पर्धन्ते रायो अर्यः ।
तूर्वन्तो दस्युमायवो व्रतैः सीक्षन्तो अब्रतम् ॥ ३ ॥

3. Of many kinds are they who seek thy safeguard and strive

with the foe for his riches; men breaking through the Destroyer seek to overcome his lawless strength by the order of their works.

अग्निरप्सामृतीषहं वीरं ददाति सत्पतिम् ।
यस्य त्रसन्ति शवसः संचक्षि शत्रवो भिया ॥ ४ ॥

4. The Fire gives to man a Master of beings, a Warrior who overbears the charge of the foe and wins the Waters; the enemies are afraid at his very sight and scatter in panic from his puissance.

अग्निर्हि विज्ञाना निदो देवो मर्तमुरुष्यति ।
सहावा यस्यावृतो रयिर्वाजेष्ववृतः ॥ ५ ॥

5. The Fire is the godhead who rescues mortal man by knowledge from the Binder. A forceful thing is the treasure of his riches, unencircled by the adversary, unbesieged in its plenitudes.

अच्छा नो मित्रमहो देव देवानग्ने वोचः सुमतिं रोदस्योः ।
वीहि स्वस्तिं सुक्षितिं दिवो नृन् द्विषो अहांसि दुरिता तरेम
ता तरेम तवावसा तरेम ॥ ६ ॥

6. O Fire, O friendly Light, O Godhead turn to the Godheads, mayest thou speak for us the true thought of Earth and Heaven; march in peace to the happy abode and the Men of Heaven. Let us pass safe beyond the foe and the sin and the stumbling.

Let us pass beyond these things, pass in thy keeping through them safe.

SUKTA 15

इममू षु वो अतिथिमुषर्बुधं विश्वासां विशां पतिमृञ्जसे गिरा ।
वेतीद्विवो जनुषा कच्चिदा शुचिर्ज्योक् चिदत्ति गर्भो यदच्युतम् ॥ १ ॥

1. Thou must crown with the word the guest who wakes from sleep with the dawn, Master of all these peoples. He is pure from his very birth and surely he comes to us from heaven in his time; long too, a child from the womb, he feeds on all that is unfallen.

मित्रं न यं सुधितं भृगवो दधुर्वनस्पतावीड्यमूर्ध्वशोचिषम् ।
स त्वं सुप्रीतो वीतहव्ये अद्भुत प्रशस्तिभिर्महयसे दिवेदिवे ॥ २ ॥

2. The Bhrigus set in the Tree the godhead of our aspiration with his high flame of light like a friend well-confirmed in his place. And now, O Wonderful, well-pleased in him who has cast to thee the offering, thou art magnified by wordings of thy power from day to day.

स त्वं दक्षस्यावृको वृधो भूर्यः परस्यान्तरस्य तरुषः ।
रायः सूनो सहसो मर्त्येष्वा छर्दिर्यच्छ वीतहव्याय सप्रथो
भरद्वाजाय सप्रथः ॥ ३ ॥

3. Be in us the one whom the wolf cannot rend, the god who makes grow the discernment, makes grow the supreme inner Warrior who delivers.¹¹ O Son of Force, extend in mortals the Riches, the wide-spreading House, for the caster of the offering, for Bharadwaja the wide-spreading House.

द्युतानं वो अतिथिं स्वर्णरमग्निं होतारं मनुषः स्वध्वरम् ।
विप्रं न द्युक्षवचसं सुवृक्तिभिर्हव्यवाहमरतिं देवमृञ्जसे ॥ ४ ॥

4. Crown must thou the guest shining with light, the Male of the Sun-world, the priest of man's invocation who makes

¹¹ Or, be our deliverer from the enemy beyond and within us.

perfect the Rite of the Path. Crown with your acts of purification the Seer whose speech has its home in the Light,¹² the Carrier of offerings, the Traveller, the Godhead of Fire.

पावकया यश्चितयन्त्या कृपा क्षामन् रुच उषसो न भानुना ।
तूर्वन् न यामन्नेतशस्य नू रण आ यो घृणे न ततृषाणो अजरः ॥ ५ ॥

5. He shines with the light that makes pure, the light that awakens to knowledge, shines in beauty on the earth as if with a splendour of Dawn. He is as if one hewing his way in the march and battle of the shining Horse; he is like one athirst and luminously blazing, the ageless Fire.

अग्निमग्निं वः समिधा दुवस्यत प्रियंप्रियं वो अतिथिं गृणीषणि ।
उप वो गीर्भिरमृतं विवासत देवो देवेषु वनते हि वार्यं
देवो देवेषु वनते हि नो दुवः ॥ ६ ॥

6. Fire and again Fire set to work with your fuel, chant with your speech the dear, the beloved Guest. Approach and set the Immortal alight with your words; a god he enjoys in the gods our desirable things, — a god, he enjoys our works in the gods.

समिद्धमग्निं समिधा गिरा गृणे शुचिं पावकं पुरो अध्वरे ध्रुवम् ।
विप्रं होतारं पुरुवारमदृहं कविं सुमैरीमहे जातवेदसम् ॥ ७ ॥

7. I chant the Fire that is kindled with the word for fuel, the Fire that is pure and makes pure; Fire that is steadfast for ever and marches in front in the Rite of the Path. We desire with his felicities the Illumined, the priest of the call, the harmless, rich with many blessings, the Seer who knows all births that are.

¹² Or, has its home in the Heaven, or, houses the Light,

त्वां दूतमग्ने अमृतं युगेयुगे हव्यवाहं दधिरे पायुमीड्यम् ।
देवासश्च मर्तासश्च जागृविं विभुं विश्पतिं नमसा नि षेदिरे ॥ ८ ॥

8. O Fire, they have set thee here the Messenger, the Immortal in generation after generation, the Carrier of offerings, protector of man and the Godhead of his prayer. Gods alike and mortals sit with obeisance before the all-pervading Master of the peoples, the ever-wakeful Fire.

विभूषन्नग्न उभयाँ अनु व्रता दूतो देवानां रजसी समीयसे ।
यत् ते धीतिं सुमतिमावृणीमहेऽध स्मा नस्त्रिवरूथः शिवो भव ॥ ९ ॥

9. O Fire, according to the laws of thy works thou pervadest either race; thou art the messenger of the Gods and rangest both the worlds. Since we have accepted thy thinking and the right understanding that is thine, be to us our triple armour of defence and benignant helper.

तं सुप्रतीकं सुदृशं स्वञ्चमविद्वांसो विदुष्टरं सपेम ।
स यक्षद् विश्वा वयुनानि विद्वान् प्र हव्यमग्निरमृतेषु वोचत् ॥ १० ॥

10. May we who know not come into touch with this great knower with his true front and just walk and perfect vision. May he who knows all manifested things¹³ do sacrifice for us, may Fire voice our offering in the world of the Immortals.

तमग्ने पास्युत तं पिपर्षिं यस्त आनट् कवये शूर धीतिम् ।
यज्ञस्य वा निश्चितिं वोदितिं वा तमित् पृणक्षि शवसोत राया ॥ ११ ॥

11. O heroic Fire, thou guardest and bringest safe to the other side the man who has reached to the Thought for thee the Seer and achieved the intensity of the sacrifice or its ascending movement; thou fillest him with might and riches.

¹³ Or, all kinds of knowledge

त्वमग्ने वनुष्यतो नि पाहि त्वमु नः सहसावन्नवद्यात् ।
सं त्वा ध्वस्मन्वदभ्येतु पाथः सं रयिः स्पृहयाग्यः सहस्री ॥ १२ ॥

12. O Fire that hast the Force, guard us from fault, guard from one who would subject us. May there come to thee along the path full of destructions the thousandfold delectable treasure.

अग्निर्होता गृहपतिः स राजा विश्वा वेद जनिमा जातवेदाः ।
देवानामुत यो मर्त्यानां यजिष्ठः स प्र यजतामृतावा ॥ १३ ॥

13. Fire, the priest of the invocation, is a king and the Master in our house; all the births he knows, he is of all things born the Knower. He is strong to sacrifice and the Truth is in him; let him do sacrifice for gods and mortals.

अग्ने यदद्य विशो अध्वरस्य होतः पावकशोचे वेष्टं हि यज्वा ।
ऋता यजासि महिना वि यद् भूर्हव्या वह यविष्ट या ते अद्य ॥ १४ ॥

14. O Fire, O Light that makest pure, O summoning priest of man's sacrifice, today when thou comest as a doer of worship, today when thou growest all-pervading in thy greatness and offerest the things of the Truth for sacrifice, today carry with thee our offerings, O ever-youthful Fire, even the truths that are thine.

अभि प्रयांसि सुधितानि हि ख्यो नि त्वा दधीत रोदसी यज्ध्यै ।
अवा नो मघवन् वाजसातावग्ने विश्वानि दुरिता तरेम
ता तरेम तवावसा तरेम ॥ १५ ॥

15. Open thy manifesting eye on our firm-based pleasant things; let a man set thee within him to sacrifice to Earth and Heaven. Protect us, O King of Riches, in our conquest of the plenitudes; O Fire, may we pass safe through all the stumbling-places.

Let us pass beyond these things, pass in thy keeping through them safe.

अग्ने विश्वेभिः स्वनीक देवैरूर्णावन्तं प्रथमः सीद योनिम् ।
कुलायिनं घृतवन्तं सवित्रे यज्ञं नय यजमानाय साधु ॥ १६ ॥

16. O Fire with thy strong armies of flame, sit with the gods, first of them all, in the wool-flecked lair where the Nest is ready and the light-offering; lead for the doer of the rite, for the presser of the wine rightly on its paths the sacrifice.

इममु त्यमथर्ववदगिनं मन्थन्ति वेधसः ।
यमङ्कयन्तमानयन्नमूरं श्याव्याभ्यः ॥ १७ ॥

17. This is that Fire whom the ordainers of works churn out like Atharvan of old; a Power unbewildered, they led him in his zigzag walk from the dusky Nights.

जनिष्वा देववीतये सर्वताता स्वस्तये ।
आ देवान् वक्ष्यमृताँ ऋतावृधो यज्ञं देवेषु पिस्पृशः ॥ १८ ॥

18. Be born to us in our all-forming labour for the coming of the Gods, for our peace. Bring the gods to us, the Immortals, the builders of the growing Truth; give to our sacrifice touch on the gods.

वयमु त्वा गृहपते जनानामग्ने अकर्म समिधा बृहन्तम् ।
अस्थूरि नो गार्हपत्यानि सन्तु तिग्मेन नस्तेजसा सं शिशाधि ॥ १९ ॥

19. O Fire, O man's master of the house, we have fed thee with our fuel and made thee a vastness; let the works of the house-master be unhalting, make us utterly keen with thy intense force of light.

SUKTA 16

त्वमग्ने यज्ञानां होता विश्वेषां हितः ।
देवेभिर्मानुषे जने ॥ १ ॥

1. O Fire, thou art set here in all as the priest of the call in the sacrifice, set by the gods in the human being.

स नो मन्द्राभिरध्वरे जिह्वाभिर्यजा महः ।
आ देवान् वक्षि यक्षि च ॥ २ ॥

2. Offer worship with thy rapturous tongues in the Rite of the Path to the Great Ones. Bring the gods to us, do them sacrifice.

वेत्था हि वेधो अध्वनः पथश्च देवाञ्जसा ।
अग्ने यज्ञेषु सुक्रतो ॥ ३ ॥

3. O ordainer of works, mighty of will, by thy revealing light¹⁴ in the sacrifice thou knowest the tracks of the gods and their highways.

त्वामीळे अध द्विता भरतो वाजिभिः शुनम् ।
ईजे यज्ञेषु यज्ञियम् ॥ ४ ॥

4. Now has the Bringer of the Treasure with his horses of swiftness aspired to thee for a twofold bliss; he has sacrificed in the sacrifices to the king of sacrifice.

त्वमिमा वार्या पुरु दिवोदासाय सुन्वते ।
भरद्वाजाय दाशुषे ॥ ५ ॥

5. O Fire, for the Servant of Heaven¹⁵ who presses the wine, for Bharadwaja the giver of the offering, the multitude of these desirable things!

त्वं दूतो अमर्त्य आ वहा दैव्यं जनम् ।
शृण्वन् विप्रस्य सुष्टुतिम् ॥ ६ ॥

6. Thou art the Immortal Messenger; lend ear to the laud of the seer and bring the Divine People.

¹⁴ Or, with thy straight going

¹⁵ Divodasa

त्वामग्ने स्वाध्यो मर्तासो देववीतये ।
यज्ञेषु देवमीळते ॥ ७ ॥

7. Men deeply meditating aspire to thee that the godheads may come to them; mortals they aspire to the God in the sacrifice.

तव प्र यक्षि संदृशमुत् क्रतुं सुदानवः ।
विश्वे जुषन्त कामिनः ॥ ८ ॥

8. Bring into sacrifice thy perfect sight and thy will; rich are thy gifts and in thee is the joy of all who desire.

त्वं होता मनुर्हितो वह्निरासा विदुष्टरः ।
अग्ने यक्षि दिवो विशः ॥ ९ ॥

9. Thou art the priest of the call set here in thinking man, his carrier with mouth of flame wiser in knowledge than he. O Fire, sacrifice to the people of heaven.

अग्न आ याहि वीतये गृणानो हव्यदातये ।
नि होता सत्सि बर्हिषि ॥ १० ॥

10. Come, O Fire, for the advent; voiced by the word, come for the gift of the oblation: sit, the priest of our invocation, on the grass of the altar.

तं त्वा समिद्धिरङ्गिरो घृतेन वर्धयामसि ।
बृहच्छोचा यविष्ट्य ॥ ११ ॥

11. O Angiras, we make thee to grow by our fuel and our offering of the clarity; flame into a vast light, O ever-youthful Fire.

स नः पृथु श्रवाय्यमच्छा देव विवाससि ।
बृहदग्ने सुवीर्यम् ॥ १२ ॥

12. O God, O Fire, thou illuminest towards us a wide light of inspired knowledge and the vastness of a perfect force.

त्वामग्ने पुष्करादध्यथर्वा निरमन्थत ।
मूर्ध्नो विश्वस्य वाघतः ॥ १३ ॥

13. O Fire, Atharvan churned thee out from the Lotus,¹⁶ from the head of every chanting sage.

तमु त्वा दध्यङ्ङृषिः पुत्र ईधे अथर्वणः ।
वृत्रहणं पुरंदरम् ॥ १४ ॥

14. And Dadhyang too, the Seer, Atharvan's son, kindled thee a slayer of the Python adversary and shatterer of his cities.

तमु त्वा पाथ्यो वृषा समीधे दस्युहन्तमम् ।
धनंजयं रणेरणे ॥ १५ ॥

15. Thee the Bull of the paths set full alight, most mighty to slay the Destroyers, a conqueror of riches in battle upon battle.

एहू षु ब्रवाणि तेऽग्न इत्थेतरा गिरः ।
एभिर्वर्धास इन्दुभिः ॥ १६ ॥

16. Come to me and let me voice to thee, O Fire, true other words; for thou growest by these moon-powers of the Wine.

यत्र क्व च ते मनो दक्षं दधस उत्तरम् ।
तत्रा सदः कृणवसे ॥ १७ ॥

17. Wheresoever is thy mind and thou plantest that higher-discernment, there thou makest thy house.

नहि ते पूर्तमक्षिपद् भुवन्नेमानां वसो ।
अथा दुवो वनवसे ॥ १८ ॥

18. O Prince of Riches, the fullness of thy treasures meets not the eye and it is for the few;¹⁷ take then joy in our work.

¹⁶ Or, on Pushkara; or, the Lotus of the head of every chanting sage.

¹⁷ Or, let not the fullness of thy treasures meet the eye only of the few;

आग्निरगामि भारतो वृत्रहा पुरुचेतनः ।
दिवोदासस्य सत्पतिः ॥ १९ ॥

19. Fire of the Bringers is approached by us, the slayer of the Python adversary conscious with a multiple knowledge, the Servant of Heaven's Fire, master of beings.

स हि विश्वाति पार्थिवा रयिं दाशन्महित्वना ।
वन्वन्नवातो अस्तृतः ॥ २० ॥

20. This is he that unconquered, unoverthrown shall by his greatness win and give to us a treasure beyond all earthly things.

स प्रत्नवन्नवीयसाऽग्ने द्युम्नेन संयता ।
बृहत् ततन्थ भानुना ॥ २१ ॥

21. O Fire, by a new illumination like the old and joining it, thou hast stretched out the Vast with thy light.¹⁸

प्र वः सखायो अग्नये स्तोमं यज्ञं च धृष्णुया ।
अर्चं गाय च वेधसे ॥ २२ ॥

22. O friends, offer to the impetuous violence of Fire the hymn and the sacrifice; sing the illumining verse, chant to the Ordainer of works.

स हि यो मानुषा युगा सीदद्धोता कविक्रतुः ।
दूतश्च हव्यवाहनः ॥ २३ ॥

23. This is he that must sit through the human generations, man's Priest of the call with the seer-will, the Messenger, the Carrier of the oblation.

¹⁸ Or, built the Vast with thy light.

ता राजाना शुचिब्रताऽऽदित्यान् मारुतं गणम् ।
वसो यक्षीह रोदसी ॥ २४ ॥

24. O Prince of the Treasure, do worship here with sacrifice to the Two Kings who are ever pure in their works, to the sons of the Indivisible Mother, to the company of the Life-Gods, to Earth and Heaven.

वस्वी ते अग्ने संदृष्टिरिषयते मर्त्याय ।
ऊर्जो नपादमृतस्य ॥ २५ ॥

25. O Fire, O Child of Energy, full of riches is thy vision for the mortal, the vision of the immortal, and it imparts to him its impulse.

क्रत्वा दा अस्तु श्रेष्ठोऽद्य त्वा वन्वन्त्सुरेक्षणाः ।
मर्त आनाश सुवृक्तिम् ॥ २६ ॥

26. Let the giver be the best by work of the will; today winning thee let him become one overflowing with affluence: a mortal, he shall taste the perfect purification.

ते ते अग्ने त्वोता इषयन्तो विश्वमायुः ।
तरन्तो अर्यो अरातीर्वन्वन्तो अर्यो अरातीः ॥ २७ ॥

27. These are thy men whom thou guardest, O Fire, and they find the speed of thy impulse and move to universal Life, fighters piercing through the armies of the enemy, fighters conquering the armies of the enemy.¹⁹

अग्निस्तिग्मेन शोचिषा यासद् विश्वं न्यत्रिणम् ।
अग्निर्नो वनते रयिम् ॥ २८ ॥

28. Let the Fire with his keen energy of light overwhelm every devourer; Fire conquers for us the riches.

¹⁹ Or, piercing through the enemies who war against them, conquering the enemies who war against them.

सुवीरं रयिमा भर जातवेदो विचर्षणे ।
जहि रक्षांसि सुक्रतो ॥ २९ ॥

29. O wide-seeing Fire, God who knowest all births that are, bring to us the treasure with its strength of the Heroes; O mighty of will, slay the demon keepers.

त्वं नः पाह्यंहसो जातवेदो अघायतः ।
रक्षा णो ब्रह्मणस्क्वे ॥ ३० ॥

30. O God who knowest all births that are, guard us from sin and from him that worketh calamity; O Seer of the Word, protect us.

यो नो अग्ने दुरेव आ मर्तो वधाय दाशति ।
तस्मान्नः पाह्यंहसः ॥ ३१ ॥

31. The mortal of evil movements who gives us over to the stroke, guard us, O Fire, from him and his evil.

त्वं तं देव जिह्रया परि बाधस्व दुष्कृतम् ।
मर्तो यो नो जिघांसति ॥ ३२ ॥

32. O God, repulse on every side with thy tongue of flame that doer of wickedness; oppose the mortal who would slay us.

भरद्वाजाय सप्रथः शर्म यच्छ सहन्त्य ।
अग्ने वरेण्यं वसु ॥ ३३ ॥

33. O forceful Fire, extend to Bharadwaja the peace with its wideness;²⁰ extend to him the desirable riches.

अग्निर्वृत्राणि जङ्घनद् द्रविणस्युर्विपन्यया ।
समिद्धः शुक्र आहुतः ॥ ३४ ॥

34. Let Fire the seeker of the treasure kindled and brilliant and

²⁰ Or, the wide-spreading house of refuge;

fed with our offerings slay with his flame of illumination the encircling Adversaries.

गर्भे मातुः पितुष्पिता विदिव्युतानो अक्षरे ।
सीदन्नृतस्य योनिमा ॥ ३५ ॥

35. Let him become the father of the Father in the womb of the Mother; let him break out into lightnings in the Imperishable, let him take his seat in the native home of the Truth.

ब्रह्म प्रजावदा भर जातवेदो विचर्षणे ।
अग्ने यद् दीदयद् दिवि ॥ ३६ ॥

36. O wide-seeing Fire, God who knowest all births that are, bring us the Word with its issue, the Word whose light shines in Heaven.

उप त्वा रण्वसंदृशं प्रयस्वन्तः सहस्कृत ।
अग्ने ससृज्महे गिरः ॥ ३७ ॥

37. O thou who art made by our force, we come to thee of the rapturous vision bringing our offerings for thy pleasure and let forth towards thee, O Fire, our words.

उप च्छायामिव घृणेरगन्म शर्म ते वयम् ।
अग्ने हिरण्यसंदृशः ॥ ३८ ॥

38. Like men that take refuge in the shade, we have arrived to the refuge of thy peace, there where thou blazest with light and art a vision of gold, O Fire.

य उग्र इव शर्यहा तिग्मशृङ्गो न वंसगः ।
अग्ने पुरो रुरोजिथ ॥ ३९ ॥

39. Thou art like a fierce fighter shooting arrows and like a sharp-horned Bull; O Fire, thou breakest the cities.

आ यं हस्ते न खादिनं शिशुं जातं न विभ्रति ।
विशामग्निं स्वध्वरम् ॥ ४० ॥

40. They bring him like a beast of prey, like a new-born child they bear him in their hands, Fire that effects the Rite of the Path for the peoples.

प्र देवं देववीतये भरता वसुवित्तमम् ।
आ स्वे योनौ नि षीदतु ॥ ४१ ॥

41. Bring to us this great discoverer of riches, bring the god for the coming of the gods; let him take his seat in his own native home.

आ जातं जातवेदसि प्रियं शिशितातिथिम् ।
स्योन आ गृहपतिम् ॥ ४२ ॥

42. In the felicitous Fire that knows all things born the Master of your House is born to you; sharpen to his intensity the beloved guest.

अग्ने युक्ष्वा हि ये तवाऽश्वासो देव साधवः ।
अरं वहन्ति मन्यवे ॥ ४३ ॥

43. O God, O Fire, yoke those horses of thine that do well the work and can bear thee sufficient for our passion.

अच्छ्वा नो याह्या वहाऽभि प्रयांसि वीतये ।
आ देवान्तसोमपीतये ॥ ४४ ॥

44. Come to us, bear towards us the Gods that they may eat of²¹ our pleasant offerings and drink our Soma wine.

²¹ Or, come to

उदग्ने भारत द्युमदजस्रेण दविद्युत् ।
शोचा वि भाह्यजर ॥ ४५ ॥

45. O Fire of the Bringers, luminously lightening with thy incessant flame upward burn; spread wide thy light, O ageless²² power.

वीती यो देवं मर्तो दुवस्येदग्निमीळीताध्वरे ह्विष्मान् ।
होतारं सत्ययजं रोदस्योरुत्तानहस्तो नमसा विवासेत् ॥ ४६ ॥

46. Let the mortal who would serve with his works the God in the advent, aspire bringing his offering to the Fire in the Rite of the Path; let him with uplifted²³ hands and with obeisance of surrender make shine the summoning Priest of Earth and Heaven, the fire of true sacrifice.²⁴

आ ते अग्न ऋचा हविर्हृदा तष्टं भरामसि ।
ते ते भवन्तूक्षण ऋषभासो वशा उत ॥ ४७ ॥

47. We bring to thee, O Fire, by the illumining word an offering that is shaped by the heart. Let there be born from it thy impregnating bulls and thy heifers.

अग्निं देवासो अग्रियमिन्धते वृत्रहन्तमम् ।
येना वसून्याभृता तृळ्हा रक्षांसि वाजिना ॥ ४८ ॥

48. The Gods kindle, most strong to slay the Python adversary, the supreme Fire, the Horse of swiftmess by whom the Riches are brought and pierced the demon keepers.

²² Or, imperishable

²³ Or, outstretched

²⁴ Or, who worships the Truth with sacrifice.

Hymns of Parashara

MANDALA ONE

SUKTA 65

पशवा न तायुं गुहा चतन्तं नमो युजानं नमो वहन्तम् ।
सजोषा धीराः पदैरनु गमन्नुप त्वा सीदन् विश्वे यजत्राः ॥ १ ॥

1. He hides himself like a thief with the cow of vision in the secret cavern, he takes to himself our adoration, and thither he carries it.¹ The thinkers take a common joy in him, they follow him by his footprints; all the Masters of sacrifice come to thee, O Flame, in the secrecy.

ऋतस्य देवा अनु व्रता गुर्भुवत् परिष्टिर्द्यौर्न भूम ।
वर्धन्तीमापः पन्वा सुशिश्विमृतस्य योना गर्भे सुजातम् ॥ २ ॥

2. The Gods follow after him the law of the workings of Truth. He stands encompassing all as heaven the earth. The Waters make him grow increasing in his bulk by their toil,² the Flame well-born in their womb, in the abode of the Truth.

पुष्टिर्न रण्वा क्षितिर्न पृथ्वी गिरिर्न भुज्म क्षोदो न शंभु ।
अत्यो नाज्मन्त्सर्गप्रतक्तः सिन्धुर्न क्षोदः क ई वराते ॥ ३ ॥

3. He is as if a delightful thriving, he is like the earth our wide dwelling-place. He is enjoyable like a hill and bliss-giving like fast-running water. He is like a charger in the battle rushing to the gallop and like a flowing river,³ who shall hedge in his course?

¹ Or better, he takes to himself our surrender, he carries with him our surrender.

² Or, by their chant,

³ Or, like a sea in its motion,

जामिः सिन्धूनां भ्रातेव स्वस्रामिभ्यान्न राजा वनान्यत्ति ।
यद् वातजूतो वना व्यस्थादग्निर्ह दाति रोमा पृथिव्याः ॥ ४ ॥

4. He is the close comrade of the Rivers as is a brother of his sisters. He devours the earth's forests as a king his enemies. When driven by the breath of the wind he ranges around the forests, the Flame tears asunder the hairs of Earth's body.

श्वसित्यप्सु हंसो न सीदन् क्रत्वा चेतिष्ठो विशामुषर्भुत् ।
सोमो न वेधा ऋतप्रजातः पशुर्न शिश्वा विभुर्दूरेभाः ॥ ५ ॥

5. He breathes in the Waters like a seated swan. Waking in the dawn he has power by the will of his works to give knowledge to the peoples. He is like the God of the Wine, born of the Truth and a creator. He is like a cow with her new-born. He is wide-spreading and his light is seen from afar.

SUKTA 66

रयिर्न चित्रा सूरु न संदृगायुर्न प्राणो नित्यो न सूनुः ।
तक्वा न भूर्णिवना सिषक्ति पयो न धेनुः शुचिर्विभावा ॥ १ ॥

1. He is like a wealth richly diverse and like the all-seeing of the Sun. He is as if life and the breath of our existence, he is as if our eternal child. He is like a galloper bearing us. He clings to the forests: he is like a cow with her milk. He is pure-bright and wide is his lustre.

दाधार क्षेममोको न रण्वो यवो न पक्वो जेता जनानाम् ।
ऋषिर्न स्तुभ्वा विश्वु प्रशस्तो वाजी न प्रीतो वयो दधाति ॥ २ ॥

2. He holds all our good like a pleasant home; he is like ripe corn. He is a conqueror of men and like a chanting Rishi; there is word of him among the folk: he is as if our exultant steed of swiftiness; he upholds our growth.

दुरोकशोचिः क्रतुर्न नित्यो जायेव योनावरं विश्वस्मै ।
चित्रो यदभ्राट् छ्वेतो न विश्व रथो न रुक्मी त्वेषः समत्सु ॥ ३ ॥

3. He is light in a house difficult to inhabit;⁴ he is as a will ever active in us; he is like a wife in our abode and sufficient to every man. When he blazes wonderfully manifold, he is like one white in the peoples: he is like a golden chariot; he is a splendour in our battles.

सेनेव सृष्टामं दधात्यस्तुर्न दिद्युत् त्वेषप्रतीका ।
यमो ह जातो यमो जनित्वं जारः कनीनां पतिर्जनीनाम् ॥ ४ ॥

4. He is like an army running to the charge and puts strength in us: he is like the flaming shaft of the Archer with its keen burning front. A twin he is born, a twin he is that which is to be born: he is the lover of the virgins and the husband of the mothers.

तं वश्चराथा वयं वसत्याऽस्तं न गावो नक्षन्त इद्धम् ।
सिन्धुर्न क्षोदः प्र नीचीरैनोन्नवन्त गावः स्वर्दृशीके ॥ ५ ॥

5. We by your movement, we by your staying, come to him when his light is kindled as the cows come home to their stall. He is like a river running in its channel and sends in his front the descending Waters: the Ray-Cows move to him in the manifesting of the world of the Sun.⁵

SUKTA 67

वनेषु जायुर्मर्तेषु मित्रो वृणीते श्रुष्टिं राजेवाजुर्यम् ।
क्षेमो न साधुः क्रतुर्न भद्रो भुवत् स्वाधीर्होता हव्यवाट् ॥ १ ॥

1. He is the conqueror in the forests; in mortals he is a friend: he chooses inspiration as a king an unaging councillor. He

⁴ Or, he is a light difficult to kindle;

⁵ Or, when the Sun appears.

is as if our perfect welfare;⁶ he is like a happy will just in its thinking and becomes to us our priest of the call and the bearer of our offerings.

हस्ते दधानो नृम्णा विश्वान्यमे देवान् धाद् गुहा निषीदन् ।
विदन्तीमत्र नरो धियंधा हृदा यत् तष्टान् मन्त्राँ अशंसन् ॥ २ ॥

2. He holds in his hands all might: sitting in the secret cave he upholds⁷ the gods in his strength. Here men who hold in themselves the Thought come to know him when they have uttered the Mantras formed by the heart.

अजो न क्षां दाधार पृथिवीं तस्तम्भ द्यां मन्त्रेभिः सत्यैः ।
प्रिया पदानि पश्वो नि पाहि विश्वायुरग्ने गुहा गुहं गाः ॥ ३ ॥

3. As the unborn he has held the wide earth, he has up-pillared heaven with his Mantras of truth. Guard the cherished foot-prints of the Cow of vision; O Fire, thou art universal life, enter into the secrecy of secrecies.⁸

य ई चिकेत गुहा भवन्तमा यः ससाद धारामृतस्य ।
वि ये चृतन्त्यृता सपन्त आदिद् वसूनि प्र ववाचास्मै ॥ ४ ॥

4. He who has perceived him when he is in the secret cave, he who has come to the stream of the Truth, those who touch the things of the Truth and kindle him, — to such a one he gives word of the Riches.

वि यो वीरुत्सु रोधन्महित्वोत् प्रजा उत प्रसूष्वन्तः ।
चित्तिरपां दमे विश्वायुः सन्नेव धीराः संमाय चक्रुः ॥ ५ ॥

5. He who in the growths of earth holds up his greatnesses, both the progeny born and what is in the mothers, he is Knowledge in the house of the Waters, and life universal; the

⁶ Or, a perfecting good;

⁷ Or, establishes

⁸ Or, the secrecy of the secret Cave.

thinkers have measured and constructed him like a mansion.

SUKTA 68

श्रीणन्नूप स्थाद् दिवं भुरण्युः स्थातुश्चरथमक्तून् व्यूर्णोत् ।
परि यदेषामेको विश्वेषां भुवद् देवो देवानां महित्वा ॥ १ ॥

1. The carrier, burning, he reaches heaven. He unravels the nights and uncovers the stable and the moving; for this is the one God who envelops with himself the grandeurs of all the Gods.

आदित् ते विश्वे ऋतुं जुषन्त शुष्काद् यद् देव जीवो जनिष्ठाः ।
भजन्त विश्वे देवत्वं नाम ऋतं सपन्तो अमृतमेवैः ॥ २ ॥

2. All cleave to⁹ thy will of works when, O God, thou art born a living being from dry matter. All enjoy the Name, the Godhead; by thy movements they touch Truth and Immortality.

ऋतस्य प्रेषा ऋतस्य धीतिर्विश्वायुर्विश्वे अपांसि चक्रुः ।
यस्तुभ्यं दाशाद् यो वा ते शिक्षात् तस्मै चिकित्वात्रयिं दयस्व ॥ ३ ॥

3. He is the urgings of the Truth, the thinking of the Truth, the universal life by whom all do the works. He who gives to thee, he who gains from thee,¹⁰ to him, for thou knowest, give the Riches.

होता निषत्तो मनोरपत्ये स चिन्वासां पती रयीणाम् ।
इच्छन्त रेतो मिथस्तनूषु सं जानत स्वैर्दक्षैरमूराः ॥ ४ ॥

4. He is the priest of the sacrifice seated in the son of Man: he verily is the lord of these riches. They desire the seed mutually in their bodies; the wise by their own discernings come wholly to know.

⁹ Or, take joy in

¹⁰ Or, learns from thee,

पितुर्न पुत्राः क्रतुं जुषन्त ओषन् ये अस्य शासं तुरासः ।
वि राय और्णोद् दुरः पुरुक्षुः पिपेश नाकं स्तृभिर्दमूनाः ॥ ५ ॥

5. Those who listen to his teaching, those who are swift to the journey, serve gladly his will as sons the will of a father. He houses a multitude of riches and flings wide the doors of the Treasure. He is the dweller within who has formed heaven with its stars.

SUKTA 69

शुक्रः शुशुक्वाँ उषो न जारः पप्रा समीची दिवो न ज्योतिः ।
परि प्रजातः क्रत्वा बभूथ भुवो देवानां पिता पुत्रः सन् ॥ १ ॥

1. Blazing out brilliant as the lover of the Dawn, filling the two equal worlds¹¹ like the Light of Heaven, thou art born by our will and comest into being all around us; thou hast become the father of the Gods, thou who art the Son.

वेधा अदृप्तो अग्निर्विजानन्नूधर्न गोनां स्वासा पितूनाम् ।
जने न शेव आहूर्यः सन् मध्ये निषत्तो रण्वो दुरोणे ॥ २ ॥

2. The Fire having the knowledge is a creator¹² without proud rashness; he is as if the teat of the Cows of Light, the sweetener of the draughts of the Wine.¹³ He is as one blissful in a man, one whom we must call in; he is seated rapturous in the middle of the house.

पुत्रो न जातो रण्वो दुरोणे वाजी न प्रीतो विशो वि तारीत् ।
विशो यदद्वे नृभिः सनीळा अग्निर्देवत्वा विश्वान्यश्याः ॥ ३ ॥

3. He is born to us as if a son rapturous in our house; like a glad horse of swiftness he carries safe through their battle the peoples: when I call to the beings who dwell in one

¹¹ Or, the two Companions

¹² Or, ordainer of things

¹³ Or, taster of all foods.

abode with the Gods,¹⁴ the Flame attains all godheads.

नकिष्ट एता व्रता मिनन्ति नृभ्यो यदेभ्यः श्रुष्टिं चकथ ।
तत् तु ते दंसो यदहन्त्समानैर्नृभिर्यद् युक्तो विवे रपांसि ॥ ४ ॥

4. None can impair the ways of thy workings when for these gods¹⁵ thou hast created inspired knowledge. This is thy work that yoked with the Gods, thy equals, thou hast smitten,¹⁶ that thou hast scattered the powers of evil.

उषो न जारो विभावोस्रः संज्ञातरूपश्चकेतदस्मै ।
त्मना वहन्तो दुरो व्यृण्वन् नवन्त विश्वे स्वर्दृशीके ॥ ५ ॥

5. Very bright and lustrous is he like the lover of Dawn. May his form be known and may he wake to knowledge for this human being, may all bear him in themselves, part wide the Doors and move into the vision of the world of the Sun.¹⁷

SUKTA 70

वनेम पूर्वीरर्यो मनीषा अग्निः सुशोको विश्वान्यश्याः ।
आ दैव्यानि व्रता चिकित्वाना मानुषस्य जनस्य जन्म ॥ १ ॥

1. May we win the many Riches, may the Fire, flaming high with his light, master by the thinking mind, take possession of all things that are, he who knows the laws of the divine workings and knows the birth of the human being.

गर्भो यो अपां गर्भो वनानां गर्भश्च स्थातां गर्भश्चरथाम् ।
अद्रौ चिदस्मा अन्तर्दुरोणे विशां न विश्वो अमृतः स्वाधीः ॥ २ ॥

2. He is the child of the waters, the child of the forests, the child of things stable and the child of things that move. Even in

¹⁴ Or, with men,

¹⁵ Or, these men

¹⁶ Or, thou hast slain,

¹⁷ Or, come to the seeing of the Sun.

the stone he is there for man, he is there in the middle of his house, — he is as one universal in creatures; he is the Immortal, the perfect thinker.

स हि क्षपावाँ अग्नी रयीणां दाशद् यो अस्मा अरं सूक्तैः ।
एता चिकित्वो भूमा नि पाहि देवानां जन्म मर्ताश्च विद्वान् ॥ ३ ॥

3. The Fire is a master of the nights, he gives of the Riches to him who prepares for him the sacrifice with the perfect words. O thou who art conscious, guard, as the knower, these worlds, and the birth of the Gods, and mortal men.

वर्धान्यं पूर्वीः क्षपो विरूपाः स्थातुश्चरथमृतप्रवीतम् ।
अराधि होता स्वर्निषत्तः कृण्वन् विश्वान्यपांसि सत्या ॥ ४ ॥

4. Many nights of different forms have increased him, the Fire who came forth from the Truth, who is the stable and the moving: the priest of the call, he is achieved for us, seated in the sun-world,¹⁸ making true all our works.

गोषु प्रशस्तिं वनेषु धिषे भरन्त विश्वे बलिं स्वर्ण ।
वि त्वा नरः पुरुत्रा सपर्यन्पितुर्न जिब्रेर्वि वेदो भरन्त ॥ ५ ॥

5. Thou establishest word of thee in the Ray-Cow and in the forests; it is as if all were bringing the sun-world as offering. Men in many parts serve thee and gather in knowledge as from a long-lived father.

साधुर्न गृध्ररस्तेव शूरो यातेव भीमस्त्वेषः समत्सु ॥ ६ ॥

6. He is like one efficient in works and hungry to seize, heroic like one shooting arrows, terrible like an assailant charging, he is a splendour in our battles.

¹⁸ Or, the sun,

SUKTA 71

उप प्र जिन्वन्नुशतीरुशन्तं पतिं न नित्यं जनयः सनीळाः ।
स्वसारः श्यावीमरुषीमजुप्रञ्चित्रमुच्छन्तीमुषसं न गावः ॥ १ ॥

1. The Mothers who dwell in one abode, desiring came to him who desired them and gave him pleasure as to their eternal spouse: the sisters took joy in him as the Ray-Cows in the Dawn when she comes dusky, flushing red, then shining out in rich hues.

वीळु चिद् दृळ्हा पितरो न उक्थैरद्रिं रुजन्नङ्गिरसो रवेण ।
चक्रुर्दिवो बृहतो गातुमस्मे अहः स्वर्विविदुः केतुमुस्राः ॥ २ ॥

2. Our fathers by their words broke the strong and stubborn places, the Angiras seers shattered the mountain rock with their cry; they made in us a path to the Great Heaven, they discovered the Day and the sun-world and the intuitive ray and the shining herds.

दधन्नृतं धनयन्नस्य धीतिमादिदर्यो दिधिष्वो विभृत्राः ।
अतृष्यन्तीरपसो यन्त्यच्छा देवाञ्जन्म प्रयसा वर्धयन्तीः ॥ ३ ॥

3. They held the Truth, they enriched the thought of this human being; then indeed had they mastery and understanding bearing wide the Flame; unthirsting, the powers at work go towards the gods making the Birth to grow by delight.

मथीद् यदीं विभृतो मातरिश्वा गृहेगृहे श्येतो जेन्यो भूत् ।
आदीं राज्ञे न सहीयसे सचा सन्ना दूत्यं भृगवाणो विवाय ॥ ४ ॥

4. When the Life-Breath borne pervadingly within has churned him out in house and house he becomes white and a conqueror. Then indeed he becomes the Flaming Seer and companioning us goes on an embassy as for a powerful king.

महे यत् पित्र ई रसं दिवे करव त्सरत् पृशन्यश्चिकित्वान् ।
सृजदस्ता धृषता दिद्युमस्मै स्वायां देवो दुहितरि त्विषिं धात् ॥ ५ ॥

5. When he had made this sap of essence for the great Father Heaven, he came slipping downward, one close in touch, having knowledge. The Archer loosed violently on him his arrow of lightning, but the god set the flaming energy in his own daughter.

स्व आ यस्तुभ्यं दम आ विभाति नमो वा दाशादुशतो अनु दून् ।
वर्धो अग्ने वयो अस्य द्विवर्हा यासद् राया सरथं यं जुनासि ॥ ६ ॥

6. He who kindles the light for thee in thy own home and offers obeisance of surrender day by day and thy desire is towards him, mayst thou in thy twofold mass increase his growth, he whom thou speedest in one car with thee, may he travel with the riches.

अग्निं विश्वा अभि पृक्षः सचन्ते समुद्रं न स्रवतः सप्त यद्द्वीः ।
न जामिभिर्वि चिकिते वयो नो विदा देवेषु प्रमतिं चिकित्वान् ॥ ७ ॥

7. All satisfactions cleave to the Fire as the seven mighty rivers join the ocean. Our growth of being has not been perceived by thy companions, but thou who hast perceived, impart to the gods thy knowledge.¹⁹

आ यदिषे नृपतिं तेज आनट् छुचि रेतो निषिक्तं द्यौरभीके ।
अग्निः शर्धमनवद्यं युवानं स्वाध्यं जनयत् सूदयच्च ॥ ८ ॥

8. When a flame of energy came to this King of men for impelling force, when in their meeting Heaven was cast in him like pure seed, the Fire gave birth to a might,²⁰ young and faultless and perfect in thought and sped it on its way.

¹⁹ Or, gain for us knowledge in the Gods.

²⁰ Or, a host. It may mean the army of the life-gods, *marutām śardbah*.

मनो न योऽध्वनः सद्य एत्येकः सत्रा सूरौ वस्व ईशे ।
राजाना मित्रावरुणा सुपाणी गोषु प्रियममृतं रक्षमाणा ॥ ९ ॥

9. He who travels the paths suddenly like the mind, the Sun, ever sole is the master of the treasure: Mitra and Varuna, the Kings with beautiful hands, are there guarding in the Rays²¹ delight and immortality.

मा नो अग्ने सख्या पित्र्याणि प्र मर्षिष्ठा अभि विदुष्कविः सन् ।
नभो न रूपं जरिमा मिनाति पुरा तस्या अभिशस्तेरधीहि ॥ १० ॥

10. O Fire, mayst thou not forget²² ancient friendships, thou who art turned towards us as the knower and seer. As a mist dims a form, age diminishes us; before that hurt falls upon us, arrive.²³

SUKTA 72

नि काव्या वेधसः शश्वतस्कर्हस्ते दधानो नर्या पुरूणि ।
अग्निर्भुवद् रयिपती रयीणां सत्रा चक्राणो अमृतानि विश्वा ॥ १ ॥

1. He forms within us the seer-wisdoms of the eternal Creator holding in his hand many powers²⁴ of the godheads. May Fire become the treasure-master of the riches, ever fashioning all immortal things.²⁵

अस्मे वत्सं परि षन्तं न विन्दन्निच्छन्तो विश्वे अमृता अमूराः ।
अमयुवः पदव्यो धियंधास्तस्थुः पदे परमे चार्वग्नेः ॥ २ ॥

2. All the immortals, the wise ones, desired but found not in us the Child who is all around; turning to toil on his track,

21 *Goṣu*, in the Ray-Cows, the shining herds of the Sun

22 Or, neglect or wipe out

23 Or, give heed, before that assault comes upon us.

24 Or, many strengths

25 Or, fashioning together all immortal things.

upholding the Thought, they stood in the supreme plane,
they reached the beauty of the Flame.

तिस्रो यदग्ने शरदस्त्वामिच्छुचिं घृतेन शुचयः सपर्यान् ।
नामानि चिद् दधिरे यज्ञियान्यसूदयन्त तन्वः सुजाताः ॥ ३ ॥

3. When for three years, O Fire, they worshipped thee, the pure ones thee the pure, with the clarity of the light, they held too the sacrificial Names, their bodies came to perfect birth and they sped them on the way.

आ रोदसी बृहती वेविदानाः प्र रुद्रिया जभिरे यज्ञियासः ।
विदन्मर्तो नेमधिता चिकित्वानग्निं पदे परमे तस्थिवांसम् ॥ ४ ॥

4. The masters of sacrifice discovered and in their impetuous might bore the Vast Earth and Heaven, then the mortal knew them and by his holding of the upper hemisphere²⁶ perceived the Fire, standing in the supreme plane.

संजानाना उप सीदन्नभिज्जु पत्नीवन्तो नमस्यं नमस्यन् ।
रिरिक्वासस्तन्वः कृण्वत स्वाः सखा सख्युर्निमिषि रक्षमाणाः ॥ ५ ॥

5. Utterly knowing him they with their wives came and knelt before him and adored with obeisance the adorable. They made themselves empty and formed their own bodies guarded in his gaze, friend in the gaze of friend.

त्रिः सप्त यद् गुह्यानि त्वे इत् पदाविदन्निहिता यज्ञियासः ।
तेभी रक्षन्ते अमृतं सजोषाः पशूञ्च स्थातृञ्चरथं च पाहि ॥ ६ ॥

6. When the masters of sacrifice have found hidden in thee the thrice seven secret planes, by them they guard with one mind of acceptance Immortality. Protect the Herds, those that stand and that which is mobile.

²⁶ *Nema*, the half, referring apparently to the Great Heaven, *br̥had dyauh*, the upper half beyond which is the supreme plane.

विद्वाँ अग्ने वयुनानि क्षितीनां व्यानुषक् छुरुधो जीवसे धाः ।
अन्तर्विद्वाँ अध्वनो देवयानानतन्द्रो दूतो अभवो हविर्वाट् ॥ ७ ॥

7. O Fire, thou art the knower of our knowings, ordain for the people an unbroken succession of strengths that they may live. The knower within of the paths of the journey of the gods, thou hast become a sleepless messenger and the carrier of the offerings.

स्वाध्यो दिव आ सप्त यद्ही रायो दुरो व्यृतज्ञा अजानन् ।
विदद् गव्यं सरमा दृळ्हमूर्व येना नु कं मानुषी भोजते विट् ॥ ८ ॥

8. The seven mighty Rivers from Heaven, deep-thinking, knowers of the Truth, knew the doors of the treasure; Sarama discovered the mass of the Ray-Cow, the strong place, the wideness, and now by that the human creature enjoys bliss.

आ ये विश्वा स्वपत्यानि तस्थुः कृण्वानासो अमृतत्वाय गातुम् ।
महा महद्भिः पृथिवी वि तस्थे माता पुत्रैरदितिर्धायसे वेः ॥ ९ ॥

9. These are they who set their steps on all things that have fair issue, making a path towards immortality. Earth stood wide in greatness by the Great Ones, the Mother infinite with her sons came to uphold her.

अधि श्रियं नि दधुश्चारुमस्मिन् दिवो यदक्षी अमृता अकृण्वन् ।
अध क्षरन्ति सिन्धवो न सृष्टाः प्र नीचीरग्ने अरुषीरजानन् ॥ १० ॥

10. When the immortals made the two eyes of Heaven, they set in him the splendour and the beauty. Then there flow as if rivers loosed to their course; downward they ran, his ruddy mares, and knew, O Fire.

SUKTA 73

रयिर्न यः पितृवित्तो वयोधाः सुप्रणीतिश्चिकितुषो न शासुः ।
स्योनशीरतिधिर्न प्रीणानो होतेव सन्न विधतो वि तारीत् ॥ १ ॥

1. He is like an ancestral wealth that founds our strength, perfect in his leading like the command²⁷ of one who knows, he is like a guest lying happily well-pleased, he is like a priest of invocation and increases the house of his worshipper.

देवो न यः सविता सत्यमन्मा ऋत्वा निपाति वृजनानि विश्वा ।
पुरुप्रशस्तो अमतिर्न सत्य आत्मेव शेवो दिधिषाय्यो भूत् ॥ २ ॥

2. He is like the divine Sun true in his thoughts and guards by his will all our strong places; he is like a splendour manifoldly expressed, he is like a blissful self and our support.²⁸

देवो न यः पृथिवीं विश्वधाया उपक्षेति हितमित्रो न राजा ।
पुरःसदः शर्मसदो न वीरा अनवद्या पतिजुष्टेव नारी ॥ ३ ॥

3. He is like a God upholding the world and he inhabits earth like a good and friendly king; he is like a company of heroes sitting in our front, dwelling in our house; he is as if a blameless wife beloved of her lord.

तं त्वा नरो दम आ नित्यमिद्धमग्ने सचन्त क्षितिषु ध्रुवासु ।
अधि द्युम्नं नि दधुर्भूर्यस्मिन् भवा विश्वायुर्धरुणो रयीणाम् ॥ ४ ॥

4. Such art thou, O Fire, to whom men cleave, kindled eternal in the house, in the abiding worlds of thy habitation. They have founded within upon thee a great light; become a universal life holder of the riches.

²⁷ Or, the teaching

²⁸ Or, he is one to be meditated on (upheld in thought), blissful like the self.

वि पृक्षो अग्ने मघवानो अश्रुर्वि सूरयो ददतो विश्वमायुः ।
सनेम वाजं समिधेष्वर्यो भागं देवेषु श्रवसे दधानाः ॥ ५ ॥

5. O Fire, may the masters of wealth enjoy thy satisfactions, the illumined wise Ones givers of the whole of life: may we conquer the plenitude from the foe in our battles²⁹ holding our part in the Gods for inspired knowledge.

ऋतस्य हि धेनवो वावशानाः स्मदूधीः पीपयन्त दुभक्ताः ।
परावतः सुमतिं भिक्षमाणा वि सिन्धवः समया ससुरद्रिम् ॥ ६ ॥

6. The milch-cows of the Truth, enjoyed in heaven,³⁰ full-uddered, desiring us, have fed us with their milk: praying for right-thinking from the Beyond the Rivers flowed wide over the Mountain.

त्वे अग्ने सुमतिं भिक्षमाणा दिवि श्रवो दधिरे यज्ञियासः ।
नक्ता च चक्रुरुषसा विरूपे कृष्णं च वर्णमरुणं च सं धुः ॥ ७ ॥

7. O Fire, in thee praying for right-thinking, the masters of sacrifice set³¹ inspired knowledge in heaven: they made night and dawn of different forms and joined together the black and the rosy hue.

यान् राये मर्तान्तसुषूदो अग्ने ते स्याम मघवानो वयं च ।
द्वायेव विश्वं भुवनं सिसक्ष्यापप्रिवान् रोदसी अन्तरिक्षम् ॥ ८ ॥

8. The mortals whom thou speedest to the Treasure, may we be of them, the lords of riches and we. Filling earth and heaven and mid-air thou clingest to the whole world like a shadow.

²⁹ Or, warriors in the battles may we conquer the plenitude

³⁰ Or, shared by heaven,

³¹ Or, upheld

अर्वङ्गिरग्ने अर्वतो नृभिर्नृन् वीरैर्वीरान् वनुयामा त्वोताः ।
ईशानासः पितृवित्तस्य रायो वि सूरयः शतहिमा नो अश्युः ॥ ९ ॥

9. O Fire, safeguarded by thee may we conquer the war-horses by our war-horses, the strong men by our strong men, the heroes by our heroes; may our illumined wise ones become masters of the treasure gained by the fathers, and possess it living a hundred winters.

एता ते अग्न उचथानि वेधो जुष्टानि सन्तु मनसे हृदे च ।
शकेम रायः सुधुरो यमं तेऽधि श्रवो देवभक्तं दधानाः ॥ १० ॥

10. O ordainer of things, O Fire, may these utterances be acceptable to thee, to the mind and to the heart; may we have strength to control with firm yoke thy riches, holding in thee the inspired knowledge enjoyed by the gods.³²

³² Or, distributed by the gods.

Hymn of Paruchchhepa

MANDALA ONE

SUKTA 127

अग्निं होतारं मन्ये दास्वन्तं वसुं सूनुं सहस्रो जातवेदसं
विप्रं न जातवेदसम् ।
य ऊर्ध्वया स्वध्वरो देवो देवाच्या कृपा ।
घृतस्य विभ्राष्टिमनु वष्टि शोचिषाऽऽजुह्वानस्य सर्पिषः ॥ १ ॥

1. I meditate on the Fire, the priest of the call, the giver of the Treasure, the son of force, who knows all things born, the Fire who is like one illumined and knowing all things born.
The Fire who perfect in the pilgrim-sacrifice, a God with his high-lifted longing¹ hungers with his flame for the blaze of the offering of light, for its current poured on him as an oblation.

यजिष्ठं त्वा यजमाना हुवेम ज्येष्ठमङ्गिरसां विप्र मन्मभि-
विंप्रेभिः शुक्र मन्मभिः ।
परिज्मानमिव द्यां होतारं चर्षणीनाम् ।
शोचिष्केशं वृषणं यमिमा विशः प्रावन्तु जूतये विशः ॥ २ ॥

2. Thee most powerful for sacrifice, as givers of sacrifice may we call, the eldest of the Angirases, the Illumined One, call thee with our thoughts, O Brilliant Fire, with our illumined thoughts, men's priest of the call,² who encircles all like heaven, the Male with hair of flaming-light whom may these peoples cherish for his urge.

¹ Or, high-uplifted lustre seeking for the Gods

² Or, the priest of the call for men who see,

स हि पुरु चिदोजसा विरुक्मता दीद्यानो भवति दृहन्तरः

परशुर्न दृहन्तरः ।

वीळु चिद् यस्य समृतौ श्रुवद् वनेव यत् स्थिरम् ।

निष्पहमाणो यमते नायते धन्वासहा नायते ॥ ३ ॥

3. Many things illumining with his wide-shining energy he becomes one who cleaves through those who would hurt us, like a battle-axe he cleaves through those who would hurt us, he in whose shock even that which is strong falls asunder, even what is firmly fixed falls like trees; overwhelming with his force he toils on and goes not back, like warriors with the bow from the battle he goes not back.

दृळ्हा चिदस्मा अनु दुर्यथा विदे तेजिष्ठाभिररणभिर्दाश्ववसे

ऽग्नये दाश्ववसे ।

प्र यः पुरुणि गाहते तक्षद् वनेव शोचिषा ।

स्थिरा चिदन्ना नि रिणात्योजसा नि स्थिराणि चिदोजसा ॥ ४ ॥

4. Even things strongly built they give to him as to one who knows: one gives for safeguarding by his movements of flaming-power, gives to the Fire that he may guard us. Into many things he enters and hews them with his flaming light like trees, even things firmly fixed he tears by his energy and makes his food by his energy even things firmly fixed.

तमस्य पृक्षमुपरासु धीमहि

नक्तं यः सुदर्शतरो दिवातरा-

दप्रायुषे दिवातरात् ।

आदस्यायुर्ग्रभणवद् वीळु शर्म न सूनवे ।

भक्तमभक्तमवो व्यन्तो अजरा अग्नयो व्यन्तो अजराः ॥ ५ ॥

5. We meditate on³ that fullness of him on the upper levels, this Fire the vision of whom is brighter in the night than in the day, for his undeparting life brighter than in the day. Then does his life grasp and support us like a strong house

³ Or, we hold

of refuge for the Son, — ageless fires moving towards the happiness enjoyed and that not yet enjoyed, moving his ageless fires.

स हि शर्धो न मारुतं तुविष्वणिरप्नस्वतीपूर्वरास्विष्टनि -
 रार्तनास्विष्टनिः ।
 आदद्भव्यान्याददिर्यज्ञस्य केतुरर्हणा ।
 अध स्मास्य हर्षतो हृषीवतो विश्वे जुषन्त पन्थां
 नरः शुभे न पन्थाम् ॥ ६ ॥

6. He is many-noised like the army of the storm-winds hurrying over the fertile lands full of our labour, hurrying over the waste lands.⁴ He takes and devours the offerings, he is the eye of intuition of the sacrifice in its due action; so all men follow with pleasure the path of this joyful and joy-giving Fire, as on a path leading to happiness.

द्विता यदीं कीस्तासो अभिद्यवो नमस्यन्त उपवोचन्त भृगवो
 मथ्नन्तो दाशा भृगवः ।
 अग्निरीशे वसूनां शुचिर्यो धर्णिरेषाम् ।
 प्रियाँ अपिधीर्वनिषीष्ट मेधिर आ वनिषीष्ट मेधिरः ॥ ७ ॥

7. When in his twofold strength, bards with illumination upon them, the Bhrigu-flame-seers have made obeisance and spoken to him the word, when they have churned him out by their worship, — the Flame-Seers, the Fire becomes master of the riches, he who in his purity holds them within him, wise he enjoys the things laid upon him and they are pleasant to him, he takes joy of them in his wisdom.

विश्वासां त्वा विशां पतिं हवामहे सर्वासां समानं दम्पतिं भुजे
 सत्यगिर्वाहसं भुजे ।
 अतिथिं मानुषाणां पितुर्न यस्यासया ।
 अमी च विश्वे अमृतास आ वयो हव्या देवेष्वा वयः ॥ ८ ॥

⁴ Or, in the esoteric sense, the army of the Life-Powers moving with fertilising rain over our tilled and our waste lands.

8. We call to thee, the Lord of all creatures, the master of the house common to them all for the enjoying, the carrier of the true words for the enjoying, — to the Guest of men in whose presence stand, as in the presence of a father, all these Immortals and make our offerings their food — in the Gods they become their food.

त्वमग्ने सहसा सहन्तमः शुष्मिन्तमो जायसे देवतातये
 रयिर्न देवतातये ।
 शुष्मिन्तमो हि ते मदो द्युम्निन्तम उत ऋतुः ।
 अध स्मा ते परि चरन्त्यजर श्रुष्टीवानो नाजर ॥ ९ ॥

9. O Fire, thou art overwhelming in thy strength, thou art born most forceful for the forming of the Gods, as if a wealth for the forming of the Gods; most forceful is thy rapture, most luminous thy will. So they serve thee, O Ageless Fire, who hear thy word serve thee, O Ageless Fire!

प्र वो महे सहसा सहस्वत उषर्बुधे पशुषे नाग्नये
 स्तोमो बभूत्वग्नये ।
 प्रति यदीं हविष्मान् विश्वासु क्षासु जोगुवे ।
 अग्ने रेभो न जरत ऋषूणां जूर्णिर्होत ऋषूणाम् ॥ १० ॥

10. To the Great One, the Strong in his force, the waker in the Dawn, to Fire as to one who has vision, let your hymn arise. When the giver of the offering cries towards him in all the planes, in the front of the wise he chants our adoration, the priest of the call of the wise who chants their adoration.

स नो नेदिष्टं ददृशान आ भराऽग्ने देवेभिः सचनाः सुचेतुना
 महो रायः सुचेतुना ।
 महि शविष्ठ नस्कृधि संचक्षे भुजे अस्यै ।
 महि स्तोतृभ्यो मधवन्त्सुवीर्यं मथीरुग्रो न शवसा ॥ ११ ॥

11. So, becoming visible, most near to us bring, O Fire, by thy perfect consciousness, the Riches that ever accompany the Gods, by thy perfect consciousness the Great Riches. O most

strong Fire, create for us that which is great for vision, for the enjoying; for those who hymn thee, O Lord of plenty, churn out a great hero-strength as one puissant by his force.

Part Two

Other Hymns to Agni

Mandala One

MADHUCHCHHANDAS VAISHWAMITRA

SUKTA 1

अग्निमीळे पुरोहितं यज्ञस्य देवमृत्विजम् ।
होतारं रत्नधातमम् ॥ १ ॥

1. The Fire I pray, the divine vicar of the sacrifice and ordinarant of the rite, the Summoner (or, priest of the offering) who most founds the ecstasy.

अग्निः पूर्वेभिर्ऋषिभिरीड्यो नूतनैरुत ।
स देवाँ एह वक्षति ॥ २ ॥

2. The Fire, desirable to the ancient seers, so even to the new, — may he come to us with the gods.

अग्निना रयिमश्नवत् पोषमेव दिवेदिवे ।
यशसं वीरवत्तमम् ॥ ३ ॥

3. By the Fire one obtains a wealth that increases day by day, glorious and full of hero-powers.

अग्ने यं यज्ञमध्वरं विश्वतः परिभूरसि ।
स इद् देवेषु गच्छति ॥ ४ ॥

4. O Fire, the pilgrim sacrifice which thou encompassest on every side, reaches the gods.

अग्निर्होता कविऋतुः सत्यश्चित्रश्रवस्तमः ।
देवो देवेभिरा गमत् ॥ ५ ॥

5. Fire, priest of the call, the seer-will rich in brilliant inspirations, may he come to us, a god with the gods.

यदङ्ग दाशुषे त्वमग्ने भद्रं करिष्यसि ।
तवेत् तत् सत्यमङ्गिरः ॥ ६ ॥

6. O Fire, the happy good that thou wilt create for the giver, is That Truth of thee, O Angiras.

उप त्वाग्ने दिवेदिवे दोषावस्तर्धिया वयम् ।
नमो भरन्त एमसि ॥ ७ ॥

7. To thee, O Fire, day by day, in the dawn and in the dusk, we come bringing to thee by the thought our obeisance,

राजन्तमध्वराणां गोपामृतस्य दीदिविम् ।
वर्धमानं स्वे दमे ॥ ८ ॥

8. To thee, who rulest the sacrifices of the Way, the shining Guardian of the Truth, growing in thy own home.

स नः पितेव सूनवेऽग्ने सूपायनो भव ।
सचस्वा नः स्वस्तये ॥ ९ ॥

9. O Fire, be easy of access to us like a father to his son; cleave to us for our weal.

MEDHATITHI KANWA

SUKTA 12

अग्निं दूतं वृणीमहे होतारं विश्ववेदसम् ।
अस्य यज्ञस्य सुक्रतुम् ॥ १ ॥

1. We choose Agni, the summoner, the all-knowing, the messenger, the will effective of this sacrifice.

अग्निमग्निं हवीमभिः सदा ह्वन्त विश्वपतिम् ।
हव्यवाहं पुरुप्रियम् ॥ २ ॥

2. To the Lord of the creatures, the bearer of our offerings, the beloved of Many, to every flame the sacrificers ever call with hymns that summon the Gods, One in whom are many dear things.

अग्ने देवाँ इहा वह जज्ञानो वृक्तबर्हिषे ।
असि होता न ईड्यः ॥ ३ ॥

3. O Fire, thou being born hither bear the Gods for the sacrificer who spreads the holy seat, thou art our desirable summoning priest.

ताँ उशतो वि बोधय यदग्ने यासि दूत्यम् ।
देवैरा सत्सि बर्हिषि ॥ ४ ॥

4. O Fire, when thou goest as our envoy, awaken them up who desire our offerings. Take thy seat with the Gods on the holy grass.

घृताहवन दीदिवः प्रति ष्म रिषतो दह ।
अग्ने त्वं रक्षस्विनः ॥ ५ ॥

5. O Fire, thou who art called by the offerings of clarity, thou shining one, do thou oppose and burn down the haters that confine.

अग्निनाग्निः समिध्यते कविर्गृहपतिर्युवा ।
हव्यवाङ् जुह्वास्यः ॥ ६ ॥

6. By the fire is the fire perfectly kindled, the seer, the lord of the house, the youth, the bearer of offering whose mouth receives the offerings.

कविमग्निमुप स्तुहि सत्यधर्माणमध्वरे ।
देवममीवचातनम् ॥ ७ ॥

7. To the divine flame, the seer, him whose law of being is the Truth, the shining one, the destroyer of all evils, approach and chant the hymn of praise.

यस्त्वामग्ने हविष्पतिर्दूतं देव सपर्यति ।
तस्य स्म प्राविता भव ॥ ८ ॥

8. O Flame, O divine messenger, the lord of the offerings who waits on thee, of him become the protector.

यो अग्निं देववीतये हविष्मँ आविवासति ।
तस्मै पावक मृळय ॥ ९ ॥

9. He who with the offerings approaches the divine force, for the Birth of the Gods, O Purifier, on him have grace.

स नः पावक दीदिवोऽग्ने देवाँ इहा वह ।
उप यज्ञं हविश्च नः ॥ १० ॥

10. O shining flame, thou who purifiest, hither bear the Gods to our offerings and to our sacrifice.

स नः स्तवान आ भर गायत्रेण नवीयसा ।
रयिं वीरवतीमिषम् ॥ ११ ॥

11. Thou adored by our fresh Gayatri rhythms bring for us the felicity and force full of hero's strength.

अग्ने शुक्लेण शोचिषा विश्वाभिर्देवहूतिभिः ।
इमं स्तोमं जुषस्व नः ॥ १२ ॥

12. O Fire, with thy lustres white, and all thy divine hymns that summon the Gods, come and accept this hymn that we affirm.

SUKTA 13

सुसमिद्धो न आ वह देवाँ अग्ने हविष्मते ।
होतः पावक यक्षि च ॥ १ ॥

1. O Fire! perfectly kindled, bear the gods to him who has the offerings, O Thou who purifiest! Thou summoner! sacrifice to the gods.

मधुमन्तं तनूनपाद् यज्ञं देवेषु नः कवे ।
अद्या कृणुहि वीतये ॥ २ ॥

2. O son of the body! Now make the sacrifice honied for the gods (or full of honey among the gods) for their enjoyment, O seer.

नराशंसमिह प्रियमस्मिन् यज्ञ उप ह्ये ।
मधुजिह्वं हविष्कृतम् ॥ ३ ॥

3. Him, the beloved, I call hither to this sacrifice, he who creates the offerings, possessed of honied tongue.

अग्ने सुखतमे रथे देवाँ ईळित आ वह ।
असि होता मनुर्हितः ॥ ४ ॥

4. O Fire! Thou who art adored, bring here the gods in thy happiest car; (for) thou art the summoner established by man.

स्तृणीत बर्हिरानुषग् घृतपृष्ठं मनीषिणः ।
यत्रामृतस्य चक्षणम् ॥ ५ ॥

5. O Thinkers! spread you the holy seat continuous and true in order, sprinkled with clear offerings (of clarified butter), to where is the vision of immortality.

[Incomplete]

SUKTA 14

ऐभिरग्ने दुवो गिरो विश्वेभिः सोमपीतये ।
देवेभिर्याहि यक्षि च ॥ १ ॥

1. With all these gods, O Agni, thou who art the activity of speech, arrive and do thy work.

आ त्वा कण्वा अहूषत गृणन्ति विप्र ते धियः ।
देवेभिरग्न आ गहि ॥ २ ॥

2. On thee, O Agni, the Kanwas have called, for thee, O master of wisdom, their movements of understanding become articulate; arrive, O Agni, with the gods.

इन्द्रवायू बृहस्पतिं मित्राग्निं पूषणं भगम् ।
आदित्यान् मारुतं गणम् ॥ ३ ॥

3. On Indra and Vayu, Brihaspati, on Mitra and Agni, Pushan, Bhaga, the Adityas and the Marut host.

प्र वो भ्रियन्त इन्द्रवो मत्सरा मादयिष्णवः ।
द्रप्सा मध्वश्चमूषदः ॥ ४ ॥

4. For you the nectar streams are filled in, rapturous and maddening, dripping sweetness, into their vessel they settle down.

ईळते त्वामवस्यवः कण्वासो वृक्तबर्हिषः ।
हविष्मन्तो अरंकृतः ॥ ५ ॥

5. Thee the Kanwas protected adore, when they have manifested the flame, hold the offering and have set their array.

घृतपृष्ठा मनोयुजो ये त्वा वहन्ति वह्यः ।
आ देवान्तसोमपीतये ॥ ६ ॥

6. Shining of flank, yoked to the mind are the bearers that bear thee and bear to us the gods to drink the Soma-wine.

तान् यजत्राँ ऋतावृधोऽग्ने पत्नीवतस्कृधि ।
मध्वः सुजिह्व पायय ॥ ७ ॥

7. Make them active to the Yajna, O Agni, they increase by truth, they have with them their female powers; make them drink the sweetnesses, O keen of tongue.

ये यजत्रा य ईड्यास्ते ते पिबन्तु जिह्वया ।
मधोरग्ने वषट्कृति ॥ ८ ॥

8. Those that are active to Yajna, those that are adorable, let both of them drink with thy tongue, O Agni, the heady sweetness of the wine.

आकीं सूर्यस्य रोचनाद् विश्वान् देवाँ उषर्बुधः ।
विप्रो होतेह वक्षति ॥ ९ ॥

9. From the world of the lustre of the sun the seer, the priest of the offering bringeth the gods that wake to the dawn.

विश्वेभिः सोम्यं मध्वग्न इन्द्रेण वायुना ।
पिबा मित्रस्य धामभिः ॥ १० ॥

10. With all of them, O Agni, drink thou the sweetness of the Soma-wine, with Indra and Vayu and Mitra's lustres.

त्वं होता मनुर्हितोऽग्ने यज्ञेषु सीदसि ।
सेमं नो अध्वरं यज ॥ ११ ॥

11. Thou, the priest of the oblation, thinker and friend, O Agni, sittest at the Yajnas, therefore do thou set thyself to this action of sacrifice of ours.

युक्त्वा ह्यरुषी रथे हरितो देव रोहितः ।
ताभिर्देवाँ इहा वह ॥ १२ ॥

12. Yoking, O God, in thy chariot the rosy and the green and the crimson, by these bear hither the gods.

SHUNAHSHEPA AJIGARTI

SUKTA 26

वसिष्वा हि मियेध्य वस्त्राण्यूर्जा पते ।
सेमं नो अध्वरं यज ॥ १ ॥

1. Gird on thy robes, O thou adorable one, — master of all abounding might, conduct this our oblation.

नि नो होता वरेण्यः सदा यविष्ठ मन्मभिः ।
अग्ने दिवित्मता वचः ॥ २ ॥

2. Settle down, — for thou art the supreme offerer of sacrifice, O young, strong and brilliant Agni, — by the thoughts of my meditation into my speech.

आ हि ष्मा सूनवे पिताऽऽपिर्यजत्यापये ।
सखा सख्ये वरेण्यः ॥ ३ ॥

3. Because he doeth sacrifice as a father for his son, as a lover for his lover, as a comrade for his comrade, therefore is he the supreme offerer.

आ नो बर्ही रिशादसो वरुणो मित्रो अर्यमा ।
सीदन्तु मनुषो यथा ॥ ४ ॥

4. May the destroyers of the foe, Varuna, Mitra and Aryaman, sit down on the sacred rushes as human friends might sit.

पूर्व्यं होतरस्य नो मन्दस्व सख्यस्य च ।
इमा उ षु श्रुधी गिरः ॥ ५ ॥

5. O ancient Priest of the offering, rejoice in this our friendship, hearken to these my words.

यच्चिद्धि शश्वता तना देवंदेवं यजामहे ।
त्वे इद्भूयते हविः ॥ ६ ॥

6. For whatsoever with lasting substance we sacrifice to god and god, always 'tis on thee that the offering is cast.

प्रियो नो अस्तु विश्वपतिर्होता मन्द्रो वरेण्यः ।
प्रियाः स्वग्नयो वयम् ॥ ७ ॥

7. May this master of the peoples be dear to us, the delightful and supreme offerer of sacrifice, and to him may we be dear and full of the strengths of Agni.

स्वग्नयो हि वार्यं देवासो दधिरे च नः ।
स्वग्नयो मनामहे ॥ ८ ॥

8. For when the gods are full of the strengths of Agni, then they hold firmly for us the supreme good; full of the strengths of Agni may we be in our meditation.

अथा न उभयेषाममृतमर्त्यानाम् ।
मिथः सन्तु प्रशस्तयः ॥ ९ ॥

9. Then should both exchange their full expressions of being, the immortals giving to mortal men, man to the deathless gods.

विश्वेभिरग्ने अग्निभिरिमं यज्ञमिदं वचः ।
चनो धाः सहसो यहो ॥ १० ॥

10. O Agni, enrich with all thy strengths and confirm, thou masterful user of force, this my sacrifice, this my speech, this delight.

SUKTA 27

अश्वं न त्वा वारवन्तं वन्दध्या अग्निं नमोभिः ।
सम्राजन्तमध्वराणाम् ॥ १ ॥

1. As the swift strength that bringeth blessings I adore thee with obeisances, the strong Agni, supreme and king over all below.

स घा नः सूनुः शवसा पृथुप्रगामा सुशेवः ।
मीद्वौ अस्माकं बभूयात् ॥ २ ॥

2. May he be always full of loving kindness to us, auspicious, happy, moving out by his flashing brilliance far and wide.

स नो दूराच्चासाच्च नि मर्त्यादघायोः ।
पाहि सदमिद् विश्वायुः ॥ ३ ॥

3. Far and near do thou protect us continuously by the universal vitality from mortal sickness of our life.

इममू षु त्वमस्माकं सनिं गायत्रं नव्यांसम् ।
अग्ने देवेषु प्र वोचः ॥ ४ ॥

4. Speak forth perfectly, O Agni, among the gods this our chant new-framed of saving power.

आ नो भज परमेष्वा वाजेषु मध्यमेषु ।
शिक्षा वस्वो अन्तमस्य ॥ ५ ॥

5. Cleave to us in our higher stabilities and in our middle, teach us thy utmost reach of being.

विभक्तासि चित्रभानो सिन्धोरूर्मा उपाक आ ।
सद्यो दाशुषे क्षरसि ॥ ६ ॥

6. O richly-lusted, thou art he who dwellest over against the swelling waters of the ocean and distributest them, thou flowest down immediately on the giver.

यमग्ने पृत्सु मर्त्यमवा वाजेषु यं जुनाः ।
स यन्ता शश्वतीरिषः ॥ ७ ॥

7. Whomso, though a mortal, O Agni, thou impellest in his struggles, whomso in his holdings, he attaineth to enduring masteries.

नकिरस्य सहन्त्य पर्येता कयस्य चित् ।
वाजो अस्ति श्रवाय्यः ॥ ८ ॥

8. O god of force, there is a substance of plenty that is of the Inspiration and it embraces in its circuit any plane whatsoever of being;

स वाजं विश्वचर्षणिरर्वद्विरस्तु तरुता ।
विप्रेभिरस्तु सनिता ॥ ९ ॥

9. Therefore do thou, the universal strength that labours, bring by thy strong fighters that richness of plenty to its goal (of fullness) and by thy wise seers hold it safe.

जराबोध तद् विविडिढ विशेविशे यज्ञियाय ।
स्तोमं रुद्राय दृशीकम् ॥ १० ॥

10. O thou who awakenest to thy wooers, do thou pervade towards Rudra to whom one doeth all sacrifice, for each and every people, a hymn full of vision.

स नो महौ अनिमानो धूमकेतुः पुरुश्चन्द्रः ।
धिये वाजाय हिन्वतु ॥ ११ ॥

11. May he be to us great and boundless, passionate in perception, wide and full of charm, — so may he favour our understanding and the plenty of our substance.

स रेवाँ इव विश्वपतिर्देव्यः केतुः शृणोतु नः ।
उक्थैरग्निर्बृहद्भानुः ॥ १२ ॥

12. May he, as one full of impetuosity, the master of these peoples who is divine perception, hearken to us, even Agni who burneth into greatness with the prayers of our desire for his fuel.

नमो महद्भ्यो नमो अर्भकेभ्यो नमो युवभ्यो नम आशिनेभ्यः ।
यजाम देवान् यदि शक्रवाम मा ज्यायसः शंसमा वृक्षि देवाः ॥ १३ ॥

13. Obeisance to the Great Gods! obeisance to the lesser! obeisance to the young! obeisance to them who are (old?) keen and swift! may we do sacrifice to the gods to the utmost of our capacity, may our self-expression not be mutilated, O ye elder-gods.

KANWA GHOURA

SUKTA 36

प्र वो यद्ब्रू पुरुषां विशां देवयतीनाम् ।
अग्निं सूक्तेभिर्वचोभिरीमहे यं सीमिदन्य ईळते ॥ १ ॥

1. The master of many peoples who labour towards the god-head, we seek for you with words of perfect expression, Agni whom others also everywhere desire.

जनासो अग्निं दधिरे सहोवृधं हविष्मन्तो विधेम ते ।
स त्वं नो अद्य सुमना इहाविता भवा वाजेषु सन्त्य ॥ २ ॥

2. Men hold Agni in them as the increaser of strength. With offerings we dispose the sacrifice for thee, do thou then become today to us perfect-minded and our keeper here in our havings, O thou who art of the truth of being.

प्र त्वा दूतं वृणीमहे होतारं विश्ववेदसम् ।
महस्ते सतो वि चरन्त्यर्चयो दिवि स्पृशन्ति भानवः ॥ ३ ॥

3. Thee we choose out for our messenger, the priest of offering who hast universal knowledge; when thou art greatened in thy being thy flames range wide, thy lustres touch the heavens.

देवासस्त्वा वरुणो मित्रो अर्यमा सं दूतं प्रत्नमिन्धते ।
विश्वं सो अग्ने जयति त्वया धनं यस्ते ददाश मर्त्यः ॥ ४ ॥

4. The gods even Varuna and Mitra and Aryaman light thee utterly, the ancient messenger; all wealth that mortal conquers by thee, O Agni, who to thee has given.

मन्द्रो होता गृहपतिरग्ने दूतो विशामसि ।
त्वे विश्वा संगतानि व्रता ध्रुवा यानि देवा अकृण्वत ॥ ५ ॥

5. Thou art the rapturous priest of the sacrifice and master of this house and the envoy of creatures; in thee are met together all the steadfast laws of action which the gods have made.

त्वे इदग्ने सुभगे यविष्ट्य विश्वमा हूयते हविः ।
स त्वं नो अद्य सुमना उतापरं यक्षि देवान्सुवीर्या ॥ ६ ॥

6. It is in thee, O Agni, young and mighty, because thou art rich in joy that every offering is cast, therefore do thou today and hereafter, perfect of mind, offer to the gods perfected energies.

तं धेमिन्था नमस्विन उप स्वराजमासते ।
होत्राभिरग्निं मनुषः समिन्धते तितिर्वासो अति स्त्रिधः ॥ ७ ॥

7. He it is, whom as the self-ruler men who have attained submission adore; by the queens of the oblation men light entirely Agni when they have broken through their opposers.

घ्नन्तो वृत्रमतरन् रोदसी अप उरु क्षयाय चक्रिरे ।
भुवत् कण्वे वृषा दुम्न्याहुतः क्रन्ददश्वो गविष्टिषु ॥ ८ ॥

8. They smite Vritra the Coverer and pass beyond the two firmaments, they make the wide kingdom their home. May the mighty One become in Kanwa a luminous energy fed with the offerings, the Steed of Life neighing in the stations of the kine.

सं सीदस्व मह्यं असि शोचस्व देववीतमः ।
वि धूममग्ने अरुषं मियेध्य सृज प्रशस्त दर्शतम् ॥ ९ ॥

9. Take thy established seat; wide art thou, shine in thy purity revealing utterly the godhead; pour forth, O thou of the sacrifice, thy red-active smoke of passion, thou wide-manifested, that full of vision; —

यं त्वा देवासो मनवे दधुरिह यजिष्ठं हव्यवाहन ।
यं कण्वो मेध्यातिथिर्धनस्पृतं यं वृषा यमुपस्तुतः ॥ १० ॥

10. Even thou whom the gods have set here for man most strong for the sacrifice, O bearer of the offering, whom Kanwa Medhyatithi has established as a seizer for him of his desired wealth, whom the mighty Indra and all who establish him by the song of praise;

यमग्निं मेध्यातिथिः कण्व ईध ऋतादधि ।
तस्य प्रेषो दीदियुस्तमिमा ऋचस्तमग्निं वर्धयामसि ॥ ११ ॥

11. Even that Agni whom Medhyatithi Kanwa has kindled high upon the Truth, may his impulses blaze forth, him may these fulfilling Words, him, even Agni, may we increase.

रायस्पूर्धि स्वधावोऽस्ति हि तेऽग्ने देवेष्वाप्यम् ।
त्वं वाजस्य श्रुत्यस्य राजसि स नो मृळ मह्यं असि ॥ १२ ॥

12. Complete our felicities, O thou who hast the self-fixity; for with thee, O Agni, is effectivity in the gods; thou rulest over

the wealth of inspired knowledge. Show thou then favour to us, great art thou.

ऊर्ध्वं ऊ षु ण ऊतये तिष्ठा देवो न सविता ।
ऊर्ध्वो वाजस्य सनिता यदञ्जिभिर्वाघड्विर्विह्वयामहे ॥ १३ ॥

13. Utterly high-uplifted stand for our growth, like the god Savitri; 'tis from these heights that thou becomest the saviour of our store when we call on thee with []

ऊर्ध्वो नः पाह्यंहसो नि केतुना विश्वं समत्रिणं दह ।
कृधी न ऊर्ध्वाञ्चरथाय जीवसे विदा देवेषु नो दुवः ॥ १४ ॥

14. High-raised protect us from the evil by the perceiving mind, burn utterly every eater of our being; raise us too on high for action, for life; distribute among the gods our activity.

पाहि नो अग्ने रक्षसः पाहि धूर्तेरराव्यः ।
पाहि रीषत उत वा जिघांसतो बृहद्भानो यविश्य ॥ १५ ॥

15. Protect us, O Agni, from the Rakshasa, protect us from the harm of the undelighting, protect us from him who assails and him who would slay us, O vast of lustre, O mighty and young.

घनेव विश्वग् वि जह्यराव्यस्तपुर्जम्भ यो अस्मधुक् ।
यो मर्त्यः शिशीते अत्यक्तुभिर्मा नः स रिपुरीशत ॥ १६ ॥

16. As with thick falling blows scatter utterly (or scatter like clouds to every side) all the powers of undelight, O devourer of their force (or O destroyer of affliction), and him who would do us harm; whatsoever mortal being exceeds us in keenness by his actions, may he not as our enemy have mastery over us.

अग्निर्वद्वे सुवीर्यमग्निः कण्वाय सौभगम् ।
अग्निः प्रावन् मित्रोत मेध्यातिथिमग्निः साता उपस्तुतम् ॥ १७ ॥

17. Agni has won perfected energy for Kanwa and has won perfected enjoyment; Agni protects for him all friendly things, Agni keeps ever in safe being Medhyatithi who has confirmed him by the song of praise.

अग्निना तुर्वशं यदुं परावत उप्रादेवं हवामहे ।
अग्निर्नयन्नववास्त्वं बृहद्रथं तुर्वीतिं दस्यवे सहः ॥ १८ ॥

18. By Agni we call Turvasha and Yadu from the upper kingdoms; Agni has led to a new dwelling Brihadratha and Turviti (or Turviti of wide delight), a power against the foe.

नि त्वामग्ने मनुर्दधे ज्योतिर्जनाय शश्वते ।
दीदेथ कण्व ऋतजात उक्षितो यं नमस्यन्ति कृष्टयः ॥ १९ ॥

19. Man establisheth thee within, O Agni, as a light for the eternal birth; mayst thou burn brightly in Kanwa manifested in the Truth and increased in being, thou to whom the doers of action bow down.

त्वेषासो अग्नेरमवन्तो अर्चयो भीमासो न प्रतीतये ।
रक्षस्विनः सदमिद् यातुमावतो विश्वं समत्रिणं दह ॥ २० ॥

20. Impetuous, O Agni, and forceful are thy flames, terrible and not to be approached; always thou do burn utterly the powers who detain and the powers who are vessels of suffering, yea, every devourer.

NODHAS GAUTAMA

SUKTA 58

A hymn to Agni of the woodlands, the Flame that feeds on and enjoys the pleasant things of the earthly being and when the emotional and vital being is offered to the gods becomes a creator of the divine birth and a giver of the supreme bliss and the immortal rapture.

नू चित्सहोजा अमृतो नि तुन्दते होता यद् दूतो अभवद् विवस्वतः ।
वि साधिष्ठेभिः पथिभी रजो मम आ देवताता हविषा विवासति ॥ १ ॥

1. Now again he has become the envoy of the illumined one; the Immortal born of force tramples on his way and by most effective paths, the middle world has measured out into form. He illumines by the power of the food-offering in the creation of the gods.

आ स्वमद्म युवमानो अजरस्तृष्वविष्यन्नतसेषु तिष्ठति ।
अत्यो न पृष्ठं प्रुषितस्य रोचते दिवो न सानु स्तनयन्नचिक्रदत् ॥ २ ॥

2. The ageless Flame is embracing his own proper food. When he means to give increase, he stands up swiftly on the fuel. The back of the burning god shines like a galloping horse. He shouts aloud as if making to thunder the peak of heaven.

क्राणा रुद्रेभिर्वसुभिः पुरोहितो होता निषत्तो रयिषाळमर्त्यः ।
रथो न विक्ष्वृञ्जसान आयुषु व्यानुषग् वार्या देव ऋण्वति ॥ ३ ॥

3. He is the doer of the work with the Rudras and the Vasus, the vicar of sacrifice and seated offering priest, the Immortal, the conqueror of treasures. The godhead shining among the peoples of these living beings is like our chariot and moves uninterruptedly to desirable things.

वि वातजूतो अतसेषु तिष्ठते वृथा जुहूमिः सृण्या तुविष्वणिः ।
तृषु यदग्ने वनिनो वृषायसे कृष्णं त एम रुशदूर्मे अजर ॥ ४ ॥

4. Many-voiced, urged by the breath of the wind, he stands abroad easily among the trunks with the series of his mouths of flame. Black is thy trail, O ageless Flame, when swiftly thou puttest forth thy male might upon the woodlands, O wave of lustrous fire.

तपुर्जम्भो वन आ वातचोदितो यूथे न साह्रौ अव वाति वंसगः ।
अभिव्रजन्नक्षितं पाजसा रजः स्थातुश्चरथं भयते पतत्रिणः ॥ ५ ॥

5. He ranges like a conquering bull ranges among the herd. Impelled by the blast he is blowing like a storm down in the wood with his burning jaws even while he travels with the mass of his might the unwasted middle world. Then the winged things of heaven are afraid and all that stands and all that moves.

दधुष्टा भृगवो मानुषेष्व्वा रयिं न चारुं सुहवं जनेभ्यः ।
होतारमग्ने अतिथिं वरेण्यं मित्रं न शेवं दिव्याय जन्मने ॥ ६ ॥

6. The Bhrigus set thee, O Fire, among human beings like a beautiful treasure, one swift to the call of men, an offering priest and desirable guest, like a happy friend for the divine birth.

होतारं सप्त जुहो यजिष्ठं यं वाघतो वृणते अध्वरेषु ।
अग्निं विश्वेषामरतिं वसूनां सपर्यामि प्रयसा यामि रत्नम् ॥ ७ ॥

7. The Flame is a priest strong for sacrifice and the seven offering energies choose him in the rites of the path for the singer of the word. He is one who wins by battle all riches. I serve him with my delight and travel to the ecstasy.

अच्छिद्रा सूनो सहसो नो अद्य स्तोतृभ्यो मित्रमहः शर्म यच्छ ।
अग्ने गृणन्तमंहस उरुष्योर्जो नपात् पूर्विरायसीभिः ॥ ८ ॥

8. O Son of Force, O friendly greatness, give on this day to men who hymn thee, the joys of a bliss in which there is no wound or fissure. O Flame, Child of Might, keep thy singer far from evil with thy iron walls.

भवा वरुथं गृणते विभावो भवा मघवन् मघवद्भ्यः शर्म ।
उरुष्याग्ने अंहसो गृणन्तं प्रातर्मक्षू धियावसुर्जगम्यात् ॥ ९ ॥

9. O wide-lustrous Flame, become an armour to thy singer. King of Riches, become that bliss to the lords of the riches. Keep far from evil thy singer, O Fire. At dawn may he quickly come rich with thought.

SUKTA 59

A hymn to Agni Vaisvanara, the universal Force in all the worlds and in all beings who conducts the action of the universe and getting rid of the powers of darkness manifests to men the supreme heavenly world of light and truth and true being.

वया इदग्ने अग्नयस्ते अन्ये त्वे विश्वे अमृता मादयन्ते ।
वैश्वानर नाभिरसि क्षितीनां स्थूणेव जनाँ उपमिद् ययन्थ ॥ १ ॥

1. Other flames are only branches of thy stock, O Fire. All the immortals take in thee their rapturous joy. O universal Godhead, thou art the navel-knot of the earths and their inhabitants; all who are born, thou controllest and supportest like a pillar.

मूर्धा दिवो नाभिरग्निः पृथिव्या अथाभवदरती रोदस्योः ।
तं त्वा देवासोऽजनयन्त देवं वैश्वानर ज्योतिरिदार्याय ॥ २ ॥

2. The Flame is the head of heaven and the navel of the earth

and the power that moves at work in the two worlds. O Vaisvanara, the gods brought thee to birth a god to be a light to Aryan man.

आ सूर्ये न रश्मयो ध्रुवासो वैश्वानरे दधिरेऽग्ना वसूनि ।
या पर्वतेष्वोषधीष्वप्सु या मानुषेष्वसि तस्य राजा ॥ ३ ॥

3. As firm rays sit steadfast in the Sun, all treasures have been placed in the universal godhead and flame. King art thou of all the riches that are in the growths of the earth and the hills and the waters and all the riches that are in men.

बृहती इव सूनवे रोदसी गिरो होता मनुष्यो न दक्षः ।
स्वर्वते सत्यशुष्माय पूर्वीर्वैश्वानराय नृतमाय यद्हीः ॥ ४ ॥

4. Heaven and earth grow as if vaster worlds to the Son. Then the offering priest sings the sacred words even as might a man of discerning skill. To Vaisvanara, for this most strong god who brings with him the light of the sun-world the many mighty waters because his strength is of the truth.

दिवश्चित् ते बृहतो जातवेदो वैश्वानर प्र रिरिचे महित्वम् ।
राजा कृष्टीनामसि मानुषीणां युधा देवेभ्यो वरिवश्चकर्त् ॥ ५ ॥

5. O universal godhead, O knower of all things born, thy excess of greatness overflows even the Great Heaven. Thou art king of the toiling human peoples and by battle makest the supreme good for the gods.

प्र नू महित्वं वृषभस्य वोचं यं पूरवो वृत्रहणं सचन्ते ।
वैश्वानरो दस्युमग्निर्जघन्वाँ अधूनोत् काष्ठा अव शम्बरं भेत् ॥ ६ ॥

6. I have spoken the greatness of the Bull to whom the Purus cling and he slays for us the covering Vritras. The universal Godhead and Flame has slain the Destroyers and hastened the waters on the way and broken down Shambara.

वैश्वानरो महिम्ना विश्वकृष्टिर्भरद्वाजेषु यजतो विभावा ।
शातवनेये शतिनीभिरग्निः पुरुणीथे जरते सूनृतावान् ॥ ७ ॥

7. This is the universal godhead who by his greatness labours in all the peoples, the lustrous master of sacrifice, the Flame with the hundredfold treasures is uttering the hymn of adoration among the Bharadwajas in Purunitha son of Shatavana. This is he who has the word of Truth.

SUKTA 60

वह्निं यशसं विदथस्य केतुं सुप्राव्यं दूतं सद्योअर्थम् ।
द्विजन्मानं रयिमिव प्रशस्तं रातिं भरद् भृगवे मातरिश्वा ॥ १ ॥

1. The Lord of Life who breathes in the Mother brought to the Bhrigu like a treasure expressed by the word, a lavish felicity, a twice-born god, a glorious upholder, a thought-vision of the knowledge, a messenger who makes good advance and comes in a moment to the object of his journey.

अस्य शासुरुभयासः सचन्ते हविष्मन्त उशिजो ये च मर्ताः ।
दिवश्चित् पूर्वं न्यसादि होताऽऽपृच्छ्यो विशपतिर्विक्षु वेधाः ॥ २ ॥

2. Two are the races who cling to this teacher; the gods who desire in heaven and men who are mortals bring him the food-offering. One who was before heaven has sat down as the priest of sacrifice, one to be questioned, a lord of the peoples among the peoples, a creator.

तं नव्यसी हृद आ जायमानमस्मत् सुकीर्तिर्मधुजिह्वमश्याः ।
यमृत्वजो वृजने मानुषासः प्रयस्वन्त आयवो जीजनन्त ॥ ३ ॥

3. Our new glory-song of him enjoys the honey-tongued god in his birth from the heart of man, whom human living beings beget in the strength, delight for their offering, sacrificers in the seasons.

उशिक्ष् पावको वसुर्मानुषेषु वरेण्यो होताधायि विश्व ।
दमूना गृहपतिर्दम आँ अग्निर्भुवद् रयिपती रयीणाम् ॥ ४ ॥

4. A desirable priest was set in the peoples, a desiring god, a purifying Vasu in men, a dweller in the home, a master of the house in the mansion; the Flame becomes a lord of many treasures.

तं त्वा वयं पतिमग्ने रयीणां प्र शंसामो मतिभिर्गोतिमासः ।
आशुं न वाजंभरं मर्जयन्तः प्रातर्मक्षू धियावसुर्जगम्यात् ॥ ५ ॥

5. O Flame, we the Gotamas making thee clear and bright like a swift horse who brings our plenty give expression to thee by our thoughts, to the lord of treasures. At dawn may he quickly come rich with thought.

GOTAMA RAHUGANA

SUKTA 74

उपप्रयन्तो अध्वरं मन्त्रं वोचेमाग्नये ।
आरे अस्मे च शृण्वते ॥ १ ॥

1. As we move forward to the path of the sacrifice let us speak out the word of our thought to Agni who hears us from afar and from within.

यः स्त्रीहितीषु पूर्व्यः संजग्मानासु कृष्टिषु ।
अरक्षद् दाशुषे गयम् ॥ २ ॥

2. He who supreme (ancient, first) in the worlds of our action that pour forth the clarity meeting together (or, when our labours that drip their fruit combine together), protects for the giver his attaining (or movement).

उत ब्रुवन्तु जन्तव उदग्निर्वृत्रहाजनि ।
धनंजयो रणेरणे ॥ ३ ॥

3. Yea, let *all* creatures born (be able to) say, “Up Agni comes into being, slayer of Vritras, conqueror of our wealth in battle after battle.”

यस्य दूतो असि क्षये वेषि हव्यानि वीतये ।
दस्मत् कृणोष्यध्वरम् ॥ ४ ॥

4. He whose messenger thou art to his home, thou takest his offerings on their journey (or, takest his offerings *on thy journey* to be eaten *by the gods*, or comest to the offerings); thou makest effective his path of sacrifice.

तमित् सुहव्यमंगिरः सुदेवं सहसो यहो ।
जना आहुः सुबर्हिषम् ॥ ५ ॥

5. Him men call the man complete in his offering, complete in his gods, complete in his base of sacrifice, O Angiras, O Son of Force.

आ च वहसि ताँ इह देवाँ उप प्रशस्तये ।
हव्या सुश्चन्द्र वीतये ॥ ६ ॥

6. Thou bringest both those gods here that we may express them and bearest, O rich in delight, the offerings on their journey (or, to be expressed and to eat the offerings).

न योरुपब्दिरश्व्यः शृण्वे रथस्य कच्चन ।
यदग्ने यासि दूत्यम् ॥ ७ ॥

7. No tramp is heard of the horses of thy chariot in its going when thou goest on thy embassy, O Agni.

त्वोतो वाज्यहृयोऽभि पूर्वस्मादपरः ।
प्र दाशवाँ अग्ने अस्थात् ॥ ८ ॥

8. By thee fostered the horse *of life* goes undeviating, each one after that which preceded it, and the giver of sacrifices progresses, O Agni.

उत द्युमत् सुवीर्यं बृहदग्ने विवाससि ।
देवेभ्यो देव दाशुषे ॥ ९ ॥

9. Yea, and thou lodgest throughout *his being* for the giver and his gods, O God, Agni, a vast and luminous completeness of energy.

SUKTA 77

कथा दाशेमाग्नये कास्मै देवजुष्टोच्यते भामिने गीः ।
यो मर्त्येष्वमृत ऋतावा होता यजिष्ठ इत् कृणोति देवान् ॥ १ ॥

1. How shall we give to Agni? For him what Word accepted by the Gods is spoken, for the lord of the brilliant flame? for him who in mortals, immortal, possessed of the Truth, priest of the oblation strongest for sacrifice, creates the gods?

यो अध्वरेषु शंतम ऋतावा होता तमू नमोभिरा कृणुध्वम् ।
अग्निर्यद् वेर्मर्ताय देवान्त्स चा बोधाति मनसा यजाति ॥ २ ॥

2. He who in the sacrifices is the priest of the offering, full of peace, full of the Truth, him verily form in you by your surrenderings; when Agni manifests¹ for the mortals the gods, he also has perception of them and by the mind offers to them the sacrifice.

स हि क्रतुः स मर्यः स साधुर्मित्रो न भूदङ्गुतस्य रथीः ।
तं मेधेषु प्रथमं देवयन्तीर्विश उप ब्रुवते दस्ममारीः ॥ ३ ॥

3. For he is the will, he is the strength, he is the effecter of perfection, even as Mitra he becomes the charioteer of the Supreme. To him, the first, in the rich-offerings the people seeking the godhead utter the word, the Aryan people to the fulfiller.

¹ Or "enters into the gods".

स नो नृणां नृतमो रिशादा अग्निर्गिरोऽवसा वेतु धीतिम् ।
तना च ये मघवानः शविष्ठा वाजप्रसूता इषयन्त मन्म ॥ ४ ॥

4. May this strongest of the Powers and devourer of the destroyers manifest² by his presence the Words and their understanding, and may they who in their extension are lords of plenitude brightest in energy pour forth their plenty and give their impulsion to the thought.

एवाग्निर्गोतमेभिर्ऋतावा विप्रेभिरस्तोष्ट जातवेदाः ।
स एषु द्युम्नं पीपयत्स वाजं स पुष्टिं याति जोषमा चिकित्वान् ॥ ५ ॥

5. Thus has Agni possessed of the Truth been affirmed by the masters of light,³ the knower of the worlds by clarified minds. He shall foster in them the force of illumination, he too the plenty; he shall attain to increase and to harmony by his perceptions.

KUTSA ANGIRASA

SUKTA 94

इमं स्तोममर्हते जातवेदसे रथमिव सं महेमा मनीषया ।
भद्रा हि नः प्रमतिरस्य संसद्यग्ने सख्ये मा रिषामा वयं तव ॥ १ ॥

1. This is the omniscient who knows the law of our being and is sufficient to his works; let us build the song of his truth by our thought and make it as if a chariot on which he shall mount. When he dwells with us, then a happy wisdom becomes ours. With him for friend we cannot come to harm.

² Or “enter into the words and the thinking”.

³ *Gotamebbih*. In its external sense “by the Gotamas”, the family of the Rishi, Gotama Rahugana, the seer of the hymn. But the names of the Rishis are constantly used with a covert reference to their meaning. In this passage there is an unmistakable significance in the grouping of the words, *gotamebbhir ṛtāvā, viprebhir jātavedāḥ*, as in verse 3 in *dasmam āriḥ*.

यस्मै त्वमायजसे स साधत्यनर्वा क्षेति दधते सुवीर्यम् ।
स तूताव नैनमञ्चोत्यंहतिरग्ने सख्ये मा रिषामा वयं तव ॥ २ ॥

2. Whosoever makes him his priest of the sacrifice, reaches the perfection that is the fruit of his striving, a home on a height of being where there is no warring and no enemies; he confirms in himself an ample energy; he is safe in his strength, evil cannot lay its hand upon him.

शकेम त्वा समिधं साधया धियस्त्वे देवा हविरदन्त्याहुतम् ।
त्वमादित्याँ आ वह तान् ह्युश्मस्यग्ने सख्ये मा रिषामा वयं तव ॥ ३ ॥

3. This is the fire of our sacrifice! May we have strength to kindle it to its height, may it perfect our thoughts. In this all that we give must be thrown that it may become a food for the gods; this shall bring to us the godheads of the infinite consciousness who are our desire.

भरामेध्मं कृणवामा हवींषि ते चितयन्तः पर्वणापर्वणा वयम् ।
जीवातवे प्रतरं साधया धियोऽग्ने सख्ये मा रिषामा वयं तव ॥ ४ ॥

4. Let us gather fuel for it, let us prepare for it offerings, let us make ourselves conscious of the jointings of its times and its seasons. It shall so perfect our thoughts that they shall extend our being and create for us a larger life.

विशां गोपा अस्य चरन्ति जन्तवो द्विपच्च यदुत चतुष्पदक्तुभिः ।
चित्रः प्रकेत उषसो महौ अस्यग्ने सख्ये मा रिषामा वयं तव ॥ ५ ॥

5. This is the guardian of the world and its peoples, the shepherd of all these herds; all that is born moves by his rays and is compelled by his flame, both the two-footed and the four-footed creatures. This is the rich and great thought-awakening of the Dawn within.

त्वमध्वर्युरुत ह्योतासि पूर्यः प्रशास्ता पोता जनुषा पुरोहितः ।
विश्वा विद्वाँ आर्त्विज्या धीर पुष्यस्यग्ने सख्ये मा रिषामा वयं

तव ॥ ६ ॥

6. This is the priest who guides the march of the sacrifice, the first and ancient who calls to the gods and gives the offerings; his is the command and his the purification; from his birth he stands in front, the vicar of our sacrifice. He knows all the works of this divine priesthood, for he is the Thinker who increases in us.

यो विश्वतः सुप्रतीकः सदृङ्कुसि दूरे चित् सन् तळिदिवाति रोचसे ।
रात्र्याश्चिदन्धो अति देव पश्यस्यग्ने सख्ये मा रिषामा वयं तव ॥ ७ ॥

7. The faces of this God are everywhere and he fronts all things perfectly; he has the eye and the vision: when we see him from afar, yet he seems near to us, so brilliantly he shines across the gulfs. He sees beyond the darkness of our night, for his vision is divine.

पूर्वो देवा भवतु सुन्वतो रथोऽस्माकं शंसो अभ्यस्तु दूढ्यः ।
तदा जानीतोत पुष्यता वचोऽग्ने सख्ये मा रिषामा वयं तव ॥ ८ ॥

8. O you godheads, let our chariot be always in front, let our clear and strong word overcome all that thinks the falsehood. O you godheads, know for us, know in us that Truth, increase the speech that finds and utters it.

वधैर्दुःशंसाँ अप दूढ्यो जहि दूरे वा ये अन्ति वा के चिदत्रिणः ।
अथा यज्ञाय गृणते सुगं कृध्यग्ने सख्ये मा रिषामा वयं तव ॥ ९ ॥

9. With blows that slay cast from our path, O thou Flame, the powers that stammer in the speech and stumble in the thought, the devourers of our power and our knowledge who leap at us from near and shoot at us from afar. Make the path of the sacrifice a clear and happy journeying.

यदयुक्था अरुषा रोहिता रथे वातजूता वृषभस्येव ते रवः ।
आदिन्वसि वनिनो धूमकेतुनाऽग्ने सख्ये मा रिषामा वयं तव ॥ १० ॥

10. Thou hast bright red horses for thy chariot, O Will divine, who are driven by the stormwind of thy passion; thou roarest like a bull, thou rushest upon the forests of life, on its pleasant trees that encumber thy path, with the smoke of thy passion in which there is the thought and the sight.

अध स्वनादुत बिभ्युः पतत्रिणो द्रप्सा यत् ते यवसादो व्यस्थिरन् ।
सुगं तत् ते तावकेभ्यो रथेभ्योऽग्ने सख्ये मा रिषामा वयं तव ॥ ११ ॥

11. At the noise of thy coming even they that wing in the skies are afraid, when thy eaters of the pasture go abroad in their haste. So thou makest clear thy path to thy kingdom that thy chariots may run towards it easily.

अयं मित्रस्य वरुणस्य धायसेऽवयातां मरुतां हेळो अद्भुतः ।
मृळा सु नो भूत्वेषां मनः पुनरग्ने सख्ये मा रिषामा वयं तव ॥ १२ ॥

12. This dread and tumult of thee, is it not the wonderful and exceeding wrath of the gods of the Life rushing down on us to found here the purity of the Infinite, the harmony of the Lover? Be gracious, O thou fierce Fire, let their minds be again sweet to us and pleasant.

देवो देवानामसि मित्रो अद्भुतो वसुर्वसूनामसि चारुरध्वरे ।
शर्मन्त्स्याम तव सप्रथस्तमेऽग्ने सख्ये मा रिषामा वयं तव ॥ १३ ॥

13. God art thou of the gods, for thou art the lover and friend; richest art thou of the masters of the Treasure, the founders of the home, for thou art very bright and pleasant in the pilgrimage and the sacrifice. Very wide and far-extending is the peace of thy beatitudes; may that be the home of our abiding!

तत् ते भद्रं यत् समिद्धः स्वे दमे सोमाहुतो जरसे मृळ्यत्तमः ।
दधासि रत्नं द्रविणं च दाशुषेऽग्ने सख्ये मा रिषामा वयं तव ॥ १४ ॥

14. That is the bliss of him and the happiness; for then is this Will very gracious and joy-giving when in its own divine house, lit into its high and perfect flame, it is adored by our thoughts and satisfied with the wine of our delight. Then it lavishes its deliciousness, then it returns in treasure and substance all that we have given into its hands.

यस्मै त्वं सुद्रविणो ददाशोऽनागास्त्वमदिते सर्वताता ।
यं भद्रेण शवसा चोदयासि प्रजावता राधसा ते स्याम ॥ १५ ॥

15. O thou infinite and indivisible Being, it is thou ever that formest the sinless universalities of the spirit by our sacrifice; thou compellest and inspirest thy favourites by thy happy and luminous forcefulness, by the fruitful riches of thy joy. Among them may we be numbered.

स त्वमग्ने सौभगत्वस्य विद्वानस्माकमायुः प्र तिरेह देव ।
तन्नो मित्रो वरुणो मामहन्तामदितिः सिन्धुः पृथिवी उत द्यौः ॥ १६ ॥

16. Thou art the knower of felicity and the increaser here of our life and advancer of our being! Thou art the godhead!

SUKTA 95

द्वे विरूपे चरतः स्वर्थे अन्यान्या वत्समुप धापयेते ।
हरिरन्यस्यां भवति स्वधावाञ्छुक्रो अन्यस्यां ददृशे सुवर्चाः ॥ १ ॥

1. Day and Night have different forms, but are travellers to one perfect goal; they suckle alternately the divine Child. In our day he becomes the brilliant Sun and is master of the law of his nature; through our night he is visible in the purity of his brightness and the energy of his lustres.

दशेमं त्वष्टृर्जनयन्त गर्भमतन्द्रासो युवतयो विभृत्रम् ।
तिग्मानीकं स्वयशसं जनेषु विरोचमानं परि षीं नयन्ति ॥ २ ॥

2. Ten powers of the Thought, young and sleepless goddesses, gave birth to this child of the Maker who is carried very variously and widely. They lead him abroad through the world in a flaming splendour, his keen power of light self-lustrous in all things born.

त्रीणि जाना परि भूषन्त्यस्य समुद्र एकं दिव्येकमप्सु ।
पूर्वामनु प्र दिशं पार्थिवानामृतून् प्रशासद् वि दधावनुष्ट ॥ ३ ॥

3. There are three births of him that seek to come into being around us, one is in the ocean of the infinite, one is in the heavens, one is in the waters that descend from the heavens. In the supreme region of mind, the eastern direction of earthly beings, he declares the seasons of their sacrifice and ordains them in their succession.

क इमं वो निण्यमा चिकेत वत्सो मातृर्जनयत स्वधाभिः ।
बह्वीनां गर्भो अपसामुपस्थान्महान् कविर्निश्चरति स्वधावान् ॥ ४ ॥

4. Which of you has awakened to the knowledge of this secret thing, that it is the Child who gives birth to his own mothers by the right workings of the law of his nature? Born in the womb of many waters, he comes forth from their lap a vast Seer, possessed of the law of his being.

आविष्ट्यो वर्धते चारुरासु जिह्वानामूर्ध्वः स्वयशा उपस्थे ।
उभे त्वष्टृर्बिभ्यतुर्जायमानात् प्रतीची सिंहं प्रति जोषयेते ॥ ५ ॥

5. Very bright and pleasant he increases in them and is made manifest; in the lap of their crooked windings, he is straight-exalted and self-lustrous. Heaven and earth both had fear of their Maker in his birth; they are driven trembling towards the young lion and woo him to their love.

उभे भद्रे जोषयेते न मेने गावो न वाश्रा उप तस्थुरेवैः ।
स दक्षाणां दक्षपतिर्भूवाऽञ्जन्ति यं दक्षिणतो हविर्भिः ॥ ६ ॥

6. They woo him to their love like women and both grow full of happiness. The thoughts of the Light come voiceful to him in all their movements like lowing cows and he becomes the master of all judgments and discernings whom men anoint with their offerings on the right hand of the altar.

उद्यंयमीति सवितेव बाहू उभे सिचौ यतते भीम ऋञ्जन् ।
उच्छ्रुक्रमत्कमजते सिमस्मान्नवा मातृभ्यो वसना जहाति ॥ ७ ॥

7. Like the creating Sun he lifts up his arms to heaven and terrible in his force, adorning both his wives, he labours working into brightness both these fields of his outpouring; he drives upward the shining veil of thought from all that is; he plucks off their new robes from his mothers.

त्वेषं रूपं कृणुत उत्तरं यत् संपृञ्चानः सदने गोभिरद्भिः ।
कविर्बुध्नं परि मर्मृज्यते धीः सा देवताता समितिर्बभूव ॥ ८ ॥

8. When he joins himself in his seat and home to the rays of the Truth and to its streams, when he makes for himself that higher flaming form of his, then as the seer and thinker he delivers into a bright clearness that divine foundation. In our forming of the godheads, it is he that is their union and coming together.

उरु ते ज्रयः पर्येति बुध्नं विरोचमानं महिषस्य धाम ।
विश्वेभिरग्ने स्वयशोभिरिद्धोऽदब्धेभिः पायुभिः पाह्यस्मान् ॥ ९ ॥

9. The speed of thee encompasses the wideness, the foundation, the far-shining abode of the vast Godhead. O Flame, lit into thy full height guard us with all thy universal self-illuminings, guards invincible.

धन्वन्त्प्रोतः कृणुते गातुमूर्मिं शुक्रैरूर्मिभिरभि नक्षति क्षाम् ।
विश्वा सनानि जठरेषु धत्तेऽन्तर्नवासु चरति प्रसूषु ॥ १० ॥

10. He creates on our desert earth the stream, the moving billow, and by its shining waves of light he ascends to the heavens; he holds all old and lasting things in his bellies and moves in all new births.

एवा नो अग्ने समिधा वृधानो रेवत् पावक श्रवसे वि भाहि ।
तन्नो मित्रो वरुणो मामहन्तामदितिः सिन्धुः पृथिवी उत द्यौः ॥ ११ ॥

11. So, O Flame, increase by the fuel that we heap for thee; and, O purifier, shine wide and opulently that we may possess inspired knowledge. That may the Lords of Harmony and Wideness increase in us, the Mother infinite and the great ocean and earth and heaven.

SUKTA 96

स प्रत्नथा सहसा जायमानः सद्यः काव्यानि बळधत्त विश्वा ।
आपश्च मित्रं धिषणा च साधन्देवा अग्निं धारयन् द्रविणोदाम् ॥ १ ॥

1. As of old by force he is born and in his very birth infallibly he lays his hands on all seer-seeings and wisdoms; the Thought and the heavenly waters bring to perfection this friend of beings. The godheads hold the Flame that gives the treasure.

स पूर्वया निविदा कव्यतायोरिमाः प्रजा अजनयन्मनूनाम् ।
विश्वस्वता चक्षसा द्यामपश्च देवा अग्निं धारयन् द्रविणोदाम् ॥ २ ॥

2. By the supreme and original inmost knowledge of the being, the knowledge that does the works of the seer, he brought into being these children of men, the thinkers, and by his wide-shining eye of vision created heaven and its waters. The godheads hold the Flame that gives the treasure.

तमीळत प्रथमं यज्ञसाधं विश आरीराहुतमृञ्जसानम् ।

ऊर्जः पुत्रं भरतं सृप्रदानुं देवा अग्निं धारयन् द्रविणोदाम् ॥ ३ ॥

3. Him desire and adore, for he is the first and chief who brings to perfect accomplishment your sacrifice, since he takes all offering of the Aryan peoples and makes them to shine with light; he is the son of Energy, the bringer of boons, the flood of strength. The godheads hold the Flame that gives the treasure.

स मातरिश्वा पुरुवारपुष्टिर्विदद् गातुं तनयाय स्वर्वित् ।

विशां गोपा जनिता रोदस्योर्देवा अग्निं धारयन् द्रविणोदाम् ॥ ४ ॥

4. He is Life that swells in the mother of things, the Life-god who nurses in his bosom many blessings, finds the path for the Son of men and discovers the country of Light, protector of the peoples, father of earth and heaven. The godheads hold the Flame that gives the treasure.

नक्तोषासा वर्णमामेम्याने धापयेते शिशुमेकं समीची ।

द्यावाक्षामा रुक्मो अन्तर्वि भाति देवा अग्निं धारयन् द्रविणोदाम् ॥ ५ ॥

5. Night and Dawn are working to shape that highest hue of things, different, they suckle one child, they are united equals; between our earth and heavens are born the wide-nesses of his golden light. The godheads hold the Flame that gives the treasure.

रायो बुध्नः संगमनो वसूनां यज्ञस्य केतुर्मन्मसाधनो वेः ।

अमृतत्वं रक्षमाणास एनं देवा अग्निं धारयन् द्रविणोदाम् ॥ ६ ॥

6. He is the foundation of the opulence of the beatitude, the bringer together of its treasures; he is the conscious eye of our sacrifice who accomplishes and perfects the thought in the word of man. The godheads, guarding immortality, hold the Flame that gives the treasure.

नू च पुरा च सदनं रयीणां जातस्य च जायमानस्य च क्षाम् ।
सतश्च गोपां भवतश्च भूरेर्देवा अग्निं धारयन् द्रविणोदाम् ॥ ७ ॥

7. Now and of old he is the seat of all felicities, continent of all that is born and all that is coming into birth, guardian of that which is and the much that becomes, — the godheads hold the Flame that gives the treasure.

द्रविणोदा द्रविणसस्तुरस्य द्रविणोदाः सनरस्य प्र यंसत् ।
द्रविणोदा वीरवतीमिषं नो द्रविणोदा रासते दीर्घमायुः ॥ ८ ॥

8. May this giver of treasure extend to us treasure which hastens to its home, and the treasure which is lasting and eternal; he is the giver of treasure and he shall give to us heroic energy of impulsion and lavish on us long existence.

एवा नो अग्ने समिधा वृधानो रेवत् पावक श्रवसे वि भाहि ।
तन्नो मित्रो वरुणो मामहन्तामदितिः सिन्धुः पृथिवी उत द्यौः ॥ ९ ॥

9. So, O Flame, increase by the fuel that we heap for thee; and, O purifier, shine wide and opulently that we may possess inspired knowledge. That may the Lords of Harmony and Wideness increase in us, the Mother infinite and the great ocean and earth and heaven.

SUKTA 97

अप नः शोशुचदघमग्ने शुशुग्ध्या रयिम् ।
अप नः शोशुचदघम् ॥ १ ॥

1. Burn away from us the sin, flame out on us the bliss. Burn away from us the sin!

सुक्षेत्रिया सुगातुया वसूया च यजामहे ।
अप नः शोशुचदघम् ॥ २ ॥

2. For the perfect path to the happy field, for the exceeding

treasure when we would do sacrifice, — burn away from us the sin!

प्र यद् भन्दिष्ट एषां प्रास्माकासश्च सूरयः ।
अप नः शोशुचदघम् ॥ ३ ॥

3. That the happiest of all these many godheads may be born in us, that the seers who see in our thought may multiply, — burn away from us the sin!

प्र यत् ते अग्ने सूरयो जायेमहि प्र ते वयम् ।
अप नः शोशुचदघम् ॥ ४ ॥

4. That thy seers, O Flame divine, may multiply and we be new-born as thine, — burn away from us the sin!

प्र यदग्नेः सहस्वतो विश्वतो यन्ति भानवः ।
अप नः शोशुचदघम् ॥ ५ ॥

5. When the flaming rays of thy might rush abroad on every side violently, — burn away from us the sin!

त्वं हि विश्वतोमुख विश्वतः परिभूरसि ।
अप नः शोशुचदघम् ॥ ६ ॥

6. O God, thy faces are everywhere! thou besiegest us on every side with thy being. Burn away from us the sin!

द्विषो नो विश्वतोमुखाऽति नावेव पारय ।
अप नः शोशुचदघम् ॥ ७ ॥

7. Let thy face front the Enemy wherever he turns; bear us in thy ship over the dangerous waters. Burn away from us the sin!

स नः सिन्धुमिव नावयाऽति पर्षा स्वस्तये ।
अप नः शोशुचदघम् ॥ ८ ॥

8. As in a ship over the ocean, bear us over into thy felicity.
Burn away from us the sin!

DIRGHATAMAS AUCHATHYA

SUKTA 140

वेदिषदे प्रियधामाय सुद्युते धासिमिव प्र भरा योनिमग्नये ।
वस्त्रेणैव वासया मन्मना शुचिं ज्योतीरथं शुक्रवर्णं तमोहनम् ॥ १ ॥

1. Offer like a secure seat that womb to Agni the utterly bright who sits upon the altar and his abode is bliss; clothe with thought as with a robe the slayer of the darkness who is pure and charioted in light and pure-bright of hue.

अभि द्विजन्मा त्रिवृदन्नमृज्यते संवत्सरे वावृधे जग्धमी पुनः ।
अन्यस्यासा जिह्रूया जेन्यो वृषा न्यन्येन वनिनो मृष्ट वारणः ॥ २ ॥

2. The twice-born Agni moves (intense) about his triple food; it is eaten and with the year it has grown again; with the tongue and mouth of the one (or with his tongue in the presence of the one) he is the strong master and enjoyer, with the other he engirdles and crushes in his embrace his delightful things.

कृष्णप्रुतौ वेविजे अस्य सक्षिता उभा तरेते अभि मातरा शिशुम् ।
प्राचाजिह्रं ध्वसयन्तं तृषुच्युतमा साच्यं कुपयं वर्धनं पितुः ॥ ३ ॥

3. He gives energy of movement to both his mothers on their dark path, in their common dwelling, and both make their way through to their child (or following their child), for his tongue is lifted upward, he destroys and rushes swiftly through and should be cloven to, increasing his father.

मुमुक्ष्वो मनवे मानवस्यते रघुदृवः कृष्णसीतास ऊ जुवः ।
असमना अजिरासो रघुष्यदो वातजूता उप युज्यन्त आशवः ॥ ४ ॥

4. For the thinker becoming man his swift-hastening impulses dark and bright desire freedom; unequal, active, rapid-quivering, they are yoked to their works, swift steeds and driven forward by the Breath of things.

आदस्य ते ध्वसयन्तो वृथेरते कृष्णमभ्वं महि वर्षः करिक्रतः ।
यत् सीं महीमवनिं प्राभि मर्मृशदभिश्चसन्तस्तनयन्नेति नानदत् ॥ ५ ॥

5. They for him destroy and speed lightly on (or speed and pervade) creating his dark being of thickness and his mighty form of light; when reaching forward he touches the Vast of Being, he pants towards it and, thundering, cries aloud.

भूषन् न योऽधि बभ्रूषु नम्रते वृषेव पत्नीरभ्येति रोरुवत् ।
ओजायमानस्तन्वश्च शुम्भते भीमो न शृङ्गा दविधाव दुर्गृभिः ॥ ६ ॥

6. He who when he would become in the tawny ones, bends down and goes to them bellowing as the male to its mates, — putting out his force he gives joy to their bodies (or he makes blissful the forms of things) and like a fierce beast hard to seize he tosses his horns.

स संस्तिरो विष्टिरः सं गृभायति जानन्नेव जानतीर्नित्य आ शये ।
पुनर्वर्धन्ते अपि यन्ति देव्यमन्यद् वर्षः पित्रोः कृण्वते सचा ॥ ७ ॥

7. He whether contracted in being or wide-extended seizes on them utterly; he knowing, they knowing the eternal Agni lies with them, then again they increase and go to the state divine; uniting, another form they make for the Father and Mother.

तमम्रुवः केशिनीः सं हि रेभिर ऊर्ध्वास्तस्थुर्मृषीः प्रायवे पुनः ।
तासां जरां प्रमुञ्चन्नेति नानददसुं परं जनयञ्जीवमस्तूतम् ॥ ८ ॥

8. Bright with their flowing tresses they take utter delight of him, they who were about to perish, stand upon high once more for his coming. For he loosens from them their decay and goes to them shouting high, he creates supreme force and unconquerable life.

अधीवासं परि मातू रिहन्नह तुविग्नेभिः सत्वभिर्याति वि ज्ञयः ।
वयो दधत् पद्वते रेरिहत् सदाऽनु श्येनी सचते वर्तनीरह ॥ ९ ॥

9. Tearing about her the robe that conceals the Mother he moves on utterly to the Delight with the creatures of pure Being who manifest the Force; he establishes wideness, he breaks through to the goal for this traveller, even though swiftly rushing, he cleaves always to the paths.

अस्माकमग्ने मघवत्सु दीदिह्यध श्वसीवान् वृषभो दमूनाः ।
अवास्या शिशुमतीरदीदेवमेव युत्सु परिजभुराणः ॥ १० ॥

10. Burn bright for us, O Agni, in our fullnesses, be henceforth the strong master and inhabit in us with the sisters; casting away from thee those of them that are infant minds thou shouldst burn bright encompassing us all about like a cuirass in our battles.

इदमग्ने सुधितं दुर्धितादधि प्रियाद्दु चिन्मन्मनः प्रेयो अस्तु ते ।
यत् ते शुक्रं तन्वो रोचते शुचि तेनास्मभ्यं वनसे रत्नमा त्वम् ॥ ११ ॥

11. This, O Agni, is that which is well-established upon the ill-placed; even out of this blissful mentality may there be born to thee that greater bliss. By that which shines bright and pure from thy body, thou winnest for us the delight.

रथाय नावमुत्त नो गृहाय नित्यारित्रां पद्धतीं रास्यग्ने ।
अस्माकं वीराँ उत नो मघोनो जनाँश्च या पारयाच्छर्म या च ॥ १२ ॥

12. Thou givest us, O Agni, for chariot and for home a ship travelling with eternal progress of motion that shall carry our strong spirits and our spirits of fullness across the births and across the peace.

अभी नो अग्न उक्थमिज्जुगुर्या द्यावाक्षामा सिन्धवश्च स्वगूर्ताः ।
गव्यं यव्यं यन्तो दीर्घाहिषं वरमरुण्यो वरन्त ॥ १३ ॥

13. Mayst thou, O Agni, about our Word for thy pivot bring to light for us Heaven and Earth and the rivers that are self-revealed; may the Red Ones reach to knowledge and strength and long days of light, may they choose the force and the supreme good.

Mandala Three

VISHWAMITRA GATHINA

SUKTA 1

सोमस्य मा तवसं वक्ष्यग्ने वह्निं चकर्थं विदथे यजध्वै ।
देवाँ अच्छ्रा दीद्यद् युञ्जे अद्रिं शमाये अग्ने तन्वं जुषस्व ॥ १ ॥

1. Bear me that I may be strong to hold the Wine, O Fire, for thou hast made me a carrier-flame of sacrifice in the getting of knowledge: I shine towards the gods, I put the stone to its work, I accomplish the labour;¹ O Fire, take delight in my body.

प्राञ्चं यज्ञं चकूम वर्धतां गीः समिद्धिरग्निं नमसा दुवस्यन् ।
दिवः शशासुर्विदथा कवीनां गृत्साय चित् तवसे गातुमीषुः ॥ २ ॥

2. We have made the sacrifice with its forward movement, may the Word increase in us; with the fuel, with the obeisance they have set the Fire to its work. The heavens have declared the discoveries of knowledge of the seers and they have willed a path for the strong and wise.

मयो दधे मेधिरः पूतदक्षो दिवः सुबन्धुर्जनुषा पृथिव्याः ।
अविन्दन्तु दर्शतमप्स्वन्तर्देवासो अग्निमपसि स्वसृणाम् ॥ ३ ॥

3. Full of understanding, pure in discernment, close kin from his birth to earth and heaven he has founded the Bliss. The gods discovered the seeing Fire within in the waters, in the work of the sisters.

¹ Or, I attain to the peace;

अवर्धयन्त्सुभगं सप्त यद्दहीः श्वेतं जज्ञानमरुषं महित्वा ।
शिशुं न जातमभ्यारुरश्वा देवासो अग्निं जनिमन् वपुष्यन् ॥ ४ ॥

4. The seven mighty rivers increased the blissful flame,² white in his birth, ruddy glowing in his mightiness: the Mares went up to him as to a new-born child; the gods gave body to Agni in his birth.

शुक्लेभिरङ्गै रज आततन्वान् क्रतुं पुनानः कविभिः पवित्रैः ।
शोचिर्वसानः पर्यायुरपां श्रियो मिमीते बृहतीरनूनाः ॥ ५ ॥

5. With his bright limbs he has built wide the mid-world purifying the will by his pure seer-powers; wearing light like a robe around the life of the waters he forms his glories vast and ample.

वत्राजा सीमनदतीरदब्धा दिवो यद्दहीरवसाना अनग्नाः ।
सना अत्र युवतयः सयोनीरेकं गर्भं दधिरे सप्त वाणीः ॥ ६ ॥

6. He moved all round the seven mighty Ones of heaven: undevouring, inviolate, neither were they clothed nor were they naked: here young and eternal in one native home the seven Voices held in their womb the one Child.

स्तीर्णा अस्य संहतो विश्वरूपा घृतस्य योनौ स्रवथे मधूनाम् ।
अस्थुरत्र धेनवः पिन्वमाना मही दस्मस्य मातरा समीची ॥ ७ ॥

7. Wide-strewn, compact, taking universal forms are his energies in the womb of the light, in the streaming of the sweetnesses: here the milch-cows stand nourished and growing; two great and equal companions³ are the mothers of the Doer of works.

बभ्राणः सूनो सहसो व्यद्यौद् दधानः शुक्रा रभसा वपूषि ।
श्चोतन्ति धारा मधुनो घृतस्य वृषा यत्र वावृधे काव्येन ॥ ८ ॥

² Or, increased him in his beauty,

³ Or, vast and whole

8. Upborne, O Son of Force, thou shinest out wide holding thy bright and rapturous bodies; there drip down streams of the light and the sweetness, there where the Bull has grown by the seer-wisdom.

पितुश्चिदूधर्जनुषा विवेद व्यस्य धारा असृजद् वि धेनाः ।
गुहा चरन्तं सखिभिः शिवेभिर्दिवो यद्द्वीभिर्न गुहा बभूव ॥ ९ ॥

9. At his birth he discovered the teat of abundance of the Father, he loosed forth wide his streams, wide his nourishing rivers;⁴ he discovered him moving in the secrecy with his helpful comrades, with the mighty Rivers of Heaven, but himself became not secret in the cave.

पितुश्च गर्भं जनितुश्च बभ्रे पूर्वरिको अधयत् पीप्यानाः ।
वृष्णे सपत्नी शुचये सबन्धू उभे अस्मै मनुष्ये नि पाहि ॥ १० ॥

10. He carried the child of the father who begot him; one, he sucked the milk of many who nourished him with their overflowing. Two who have one lord and kinsman, for this pure male of the herds guard both in the human being.

उरौ महौ अनिबाधे ववर्धाऽऽपो अग्निं यशसः सं हि पूर्वीः ।
ऋतस्य योनावशयद् दमूना जामीनामग्निरपसि स्वसृणाम् ॥ ११ ॥

11. Vast was he in the unobstructed wideness and grew, for the waters many and glorious fed the flame; in the native seat of the Truth the Fire lay down and made his home, in the work of the companions, the sisters.

अक्रो न बभ्रिः समिथे महीनां दिदृक्षेयः सूनवे भाऋजीकः ।
उदुन्निया जनिता यो जजानाऽपां गर्भो नृतमो यद्द्वो अग्निः ॥ १२ ॥

12. Like a height upbearing all⁵ in the meeting of the great

⁴ Or, he loosed forth the milch-cows;

⁵ Or, like one moving and upbearing all

waters, eager for vision for the Son, straight in his lustres, he is the Father who begot the shining Ray-herds, the child of the Waters, the most strong and mighty Fire.

अपां गर्भं दर्शतमोषधीनां वना जजान सुभगा विरूपम् ।
देवासश्चिन्मनसा सं हि जग्मुः पनिष्ठं जातं तवसं दुवस्यन् ॥ १३ ॥

13. One desirable and blissful gave birth to him in many forms, a visioned child of the waters and a child of the growths of earth: the gods too met with the Mind the Fire, strong at his birth and powerful to act⁶ and set him to his work.

बृहन्त इद् भानवो भाऋजीकमग्निं सचन्त विद्युतो न शुक्राः ।
गुहेव वृद्धं सदसि स्वे अन्तरपार ऊर्वे अमृतं दुहानाः ॥ १४ ॥

14. Vast sun blazing cleave like brilliant lightnings to this Fire, straight in his lustres, growing as in a secret cave within in his own home in the shoreless wideness, and they draw the milk of immortality.

ईळे च त्वा यजमानो हविर्भिरीळे सखित्वं सुमतिं निकामः ।
देवैरवो मिमीहि सं जरित्रे रक्षा च नो दम्येभिरनीकैः ॥ १५ ॥

15. Making sacrifice with my offerings for thee I pray, and pray for thy friendship and true-mindedness with an utter desire. Fashion with the Gods protection for thy adorer and guard us with thy flame-forces that dwell in the house.

उपक्षेतारस्तव सुप्रणीतेऽग्ने विश्वानि धन्या दधानाः ।
सुरेतसा श्रवसा तुञ्जमाना अभि ष्याम पृतनायूरदेवान् ॥ १६ ॥

16. We who come to thee to dwell with thee in thy home, O perfect leader of the way, holding all opulent things, may we, overflowing⁷ them with the full stream of inspiration, overwhelm the hostile army of the undivine powers.

⁶ Or, most admirable

⁷ Or, smiting

आ देवानामभवः केतुरग्ने मन्द्रो विश्वानि काव्यानि विद्वान् ।
प्रति मर्तानवासयो दमूना अनु देवान् रथिरो यासि साधन् ॥ १७ ॥

17. O Fire, thou becomest in us the rapturous ray of intuition of the gods that knows all seer-wisdoms; established in thy home thou settlest mortals in that dwelling-place, as their charioteer achieving their aim thou journeyest in the wake of the gods.

नि दुरोणे अमृतो मर्त्यानां राजा ससाद विदधानि साधन् ।
घृतप्रतीक उर्विया व्यद्यौदग्निर्विश्वानि काव्यानि विद्वान् ॥ १८ ॥

18. In the gated house of mortals the immortal sat as King accomplishing the things of knowledge: the Fire shone out in his wideness with his luminous front, knower of all seer-wisdoms.

आ नो गहि सख्येभिः शिवेभिर्महान् महीभिरूतिभिः सरण्यन् ।
अस्मे रयिं बहुलं संतरुत्रं सुवाचं भागं यशसं कृधी नः ॥ १९ ॥

19. Come to us in a rapid approach with thy happy befriending, mighty, come with thy mighty protectings; in us the abundance of the delivering riches, for us our glorious high-worded portion create.

एता ते अग्ने जनिमा सनानि प्र पूर्व्याय नूतनानि वोचम् ।
महान्ति वृष्णे सवना कृतेमा जन्मन्जन्मन् निहितो जातवेदाः ॥ २० ॥

20. O Fire, these are thy eternal births which I have declared to thee, ever new births for the ancient flame: great are the offerings of the Wine we have made for the mighty one. He is the knower of all births set within in birth and birth.

जन्मन्जन्मन् निहितो जातवेदा विश्वामित्रेभिरिध्यते अजस्रः ।
तस्य वयं सुमतौ यज्ञियस्याऽपि भद्रे सौमनसे स्याम ॥ २१ ॥

21. The knower of all births set within in birth and birth is kindled by Vishwamitra, an unceasing flame; in the true

thinking of this lord of sacrifice, in a happy right-mindedness may we abide.

इमं यज्ञं सहसावन् त्वं नो देवत्रा धेहि सुक्रतो रराणः ।
प्र यंसि होतर्बृहतीरिषो नोऽग्ने महि द्रविणमा यजस्व ॥ २२ ॥

22. O forceful god, O strong will, establish this sacrifice of ours in the gods and take in it thy delight: O priest of the call, extend to us the vast impulses; O Fire, bring to us by sacrifice the great Treasure.

इळामग्ने पुरुदंसं सनिं गोः शश्वत्तमं हवमानाय साध ।
स्यान्नः सूनुस्तनयो विजावाऽग्ने सा ते सुमतिर्भूत्वस्मे ॥ २३ ॥

23. O Fire, achieve at my call the Revealing Speech, the many-acted, the lasting conquest of the Light. May there be for us a Son of our begetting pervading in his birth;⁸ O Fire, may there be created in us that true thinking of thine.

SUKTA 2

वैश्वानराय धिषणामृतावृधे घृतं न पूतमग्नये जनामसि ।
द्विता होतारं मनुषश्च वाघतो धिया रथं न कुलिशः समृण्वति ॥ १ ॥

1. We create an understanding like pure light for the Fire that makes the Truth to grow, for the universal godhead. The priests of the word fashion twofold by the thought of the human being⁹ this priest of the call, as the saw carves a chariot, and join him into a whole.

स रोचयज्जनुषा रोदसी उभे स मात्रोरभवत् पुत्र ईड्यः ।
हव्यवाळग्निरजरश्चनोहितो दूळभो विशामतिथिर्विभावसुः ॥ २ ॥

2. He from his birth illumined both the firmaments, he became

⁸ Or, himself a begetter;

⁹ Or, the human priests of the word by their thought

the desirable son of the Father and Mother. The ageless and inviolable Fire, firmly founded in bliss, with his riches of the Light, is the carrier of offering and the guest of the peoples.

क्रत्वा दक्षस्य तरुषो विधर्मणि देवासो अग्निं जनयन्त चित्तिभिः ।
रुरुचानं भानुना ज्योतिषा महामत्यं न वाजं सनिष्यन्तुप ब्रुवे ॥ ३ ॥

3. By the will, in the order and law of a delivering discernment, the gods brought the Fire into being by their perceptions of the Knowledge. In his greatness shining forth with his blazing light I invoke him as the Horse so that I may conquer the plenitude.

आ मन्द्रस्य सनिष्यन्तो वरेण्यं वृणीमहे अह्यं वाजमृग्मियम् ।
रातिं भृगूणामुषिजं कविक्रतुमग्निं राजन्तं दिव्येन शोचिषा ॥ ४ ॥

4. To conquer the supreme bliss of the rapturous godhead, the undeviating plenitude full of the word of illumination, we accept the gift of the Flame-Seers,¹⁰ the Fire that aspires, the Seer-Will shining with heavenly light.

अग्निं सुम्नाय दधिरे पुरो जना वाजश्रवसमिह वृक्तबर्हिषः ।
यतस्रुचः सुरुचं विश्वदेव्यं रुद्रं यज्ञानां साधदिष्टिमपसाम् ॥ ५ ॥

5. Having gathered the sacred grass, stretching out the ladle of offering, men have set here in their front the Fire for the happiness, in his plenitude of inspiration, the Violent, the universal in godhead, the bright and beautiful, one who accomplishes the seekings of sacrifice of the doers of the works.

पावकशोचे तव हि क्षयं परि होतर्यज्ञेषु वृक्तबर्हिषो नरः ।
अग्ने दुव इच्छमानास आप्यमुपासते द्रविणं धेहि तेभ्यः ॥ ६ ॥

6. O Fire, O purifying light, O priest of the call, men in their sacrifices having gathered the sacred grass, desiring

¹⁰ Or, the Bhrigus,

the work, sit around thy house which we must obtain as ours; found for them the Treasure.

आ रोदसी अपृणदा स्वर्महज्जातं यदेनमपसो अधारयन् ।
सो अध्वराय परि णीयते कविरत्यो न वाजसातये चनोहितः ॥ ७ ॥

7. He filled the two firmaments, he filled the vast sun-world, when he was born and held by the doers of the work. He is led around for the pilgrim sacrifice, the Seer founded in the Bliss, as the Horse for the conquest of the plenitude.

नमस्यत हव्यदातिं स्वध्वरं दुवस्यत दम्यं जातवेदसम् ।
रथीर्ऋतस्य बृहतो विचर्षणिरग्निर्देवानामभवत् पुरोहितः ॥ ८ ॥

8. Bow down to the giver of the offering, set to his work the perfect in the pilgrim-rite, the knower of all the births who dwells in the house: for he is the all-seeing charioteer of the vast Truth, the Fire has become the priest of the gods set in front.

तिस्रो यद्भूस्य समिधः परिज्मनोऽग्नेरपुनन्नुशिजो अमृत्यवः ।
तासामेकामदधुर्मर्त्ये भुजमु लोकमु द्वे उप जामिमीयतुः ॥ ९ ॥

9. Triple is the fuel of the mighty and pervading Fire purified by the aspiring immortals; one of three they have set in the mortal, the fuel of the enjoyment, two have gone to that companion world.

विशां कविं विश्पतिं मानुषीरिषः सं सीमकृण्वन्त्स्वधितिं न तेजसे ।
स उद्धतो निवतो याति वैविषत् स गर्भमेषु भुवनेषु दीधरत् ॥ १० ॥

10. This seer and lord of creatures human impulses have perfected everywhere like an axe for sharpness. He goes overrunning the high and the low places; he holds the child to be born in these worlds.

स जिन्वते जटरेषु प्रजज्ञिवान् वृषा चित्रेषु नानदन्न सिंहः ।
वैश्वानरः पृथुपाजा अमर्त्यो वसु रत्ना दयमानो वि दाशुषे ॥ ११ ॥

11. The male of the herds has been born in different wombs and he stirs abroad like a roaring lion, the universal godhead, the immortal wide in his might bestowing the riches and the ecstasies on the offerer of sacrifice.

वैश्वानरः प्रत्नथा नाकमारुहद् दिवस्पृष्टं भन्दमानः सुमन्मभिः ।
स पूर्ववज्जनयञ्जन्तवे धनं समानमज्जं पर्येति जागृविः ॥ १२ ॥

12. Universal godhead as in the ancient days has ascended glad by high thoughts to the firmament, to the back of heaven, even as of old he creates the riches for the creature born; wakeful he travels ever over the same field of movement.

ऋतावानं यज्ञियं विप्रमुक्थ्यमा यं दधे मातरिश्वा दिवि क्षयम् ।
तं चित्रयामं हरिकेशमीमहे सुदीतिमग्निं सुविताय नव्यसे ॥ १३ ॥

13. The sacrificial Fire whose home is in heaven and who possesses the Truth, the illumined seer with his utterance of the word, whom life that grows in the mother has set here, him with his diverse journeying, his tawny hair of flame we desire, the deep-thinking Fire for a new and happy movement.

शुचिं न यामन्निषिरं स्वर्दृशं केतुं दिवो रोचनस्थामुषर्बुधम् ।
अग्निं मूर्धानं दिवो अप्रतिष्कृतं तमीमहे नमसा वाजिनं बृहत् ॥ १४ ॥

14. Pure-bright, rapid of impulsion in his journeying, Fire that looks upon the sun-world, heaven's ray of intuition, standing in the luminous planes, waking in the Dawn, Fire, head of heaven, whom no darkness can cover, him we desire with obeisance of surrender, the Fire of the plenitudes who is the Vast.

मन्द्रं होतारं शुचिमद्वयाविनं दमूनसमुक्थ्यं विश्वचर्षणिम् ।
रथं न चित्रं वपुषाय दर्शतं मनुर्हितं सदमिद् राय ईमहे ॥ १५ ॥

15. The pure and rapturous priest of the call in whom is no duality, the dweller in the house, the speaker of the word, the all-seeing, the visioned Fire set in the thinking human being who is like a many-hued chariot in his embodiment, him ever we desire and his riches.

SUKTA 3

वैश्वानराय पृथुपाजसे विपो रत्ना विधन्त धरुणेषु गातवे ।
अग्निर्हि देवाँ अमृतो दुवस्यत्यथा धर्माणि सनता न दूदुषत् ॥ १ ॥

1. For the universal godhead, wide in his might, his illuminations¹¹ create the ecstasies to make a path on the foundations of things: because the immortal Fire sets the gods to their work none can corrupt the eternal Laws.

अन्तर्द्रुतो रोदसी दस्म ईयते होता निषत्तो मनुषः पुरोहितः ।
क्षयं बृहन्तं परि भूषति द्युभिर्देवेभिरग्निरिषितो धियावसुः ॥ २ ॥

2. He travels as the Messenger between earth and heaven, the doer of works, man's priest of the call, seated within him, the vicar set in his front; with his light he envelops the Vast Home, the Fire missioned by the gods, rich with the Thought.

केतुं यज्ञानां विदथस्य साधनं विप्रासो अग्निं महयन्त चित्तिभिः ।
अपांसि यस्मिन्नधि संदधुर्गिरस्तस्मिन्त्सुम्नानि यजमान आ चके ॥ ३ ॥

3. Ray of intuition of their sacrifices, effective means of the finding of knowledge, the illumined seers greatened the Fire by their awakenings to Wisdom; the Fire in whom his words have built into a harmony his works, in him the doer of sacrifice desires the things of his happiness.

¹¹ Or, the illumined Ones

पिता यज्ञानामसुरो विपश्चितां विमानमग्निर्वयुनं च वाघताम् ।
आ विवेश रोदसी भूरिवर्षसा पुरुप्रियो भन्दते धामभिः कविः ॥ ४ ॥

4. The Fire is the father of sacrifice, the Mighty Lord of the wise, he is the measure and the manifestation of knowledge for the priests of the word: he enters into earth and heaven with his manifold shape, many delightful things are in him, he is the seer who has gladness of all the planes.

चन्द्रमग्निं चन्द्ररथं हरिव्रतं वैश्वानरमप्सुषदं स्वर्विदम् ।
विगाहं तूर्णिं तविषीभिरावृतं भूर्णिं देवास इह सुश्रियं दधुः ॥ ५ ॥

5. The gods have set in this world in his beauty and glory the delightful Fire, with his chariot of delight, luminous in the way of his workings, the universal godhead, who is seated in the waters, who is the discoverer of the sun-world, who enters into the depths and is swift to cross beyond, who is wrapped in his might, who bears in himself all things.

अग्निर्देवेभिर्मनुषश्च जन्तुभिस्तन्वानो यज्ञं पुरुपेशसं धिया ।
रथीरन्तरीयते साधदिष्टिभिर्जीरो दमूना अभिशस्तिचातनः ॥ ६ ॥

6. The Fire with the gods and creatures born builds by the thought of man the sacrifice in its many forms, he moves between earth and heaven as their charioteer bearing them to the achievement of their desires; he is the swift in motion and he is a dweller in the house who drives off every assailant.

अग्ने जरस्व स्वपत्य आयुन्यूजां पिन्वस्व समिषो दिदीहि नः ।
वयांसि जिन्व बृहतश्च जागृव उशिग्देवानामसि सुक्रतुर्विपाम् ॥ ७ ॥

7. O Fire, come near to us in a life rich with offspring, nourish us with energy, illumine our impulses, animate in us the expanding powers of the Vast, O wakeful flame; thou art the aspirant strong in will for the gods and the illumined seers.

विश्रुतिं यद्दृमतिथिं नरः सदा यन्तारं धीनामुशिजं च वाघताम् ।
अध्वराणां चेतनं जातवेदसं प्र शंसन्ति नमसा जूतिभिर्वृधे ॥ ८ ॥

8. Men ever with obeisance, with swift urgings, give expression for their growth, to the knower of all births, the mighty one, the lord of the peoples, the Guest, the driver of our thoughts, the aspirant in those who speak the word, the waker to consciousness in the pilgrim sacrifice.

विभावा देवः सुरणः परि क्षितीरग्निर्बभूव शवसा सुमद्रथः ।
तस्य व्रतानि भूरिपोषिणो वयमुप भूषेम दम आ सुवृक्तिभिः ॥ ९ ॥

9. Fire, the wide-shining godhead, joyful in his happy chariot, has enveloped in his might our abodes;¹² with complete purification may we obey¹³ in the house the laws of work of this giver of our manifold increase.

वैश्वानर तव धामान्या चके येभिः स्वर्विदभवो विचक्षण ।
जात आपृणो भुवनानि रोदसी अग्ने ता विश्वा परिभूरसि त्मना ॥ १० ॥

10. O universal godhead, I desire thy lights¹⁴ by which thou becomest, O all-seeing,¹⁵ the knower of the sun-world: born, thou hast filled the worlds and earth and heaven, thou art there enveloping them all with thyself, O Fire.

वैश्वानरस्य दंसनाभ्यो बृहदरिणादेकः स्वपस्यया कविः ।
उभा पितरा मह्यन्नजायताऽग्निर्द्यावापृथिवी भूरिरेतसा ॥ ११ ॥

11. Fire the One Seer by his seeking for perfect works¹⁶ released out of the actions¹⁷ of the universal godhead, the Vast: the

12 Or, the worlds of our habitation;

13 Or, may we approach with reverence

14 Or, seats or planes

15 Or, clear-seeing,

16 Or, by his skill in works

17 Or, detached from the actions

Fire greatening both the parents, earth and heaven, was born from a mighty seed.¹⁸

SUKTA 4

समित्समित् सुमना बोध्यस्मे शुचाशुचा सुमतिं रासि वस्वः ।
आ देव देवान् यजथाय वक्षि सखा सखीन्सुमना यक्ष्यग्ने ॥ १ ॥

1. Aflame and again aflame in us awake with thy truth of mind, with light upon light grant us right understanding from the shining One. A god, bring the gods for the sacrifice; right-minded, a friend do sacrifice to the friends, O Fire.

यं देवासस्त्रिरहन्नायजन्ते दिवेदिवे वरुणो मित्रो अग्निः ।
सेमं यज्ञं मधुमन्तं कृधी नस्तनूनपाद् घृतयोनिं विधन्तम् ॥ २ ॥

2. O thou whom the gods, even Varuna, Mitra and the Fire, thrice in the day worship with sacrifice from day to day, O Son of the body, make this sacrifice of ours full of the sweetness, so that it may create the native seat of the light.

प्र दीधितिर्विश्ववारा जिगाति होतारमिळः प्रथमं यजध्यै ।
अच्छा नमोभिवृषभं वन्दध्यै स देवान् यक्षदिषितो यजीयान् ॥ ३ ॥

3. The Thought in which are all desirable things comes to this first and supreme priest of the call to offer our aspirations as a sacrifice, towards the mighty one to adore him with our prostrations; missioned, strong to sacrifice, may he do worship to the gods.

ऊर्ध्वो वां गातुरुध्वरे अकार्यूर्ध्वा शोचीषि प्रस्थिता रजांसि ।
दिवो वा नाभा न्यसादि होता स्तृणीमहि देवव्यचा वि बर्हिः ॥ ४ ॥

4. In the pilgrim sacrifice a high path for you both has been made which departs to the high lustres, the mid-worlds;

¹⁸ Or, the Fire was born greatening both the parents, earth and heaven, with his mighty stream.

the priest of the call has taken his seat in the navel-centre of heaven. We spread wide the sacred grass, a space of wideness of the gods.

सप्त होत्राणि मनसा वृणाना इन्वन्तो विश्वं प्रति यन्नृतेन ।
नृपेशसो विदथेषु प्र जाता अभीमं यज्ञं वि चरन्त पूर्वीः ॥ ५ ॥

5. Accepting with the mind the seven invocations, taking possession of all that is by the Truth, they went towards their goal. Many powers born in the finding of knowledge and wearing the forms of gods move abroad to this sacrifice.

आ भन्दमाने उषसा उपाके उत स्मयेते तन्वा विरूपे ।
यथा नो मित्रो वरुणो जुजोषदिन्द्रो मरुत्वाँ उत वा महोभिः ॥ ६ ॥

6. May night and dawn differently formed in their body be joined close and smile upon us in their gladness, so that Mitra may take pleasure in us and Varuna or with his greatness Indra too with the life-gods.¹⁹

दैव्या होतारा प्रथमा न्यृञ्जे सप्त पृक्षासः स्वधया मदन्ति ।
ऋतं शंसन्त ऋतमित् त आहुरनु व्रतं व्रतपा दीध्यानाः ॥ ७ ॥

7. I crown the two supreme Priests of the invocation. The seven pleasures take their rapture by the self-law of their nature; the Truth they express, the Truth only they speak, guardians of the law of its action according to that law they shine.

आ भारती भारतीभिः सजोषा इळा देवैर्मनुष्येभिरग्निः ।
सरस्वती सारस्वतेभिरर्वाक् तिस्रो देवीर्बहिरेदं सदन्तु ॥ ८ ॥

8. In unison may Bharati with her Muses of invocation, Ila with gods and men, and Fire, Saraswati with her powers of inspiration come down to us, the three goddesses sit upon this seat of sacrifice.

¹⁹ Or, may they so shine with their lights that Mitra may take pleasure in us and Varuna and Indra with the life-gods.

तन्नस्तुरीपमध पोषयित्नु देव त्वष्टर्वि रराणः स्यस्व ।
यतो वीरः कर्मण्यः सुदक्षो युक्तग्रावा जायते देवकामः ॥ ९ ॥

9. O divine maker of forms who hast the utter rapture, cast upon us that supreme transcendence, cause of our growth, from which is born in us the hero ever active with wise discernment, the seeker of the gods who sets to work the stone of the wine-pressing.

वनस्पतेऽव सृजोप देवानग्निर्हविः शमिता सूदयाति ।
सेद्दु होता सत्यतरो यजाति यथा देवानां जनिमानि वेद ॥ १० ॥

10. O tree, release thy yield to the gods; Fire the achiever of the work speeds the offering on its way. It is he who does worship as the priest of the call, the more true in his act because he knows the birth of the gods.

आ याह्यग्ने समिधानो अर्वाङ्ङिन्द्रेण देवैः सरथं तुरेभिः ।
बर्हिर्न आस्तामदितिः सुपुत्रा स्वाहा देवा अमृता मादयन्ताम् ॥ ११ ॥

11. Come down to us, O Fire, high-kindled, in one chariot with Indra and swiftly journeying gods; let Aditi, mother of mighty sons, sit on the sacred grass, let the gods, the immortals, take rapture in *svāhā*.

SUKTA 5

प्रत्यग्निरुषसश्चेकितानोऽबोधि विप्रः पदवीः कवीनाम् ।
पृथुपाजा देवयद्भिः समिद्धोऽप द्वारा तमसो वह्निरावः ॥ १ ॥

1. The Fire is awake fronting the dawns; one illumined, he becomes aware of the paths of the seers: kindled into a wide might by the seekers of godhead, the upbearing flame opens the gates of the Darkness.

प्रेद्धग्निर्वावृधे स्तोमेभिर्गीभिः स्तोतृणां नमस्य उक्थैः ।
पूर्वाऋतस्य संदृशश्चकानः सं दूतो अद्यौदुषसो विरोके ॥ २ ॥

2. Ever the Fire increases by the lauds, the words of those who hymn him by their utterances, one to be adored with prostrations; the Messenger who desires the many seeings of the Truth has shone out in the wide flaming of the Dawn.

अधाय्यग्निर्मानुषीषु विश्वपां गर्भो मित्र ऋतेन साधन् ।
आ हर्यतो यजतः सान्वस्थादभूदु विप्रो हव्यो मतीनाम् ॥ ३ ॥

3. The Fire has been set in the human peoples, child of the Waters, the Friend who achieves by the Truth; luminous, a power for sacrifice,²⁰ he has risen to the summits; he has become the illumined seer who must be called by our thoughts.

मित्रो अग्निर्भवति यत् समिद्धो मित्रो होता वरुणो जातवेदाः ।
मित्रो अध्वर्युरिषिरो दमूना मित्रः सिन्धूनामुत पर्वतानाम् ॥ ४ ॥

4. The Fire when he has been kindled high becomes Mitra, the Friend — Mitra the priest of the call, Varuna, the knower of the births, Mitra, the friend, the priest of the pilgrim sacrifice, one rapid in his impulsions, the dweller in the house, the friend of the Rivers, the friend of the Mountains.

पाति प्रियं रिपो अग्रं पदं वेः पाति यद्दृश्चरणं सूर्यस्य ।
पाति नाभा सप्तशीर्षाणमग्निः पाति देवानामुपमादमृष्वः ॥ ५ ॥

5. He guards from hurt the beloved²¹ summit-seat of the being, mighty, he guards the course²² of the Sun; Fire guards in the navel-centre the seven-headed thought, sublime, he guards the ecstasy of the gods.

²⁰ Or, beloved and adorable,

²¹ Or, delightful

²² Or, movement

ऋभुश्चक्र ईड्यं चारु नाम विश्वानि देवो वयुनानि विद्वान् ।
ससस्य चर्म घृतवत् पदं वेस्तदिदग्नी रक्षत्यप्रयुच्छन् ॥ ६ ॥

6. A skilful craftsman, a god knowing all the manifestations of knowledge, he forms the beautiful and desirable Name, the luminous seat of the being in the movement of the peace; that the Fire guards, not deviating from his work.

आ योनिमग्निर्घृतवन्तमस्थात् पृथुप्रगाणमुशन्तमुशानः ।
दीद्यानः शुचिर्ऋष्वः पावकः पुनःपुनर्मातरा नव्यसी कः ॥ ७ ॥

7. Desiring it as it desired him, the Fire entered into that luminous native abode wide in its approach; shining forth, pure, purifying, sublime, again and again he makes new the father and the mother.

सद्यो जात ओषधीभिर्ववक्षे यदी वर्धन्ति प्रस्वो घृतेन ।
आप इव प्रवता शुम्भमाना उरुष्यदग्निः पित्रोरुपस्थे ॥ ८ ॥

8. Suddenly born he is carried by the growths of the earth when the mothers who bore him make him grow by the light. The Fire in the lap of the father and the mother is as one who defends the waters gliding happily²³ down a slope.

उद्दु हृतः समिधा यद्दो अद्यौद् वर्ष्मन् दिवो अधि नाभा पृथिव्याः ।
मित्रो अग्निरीड्यो मातरिश्वाऽऽ दूतो वक्षद् यजथाय देवान् ॥ ९ ॥

9. Lauded by us mighty he shone with his high flaming in the largeness²⁴ of heaven, in the navel-centre of earth. The Fire is Mitra the friend, the desirable one, he is life growing in the mother;²⁵ may he as our messenger bring the gods for the sacrifice.

²³ Or, gliding brightly

²⁴ Or, height

²⁵ Or, life that breathes in the mother;

उदस्तम्भीत् समिधा नाकमृष्वोऽग्निर्भवन्नृत्तमो रोचनानाम् ।
यदी भृगुभ्यः परि मातरिश्वा गुहा सन्तं हव्यवाहं समीधे ॥ १० ॥

10. The Fire with his high flaming up-pillared, sublime, the firmament and became the highest of the luminous kingdoms,²⁶ when for the flame-seers life, that grows in the mother, kindled all around the carrier of the offerings who was hidden in the Secrecy.

इळामग्ने पुरुदंसं सनिं गोः शश्वत्तमं हवमानाय साध ।
स्यान्नः सूनुस्तनयो विजावाऽग्ने सा ते सुमतिर्भूत्वस्मे ॥ ११ ॥

11. O Fire, achieve at my call the Revealing Speech, the many-acted, the lasting conquest of the Light. May there be for us a Son of our begetting pervading in his birth;²⁷ O Fire, may there be created in us that true thinking of thine.

SUKTA 6

प्र कारवो मनना वच्यमाना देवद्रीचीं नयत देवयन्तः ।
दक्षिणावाङ् वाजिनी प्राच्येति हविर्भरन्त्यग्नये घृताची ॥ १ ॥

1. The Doers of the work, seekers of godhead, who find expression by the thought, lead it on turned godwards; full of the plenitude, luminous, carrying the Understanding, it journeys moving forwards, bringing the offering to the Fire.

आ रोदसी अपृणा जायमान उत प्र रिक्था अध नु प्रयज्यो ।
दिवश्चिदग्ने महिना पृथिव्या वच्यन्तां ते वृह्यः सप्तजिह्वाः ॥ २ ॥

2. Even in thy birth thou hast filled earth and heaven, and now thou hast exceeded them, O Flame that carriest on the sacrifice; by the greatness of earth and heaven may thy seven tongues find utterance, carriers of the word, O Fire.

²⁶ Or, highest of all lights,

²⁷ Or, himself a begetter;

द्यौश्च त्वा पृथिवी यज्ञियासो नि होतारं सादयन्ते दमाय ।
यदी विशो मानुषीर्देवयन्तीः प्रयस्वतीरीळते शुक्रमर्चिः ॥ ३ ॥

3. Heaven and earth and the lords of sacrifice set thee within as the priest of the call for the house when human beings, seeking godhead, having the delight, ask for the resplendent Ray.

महान्तसधस्थे ध्रुव आ निषत्तोऽन्तर्द्यावा माहिने हर्यमाणः ।
आस्क्रे सपत्नी अजरे अमृक्ते सबर्द्धुघे उरुगायस्य धेनू ॥ ४ ॥

4. Mighty, he is seated steadfast in the world of his session, rejoicing between the two mightinesses of earth and heaven, the united wives of one wide-moving lord, ageless and inviolate, the two milch-cows giving their rich yield of milk.

ब्रता ते अग्ने महतो महानि तव क्रत्वा रोदसी आ ततन्थ ।
त्वं दूतो अभवो जायमानस्त्वं नेता वृषभ चर्षणीनाम् ॥ ५ ॥

5. Great art thou, O Fire, and great the law of thy workings, by thy will thou hast built out earth and heaven; in thy very birth thou becamest the Messenger, O mighty lord, and thou the leader of men that see.

ऋतस्य वा केशिना योग्याभिर्घृतस्रुवा रोहिता धुरि धिष्व ।
अथा वह देवान् देव विश्वान्त्स्वध्वरा कृणुहि जातवेदः ॥ ६ ॥

6. Set under the yoke with the straps of the yoking the two maned steeds of the Truth red of hue, dripping Light: thou, O God, bring all the gods; O knower of the births, make perfect the ways of the pilgrim sacrifice.

दिवश्चिदा ते रुचयन्त रोका उषो विभातीरनु भासि पूर्वीः ।
अपो यदग्न उशध्रगवनेषु होतुर्मन्द्रस्य पनयन्त देवाः ॥ ७ ॥

7. From heaven itself thy lights blazed forth, thou shinest in the

wake of many outshinings of the Dawn²⁸ when, O Fire, passionately burning²⁹ in the woods, the gods set the waters³⁰ to their work for the rapturous priest of the call.

उरौ वा ये अन्तरिक्षे मदन्ति दिवो वा ये रोचने सन्ति देवाः ।
ऊमा वा ये सुहवासो यजत्रा आयेमिरे रथ्यो अग्ने अश्वाः ॥ ८ ॥

8. The gods who take their rapture in the wide mid-world, or those who are in the luminous world of heaven, or those lords of sacrifice who are helpful and ready to the call, them thy chariot-horses have borne towards us.

ऐभिरग्ने सरथं याह्यर्वाङ् नानारथं वा विभवो ह्यश्वाः ।
पत्नीवतस्त्रिंशतं त्रींश्च देवाननुष्वधमा वह मादयस्व ॥ ९ ॥

9. Come down to us with them in one chariot or in many chariots for thy horses pervade and are everywhere; according to thy self-law bring here with their wives the gods thirty and three and give them to drink of the rapture.

स होता यस्य रोदसी चिदुर्वी यज्ञं यज्ञमभि वृधे गृणीतः ।
प्राची अध्वरेव तस्थतुः सुमेके ऋतावरी ऋतजातस्य सत्ये ॥ १० ॥

10. He is the priest of the call for whose growing even wide earth and heaven speak the word at sacrifice on sacrifice; facing each other, fixed like two ends of the pilgrim-way, the Truth they keep in his truth who from the Truth was born.

इळामग्ने पुरुदंसं सनिं गोः शश्वत्तमं हवमानाय साध ।
स्यान्नः सूनुस्तनयो विजावाऽग्ने सा ते सुमतिर्भूत्वस्मे ॥ ११ ॥

11. O Fire, achieve at my call the Revealing Speech, the many-actioned, the lasting conquest of the Light. May there be for

²⁸ Or, in the wake of many wide-shining dawns

²⁹ Or, flaming as dawn

³⁰ *Apas*, "work" would make a clearer sense; it would then mean "set in action the work of the rapturous priest of the call."

us a Son of our begetting pervading in his birth;³¹ O Fire, may there be created in us that true thinking of thine.

SUKTA 7

प्र य आरुः शितिपृष्ठस्य धासेरा मातरा विविशुः सप्त वाणीः ।
परिक्षिता पितरा सं चरेते प्र सस्र्जते दीर्घमायुः प्रयक्षे ॥ १ ॥

1. They who have climbed from the dark-backed foundation have entered the Father and Mother, have entered into the seven voices. The Father and Mother who dwell encompassing all move abroad and go forward to give by sacrifice long-extended the Life.

दिवक्षसो धेनवो वृष्णो अशवा देवीरा तस्थौ मधुमद् वहन्तीः ।
ऋतस्य त्वा सदसि क्षेमयन्तं पर्येका चरति वर्तनिं गौः ॥ २ ॥

2. He reached the milch-cows that dwell in heaven, the Mares of the male, the divine rivers that carry in their flow the sweetness. The one Light moves on the way around thee when thou seekest thy dwelling in the house of the Truth.

आ सीमरोहत् सुयमा भवन्तीः पतिश्चकित्वान् रयिविद् रयीणाम् ।
प्र नीलपृष्ठो अतसस्य धासेस्ता अवासयत् पुरुधप्रतीकः ॥ ३ ॥

3. On every side he ascends them and they become easy to control, he awakes to knowledge and is the lord and discoverer of the riches. Fire with his blue back and many diverse faces brings them from the ever-moving foundation to a settled dwelling.

महि त्वाष्ट्रमूर्जयन्तीरजुर्यं स्तभूयमानं वहतो वहन्ति ।
व्यङ्गेभिर्दिद्युतानः सधस्थ एकांमिव रोदसी आ विवेश ॥ ४ ॥

4. The rivers energise and bear his mighty force of formation

³¹ Or, himself a begetter;

firmly fixed and undecaying; he shines out wide with his limbs in the world of his session and has entered earth and heaven as if they were one.

जानन्ति वृष्णो अरुषस्य शेवमुत ब्रध्नस्य शासने रणन्ति ।
दिवोरुचः सुरुचो रोचमाना इळा येषां गण्या माहिना गीः ॥ ५ ॥

5. They know the bliss of the ruddy-shining bull and they rejoice in the rule of the Great One; they are the lights of heaven luminously blazing and the Word of Revelation is their mighty common speech.

उतो पितृभ्यां प्रविदानु घोषं महो महद्भ्यामनयन्त शूषम् ।
उक्षा ह यत्र परि धानमक्तोरनु स्वं धाम जरितुर्ववक्ष ॥ ६ ॥

6. And great by the knowledge of the great father and mother they led his strength in the wake of its proclaiming call, where the bull bears his worshipper round the hold of night towards its own seat.

अध्वर्युभिः पञ्चभिः सप्त विप्राः प्रियं रक्षन्ते निहितं पदं वेः ।
प्राञ्चो मदन्त्युक्षणो अजुर्या देवा देवानामनु हि व्रता गुः ॥ ७ ॥

7. Seven illumined seers guard by the five priests of the pilgrim-rite the beloved³² seat of the being that is set within: moving forward the imperishable bulls take joy; the gods move according to the law of the workings of the gods.

दैव्या होतारा प्रथमा न्यृञ्जे सप्त पृक्षासः स्वधया मदन्ति ।
ऋतं शंसन्त ऋतमित् त आहुरनु व्रतं व्रतपा दीध्यानाः ॥ ८ ॥

8. I crown the two supreme Priests of the invocation. The seven pleasures take their rapture by the self-law of their nature; the Truth they express, the Truth only they speak, guardians of the law of its action according to that law they shine.

³² Or, delightful

वृषायन्ते महे अत्याय पूर्वीवृष्णे चित्राय रश्मयः सुयामाः ।
देव होतर्मन्द्रतरश्चिकित्वान् महो देवान् रोदसी एह वक्षि ॥ ९ ॥

9. The many Rays well governed in their course, grow passionate for the great Horse, the many-hued Bull. O divine priest of the call, rapturous, awaking to knowledge, bring here the great gods and earth and heaven.

पृक्षप्रयजो द्रविणः सुवाचः सुकेतव उषसो रेवदूषुः ।
उतो चिदग्ने महिना पृथिव्याः कृतं चिदेनः सं महे दशस्य ॥ १० ॥

10. The swift-running dawns have shone opulently bringing us our satisfactions, with their true speech, their rays of intuition. And do thou, O Fire, by the greatness of the earth cut away for the Vast even the sin that has been done.

इळाग्ने पुरुदंसं सनिं गोः शश्वत्तमं हवमानाय साध ।
स्यान्नः सूनुस्तनयो विजावाऽग्ने सा ते सुमतिर्भूत्वस्मे ॥ ११ ॥

11. O Fire, achieve at my call the Revealing Speech, the many-acted, the lasting conquest of the Light. May there be for us a Son of our begetting pervading in his birth;³³ O Fire, may there be created in us that true thinking of thine.

SUKTA 9

सखायस्त्वा ववृमहे देवं मर्तास ऊतये ।
अपां नपातं सुभगं सुदीदितिं सुप्रतूर्तिमनेहसम् ॥ १ ॥

1. Mortals we have chosen thee, a god, for our comrade to protect us, the Child of the Waters, full of happiness and light, victorious,³⁴ to whom no hurt can come.

³³ Or, himself a begetter;

³⁴ Or, strong to break through,

कायमानो वना त्वं यन्मातृरजगन्नपः ।

न तत् ते अग्ने प्रमृषे निवर्तनं यद् दूरे सन्निहाभवः ॥ २ ॥

2. When leaving the woods thou goest to thy mother waters, that retreat turns not to oblivion of thee,³⁵ O Fire, for even though thou art far thou hast come into being here.

अति तृष्टं ववक्षिथाऽथैव सुमना असि ।

प्रप्रान्ये यन्ति पर्यन्य आसते येषां सख्ये असि श्रितः ॥ ३ ॥

3. When thou hast carried beyond the rough ground³⁶ then hast thou truth of mind: some depart,³⁷ others remain seated around thee in whose comradeship thou art lodged.

ईयिवांसमति स्रिधः शश्वतीरति सश्वतः ।

अन्वीमविन्दन् निचिरासो अदृहोऽप्सु सिंहमिव श्रितम् ॥ ४ ॥

4. When he has passed beyond the forces that make to err, beyond those that cling perpetual, the long-lasting who have no hurt have followed and found him like a lion who has taken refuge in the Waters.

ससृवांसमिव त्मनाऽग्निमित्था तिरोहितम् ।

ऐनं नयन्मातरिश्वा परावतो देवेभ्यो मथितं परि ॥ ५ ॥

5. As if one who of himself has sped away and utterly disappeared, this Fire Life growing in the mother led from the Beyond, churned out on every side, for the gods.

तं त्वा मर्ता अगृभ्णत देवेभ्यो हव्यवाहन ।

विश्वान् यद् यज्ञाँ अभिपासि मानुष तव क्रत्वा यविष्ट्य ॥ ६ ॥

6. This is thou upon whom mortals have seized for the gods, O carrier of the offerings, because thou guardest all sacrifices by thy will, O Flame in man, O most youthful god!

³⁵ Or, to thy destruction,

³⁶ Or, beyond thirst

³⁷ Or, move forward,

तद् भद्रं तव दंसना पाकाय चिच्छदयति ।
त्वां यदग्ने पशवः समासते समिद्धमपिशर्वरे ॥ ७ ॥

7. O Fire, thy action covers That Bliss from the ignorant when the Animals sit together around thee, kindled against the night.

आ जुहोता स्वध्वरं शीरं पावकशोचिषम् ।
आशुं दूतमजिरं प्रत्नमीड्यं श्रुष्टी देवं सपर्यत ॥ ८ ॥

8. Offer the oblation to the Fire intense with its purifying light, who does perfectly the pilgrim-rite, the swift messenger, with his rapid pace; wait soon upon the ancient and desirable godhead.

त्रीणि शता त्री सहस्राण्यग्निं त्रिंशच्च देवा नव चासपर्यन् ।
औक्षन् घृतैरस्तृणन् बर्हिरस्मा आदिद्धोतारं न्यसादयन्त ॥ ९ ॥

9. Gods three thousand and three hundred and thirty and nine waited upon the Fire. They anointed him with streams of the clarity, they spread for him the seat of sacrifice, and seated him within as priest of the call.

SUKTA 10

त्वामग्ने मनीषिणः सम्राजं चर्षणीनाम् ।
देवं मर्तास इन्धते समध्वरे ॥ १ ॥

1. Thee, O Fire, men who have the thinking mind kindle in the sacrifice, an emperor over those who see, mortals set alight a godhead.

त्वां यज्ञेष्वृत्विजमग्ने होतारमीळते ।
गोपा ऋतस्य दीदिहि स्वे दमे ॥ २ ॥

2. Thee, O Fire, they pray in the sacrifices as the sacrificant of the rite, the priest of the call; shine out the guardian of the Truth in thy own home.

स घा यस्ते ददाशति समिधा जातवेदसे ।
सो अग्ने धत्ते सुवीर्यं स पुष्यति ॥ ३ ॥

3. He who gives to thee with the fuel, to the knower of the births, holds the hero-energy, he ever grows.

स केतुरध्वराणामग्निर्देवेभिरा गमत् ।
अञ्जानः सप्त होतृभिर्हविष्मते ॥ ४ ॥

4. He is the ray of intuition in the sacrifices; may he, the Fire, come with the gods, anointed by the seven priests of the oblation, to him who holds the offerings.

प्र होत्रे पूर्व्यं वचोऽग्नये भरता बृहत् ।
विषां ज्योतीषि विभ्रते न वेधसे ॥ ५ ॥

5. Bring forward for the Fire, for the priest of the call, the vast and supreme³⁸ Word as for the creator, the bearer of the lights of the illuminations.

अग्निं वर्धन्तु नो गिरो यतो जायत उक्थ्यः ।
महे वाजाय द्रविणाय दर्शतः ॥ ६ ॥

6. May our words make the Fire to grow when he is born, the Fire that carries the utterance, visioned for the great plenitude, for the treasure.

अग्ने यजिष्ठो अध्वरे देवान् देवयते यज ।
होता मन्द्रो वि राजस्यति स्निधः ॥ ७ ॥

7. O Fire, most strong to sacrifice in the pilgrim-rite, worship the gods for the seeker of the godhead; as the rapturous priest of the call thou shinest wide, beyond the forces that make us err.

³⁸ Or, ancient

स नः पावक दीदिहि द्युमदस्मे सुवीर्यम् ।
भवा स्तोतृभ्यो अन्तमः स्वस्तये ॥ ८ ॥

8. So, do thou, O purifying Flame, kindle in us the luminous hero-energy, to those who laud thee become most close for their weal.

तं त्वा विप्रा विपन्यवो जागृवांसः समिन्धते ।
हव्यवाहममर्त्यं सहोवृधम् ॥ ९ ॥

9. This is thou whom the illumined seers who have the light, ever wakeful, kindle, the immortal bearer of the offering, increaser of our force.

SUKTA 11

अग्निर्होता पुरोहितोऽध्वरस्य विचर्षणिः ।
स वेद यज्ञमानुषक् ॥ १ ॥

1. Fire is our all-seeing priest of the call, our vicar set in front in the pilgrim-rite; he knows the uninterrupted course of the sacrifice.

स हव्यवाळमर्त्यं उशिग्दूतश्चनोहितः ।
अग्निर्धिया समृण्वति ॥ २ ॥

2. He is the immortal, the carrier of the offering, the aspirant, the messenger settled in the rapture; the Fire joins with our Thought.

अग्निर्धिया स चेतति केतुर्यज्ञस्य पूर्व्यः ।
अर्थं ह्यस्य तरणि ॥ ३ ॥

3. Agni wakes to knowledge companioning our Thought, he is the supreme³⁹ ray of intuition in the sacrifice; it is he who crosses through to man's goal.

³⁹ Or, ancient

अग्निं सूनुं सनश्चुतं सहसो जातवेदसम् ।
वह्निं देवा अकृण्वत ॥ ४ ॥

4. Fire, the Son of Force, who hears the things that are eternal,⁴⁰ knower of the births, the gods created as a carrier flame.

अदाभ्यः पुरएता विशामग्निर्मानुषीणाम् ।
तूर्णी रथः सदा नवः ॥ ५ ॥

5. The inviolable who goes in front of the human peoples, the Fire is a swift chariot that is ever new.

साह्वान् विश्वा अभियुजः क्रतुर्देवानाममृक्तः ।
अग्निस्तुविश्रवस्तमः ॥ ६ ॥

6. Overpowering all assailants the Fire is the will of the gods never crushed, filled with the multitude of his inspirations.

अभि प्रयांसि वाहसा दाशवाँ अश्नोति मर्त्यः ।
क्षयं पावकशोचिषः ॥ ७ ॥

7. By this bringer of delights the mortal who gives, reaches and possesses the house of the purifying light.

परि विश्वानि सुधिताऽग्नेरश्याम मन्मभिः ।
विप्रासो जातवेदसः ॥ ८ ॥

8. May we by our thoughts possess around us well-established all the things of the Fire, may we be illumined seers who know all things born.⁴¹

अग्ने विश्वानि वार्या वाजेषु सनिषामहे ।
त्वे देवास एरिरे ॥ ९ ॥

9. O Fire, we shall win all desirable things in thy plenitudes, in thee have moved towards us the gods.

⁴⁰ Or, who has the inspired knowledge of things eternal,

⁴¹ Or, in whom knowledge is born.

SUKTA 12

इन्द्राग्नी आ गतं सुतं गीर्भिर्नभो वरेण्यम् ।
अस्य पातं धियेषिता ॥ १ ॥

1. O Indra, O Fire, come to the offering of the wine, — by our words your supreme desirable ether; drink of it you who are missioned by the Thought.

इन्द्राग्नी जरितुः सचा यज्ञो जिगाति चेतनः ।
अया पातमिमं सुतम् ॥ २ ॥

2. O Indra, O Fire, the conscious sacrifice journeys taking with it the worshipper: by this word drink of this offered wine.

इन्द्रमग्निं कविच्छदा यज्ञस्य जूत्या वृणे ।
ता सोमस्येह तृम्पताम् ॥ ३ ॥

3. I choose by the swift impulse of the sacrifice Indra and the Fire whose pleasure is in the seer; take here your content of the Soma wine.

तोशा वृत्रहणा हुवे सजित्वानापराजिता ।
इन्द्राग्नी वाजसातमा ॥ ४ ॥

4. The smiters, the slayers of the coverer I call, the unvanquished, the companions in victory, Indra and the Fire, most strong to win the plenitudes.

प्र वामर्चन्त्युक्थिनो नीथाविदो जरितारः ।
इन्द्राग्नी इष आ वृणे ॥ ५ ॥

5. Your adorers, speakers of the word, they who know the ways of the guidance hymn you: O Indra, O Fire, I accept your impulsions.

इन्द्राग्नी नवतिं पुरो दासपत्नीरधूनुतम् ।
साकमेकेन कर्मणा ॥ ६ ॥

6. Indra and Fire shook down the ninety cities possessed by the destroyers, together by one deed.

इन्द्राग्नी अपसस्पर्युप प्र यन्ति धीतयः ।
ऋतस्य पथ्या अनु ॥ ७ ॥

7. O Indra, O Fire, all around our work our thoughts go forward towards you along the paths of the Truth.

इन्द्राग्नी तविषाणि वां सधस्थानि प्रयांसि च ।
युवोरसूर्यं हितम् ॥ ८ ॥

8. O Indra, O Fire, your mights are companions and your delights; in you is founded all swiftness in the work.

इन्द्राग्नी रोचना दिवः परि वाजेषु भूषथः ।
तद् वां चेति प्र वीर्यम् ॥ ९ ॥

9. O Indra, O Fire, you encompass the luminous kingdom of heaven in the plenitudes; it is your strength that is manifested there.⁴²

RISHABHA VAISHWAMITRA

SUKTA 13

प्र वो देवायाग्नये बर्हिष्ठमर्चास्मै ।
गमद् देवेभिरा स नो यजिष्ठो बर्हिरा सदत् ॥ १ ॥

1. Sing out some mightiest hymn to this divine Fire; may he come to us with the gods and, strong to sacrifice, sit upon the sacred grass.

⁴² Or, that is your strength which wakes to knowledge.

ऋतावा यस्य रोदसी दक्षं सचन्त ऊतयः ।
हविष्मन्तस्तमीळते तं सनिष्यन्तोऽवसे ॥ २ ॥

2. He is the possessor of the Truth to whom belong earth and heaven and their guardings accompany his mind of discernment; for him the givers of the oblation pray, for him for their protection when they would win the riches.

स यन्ता विप्र एषां स यज्ञानामथा हि षः ।
अग्निं तं वो दुवस्यत दाता यो वनिता मघम् ॥ ३ ॥

3. He is the illumined seer and regent of these sacrifices, he and always he; that Fire set to his work who shall win and give the plenitude.

स नः शर्माणि वीतयेऽग्निर्यच्छतु शन्तमा ।
यतो नः प्रुष्णवद् वसु दिवि क्षितिभ्यो अप्स्वा ॥ ४ ॥

4. May he, the Fire, give us all happy peace for our journeying there whence are rained the riches in heaven, from all the planes, in the Waters.

दीदिवांसमपूर्व्यं वस्वीभिरस्य धीतिभिः ।
ऋक्वाणो अग्निमिन्धते होतारं विशपतिं विशाम् ॥ ५ ॥

5. Men who have the light kindle into his flaming, incomparable, by the opulent thinkings of this being, Fire the priest of the call, the lord of all the peoples.

उत नो ब्रह्मन्नविष उक्थेषु देवहूतमः ।
शं नः शोचा मरुद्बुधोऽग्ने सहस्रसातमः ॥ ६ ॥

6. Do thou, strong to call the gods, protect us in the Word, in all our utterances; increasing the life-powers, powerful to win the thousands, flame out blissfully for us, O Fire.

नू नो रास्व सहस्रवत् तोकवत् पुष्टिमद् वसु ।
दुमदग्ने सुवीर्यं वर्षिष्ठमनुपक्षितम् ॥ ७ ॥

7. Now give us a thousandfold riches bringing the Son, bringing our growth, luminous, a hero-strength, abundant, inexhaustible.

SUKTA 14

आ होता मन्द्रो विदथान्यस्थात् सत्यो यज्वा कवितमः स वेधाः ।
विदुद्रथः सहसस्पुत्रो अग्निः शोचिष्केशः पृथिव्यां पाजो अश्रेत् ॥ १ ॥

1. The rapturous priest of the call has reached the things of knowledge; he is the true, doer of sacrifice, a great seer, a creator. Fire the son of force, with his chariot of lighting and his hair of flaming light, has attained to a massive strength on the earth.

अयामि ते नमउक्तिं जुषस्व ऋतावस्तुभ्यं चेतते सहस्वः ।
विद्वाँ आ वक्षि विदुषो नि षत्सि मध्य आ बर्हिस्तये यजत्र ॥ २ ॥

2. I come to thee, accept my word of obeisance, O master of Truth and strength, to thee who givest knowledge. As the knower, bring those who know and sit in the midst on the sacred grass, O lord of sacrifice.

द्रवतां त उषसा वाजयन्ती अग्ने वातस्य पथ्याभिरच्छ ।
यत् सीमञ्जन्ति पूर्व्यं हविर्भिरा वन्धुरेव तस्थतुर्दुरोणे ॥ ३ ॥

3. Let dawn and night full of their plenitude come running towards thee on paths of the wind, O Fire; when all around they anoint with oblation thee, the first and supreme, as if two sides of a chariot-front they enter into the gated house.

मित्रश्च तुभ्यं वरुणः सहस्वोऽग्ने विश्वे मरुतः सुमन्नमर्चन् ।
यच्छोचिषा सहसस्पुत्र तिष्ठा अभि क्षितीः प्रथयन्त्सूर्यो नृन् ॥ ४ ॥

4. To thee, O Forceful Fire, Mitra and Varuna and all the life-

powers chant a hymn of bliss, when with thy flame of light,
O son of Force, thou standest as the sun above the peoples
shining wide upon men.

वयं ते अद्य ररिमा हि काममुत्तानहस्ता नमसोपसद्य ।
यजिष्ठेन मनसा यक्षि देवानस्रेधता मन्मना विप्रो अग्ने ॥ ५ ॥

5. Today we give to thee thy desire, approaching thee with
outstretched hands and with obeisance; worship the gods
with a mind strong for sacrifice, an illumined seer, with thy
unerring thought, O Fire.

त्वद्धि पुत्र सहसो वि पूर्वीर्दिवस्य यन्त्यूतयो वि वाजाः ।
त्वं देहि सहस्रिणं रयिं नोऽद्रोघेण वचसा सत्यमग्ने ॥ ६ ॥

6. For, from thee, O son of Force, go forth the many protec-
tions of the godhead, and his plenitudes. Do thou give us
the thousandfold treasure, give by the word that betrays not
the truth, O Fire.

तुभ्यं दक्ष कविक्रतो यानीमा देव मर्तासो अध्वरे अकर्म ।
त्वं विश्वस्य सुरथस्य बोधि सर्वं तदग्ने अमृत स्वदेह ॥ ७ ॥

7. O understanding mind, O seer-will! now that all these things
we who are mortals have done for thee, O god, in the
pilgrim-sacrifice, do thou awake to the whole well-charioted
action and taste all That here, O immortal Fire.

UTKILA KATYA

SUKTA 15

वि पाजसा पृथुना शोशुचानो बाधस्व द्विषो रक्षसो अमीवाः ।
सुशर्मणो बृहतः शर्मणि स्यामग्नेरहं सुहवस्य प्रणीतौ ॥ १ ॥

1. Flaming out in a wide mass of strength press back the hostile

powers that hurt and afflict. May I abide in the bliss of the all-blissful Vast, in the leading of the Fire who is swift to our call.

त्वं नो अस्या उषसो व्युष्टौ त्वं सूर उदिते बोधि गोपाः ।
जन्मेव नित्यं तनयं जुषस्व स्तोमं मे अग्ने तन्वा सुजात ॥ २ ॥

2. Thou in the dawning of this dawn, thou when the Sun has arisen wake for us and be our protector. Take pleasure in the Son as if in an eternal birth. Accept my affirmation of thee, O Fire, perfectly born in thy body.

त्वं नृचक्षा वृषभानु पूर्वीः कृष्णास्वग्ने अरुषो वि भाहि ।
वसो नेषि च पर्षि चात्यंहः कृधी नो राय उशिजो यविष्ठ ॥ ३ ॥

3. Thou art the male with the divine vision, in the wake of many dawns shine out luminous in the black nights, O Fire. O prince of the riches, lead and carry us over beyond the evil; O youthful god, make us aspirants for the treasure.

अषाळ्हो अग्ने वृषभो दिदीहि पुरो विश्वाः सौभगा संजिगीवान् ।
यज्ञस्य नेता प्रथमस्य पायोर्जातवेदो बृहतः सुप्रणीते ॥ ४ ॥

4. Shine out, O Fire, the invincible male, conquering all the cities, all the felicities; thou art the knower of the births, O perfect guide on the way, thou art the leader of the first, the vast all-protecting sacrifice.

अच्छिद्रा शर्म जरितः पुरुणि देवाँ अच्छ्वा दीद्यानः सुमेधाः ।
रथो न सस्त्रिरभि वक्षि वाजमग्ने त्वं रोदसी नः सुमेके ॥ ५ ॥

5. O Fire of worship, towards homes of bliss many and without a gap, towards the gods shining out wise in understanding, like a conquering chariot bring the plenitude; O Fire, do thou make earth and heaven firmly established for us.

प्र पीपय वृषभ जिन्व वाजानग्ने त्वं रोदसी नः सुदोघे ।
देवेभिर्देव सुरुचा रुचानो मा नो मर्तस्य दुर्मतिः परि ष्टात् ॥ ६ ॥

6. O Bull of the herds, nourish us, move towards us with plenitudes, make heaven and earth good milk-cows for us, O Fire; O god, come with the gods glowing in the beauty of thy splendour. Let not the evil mind of the mortal besiege us.

इळामग्ने पुरुदंसं सनिं गोः शश्वत्तमं हवमानाय साध ।
स्यान्नः सूनुस्तनयो विजावाऽग्ने सा ते सुमतिर्भूत्वस्मे ॥ ७ ॥

7. O Fire, achieve at my call the Revealing Speech, the many-acted, the lasting conquest of the Light. May there be for us a Son of our begetting pervading in his birth;⁴³ O Fire, may there be created in us that true thinking of thine.

SUKTA 16

अयमग्निः सुवीर्यस्येशे महः सौभगस्य ।
राय ईशे स्वपत्यस्य गोमत ईशे वृत्रहथानाम् ॥ १ ॥

1. This is the Fire that is lord of the hero-energy and the great felicity, lord of the wealth of the shining herds, and of good progeny, who has power for the slaying of the coverers.

इमं नरो मरुतः सश्चता वृधं यस्मिन् रायः श्रेवृधासः ।
अभि ये सन्ति पृतनासु दूढ्यो विश्वाहा शत्रुमादभुः ॥ २ ॥

2. O gods, O life-powers, you cleave to this Fire of increase, in whom are the treasures that make our happiness to grow. Through all the days they have destroyed the enemies, the evil-thoughted who attack us in our battles.

⁴³ Or, himself a begetter;

स त्वं नो रायः शिशिहि मीढ्वो अग्ने सुवीर्यस्य ।
तुविद्युन्न वर्षिष्ठस्य प्रजावतोऽनमीवस्य शुष्मिणः ॥ ३ ॥

3. So do thou, O bounteous Fire, with thy many lights bestow on us the greatest and griefless wealth, full of the hero-strength, of progeny and of force.

चक्रिर्यो विश्वा भुवनाभि सासहिश्चक्रिर्देवेष्वा दुवः ।
आ देवेषु यतत आ सुवीर्य आ शंस उत नृणाम् ॥ ४ ॥

4. He who puts forth his force and is the doer in all the worlds, he who is the doer of works in the gods, labours in the gods and in all might and in the self-expression of men.

मा नो अग्नेऽमतये मावीरतायै रीरधः ।
मागोतायै सहसस्पुत्र मा निदेऽप द्वेषास्या कृधि ॥ ५ ॥

5. O Fire, deliver us not to unconsciousness, nor to the lack of the strength of the hero, nor to the absence of the Light,⁴⁴ nor to the bondage,⁴⁵ O son of force, put away from us the hostile powers.

शग्धि वाजस्य सुभग प्रजावतोऽग्ने बृहतो अध्वरे ।
सं राया भूयसा सृज मयोभुना तुविद्युन्न यशस्वता ॥ ६ ॥

6. O felicitous Fire, have power in the pilgrim-rite for the fruitful plenitude, for the Vast; O thou of the many lights, join us to the large and glorious riches that create the Bliss.

⁴⁴ Literally, "the Cow"

⁴⁵ Or, to the Censurer,

KATA VAISHWAMITRA

SUKTA 17

समिध्यमानः प्रथमानु धर्मा समक्तुभिरज्यते विश्ववारः ।
शोचिष्केशो घृतनिर्णिक् पावकः सुयज्ञो अग्निर्यजथाय देवान् ॥ १ ॥

1. He is kindled and blazes out according to the first and supreme laws and is united with the Rays, he in whom are all desirable things, Fire with his tresses of flame and his raiment of light, the purifier, perfect in sacrifice, for sacrifice to the gods.

यथायजो होत्रमग्ने पृथिव्या यथा दिवो जातवेदश्चिकित्वान् ।
एवानेन हविषा यक्षि देवान् मनुष्वद् यज्ञं प्र तिरेममद्य ॥ २ ॥

2. O Fire, as thou hast accomplished in sacrifice thy priesthood for the earth,⁴⁶ awaking to knowledge, O knower of the births, as thou hast accomplished it for heaven,⁴⁷ so with this oblation do sacrifice to the gods, carry yet further beyond the sacrifice with the human being today.

त्रीण्यायूंषि तव जातवेदस्तिस्त्र आजानीरुषसस्ते अग्ने ।
ताभिर्देवानामवो यक्षि विद्वानथा भव यजमानाय शं योः ॥ ३ ॥

3. Three are thy lives, O knower of all things born, three are the dawns that are thy births, O Fire;⁴⁸ by them win through sacrifice the protection of the gods, thou as the knower become for the doer of sacrifice the peace and the movement.

अग्निं सुदीतिं सुदृशं गृणन्तो नमस्यामस्त्वेड्यं जातवेदः ।
त्वां द्रूतमरतिं हव्यवाहं देवा अकृण्वन्नमृतस्य नाभिम् ॥ ४ ॥

⁴⁶ Or, as thou hast offered in sacrifice the oblation of the earth,

⁴⁷ Or, as thou hast offered the oblation of heaven,

⁴⁸ Or, that gave thee birth, O Fire;

4. We hymn thee by our words, O knower of all things born, as the Fire perfect in light, perfect in vision, the object of our prayer and offer to thee our obeisance; thee the gods made the Messenger, the Traveller, the carrier of offerings, the navel-centre of Immortality.

यस्त्वद्धोता पूर्वो अग्ने यजीयान् द्विता च सत्ता स्वधया च शंभुः ।
तस्यानु धर्मं प्र यजा चिकित्वोऽथा नो धा अध्वरं देववीतौ ॥ ५ ॥

5. O Fire, he who was before thee and was the priest of the call and mighty for sacrifice and was dual entity and by the law of his nature the creator of the Bliss, by his law of action carry on the sacrifice, thou who art awake to knowledge, thou establish our pilgrim-rite in the advent of the gods.

SUKTA 18

भवा नो अग्ने सुमना उपेतौ सखेव सख्ये पितरेव साधुः ।
पुरुद्गृहो हि क्षितयो जनानां प्रति प्रतीचीर्दहतादरातीः ॥ १ ॥

1. O Fire, in our coming to thee become right-minded accomplishing our aim as a friend to a friend, as father and mother to their child; for these worlds of beings born are full of harm: burn to ashes the hostile forces that come against us.

तपो ष्वग्ने अन्तराँ अमित्रान् तपा शंसमररुषः परस्य ।
तपो वसो चिकितानो अचित्तान् वि ते तिष्ठन्तामजरा अयासः ॥ २ ॥

2. Wholly consume our inner foes, consume the self-expression of the enemy who would war against us, O lord of the riches, consume, conscious in knowledge, the powers of ignorance; let them range wide, thy ageless marching fires.

इध्मेनाग्न इच्छमानो घृतेन जुहोमि हव्यं तरसे बलाय ।
यावदीशे ब्रह्मणा वन्दमान इमां धियं शतसेयाय देवीम् ॥ ३ ॥

3. I desire and offer the oblation, O Fire, with the fuel, with

the pouring of the clarity, for speed, for strength. Until I have the mastery,⁴⁹ adoring with the Word I lift to thee for the conquest of the hundreds this thought divine.

उच्छ्रोत्रिषा सहसस्पुत्र स्तुतो बृहद् वयः शशमानेषु धेहि ।
रेवदग्ने विश्वामित्रेषु शं योर्मर्मृज्मा ते तन्वं भूरि कृत्वः ॥ ४ ॥

4. Affirmed by our lauds rise up with thy flame of light, O son of force, found the vast expansion in us who labour at the work, found opulently in the Vishwamitras the peace and the movement, O Fire. We make bright many times over thy body.

कृधि रत्नं सुसन्नितर्धनानां स घेदग्ने भवसि यत् समिद्धः ।
स्तोतुर्दुरोणे सुभगस्य रेवत् सृप्रा करस्त्रा दधिषे वपूंषि ॥ ५ ॥

5. O conqueror of the riches, create for us the ecstasy, such thou becomest when thou art high kindled. Opulently in the gated house of thy felicitous adorer thou upholdest thy gliding bodies streaming their radiance.

GATHIN KAUSHIKA

SUKTA 19

अग्निं होतारं प्र वृणे मियेधे गृत्सं कविं विश्वविदममूरम् ।
स नो यक्षद् देवताता यजीयान् राये वाजाय वनते मघानि ॥ १ ॥

1. Fire I choose, the priest of the call in the sacrifice, the wise, the seer, the omniscient, free from ignorance: he shall do worship for us strong for sacrifice, in the formation of the godheads; for the wealth, for the plenitude he wins all kinds of amassings.

⁴⁹ Or, as long as I have the power,

प्र ते अग्ने हृविष्मतीमियम्यच्छ्रा सुद्युम्नां रातिनीं घृताचीम् ।
प्रदक्षिणिद् देवतातिमुराणः सं रातिभिर्वसुभिर्यज्ञमश्रेत् ॥ २ ॥

2. O Fire, I mission towards thee a power of giving bearing my oblation, luminous, full of lustres. May he come to the sacrifice with his givings, with his treasures turning round it and widening the formation of the godheads.

स तेजीयसा मनसा त्वोत उत शिक्ष स्वपत्यस्य शिक्षोः ।
अग्ने रायो नृतमस्य प्रभूतौ भूयाम ते सुष्टुतयश्च वस्वः ॥ ३ ॥

3. So am I guarded by thee with a mind of shining energy; then do thou teach us of the riches that teach and that give us good children of our works. O Fire, may we become affirmers of thee by our lauds and rich in the power of a wealth most full of the strength of the gods.

भूरीणि हि त्वे दधिरे अनीकाऽग्ने देवस्य यज्यवो जनासः ।
स आ वह देवतातिं यविष्ठ शर्धो यदद्य दिव्यं यजासि ॥ ४ ॥

4. For, many flame-forces they have founded in thee, O Fire, men who have the will to sacrifice to the godhead. So, bring to us the formation of the godhead, O youthful god, when thou worshippest with sacrifice the divine host today.

यत् त्वा होतारमनजन् मियेधे निषादयन्तो यजथाय देवाः ।
स त्वं नो अग्नेऽवितेह बोध्यधि श्रवांसि धेहि नस्तनूषु ॥ ५ ॥

5. Since the gods seating thee for sacrifice have anointed thee as priest of the call in the rite, so do thou, O Fire, awake here as our protector and found thy inspirations in our bodies.

SUKTA 20

अग्निमुषसमश्विना दधिक्रां व्युष्टिषु हवते वह्निरुक्थैः ।
सुज्योतिषो नः शृण्वन्तु देवाः सजोषसो अध्वरं वावशानाः ॥ १ ॥

1. Fire and dawn and the two riders of the horse and Dadhi-kravan the Carrier of the offerings calls by his words in the dawnings. May the gods full of the Light hear us; may they desire and accept with a common pleasure our sacrifice.

अग्ने त्री ते वाजिना त्री षधस्था तिस्रस्ते जिह्वा ऋतजात पूर्वीः ।
तिस्र उ ते तन्वो देववातास्ताभिर्नः पाहि गिरो अप्रयुच्छन् ॥ २ ॥

2. O Fire, three are thy steeds, three the worlds of thy session; three are thy tongues, O thou born from the Truth, they are many: three too are thy bodies desired by the gods, with them protect undeviatingly our words.

अग्ने भूरीणि तव जातवेदो देव स्वधावोऽमृतस्य नाम ।
याश्च माया मायिनां विश्वमिन्व त्वे पूर्वीः संदधुः पृष्टबन्धो ॥ ३ ॥

3. Many are the names of thee, the Immortal, O Fire, O knower of the births, O god who bearest with thee the self-law of nature; all the manifold magic of the Lords of magic they have combined in thee, O all-ruler, O builder of the levels.

अग्निर्नेता भग इव क्षितीनां दैवीनां देव ऋतुपा ऋतावा ।
स वृत्रहा सनयो विश्ववेदाः पर्षद् विश्वाति दुरिता गृणन्तम् ॥ ४ ॥

4. The Fire is as the Enjoyer the leader of the divine worlds, he is the divine guardian of the fixed time of things, and with him is the Truth. He is the slayer of the Coverer, the eternal, the omniscient; may he carry one who hymns him with the word beyond all the difficulty and stumbling.

दधिक्रामग्निमुषसं च देवीं बृहस्पतिं सवितारं च देवम् ।
अश्विना मित्रावरुणा भगं च वसून् रुद्राँ आदित्याँ इह हुवे ॥ ५ ॥

5. Dadhikravan I call here, and the Fire, and the divine Dawn, Brihaspati and the god Savitri, the two riders of the horse, and Mitra and Varuna and Bhaga, the Vasus, the Rudras, the Adityas.

SUKTA 21

इमं नो यज्ञममृतेषु धेहीमा हव्या जातवेदो जुषस्व ।
स्तोकानामग्ने मेदसो घृतस्य होतः प्राशान प्रथमो निषद्य ॥ १ ॥

1. Found this our sacrifice in the immortals, accept these offerings, O knower of things born. O priest of the call sitting as first and supreme, taste of the drops of understanding⁵⁰ and light.

घृतवन्तः पावक ते स्तोकाः श्चोतन्ति मेदसः ।
स्वधर्मन् देववीतये श्रेष्ठं नो धेहि वार्यम् ॥ २ ॥

2. O purifying Fire, full of light there drip for thee drops of understanding; give us the supreme desirable thing in thy self-law for the advent of the gods.

तुभ्यं स्तोका घृतश्चुतोऽग्ने विप्राय सन्त्य ।
ऋषिः श्रेष्ठः समिध्यसे यज्ञस्य प्राविता भव ॥ ३ ॥

3. To thee, the illumined seer, come these drops dripping light, O right and true, O Fire; then thou blazest up as the supreme Rishi. Become the protector of our sacrifice.

तुभ्यं श्चोतन्त्यग्निगो शचीवः स्तोकासो अग्ने मेदसो घृतस्य ।
कविशस्तो बृहता भानुनागा हव्या जुषस्व मेधिर ॥ ४ ॥

4. On thee they fall, the drops of understanding and light,

⁵⁰ Or, strength

O unseizable⁵¹ Ray! O thou with whom is the puissance!
Declared by the seers of truth thou hast come with the vast
light. Accept our offerings, O wise intelligence!

ओजिष्ठं ते मध्यतो मेद उद्धृतं प्र ते वयं ददामहे ।
श्चोतन्ति ते वसो स्तोका अधि त्वचि प्रति तान् देवशो विहि ॥ ५ ॥

5. Most full of energy is the understanding held up in the
middle for thee, this is our gift to thee. The drops drip over
thy skin, O shining one,⁵² take them to thee in the way of
the gods.

SUKTA 22

अयं सो अग्निर्यस्मिन्त्वोममिन्द्रः सुतं दधे जठरे वावशानः ।
सहस्रिणं वाजमत्यं न सप्तिं ससवान्त्सन्तस्तूयसे जातवेदः ॥ १ ॥

1. This is that Fire in which Indra, desiring the wine, held it in
his belly; our laud rises to thee because thou hast won the
thousandfold plenitude as if a steed of swiftness, O knower
of all things born!

अग्ने यत् ते दिवि वर्चः पृथिव्यां यदोषधीष्वप्स्वा यजत्र ।
येनान्तरिक्षमुर्वाततन्थ त्वेषः स भानुरर्णवो नृचक्षाः ॥ २ ॥

2. O Fire, that splendour of thine which is in heaven and which
is in the earth and its growths and its waters, O lord of
sacrifice, by which thou hast extended the wide mid-air, it
is a brilliant ocean of light in which is divine vision.

अग्ने दिवो अर्णमच्छ्रा जिगास्यच्छ्रा देवाँ ऊचिषे धिष्ण्या ये ।
या रोचने परस्तात् सूर्यस्य याश्चावस्तादुपतिष्ठन्त आपः ॥ ३ ॥

3. O Fire, thou goest towards the ocean of the sky, thou

⁵¹ Or, uncontrollable

⁵² Or, Lord of riches,

speakest towards the gods who are masters of knowledge,⁵³ towards the waters that abide above in the luminous world of the sun and the waters that are below.

पुरीष्यासो अग्नयः प्रावणेभिः सजोषसः ।
जुषन्तां यज्ञमद्रुहोऽनमीवा इषो महीः ॥ ४ ॥

4. Let thy Fires that dwell in the waters joining with those that descend the slopes accept the sacrifice, mighty impelling forces, in which there is no harm nor any distress.

इळामग्ने पुरुदंसं सनिं गोः शश्वत्तमं हवमानाय साध ।
स्यान्नः सूनुस्तनयो विजावाऽग्ने सा ते सुमतिर्भूत्वस्मे ॥ ५ ॥

5. O Fire, achieve at my call the Revealing Speech, the many-actioned, the lasting conquest of the Light. May there be for us a Son of our begetting pervading in his birth;⁵⁴ O Fire, may there be created in us that true thinking of thine.

DEVASHRAVAS AND DEVAVATA BHARATA

SUKTA 23

निर्मथितः सुधित आ सधस्थे युवा कविरध्वरस्य प्रणेता ।
जूर्यत्स्वग्निरजरो वनेष्वत्रा दधे अमृतं जातवेदाः ॥ १ ॥

1. Churned out and well-established in the house of his session, the Youth, the Seer, the leader of the pilgrim-sacrifice, imperishable in the perishing woodlands, the Fire, the knower of all things born, has founded here immortality.

⁵³ Or, the gods of the planes (seats),

⁵⁴ Or, himself a begetter;

अमन्थिष्टां भारता रेवदग्निं देवश्रवा देववातः सुदक्षम् ।
अग्ने वि पश्य बृहताभि रायेषां नो नेता भवतादनु दून् ॥ २ ॥

2. The sons of the Bringer, god-inspired and god-beloved, have churned out Fire of the perfect discernment. O Fire, look widely on us with the vast riches, become the leader of our impulsions throughout the days.

दश क्षिपः पूर्वं सीमजीजनन्त्सुजातं मातृषु प्रियम् ।
अग्निं स्तुहि दैववातं देवश्रवो यो जनानामसद् वशी ॥ ३ ॥

3. The ten who throw the Light have brought to birth all around the Ancient One well-born in his mothers and well-beloved. Affirm with lauds, O god-inspired, the Fire lit by the god-beloved, that he may be the controller of men.

नि त्वा दधे वर आ पृथिव्या इळायास्पदे सुदिनत्वे अहाम् ।
दृषद्वत्यां मानुष आपयायां सरस्वत्यां रेवदग्ने दिदीहि ॥ ४ ॥

4. One has set thee in the supreme seat of the earth, in the seat of the Word of Revelation, in the happy brightness of the days: O Fire, opulently shine in the human being, in the river of rocks, in the stream of flowing waters, in the stream of inspiration.⁵⁵

इळामग्ने पुरुदंसं सनिं गोः शश्वत्तमं हवमानाय साध ।
स्यान्नः सूनुस्तनयो विजावाऽग्ने सा ते सुमतिर्भूत्वस्मे ॥ ५ ॥

5. O Fire, achieve at my call the Revealing Speech, the many-acted, the lasting conquest of the Light. May there be for us a Son of our begetting pervading in his birth;⁵⁶ O Fire, may there be created in us that true thinking of thine.

⁵⁵ Or, in the river Drishadwati, in Apaya and in Saraswati.

⁵⁶ Or, himself a begetter;

VISHWAMITRA GATHINA

SUKTA 24

अग्ने सहस्व पृतना अभिमातीरपास्य ।
दुष्टरस्तरन्नरातीर्वर्चो धा यज्ञवाहसे ॥ १ ॥

1. O Fire, overpower the hostile armies, hurl them from us; hard to pierce, pierce the enemy-powers, found thy splendour in him who carries through the sacrifice.

अग्न इळा समिध्यसे वीतिहोत्रो अमर्त्यः ।
जुषस्व सू नो अध्वरम् ॥ २ ॥

2. O Fire, thou art kindled by the word of revelation, the immortal who comes to the offering, accept wholly our pilgrim-sacrifice.

अग्ने द्युम्नेन जागृवे सहसः सूनवाहुत ।
एदं बर्हिः सदो मम ॥ ३ ॥

3. O Fire, ever-wakeful with thy light, O son of force, invoked sit on my seat of sacrifice.

अग्ने विश्वेभिरग्निभिर्देवेभिर्महया गिरः ।
यज्ञेषु य उ चायवः ॥ ४ ॥

4. O Fire, with all thy divine fires greaten in our sacrifices the word that has sight.

अग्ने दा दाशुषे रयिं वीरवन्तं परीणसम् ।
शिशीहि नः सूनुमतः ॥ ५ ॥

5. O Fire, give to the giver a wealth full of hero-strengths enclosing us; intensify the force in us having with us the Son.

SUKTA 25

अग्ने दिवः सूनुरसि प्रचेतास्तना पृथिव्या उत विश्ववेदाः ।
ऋधग्देवाँ इह यज्ञा चिकित्त्वः ॥ १ ॥

1. O Fire, thou art the son of heaven by the body of the earth, the conscious knower, even the omniscient. Sacrifice to each god in turn, O thou who knowest.

अग्निः सनोति वीर्याणि विद्वान्त्सनोति वाजममृताय भूषन् ।
स नो देवाँ एह वह्ना पुरुक्षो ॥ २ ॥

2. Fire the knower wins the hero-energies, wins the plenitudes striving towards immortality. So do thou bring to us the gods, O giver of the manifold plenty.

अग्निर्द्यावापृथिवी विश्वजन्ये आ भाति देवी अमृते अमूरः ।
क्षयन् वाजैः पुरुश्चन्द्रो नमोभिः ॥ ३ ॥

3. The Fire, free from all ignorance, illumines Earth and Heaven the divine and immortal mothers of all things; possessing all he is manifold in his delights by his plenitudes and his dispensations.

अग्न इन्द्रश्च दाशुषो दुरोणे सुतावतो यज्ञमिहोप यातम् ।
अमर्धन्ता सोमपेयाय देवा ॥ ४ ॥

4. O Fire, and O Indra, here in the gated house of the giver who offers the wine, come to the sacrifice, gods unforgetting, for the drinking of the Soma-wine.

अग्ने अपां समिध्यसे दुरोणे नित्यः सूनो सहसो जातवेदः ।
सधस्थानि मह्यमान ऊती ॥ ५ ॥

5. O Fire, thou shinest high, eternal in the house of the waters, O son of force, O knower of all things born, greatening under thy guard the worlds of thy session.

SUKTA 26

वैश्वानरं मनसाग्निं निचाय्या हविष्मन्तो अनुषत्यं स्वर्विदम् ।
सुदानुं देवं रथिरं वसूयवो गीर्भी रण्वं कुशिकासो हवामहे ॥ १ ॥

1. We the Kushikas, bringing the offering, desiring the Treasure, call by our words Fire, the universal godhead, discerning him by the mind, as the follower of the truth, who finds the world of the sun, the great giver, the divine and rapturous charioteer.

तं शुभ्रमग्निमवसे हवामहे वैश्वानरं मातरिश्वानमुक्थ्यम् ।
बृहस्पतिं मनुषो देवतातये विप्रं श्रोतारमतिथिं रघुष्यदम् ॥ २ ॥

2. We call to guard us that brilliant Fire, the universal godhead, who grows in the mother, the master of the word, the speaker and the hearer, for the human being's forming of the godhead, the illumined Seer, the guest, the swift Traveller.

अश्वो न क्रन्दञ्जनिभिः समिध्यते वैश्वानरः कुशिकेभिर्युगेयुगे ।
स नो अग्निः सुवीर्यं स्वश्रव्यं दधातु रत्नममृतेषु जागृविः ॥ ३ ॥

3. As if the neighing Horse by the mothers, the universal godhead is kindled high by the Kushikas from generation to generation; may that Fire wakeful in the Immortals give to us the hero-strength and good power of the Horse and the ecstasy.

प्र यन्तु वाजास्तविषीभिरग्नयः शुभे संमिश्लाः पृषतीरयुक्षत ।
बृहदुक्षो मरुतो विश्ववेदसः प्र वेपयन्ति पर्वताँ अदाभ्याः ॥ ४ ॥

4. Let them go forward, the plenitudes with the strengths, thy Fires; they have yoked the dappled mares mingled together to reach bliss and make the mountains tremble, before them the life-gods, omniscient, pouring the Vast, inviolable.

अग्निश्रियो मरुतो विश्वकृष्टय आ त्वेषमुग्रमव ईमहे वयम् ।
ते स्वानिनो रुद्रिया वर्षनिर्णिजः सिंहा न हेषकतवः सुदानवः ॥ ५ ॥

5. The life-gods with their glory of fire, universal in the peoples,⁵⁷ we desire as our brilliant and forceful guard; great givers are they, thunderous and terrible, clothed as if in raiment of rain, they are like roaring lions.

ब्रातंब्रातं गणंगणं सुशस्तिभिरग्नेर्भामं मरुतामोज ईमहे ।
पृषदशवासो अनवभ्रराधसो गन्तारो यज्ञं विदथेषु धीराः ॥ ६ ॥

6. Host upon host, troop upon troop with their proclaimings of the Fire we desire the luminous energy of the life-gods; they come to the sacrifice driving their dappled horses, their achievement cannot be taken from them, they are wise thinkers in the discoveries of knowledge.

अग्निरस्मि जन्मना जातवेदा घृतं मे चक्षुरमृतं म आसन् ।
अर्कस्त्रिधात् रजसो विमानोऽजस्रो घर्मो हविरस्मि नाम ॥ ७ ॥

7. I am the Fire, I am from my birth the knower of all things born; light is my eye, in my mouth is immortality; I am the triple Ray, I am the measurer of the mid-world, I am the unceasing illumination, I am the offering.

त्रिभिः पवित्रैरपुपोद्ध्यर्कं हृदा मतिं ज्योतिरनु प्रजानन् ।
वर्षिष्ठं रत्नमकृत स्वधाभिरादिद् द्यावापृथिवी पर्यपश्यत् ॥ ८ ॥

8. He has purified through the three filters the Ray, following the thought with the heart he has reached knowledge of the light; he has created by the self-laws of his nature the supreme ecstasy and his sight has embraced earth and heaven.

⁵⁷ Or, dragging all with them,

शतधारमुत्समक्षीयमाणं विपश्चितं पितरं वक्त्वानाम् ।
मेळिं मदन्तं पित्रोरुपस्थे तं रोदसी पिपृतं सत्यवाचम् ॥ ९ ॥

9. He is a fountain with a hundred streams that is never exhausted, with his illumined consciousness he is the father and accorder of all that must be spoken; he takes his rapture in the lap of the Father and Mother and earth and heaven fill him full, the speaker of truth.

SUKTA 27

प्र वो वाजा अभिद्यवो हविष्मन्तो घृताच्या ।
देवाञ्जिगाति सुम्नयुः ॥ १ ॥

1. Forward move the luminous plenitudes bearing the offering with the ladle of light; the seeker of bliss travels to the gods.

ईळे अग्निं विपश्चितं गिरा यज्ञस्य साधनम् ।
श्रुष्टीवानं धितावानम् ॥ २ ॥

2. I pray by the word the Fire with its illumined consciousness, who accomplishes the sacrifice, who has the inspiration, who has the firm holding.

अग्ने शकेम ते वयं यमं देवस्य वाजिनः ।
अति द्वेषांसि तरेम ॥ ३ ॥

3. O Fire, may we have the power to rein thee, the divine steed of swiftness, may we cross through the hostile forces.

समिध्यमानो अध्वरेऽग्निः पावक ईड्यः ।
शोचिष्केशस्तमीमहे ॥ ४ ॥

4. Fire high-blazing in the rite of the path, Fire whom we must pray, who purifies, with his tresses of flame — him we desire.

पृथुपाजा अमर्त्यो घृतनिर्णिक् स्वाहुतः ।
अग्निर्यज्ञस्य हव्यवाट् ॥ ५ ॥

5. He is the immortal, wide in might, clothed in raiment of light; well-fed with the oblation, Fire is the carrier of the offerings in the sacrifice.

तं सबाधो यतसुच इत्या धिया यज्ञवन्तः ।
आ चक्रुरग्निमूतये ॥ ६ ॥

6. Assailed by the opponent the doers of sacrifice, setting to work the ladle, keeping the true thought, have made the Fire to guard them.

होता देवो अमर्त्यः पुरस्तादेति मायया ।
विदथानि प्रचोदयन् ॥ ७ ॥

7. The immortal, the godhead, the priest of the call goes in our front with his mage wisdom, impelling the discoveries of knowledge.

वाजी वाजेषु धीयतेऽध्वरेषु प्र णीयते ।
विप्रो यज्ञस्य साधनः ॥ ८ ॥

8. He is held as the Horse in the plenitudes, he is led along in the rites of the path, he is the illumined seer who accomplishes the sacrifice.

धिया चक्रे वरेण्यो भूतानां गर्भमा दधे ।
दक्षस्य पितरं तना ॥ ९ ॥

9. He was made by the Thought, one Supreme;⁵⁸ it held the child of beings, the father of the Understanding in the body.⁵⁹

⁵⁸ Or, the desirable one;

⁵⁹ Or, the daughter of the Understanding set him in us the child born from creatures and their father.

नि त्वा दधे वरेण्यं दक्षस्येळा सहस्कृत ।
अग्ने सुदीतिमुशिजम् ॥ १० ॥

10. The word of revelation born from the understanding sets thee within, one supreme, O thou forcefully created, O Fire, the perfect thinker and the aspirant.

अग्निं यन्तुरमधुरमृतस्य योगे वनुषः ।
विप्रा वाजैः समिन्धते ॥ ११ ॥

11. Fire the swift in motion, who crosses through the waters, the illumined seers desiring to conquer in the union with the Truth set ablaze by the plenitudes.

ऊर्जो नपातमध्वरे दीदिवांसमुप हवि ।
अग्निमीळे कविक्रतुम् ॥ १२ ॥

12. I pray Fire, the seer-will, the Son of Energy flaming out in heaven in the rite of the path.

ईळैन्यो नमस्यस्तिरस्तमांसि दर्शतः ।
समग्निरिध्यते वृषा ॥ १३ ॥

13. One to be prayed, to be worshipped with obeisance, one who sees⁶⁰ through the darkness, the Fire is kindled high, the male of the herd.

वृषो अग्निः समिध्यतेऽश्वो न देववाहनः ।
तं हविष्मन्त ईळते ॥ १४ ॥

14. Mighty and male the Fire is kindled high, he is like a horse that carries the gods, him they pray who bring the offerings.

⁶⁰ Or, is seen

वृषणं त्वा वयं वृषन् वृषणः समिधीमहि ।
अग्ने दीद्यतं बृहत् ॥ १५ ॥

15. Thee, mighty and male, we male and mighty kindle high, O Bull of the herds, O Fire, and thou illuminest the Vast.

SUKTA 28

अग्ने जुषस्व नो हविः पुरोळाशं जातवेदः ।
प्रातःसावे धियावसो ॥ १ ॥

1. O Fire, accept our offering, the frontal oblation in the dawn pressing of the wine, O knower of the births, O rich in thought.

पुरोळा अग्ने पचतस्तुभ्यं वा घा परिष्कृतः ।
तं जुषस्व यविष्ट्य ॥ २ ॥

2. O Fire, for thee is the frontal offering prepared and dressed, that accept, O youthful god.

अग्ने वीहि पुरोळाशमाहुतं तिरोअह्यम् ।
सहसः सूनुरस्यध्वरे हितः ॥ ३ ॥

3. O Fire, come to⁶¹ the frontal offering that is cast to thee with the disappearance of day; O son of force, thou art established in the rite of the path.

माध्यंदिने सवने जातवेदः पुरोळाशमिह कवे जुषस्व ।
अग्ने यद्भूस्य तव भागधेयं न प्र मिनन्ति विदथेषु धीराः ॥ ४ ॥

4. In the noonday pressing of the wine, O seer, knower of all things born, accept the frontal offering. O Fire, the wise thinkers in their discoveries of knowledge impair not thy portion, who art the mighty one.

⁶¹ Or, devour

अग्ने तृतीये सवने हि कानिषः पुरोळाशं सहसः सूनवाहुतम् ।
अथा देवेष्वध्वरं विपन्यया धा रत्नवन्तममृतेषु जागृविम् ॥ ५ ॥

5. O Fire, in the third pressing also thou hast desire of the frontal offering cast to thee, O son of force; do thou by the illumination establish in the gods the pilgrim sacrifice full of ecstasy and wakeful in the immortals.

अग्ने वृधान आहुतिं पुरोळाशं जातवेदः ।
जुषस्व तिरोअह्यम् ॥ ६ ॥

6. O Fire, increasing accept the frontal offering, the oblation cast with the disappearance of the day, O knower of all things born.

SUKTA 29

अस्तीदमधिमन्थनमस्ति प्रजननं कृतम् ।
एतां विश्पत्नीमा भराऽग्निं मन्थाम पूर्वथा ॥ १ ॥

1. This is the churning out, this the bringing to birth that is done; bring the Queen of the peoples, let us churn out the Fire as of old.

अरण्योर्निहितो जातवेदा गर्भ इव सुधितो गर्भिणीषु ।
दिवेदिव ईड्यो जागृवद्भिर्हविष्मद्भिर्मनुष्येभिरग्निः ॥ २ ॥

2. The knower of all births is set in the two tinders, like an unborn child well-placed in the womb of the mothers, Fire who is to be prayed from day to day by men wakeful and bearing their offering.

उत्तानायामव भरा चिकित्वान्त्सद्यः प्रवीता वृषणं जजान ।
अरुषस्तूपो रुशदस्य पाज इळायास्पुत्रो वयुनेऽजनिष्ट ॥ ३ ॥

3. Waking to knowledge bring him down in her lying supine; at once penetrated she has brought to birth the male of the

herd: a ruddy pile of strength his might shines forth, the son of the Word of revelation is born in the manifestation of knowledge.

इळायास्त्वा पदे वयं नाभा पृथिव्या अधि ।
जातवेदो नि धीमह्यग्ने हव्याय वोळ्हे ॥ ४ ॥

4. We in the seat of the Word of revelation, on the navel-centre of the earth, set thee within, O knower of all things born, for the carrying of the oblations.

मन्थता नरः कविमद्वयन्तं प्रचेतसममृतं सुप्रतीकम् ।
यज्ञस्य केतुं प्रथमं पुरस्तादग्निं नरो जनयता सुशेवम् ॥ ५ ॥

5. Churn out, O men, the seer who creates no duality, the immortal thinker and knower with his fair front; Fire who is the supreme intuition in the sacrifice, the blissful one, bring to birth in your front, O men.

यदी मन्थन्ति बाहुभिर्वि रोचतेऽश्वो न वाज्यरुषो वनेष्वा ।
चित्रो न यामन्नश्विनोरनिवृतः परि वृणक्त्यश्मनस्तृणा दहन् ॥ ६ ॥

6. When they churn him out by the strength of their arms wide he shines, he is like a horse of swiftmess, he is luminous in the woodlands; he is like a richly hued chariot in the journeying of the two riders, none can impede him; burning around the rocks he tears the grasses.

जातो अग्नी रोचते चेकितानो वाजी विप्रः कविशस्तः सुदानुः ।
यं देवास ईड्यं विश्वविदं हव्यवाहमदधुरध्वरेषु ॥ ७ ॥

7. Agni when he is born shines waking to knowledge, he is the Horse, the illumined who is declared by the seers, the great giver, whom the gods have set in the pilgrim sacrifices as the carrier of the offerings, the one to be prayed, the omniscient.

सीद होतः स्व उ लोके चिकित्वान्त्सादया यज्ञं सुकृतस्य योनौ ।
देवावीर्देवान् हविषा यजास्यग्ने बृहद् यजमाने वयो धाः ॥ ८ ॥

8. Sit, O priest of the call, in that world which is thy own waking to knowledge, accomplish the sacrifice in the native seat of deeds well done; manifesting the godheads⁶² thou sacrificest to the gods with the offering, — O Fire, found in the sacrificer the vast expansion.

कृणोत धूमं वृषणं सखायोऽस्रेधन्त इतन वाजमच्छ ।
अयमग्निः पृतनाषाट् सुवीरो येन देवासो असहन्त दस्यून् ॥ ९ ॥

9. O Friends, create his mighty smoke, go with unerring steps towards the plenitude; this is the Fire conqueror in the battle, by whom the gods overcame the destroyers.

अयं ते योनिर्ऋत्वियो यतो जातो अरोचथाः ।
तं जानन्नग्न आ सीदाऽथा नो वर्धया गिरः ॥ १० ॥

10. This is thy native seat where is the order of the Truth whence born thou shonest forth, know it and take there thy session, then give increase to our words.

तनूनपाद्बुच्यते गर्भ आसुरो नराशंसो भवति यद् विजायते ।
मातरिश्वा यदमिमीत मातरि वातस्य सर्गो अभवत् सरीमणि ॥ ११ ॥

11. A mighty child in the womb he is called the son of the body; when he is born he becomes one who voices the godhead: when as life who grows in the mother he has been fashioned in the mother he becomes a gallop of wind in his movement.

सुनिर्मथा निर्मथितः सुनिधा निहितः कविः ।
अग्ने स्वध्वरा कृणु देवान् देवयते यज ॥ १२ ॥

12. Churned out with the good churning, the seer set within with a perfect placing, — O Fire, make easy the paths of the sacrifice, offer sacrifice to the gods for the seeker of godhead.

⁶² Or, bringing the gods

अजीजनन्नमृतं मर्त्यासोऽस्त्रेमाणं तरणिं वीळुजम्भम् ।
दश स्वसारो अगृवः समीचीः पुमांसं जातमभि सं रभन्ते ॥ १३ ॥

13. Mortals have brought to birth the Immortal, Fire with his strong tusk, the unfailing deliverer.⁶³ The ten sisters who move as companions passion over the male that is born.

प्र सप्तहोता सनकादरोचत मातुरुपस्थे यदशोचदूधनि ।
न नि मिषति सुरणो दिवेदिवे यदसुरस्य जठरादजायत ॥ १४ ॥

14. He shone out from the eternal with his seven priests of the call when he blazed on the lap of the mother, in her bosom of plenty. He is full of joy and closes not his eyes from day to day, once he has been born from the belly of the Almighty One.

अमित्रायुधो मरुतामिव प्रयाः प्रथमजा ब्रह्मणो विश्वमिद् विदुः ।
द्युम्नवद् ब्रह्म कुशिकास एरिर एकएको दमे अग्निं समीधिरे ॥ १५ ॥

15. Fighting down the unfriendly powers like the marching hosts of the life-gods the first-born of the Word come to know all that is: the Kushikas have sent forth the luminous word, one by one they have kindled the Fire in the house.

यदद्य त्वा प्रयति यज्ञे अस्मिन् होतश्चिकित्वोऽवृणीमहीह ।
ध्रुवमया ध्रुवमुताशमिष्ठाः प्रजानन् विद्वाँ उप याहि सोमम् ॥ १६ ॥

16. Because here today in the going forward of this sacrifice we have chosen thee, O Priest of the call, O thou who wakest to knowledge, thou hast moved to the Permanent, thou hast achieved by thy toil the Permanent; knowing, come as one possessed of knowledge to the Soma-wine.

⁶³ Or, one who unfailing crosses through all.

Mandala Four

VAMADEVA GAUTAMA

SUKTA 1

त्वां ह्यग्ने सदमित् समन्यवो देवासो देवमरतिं न्येरिर
इति ऋत्वा न्येरिरे ।
अमर्त्यं यजत मर्त्येष्व्वा देवमादेवं जनत प्रचेतसं
विश्वमादेवं जनत प्रचेतसम् ॥ १ ॥

1. Thee, O Fire, ever with one passion the gods have sent inwards, the divine Traveller;¹ with the will they sent thee in; O master of sacrifice, they brought to birth the immortal in mortals, the divine who brings in the divinity, the conscious thinker, they brought to birth the universal who brings in the divinity, the conscious thinker.

स भ्रातरं वरुणमग्न आ ववृत्स्व देवाँ अच्छ्वा सुमती यज्ञवनसं
ज्येष्ठं यज्ञवनसम् ।
ऋतावानमादित्यं चर्षणीधृतं राजानं चर्षणीधृतम् ॥ २ ॥

2. Then do thou, O Fire, turn towards the godheads with the right thinking Varuna, thy brother who delights in the sacrifice, the eldest who delights in the sacrifice, — even him who keeps the truth, son of the infinite Mother who upholds seeing-men, the king who upholds seeing-men.

¹ Or, worker. This root seems to have indicated originally any strong motion, action or work.

सखे सखायमभ्या ववृत्त्वाशुं न चक्रं रथ्येव रंह्यास्मभ्यं दस्म रंह्या ।
 अग्ने मृळीकं वरुणे सचा विदो मरुत्सु विश्वभानुषु ।
 तोकाय तुजे शुशुचान शं कृध्यस्मभ्यं दस्म शं कृधि ॥ ३ ॥

3. O Friend, turn towards and to us in his motion the Friend as two rapid chariot-horses turn a swift wheel, for us, O strong worker, like galloping horses; O Fire, mayst thou be with us and find for us bliss in Varuna and in the Life-powers who carry the universal light; for the begetting of the Son, O thou flaming into lustre, create for us peace, for us, O strong worker, create the peace.

त्वं नो अग्ने वरुणस्य विद्वान् देवस्य हेळोऽव यासिसीष्ठाः ।
 यजिष्ठो वह्नितमः शोशुचानो विश्वा द्वेषांसि प्र मुमुग्ध्यस्मत् ॥ ४ ॥

4. Do thou, O Fire, for thou knowest, labour away from us the wrath of divine Varuna; flaming into lustre, strongest to sacrifice, mightiest to bear, unloose from us all hostile powers.

स त्वं नो अग्नेऽवमो भवोती नेदिष्ठो अस्या उषसो व्युष्टौ ।
 अव यक्ष्व नो वरुणं रराणो वीहि मृळीकं सुहवो न एधि ॥ ५ ॥

5. Do thou, O Fire, be most close to us with thy protection, be most near in the dawning of this dawn: rejoicing in us put away from us Varuna² by the sacrifice; reach the bliss, be ready to our call.

अस्य श्रेष्ठा सुभगस्य संदृग् देवस्य चित्रतमा मर्त्येषु ।
 शुचि घृतं न तप्तमध्यायाः स्पार्हा देवस्य मंहनेव धेनोः ॥ ६ ॥

6. Most glorious is the vision of this Godhead, most richly bright in mortals; as if the pure and warm butter of the

² I.e. the pressure of the wrath of Varuna against our impurity.

The prayer to put Varuna away sounds strange. But if the inner sense is grasped it becomes cogent and apposite. The sacrificer — the seeker — is praying Agni to be close to him, to protect him. He is aspiring that the Divine Fire should be his protector when the Dawn of the higher light comes to his soul, Varuna being the Lord of wisdom.

milch-cow that cannot be slain, her desirable gift is the vision of the Godhead.³

त्रिरस्य ता परमा सन्ति सत्या स्पार्हा देवस्य जनिमान्यग्नेः ।
अनन्ते अन्तः परिवीत आगाच्छुचिः शुक्रो अर्यो रोरुचानः ॥ ७ ॥

7. Three are they, his supreme truths, the desirable births of the divine Fire; within in the infinite he is spread wide everywhere and has come to us pure and brilliant and noble, shining in his beauty.⁴

स दूतो विश्वेदभि वष्टि सप्ता होता हिरण्यरथो रंसुजिह्वः ।
रोहिदश्वो वपुष्यो विभावा सदा रण्वः पितुमतीव संसत् ॥ ८ ॥

8. He is a messenger, a priest of the call, whose yearning is towards all the planes, golden is his chariot, red are his horses, ecstatic his tongue of flame, beautiful his body,⁵ wide his lustre, ever is he rapturous like a banquet hall full of the wine.⁶

स चेतयन्मनुषो यज्ञबन्धुः प्र तं मद्वा रशनया नयन्ति ।
स क्षेत्यस्य दुर्यासु साधन् देवो मर्तस्य सधनित्वमाप ॥ ९ ॥

9. He makes men conscious of the knowledge and is the friend of their sacrifice; they lead him on with a mighty cord; he

³ Here the connection between Fire and Ray-Cow and Aditi comes out; so also the psychological nature of the clarified butter and its connection with the vision of the Sun. Who is this cow that “cannot be slain” if not the cow *aditi*—the Infinite Mother—the supreme Divine Consciousness creative of the cosmos, of the gods and the demons, of men and of all that is?

⁴ These three births of Fire are not, as usually explained, its three physical forms—which even if accepted shows the Vedic people far from the mere primitive barbarian—his birth is connected with Truth—his births are “within in the Infinite”—*sac-cidananda*. These are the three levels of the earthly evolution on each of which this Divine Fire takes his birth, *parivāṭa*, on the plane of matter and life and mind.

⁵ Or, great is his body,

⁶ Or, well-stored with food.

dwells in the gated house of the being accomplishing his aims; divine, he accepts companionship in the riches of the mortal.

स तू नो अग्निर्नयतु प्रजानन्नच्छा रत्नं देवभक्तं यदस्य ।
धिया यद् विश्वे अमृता अकृण्वन् द्यौष्पिता जनिता सत्यमुक्षन् ॥ १० ॥

10. Let this Fire taking knowledge of all things lead us towards the ecstasy that is enjoyed by the Gods, which all the immortals created by the thought and Father Heaven was its begetter raining the truth.⁷

स जायत प्रथमः पस्त्यासु महो बुध्ने रजसो अस्य योनौ ।
अपादशीर्षा गुहमानो अन्ताऽऽयुयुवानो वृषभस्य नीळे ॥ ११ ॥

11. He was born first and supreme in the Rivers,⁸ in the foundation of the vast mid-world, in his native seat; without head, without feet, concealing his two ends he joins them in the lair of the Bull.⁹

प्र शर्धे आर्तं प्रथमं विपन्याँ ऋतस्य योना वृषभस्य नीळे ।
स्पर्हो युवा वपुष्यो विभावा सप्त प्रियासोऽजनयन्त वृष्णे ॥ १२ ॥

12. He came forth with a vibrancy of light, the first and supreme force, in the native seat of Truth, in the lair of the Bull, desirable and young and beautiful of body¹⁰ and wide in lustre; the seven Beloved brought him to birth for the Bull.¹¹

⁷ This joy — *ratna* — in its origin is created by the immortals with the help of their “thought” — and it was the raining down upon the lower hemisphere of the Truth that gave birth to the joy here.

⁸ Or, in our habitations,

⁹ The same Fire joins his two extremities — of the superconscient and the spirit and inconscient matter — in the lair of the Bull. This is the Bull which represents the Purusha. The lair of the Bull is the original status of Him called at other places, *viṣṇoḥ paramam padam, sadā paśyanti sūrayaḥ*.

¹⁰ Or, great in body

¹¹ Or, brought to birth the Bull (but the case is the dative).

अस्माकमत्र पितरो मनुष्या अभि प्र सेदुर्द्धतमाशुषाणाः ।
अश्मव्रजाः सुदुषा वव्रे अन्तरुदुस्रा आजन्नुषसो हुवानाः ॥ १३ ॥

13. Here our human fathers went forward on their way towards the Truth desiring to possess it; they drove upwards the luminous ones, the good milk-cows in their stone (rocky) pen within the hiding cave, calling to the Dawns.¹²

ते मर्मृजत ददृवांसो अद्रिं तदेषामन्ये अभितो वि वोचन् ।
पश्वयन्त्रासो अभि कारमर्चन् विदन्त ज्योतिश्चकृपन्त धीभिः ॥ १४ ॥

14. They rent the hill, they made themselves bright and pure, others around them proclaimed that work of theirs; drivers of the herd,¹³ they sang the chant of illumination to the Doer of the work; they found the Light, they shone with their thoughts.¹⁴

ते गव्यता मनसा दृध्रमुब्धं गा येमानं परि षन्तमद्रिम् ।
दृळ्हं नरो वचसा दैव्येन व्रजं गोमन्तमुशिजो वि वव्रुः ॥ १५ ॥

15. By a mind seeking the Rays they rent the firm massed hill which encircled and repressed the shining herds, men desiring laid open the strong pen full of the Ray-Cows by the divine word.

ते मन्वत प्रथमं नाम धेनोस्त्रिः सप्त मातुः परमाणि विन्दन् ।
तज्जानतीरभ्यनूषत ब्रा आविर्भुवदरुणीर्यशसा गोः ॥ १६ ॥

16. They meditated on¹⁵ the first name of the Milk-cow, they discovered the thrice seven supreme planes¹⁶ of the Mother; That knowing the herds lowed towards it, the ruddy Dawn became manifest by the glory of the Cow of Light.

¹² This Rik makes the connection between the hidden cows and the Truth, also the Cows and the Dawn.

¹³ Literally, having the control over the animal or animals, or, the “instruments of control”.

¹⁴ Or, they did work by their thoughts. This is Sayana’s interpretation.

¹⁵ Or, held in their thought

¹⁶ Or, names

नेशत् तमो द्रुधितं रोचत द्यौरुद् देव्या उषसो भानुरर्त ।
आ सूर्यो बृहतस्तिष्ठदज्राँ ऋजु मर्तेषु वृजिना च पश्यन् ॥ १७ ॥

17. The darkness was wounded and vanished, Heaven shone out, up arose the light of the divine Dawn, the Sun entered into the fields of the Vast, looking on the straight and crooked things in mortals.

आदित् पश्चा बुबुधाना व्यख्यन्नादित् रत्नं धारयन्त द्युभक्तम् ।
विश्वे विश्वासु दुर्यासु देवा मित्र धिये वरुण सत्यमस्तु ॥ १८ ॥

18. Then, indeed, they awoke and saw all behind and wide around them;¹⁷ then, indeed, they held the ecstasy that is enjoyed in heaven. In all gated houses were all the gods. O Mitra, O Varuna, let there be the Truth for the Thought.

अच्छ्रा वोचेय शुशुचानमग्निं होतारं विश्वभरसं यजिष्ठम् ।
शुच्यूधो अतृणन्न गवामन्धो न पूतं परिषिक्तमंशोः ॥ १९ ॥

19. May my speech be towards the upblazing Fire, the priest of the call, the bringer of all things, strong to sacrifice. It is as if one drank from the pure udder of the cows of light, the purified juice of the Plant of Delight poured on all sides.

विश्वेषामदितिर्यज्ञियानां विश्वेषामतिथिर्मानुषाणाम् ।
अग्निर्देवानामव आवृणानः सुमूळीको भवतु जातवेदाः ॥ २० ॥

20. The indivisibility of all the gods, the guest of all human beings, may the Fire draw to us the protection of the gods and be blissful to us, the knower of all things born.

SUKTA 2

यो मर्त्येष्वमृत ऋतावा देवो देवेष्वरतिर्निधायि ।
होता यजिष्ठो मूहा शुच्यै हव्यैरग्निर्मनुष ईरय्यै ॥ १ ॥

1. He who is immortal in mortals and with him is the Truth,

¹⁷ Then, indeed, and after waking they wholly saw;

who is the God in the gods, the Traveller,¹⁸ has been set within as the priest of the call, most strong for sacrifice, to blaze out with the might of his flame, to give men speed on the way by the power of their offerings.

इह त्वं सूनो सहसो नो अद्य जातो जाताँ उभयाँ अन्तरग्ने ।
दूत ईयसे युयुजान ऋष्व ऋजुमुष्कान् वृषणः शुक्रांश्च ॥ २ ॥

2. O Son of Force, here today art thou born for us and movest as a messenger between those born of both the Births yoking, O sublime Flame, thy males straight and massive and bright in lustre.

अत्या वृधसू रोहिता घृतसू ऋतस्य मन्ये मनसा जविष्ठा ।
अन्तरीयसे अरुषा युजानो युष्मांश्च देवान् विश आ च मर्तान् ॥ ३ ॥

3. I hold in thought with my mind thy two red gallopers of the Truth, swiftest, raining increase, raining light; yoking the ruddy-shining pair thou movest between you Gods and the mortal peoples.

अर्यमणं वरुणं मित्रमेषामिन्द्राविष्णू मरुतो अश्विनोत ।
स्वश्वो अग्ने सुरथः सुराधा एदु वह सुहविषे जनाय ॥ ४ ॥

4. Aryaman for them and Mitra and Varuna, Indra, Vishnu and the Maruts and the Ashwins do thou well-horsed, well-charioted, great in the joy of achievement, bring now, O Fire, for the giver of good offerings.

गोमाँ अग्नेऽविमाँ अश्वी यज्ञो नृवत्सखा सदमिदप्रमृष्यः ।
इळावाँ एषो असुर प्रजावान् दीर्घो रयिः पृथुबुध्नः सभावान् ॥ ५ ॥

5. O Fire, ever inviolable is this sacrifice and with it is the Cow, the Sheep and the Horse, it is like a human friend,¹⁹ and

¹⁸ Or, fighter or worker,

¹⁹ Or, it is a comrade with whom are the gods,

with it, O mighty Lord, are the word and the offspring; it is a long felicity of riches with a wide foundation, and with it is the hall.

यस्त इध्मं जभरत् सिष्विदानो मूर्धानं वा ततपते त्वाया ।
भुवस्तस्य स्वतवाँः पायुरग्ने विश्वस्मात् सीमघायत उरुष्य ॥ ६ ॥

6. To him who brings to thee thy fuel with the sweat of his labour and heats his head with thee, be a protector in thy self-strength, O Fire, and guard him from all around that would do him evil.

यस्ते भरादन्नियते चिदन्नं निशिषन्मन्द्रमतिथिमुदीरत् ।
आ देवयुरिनधते दुरोणे तस्मिन् रयिर्ध्रुवो अस्तु दास्वान् ॥ ७ ॥

7. He who when thou desirest thy food brings thy food to thee, who whets thy flame and sends upwards the rapturous guest, he who as seeker of the godhead kindles thee in his gated house, in him may there be the abiding and bounteous riches.

यस्त्वा दोषा य उषसि प्रशंसात् प्रियं वा त्वा कृणवते ह्विष्मान् ।
अश्वो न स्वे दम आ हेम्यावान् तमंहसः पीपरो दाश्वांसम् ॥ ८ ॥

8. He who in the dusk, he who in the dawn would give expression to thee, or bringing his offering makes thee a beloved friend, as the Horse with golden trappings in his own home mayst thou carry that giver beyond the evil.

यस्तुभ्यमग्ने अमृताय दाशद् दुवस्त्वे कृणवते यतस्रुक् ।
न स राया शशमानो वि योषन्नैनमंहः परि वरदघायोः ॥ ९ ॥

9. He who gives to thee, O Fire, to the Immortal, and does in thee the work outstretching the Ladle, may he not in his labour be divorced from the riches, let not the sin of one who would do evil surround him.

यस्य त्वमग्ने अध्वरं जुजोषो देवो मर्तस्य सुधितं रराणः ।
 प्रीतेदसद्भोत्रा सा यविष्ठाऽसाम यस्य विधतो वृधासः ॥ १० ॥

10. He in whose pilgrim-rite thou takest pleasure and, divine, takest delight in the well-founded work of a mortal, may the Power of the Call be pleased with him, O most young Fire, of whom worshipping may we bring about the increase.

चित्तिमचित्तिं चिनवद् वि विद्वान् पृष्ठेव वीता वृजिना च मर्तान् ।
 राये च नः स्वपत्याय देव दितिं च रास्वादितिमुरुष्य ॥ ११ ॥

11. Let the knower discriminate the Knowledge and the Ignorance, the straight open levels and the crooked that shut in mortals; O God, for the riches, for the right birth of the Son,²⁰ lavish on us the finite and guard the Infinite.²¹

कविं शशासुः कवयोऽदब्धा निधारयन्तो दुर्योस्वायोः ।
 अतस्त्वं दृश्याँ अग्न एतान् पङ्क्तिभः पश्येरङ्गुताँ अर्य एवैः ॥ १२ ॥

12. Seers unconquered proclaimed the seer, they established him²² within in the gated house of the human being. Then, O Flame, mayst thou reach with thy journeying feet and, exalted, see those transcendent²³ ones who must come into our vision.²⁴

त्वमग्ने वाघते सुप्रणीतिः सुतसोमाय विधते यविष्ठ ।
 रत्नं भर शशमानाय घृष्वे पृथु श्चन्द्रमवसे चर्षणिप्राः ॥ १३ ॥

13. O Fire, ever most young, mayst thou giving thy good leading to the singer of the word who has pressed the wine and performed the sacrifice, bring to him in his labour, O luminous one, an ecstasy wide in its delight, filling the seeing man for his safeguard.

²⁰ Or, for the riches with the fair offspring,

²¹ Diti and Aditi, the divided and the undivided Consciousness, the Mother of division and the Indivisible Mother.

²² Or, commanded the seer, they upheld him

²³ Or, wonderful

²⁴ Or, made visible; the word means either "visible" or "to be seen".

अधा ह यद् वयमग्ने त्वाया पङ्भिर्हस्तेभिश्चकृमा तनूभिः ।
रथं न क्रन्तो अपसा भुरिजोऋतं येमुः सुध्य आशुषाणाः ॥ १४ ॥

14. O Fire, as we have done with our hands, with our feet, with our bodies in our desire of thee, like men who make a chariot with the toil of their two arms, so, the wise thinkers have laboured out the Truth and possess it.²⁵

अधा मातुरुषसः सप्त विप्रा जायेमहि प्रथमा वेधसो नृन् ।
दिवस्पुत्रा अङ्गिरसो भवेमाऽङ्गिं रुजेम धनिनं शुचन्तः ॥ १५ ॥

15. Now may we be born as the seven illumined seers of the Dawn, the mother, supreme creators creating the Gods within us; may we become the Angirasas, sons of Heaven and, shining with light, break the hill that has within it the riches.

अधा यथा नः पितरः परासः प्रत्नासो अग्न ऋतमाशुषाणाः ।
शुचीदयन् दीधितिमुक्थशासः क्षामा भिन्दन्तो अरुणीरप व्रन् ॥ १६ ॥

16. Now, too, O Fire, even as our supreme and ancient fathers, desiring to possess the Truth, speakers of the word, reached the very purity, reached the splendour of the Light;²⁶ as they broke through the earth and uncovered the ruddy herds.

सुकर्माणः सुरुचो देवयन्तोऽयो न देवा जनिमा धमन्तः ।
शुचन्तो अग्निं ववृधन्त इन्द्रमूर्ध्वं गव्यं परिषदन्तो अगमन् ॥ १७ ॥

17. Perfect in action, perfect in lustre, desiring the godhead, becoming gods, they smelted and forged the Births as one forges iron, flaming with light they made the Fire to grow, surrounding Indra they reached the wide mass of the Ray-Cows.

²⁵ Or, desiring to possess it.

²⁶ Or, entered into meditation and reached the very purity;

आ यूथेव क्षुमति पशवो अख्यद् देवानां यज्जनिमान्त्युग्र ।
मर्तानां चिदुर्वशीरकृप्रन् वृधे चिदर्य उपरस्यायोः ॥ १८ ॥

18. There was seen as if herds of the Cows in an opulent place, that which, seen near, was the birth of the gods,²⁷ O Forceful Fire; they both illumined the widenesses²⁸ of mortals and were aspirants²⁹ for the growth of the higher being.

अकर्म ते स्वपसो अभूम ऋतमवस्रन्नुषसो विभातीः ।
अनूनमग्निं पुरुधा सुश्चन्द्रं देवस्य मर्मृजतश्चारु चक्षुः ॥ १९ ॥

19. For thee we worked and became perfect in our works, the Dawns shone out and illumined the Truth; we lit the unstinted Fire in the multitude of its kinds, in the fullness of his delight, brightening the beautiful eye of the Godhead.

एता ते अग्न उचथानि वेधोऽवोचाम कवये ता जुषस्व ।
उच्छ्रोचस्व कृणुहि वस्यसो नो महो रायः पुरुवार प्र यन्धि ॥ २० ॥

20. These are the utterances, O creator, O Fire, we have spoken to thee the seer, in them take pleasure. Flame upwards, make us more full of possessions; O thou of many boons, give us the Great Riches.

SUKTA 3

आ वो राजानमध्वरस्य रुद्रं होतारं सत्ययजं रोदस्योः ।
अग्निं पुरा तनयित्त्नोरचित्ताद्विरण्यरूपमवसे कृणुध्वम् ॥ १ ॥

1. Create for yourselves the King of the pilgrim-rite, the Terrible, the priest of the invocation who wins by sacrifice the Truth in earth and heaven,³⁰ create Fire golden in his

²⁷ Or, there was seen like herds of the Cow in an opulent place that which is near to the birth of the godheads,

²⁸ Or, achieved the wide illuminations

²⁹ Or, warriors

³⁰ Or, who worships with sacrifice the Truth for earth and heaven,

form for your protection before the outspreading of the Ignorance.³¹

अयं योनिश्चक्रमा यं वयं ते जायेव पत्य उशती सुवासाः ।
अर्वाचीनः परिवीतो नि षीदेमा उ ते स्वपाक प्रतीचीः ॥ २ ॥

2. This is thy seat which we have made for thee, even as, desiring, a wife richly robed for her lord; thou art turned towards us and wide-extended around, sit here within: O once far distant Fire,³² these are now fronting thee.

आशृण्वते अदृपिताय मन्म नृचक्षसे सुमृळीकाय वेधः ।
देवाय शस्तिममृताय शंस ग्रावेव सोता मधुषुद् यमीळे ॥ ३ ॥

3. O ordinant of sacrifice, to Fire that hears, inviolate, the strong in vision, the happy, the immortal Godhead speak the Thought, the word expressing him, whom I pray as with the voice of the stone of the pressing when it presses out the honey-wine.

त्वं चिन्नः शम्या अग्ने अस्या ऋतस्य बोध्युतचित् स्वाधीः ।
कदा त उक्था सधमाद्यानि कदा भवन्ति सख्या गृहे ते ॥ ४ ॥

4. Thou, too, O Fire, turn towards our labour, become aware of this word, in perfect answer of thy thought, Truth-conscious, become aware of the Truth. When shall there be thy utterances that share in our ecstasy, when thy acts of companionship in the house?

कथा ह तद् वरुणाय त्वमग्ने कथा दिवे गर्हसे कन्न आगः ।
कथा मित्राय मीळ्हुषे पृथिव्यै ब्रवः कदर्यम्णे कद् भगाय ॥ ५ ॥

5. How dost thou blame it, O Fire, to Varuna, to Heaven, what is that sin we have done? How wouldst thou speak of us to Mitra, the bountiful, how to earth? What wilt thou say to Aryaman, what to Bhaga?

³¹ Or, before the thunder-crash from the unknown.

³² Or, O Fire, perfect in wisdom,

कद् धिष्ण्यासु वृधसानो अग्ने कद् वाताय प्रतवसे शुभंये ।
परिज्मने नासत्याय क्षे ब्रवः कदग्ने रुद्राय नृध्ने ॥ ६ ॥

6. What, O Fire, growing in thy abodes, wouldst thou say for us, what to the wind most forceful, to the seeker of the Good, the all-pervading, to the lord of the journey, to the earth? What, O Fire, to Rudra the slayer of men?

कथा महे पुष्टिभराय पूष्णे कद् रुद्राय सुमखाय हविर्दे ।
कद् विष्णव उरुगायाय रेतो ब्रवः कदग्ने शरवे बृहत्त्यै ॥ ७ ॥

7. How wilt thou speak of us to Pushan, the mighty bringer of increase, what to Rudra great in sacrifice, giver of the offering? What seed of things to wide-striding Vishnu, or what, O Fire, to vast doom?

कथा शर्धाय मरुतामृताय कथा सूरे बृहते पृच्छ्यमानः ।
प्रति ब्रवोऽदितये तुराय साधा दिवो जातवेदश्चिकित्वान् ॥ ८ ॥

8. How when they question thee wouldst thou answer to the host of the Life-Gods in their Truth, or to the Sun in his vastness, to the mother indivisible, to the swift traveller? O knower of all things born, thou knowest the Heaven, for us accomplish.

ऋतेन ऋतं नियतमीळ आ गोरामा सचा मधुमत् पक्वमग्ने ।
कृष्णा सती रुशता धासिनैषा जामर्येण पयसा पीपाय ॥ ९ ॥

9. I ask for the truth governed by the Truth, together the unripe things of the Cow of light and that of her which is sweet and ripe, O Fire. Even black of hue, she nourishes with a luminous supporting, with a kindred milk.³³

³³ The Cow (the Vedic symbol of knowledge) even in the Ignorance where it is black still nourishes us with a truth which is still luminous and governed by the Greater Truth which is hers on higher levels where she is the radiant Cow of Light.

ऋतेन हि ष्मा वृषभश्चिदक्तः पुमाँ अग्निः पयसा पृष्ट्येन ।
अस्पन्दमानो अचरद् वयोधा वृषा शुक्रं दुदुहे पृश्निरूधः ॥ १० ॥

10. For the Fire, the Bull, the Male, is inundated with the Truth, with milk of the heights: unstirred he ranges abroad establishing the wideness, the dappled Bull has milked out the bright udder.

ऋतेनाद्रिं व्यसन् भिदन्तः समङ्गिरसो नवन्त गोभिः ।
शुनं नरः परि षदन्नुषासमाविः स्वरभवज्जाते अग्नौ ॥ ११ ॥

11. By the Truth the Angiras-seers broke the hill, they parted it asunder, they moved³⁴ together with the Ray-Cows; men sat happily around Dawn, the Sun-world³⁵ was manifested when the Fire was born.³⁶

ऋतेन देवीरमृता अमृक्ता अर्णोभिरापो मधुमङ्गिरग्ने ।
वाजी न सर्गेषु प्रस्तुभानः प्र सदमित् स्रवितवे दधन्वुः ॥ १२ ॥

12. By the Truth the divine and immortal, inviolate Waters with their honied floods, like a steed of swiftness pressing forward³⁷ in its gallopings, raced ever on to their flow.

मा कस्य यक्षं सदमिद्दुरो गा मा वेशस्य प्रमिनतो मापेः ।
मा भ्रातुरग्ने अनृजोऋणं वेर्मा सख्युर्दक्षं रिपोर्भुजेम ॥ १३ ॥

13. Mayst thou never pass over to the Power³⁸ of one who is a thief, or of a neighbour or one intimate who would do us injury,³⁹ mayst thou not incur the debt of a brother who is

³⁴ Or, came

³⁵ Or, the Sun

³⁶ Or, in the birth of the Fire.

³⁷ Or, urged forwards

³⁸ The word means supernatural or occult Power which captures the force of Agni, the lord of Tapasya, to use it for harm.

³⁹ Or, diminishes us,

crooked, may we not suffer by evil thought from⁴⁰ friend or foe.

रक्षा णो अग्ने तव रक्षणेभी रारक्षणः सुमख प्रीणानः ।
प्रति ष्फुर वि रुज वीड्वंहो जहि रक्षो महि चिद् वावृधानम् ॥ १४ ॥

14. O Fire, strong in sacrifice, protect us ever guarding us with thy keepings, taking pleasure in us; burst out in flame, break the strong evil, slay the (Rakshasa) demon even when he is increasing into greatness.

एभिर्भव सुमना अग्ने अकैरिमान्त्स्पृश मन्मभिः शूर वाजान् ।
उत ब्रह्माण्यङ्गिरो जुषस्व सं ते शस्तिर्देववाता जरेत ॥ १५ ॥

15. O Fire, become great of mind by these hymns of illumination, by our thinkings touch these plenitudes, O heroic Flame, so take joy in the words of knowledge, O Angiras, let our speech expressing thee come close to thee, enjoyed by the gods.

एता विश्वा विदुषे तुभ्यं वेधो नीथान्यग्ने निण्या वचांसि ।
निवचना कवये काव्यान्यशंसिषं मतिभिर्विप्र उक्थैः ॥ १६ ॥

16. Thus have I, an illumined sage, by my thoughts and utterances spoken to thee, who knowest, O Fire, O creator, secret words of guidance, seer-wisdoms that speak out their sense to the seer.⁴¹

SUKTA 4

कृणुष्व पाजः प्रसितिं न पृथ्वीं याहि राजेवामवाँ इभेन ।
तृष्वीमनु प्रसितिं दूणानोऽस्तासि विध्य रक्षसस्तपिष्टैः ॥ १ ॥

1. Make thy mass like a wide marching, go like a king full of

⁴⁰ Or, by the skill of; here, again, it is skill in an occult working, or an occult and hostile direction of thought that is feared.

⁴¹ Or, all these in my thoughts and utterances I have spoken to thee, I, an illumined sage, to thee the knower, O Fire, O creator, words of guidance, secret words, seer-wisdoms that speak out their meaning to the seer.

strength with his following, running in the rapid passage of thy march; thou art the Archer, pierce the demons with thy most burning shafts.

तव भ्रमास आशुया पतन्त्यनु स्पृश धृषता शोशुचानः ।
तपूंष्यग्ने जुह्वा पतङ्गानसंदितो वि सृज विश्वगुल्काः ॥ २ ॥

2. Swiftly rush thy wanderings; blazing up follow and touch with thy violence; O Fire, spread by thy tongue thy burning heats and thy winged sparks; unleashed, scatter on every side thy meteors.

प्रति स्पशो वि सृज तूर्णितमो भवा पायुर्विशो अस्या अदब्धः ।
यो नो दूरे अघशंसो यो अन्त्यग्ने माकिष्टे व्यथिरा दधर्षीत् ॥ ३ ॥

3. Swiftest to act, spread abroad thy scouts to their places, and become the indomitable protector of this being: he who would bring evil by speech against us from afar or one from near, let not any such bringer of anguish do violence to thee, O Fire!

उदग्ने तिष्ठ प्रत्या तनुष्व न्यमित्राँ ओषतात् तिग्महेते ।
यो नो अरातिं समिधान चक्रे नीचा तं धक्ष्यतसं न शुष्कम् ॥ ४ ॥

4. Arise, O Fire, spread out towards us, consume utterly the unfriendly, O sharp-missiled Flame; O high-kindled! whoever has done enmity against us burn him down like a dry log.

ऊर्ध्वो भव प्रति विध्याध्यस्मदाविष्कृणुष्व दैव्यान्यग्ने ।
अव स्थिरा तनुहि यातुजूनां जामिमजामिं प्र मृणीहि शत्रून् ॥ ५ ॥

5. High-uplifted be, piercing through reveal in us the things divine, O Fire; lay low what the demon forces⁴² have established: companion or single, crush the foe.

⁴² Or, demon impulses

स ते जानाति सुमतिं यविष्ठ य ईवते ब्रह्मणे गातुमैरत् ।
विश्वान्यस्मै सुदिनानि रायो द्युम्नान्यर्यो वि दुरो अभि द्यौत् ॥ ६ ॥

6. He knows thy right-mindedness, O youngest of the Gods, who hastens the journey⁴³ for the Word in its march. For him the high doer of works has made to shine about his doors all brightnesses of the day, all treasures and splendours of the light.

सेदग्ने अस्तु सुभगः सुदानुर्यस्त्वा नित्येन हविषा य उक्थैः ।
पिप्रीषति स्व आयुषि दुरोणे विश्वेदस्मै सुदिना सासदिष्टिः ॥ ७ ॥

7. May he, O Fire, be fortunate and munificent who with the eternal offering, who with his utterances, seeks to satisfy thee in his own life, in his gated house; may there be for him all brightnesses of the day, may such be his sacrificing.⁴⁴

अर्चामि ते सुमतिं घोष्यर्वाक् सं ते वावाता जरतामियं गीः ।
स्वश्वास्त्वा सुरथा मर्जयेमाऽस्मे क्षत्राणि धारयेरनु द्यून् ॥ ८ ॥

8. I make to shine thy right thought in me, may this word diffused in its peal approach close to thee. Rich in horses and chariots may we make all bright and pure for thee, mayst thou hold up thy might in us from day to day.

इह त्वा भूर्या चरेदुप त्मन् दोषावस्तर्दीदिवांसमनु द्यून् ।
कीळन्तस्त्वा सुमनसः सपेमाऽभि द्युम्ना तस्थिवांसो जनानाम् ॥ ९ ॥

9. Here in this world should one largely act from one's self in the presence of thee as day by day thou shinest out in morn and in dusk: right-minded may we touch thee as we play, taking our stand on the luminous inspirations⁴⁵ of men.

⁴³ Or, who drives the path

⁴⁴ Or, may all that sacrifice of his be bright in its days.

⁴⁵ Or, luminous energies

यस्त्वा स्वश्वः सुहिरण्यो अग्न उपयाति वसुमता रथेन ।
तस्य त्राता भवसि तस्य सखा यस्त आतिथ्यमानुषग् जुजोषत् ॥ १० ॥

10. He who comes to thee, O Fire, with strong horses, with fine gold, with his chariot full of riches, thou becomest his deliverer, his friend and comrade, — he who takes joy in thy uninterrupted guesthood.

महो रुजामि बन्धुता वचोभिस्तन्मा पितुर्गोतमादन्वियाय ।
त्वं नो अस्य वचसश्चिकिद्धि होतर्यविष्ट सुक्रतो दमूनाः ॥ ११ ॥

11. I break great ones by my words, by my friendship with thee; that came down to me from Gotama, my father: domiciled in the house do thou become conscious of this word of ours, O youngest God! O priest of the call! O strong Will!

अस्वप्नजस्तरणयः सुशेवा अतन्द्रासोऽवृका अन्नमिष्टाः ।
ते पायवः सध्र्यञ्चो निषद्याऽग्ने तव नः पान्त्वमूर ॥ १२ ॥

12. Undreaming, ever in movement, blissful, undrowsing, untorn, untired may thy guardian powers sitting linked together guard us, O thou untouched by ignorance, O Fire!

ये पायवो मामतेयं ते अग्ने पश्यन्तो अन्धं दुरितादरक्षन् ।
ररक्ष तान्त्सुकृतो विश्ववेदा दिप्सन्त इद् रिपवो नाह देभुः ॥ १३ ॥

13. Thy guardian powers, O Fire, which protected the son of Mamata from evil, for they saw and he was blind, the Omniscient guarded them in their good work; the foe who would have hurt him could not hurt.

त्वया वयं सधन्यस्त्वोतास्तव प्रणीत्यश्याम वाजान् ।
उभा शंसा सूदय सत्यतातेऽनुष्ठया कृणुह्यह्याण ॥ १४ ॥

14. By thee as thy companions, guarded by thee, by thy leading, may we win the plenitudes; impel to their way both annunciations, O builder of Truth: straightway, confident, create.

अया ते अग्ने समिधा विधेम प्रति स्तोमं शस्यमानं गृभाय ।
दहाशसो रक्षसः पाह्यस्मान् दृहो निदो मित्रमहो अवद्यात् ॥ १५ ॥

15. With the fuel may we do thee worship, O Fire, accept the hymn which we utter, burn the demons who speak not the word of blessing, guard us from the doer of harm, from the censurer and his blame, O friendly Light!

SUKTA 5

वैश्वानराय मीळ्हुषे सज्जोषाः कथा दाशेमाग्नये बृहद्भाः ।
अनूनेन बृहता वक्षथेनोप स्तभायदुपमित्र रोधः ॥ १ ॥

1. How should we give, one in our joy in him, vast in light,⁴⁶ to the bounteous Universal Fire? With his vast and ample upbearing he props up the firmament like a pillar.

मा निन्दत य इमां मह्यं रातिं देवो ददौ मर्त्याय स्वधावान् ।
पाकाय गृत्सो अमृतो विचेता वैश्वानरो नृतमो यद्दो अग्निः ॥ २ ॥

2. Blame not him who in his self-law has given this gift, divine to me the mortal, the wise to the ignorant, the immortal, the wide in consciousness, the most strong and mighty Universal Fire.

साम द्विबर्हा महि तिग्मभृष्टिः सहस्ररेता वृषभस्तुविष्मान् ।
पदं न गोरपगूळ्हं विविद्वानग्निर्मह्यं प्रेदु वोचन्मनीषाम् ॥ ३ ॥

3. In his twofold mass⁴⁷ may the puissant Bull with his thousandfold seed, with his keen blaze discovering the great Possession, the deeply hidden seat of the Cow, declare to me that Mind of wisdom.

⁴⁶ Or, shining with the light of the vast,

⁴⁷ Or, force

प्र ताँ अग्निर्बभसत् तिग्मजम्भस्तपिष्ठेन शोचिषा यः सुराधाः ।
प्र ये मिनन्ति वरुणस्य धाम प्रिया मित्रस्य चेततो ध्रुवाणि ॥ ४ ॥

4. May the Fire sharp-tusked with his most burning flame of light, he who is full of felicity,⁴⁸ consume them, they who impair the domain of Varuna and the beloved and abiding things of Mitra the conscious knower.

अभ्रातरो न योषणो व्यन्तः पतिरिपो न जनयो दुरेवाः ।
पापासः सन्तो अनृता असत्या इदं पदमजनता गभीरम् ॥ ५ ॥

5. Going on their way like women who have no brothers, like wives⁴⁹ with evil movements who do hurt to⁵⁰ their lords, sinful are they, untrue and full of falsehood, who brought into being this profound plane.

इदं मे अग्ने कियते पावकाऽमिनते गुरुं भारं न मन्म ।
बृहद् दधाथ धृषता गभीरं यद्दं पृष्ठं प्रयसा सप्तधातु ॥ ६ ॥

6. For me who howso small, impair not the heavy burden of this thought, O purifying Fire, uphold with the violence of thy delight this vast and profound and mighty sevenfold plane.⁵¹

तमिन्वेव समना समानमभि क्रत्वा पुनती धीतिरश्याः ।
ससस्य चर्मन्नधि चारु पृश्नेरग्रे रूप आरुपितं जवारु ॥ ७ ॥

7. Him now may the purifying Thought reach and possess by the will, like attaining to its like, in the movement⁵² of the peace, over the form of the dappled Mother figured out on the summit in its might and its beauty.

48 Or, he who is ever happy in achievement,

49 Or, mothers

50 Or, deceive

51 Or, plane with its seven layers.

52 Or, the action

प्रवाच्यं वचसः किं मे अस्य गुहा हितमुप निणिग् वदन्ति ।
यदुस्त्रियाणामप वारिव ब्रन् पाति प्रियं रूपो अग्रं पदं वेः ॥ ८ ॥

8. What of this word do they say to me, what that has to be declared and is mysterious and hidden in the secrecy?⁵³ What was as if a covering defence of the rays⁵⁴ they have uncovered, — he guards the beloved form, the summit plane of the being.⁵⁵

इदमु त्यन्महि महामनीकं यदुस्त्रिया सचत पूर्व्यं गौः ।
ऋतस्य पदे अधि दीद्यानं गुहा रघुष्यद् रघुयद् विवेद ॥ ९ ॥

9. This which is that great front of the Great Ones to which as its supreme place adheres the shining Cow, he came to know flaming in the plane of the Truth, hastening in its speed in the secrecy.⁵⁶

अध द्युतानः पित्रोः सचासाऽमनुत गुह्यं चारु पृष्णैः ।
मातृष्पदे परमे अन्ति षद् गोर्वृष्णः शोचिषः प्रयतस्य जिह्वा ॥ १० ॥

10. Now shining in union with the two Parents, close to him, he perceived the beautiful and secret abode of the dappled Cow. There was the tongue of the Bull of flame intent on its action, it was near the Cow of Light, in the supreme plane of the Mother.

ऋतं वोचे नमसा पृच्छ्यमानस्तवाशसा जातवेदो यदीदम् ।
त्वमस्य क्षयसि यद्ध विश्वं दिवि यदु द्रविणं यत् पृथिव्याम् ॥ ११ ॥

11. Asked with obeisance I voice the Truth, this which I have won by thy declaring of it,⁵⁷ O knower of all things born; thou possessest all this that is, the treasure which is in heaven and that which is on the earth.

⁵³ Or, cave?

⁵⁴ Or, the shining Cows

⁵⁵ Or, the Bird.

⁵⁶ Or, cave.

⁵⁷ Or, by thy wish,

किं नो अस्य द्रविणं कद्ध रत्नं वि नो वोचो जातवेदश्चिकित्वान् ।
गुहाध्वनः परमं यन्नो अस्य रेकु पदं न निदाना अगन्म ॥ १२ ॥

12. What is the treasure of this Truth, what the delight of it, wholly declare to us, O knower of the births, for thou art aware. That supreme plane in the secrecy which is the highest goal of our path, which is over and above all, that we have reached, free from bondage.

का मर्यादा वयुना कद्ध वाममच्छा गमेम रघवो न वाजम् ।
कदा नो देवीरमृतस्य पत्नीः सूरौ वर्णेन ततननुषासः ॥ १३ ॥

13. What is its boundary, its manifestation of knowledge, what the joy of it towards which we must move like gallopers towards the plenitude? When have the divine Dawns, wives of the immortal, woven it into shape by the hue of light of the sun?

अनिरेण वचसा फल्वेन प्रतीत्येन कृधुनातृपासः ।
अधा ते अग्ने किमिहा वदन्त्यनायुधास आसता सचन्ताम् ॥ १४ ॥

14. Those who live undelighted with the word that is languid and scanty, narrow and dependent on their belief, what now and here can they say to thee, O Fire? Uninstrumented let them remain united with the unreal.

अस्य श्रिये समिधानस्य वृष्णो वसोरनीकं दम आ रुरोच ।
रुशद् वसानः सुदृशीकरूपः क्षितिर्न राया पुरुवारो अद्यौत् ॥ १५ ॥

15. For the glory and beauty of the Bull in his high burning the flame-force of the master of riches glowed in its splendour; clothing himself with brilliance in his form of perfect vision, he has shone out full of many boons like a dwelling with its treasure.

SUKTA 6

ऊर्ध्वं ऊ षु णो अध्वरस्य होतरग्ने तिष्ठ देवताता यजीयान् ।
त्वं हि विश्वमभ्यसि मन्म प्र वेधसश्चित् तिरसि मनीषाम् ॥ १ ॥

1. O Fire, summoner priest of the pilgrim-rite, stand up very high for us, strong for sacrifice in the forming of the gods: thou art the ruler over every Thought and thou carriest forward the mind of thy worshipper.

अमूरो होता न्यसादि विक्ष्वग्निर्मन्द्रो विदथेषु प्रचेताः ।
ऊर्ध्वं भानुं सवितेवाश्रेन्मेतेव धूमं स्तभायदुप द्याम् ॥ २ ॥

2. Free from ignorance, Fire, the rapturous priest of the call has taken his seat in creatures, the conscious thinker in their findings of knowledge. He enters into a high lustre like a creator Sun, like a pillar he makes his smoke a prop to heaven.

यता सुजूर्णी रातिनी घृताची प्रदक्षिणिद् देवतातिमुराणः ।
उद्गु स्वरुर्नवजा नाक्रः पशवो अनक्ति सुधितः सुमेकः ॥ ३ ॥

3. A luminous force of giving, swift and put forth into action, he widens the formation of the gods as he turns round it; new-born he stands up high⁵⁸ like an arrow-shaft well-planted and firm⁵⁹ and shows by his light the herds.

स्तीर्णे बर्हिषि समिधाने अग्ना ऊर्ध्वो अध्वर्युर्जुषाणो अस्थात् ।
पर्यग्निः पशुपा न होता त्रिविष्ट्येति प्रदिव उराणः ॥ ४ ॥

4. When the sacred grass is strewn and kindled burns the flame, the leader of the pilgrim-rite stands up high rejoicing in his work; Fire, the priest of the call, like a guardian of the herds thrice moves round them, the Ancient of days, ever widening his circle.

⁵⁸ Greek *akros*.

⁵⁹ Or, a sun-beam fixed and constant. Or, it may possibly mean, a pole, a banner well-planted and firm he shows (the place of) the herds.

परि त्मना मितदूरेति होताऽग्निर्मन्द्रो मधुवचा ऋतावा ।
द्वन्त्यस्य वाजिनो न शोका भयन्ते विश्वा भुवना यदभ्राट् ॥ ५ ॥

5. He goes round in his self-motion with measured run, Fire, the rapturous priest of the call, sweet of word, possessing the Truth; his flames gallop like horses, all the worlds are in fear when he blazes.

भद्रा ते अग्ने स्वनीक संदृग् घोरस्य सतो विषुणस्य चारुः ।
न यत् ते शोचिस्तमसा वरन्त न ध्वस्मानस्तन्वी रेप आ धुः ॥ ६ ॥

6. O Fire of the fair front! happy is thy vision; even when thou art terrible and adverse great is thy beauty: for they hem not in thy flame with the darkness, for the destroyers cannot set evil in thy body.

न यस्य सातुर्जनितोरवारि न मातरापितरा नू चिदिष्टौ ।
अधा मित्रो न सुधितः पावकोऽग्निर्दीदाय मानुषीषु विक्षु ॥ ७ ॥

7. He is the begetter of things and his conquest cannot be held back, not even the father and the mother can stay him any longer in his impulsion. Now like a friend well-established, the purifying Fire has shone out in the human peoples.

द्विर्यं पञ्च जीजनन्त्संवसानाः स्वसारो अग्निं मानुषीषु विक्षु ।
उषर्वुधमथर्यो न दन्तं शुक्रं स्वासं परशुं न तिग्मम् ॥ ८ ॥

8. The twice five sisters who dwell together have given birth to the Fire in the human peoples, the waker in the dawn, like a tusk of flame, brilliant and fair of face, like a sharp axe.

तव त्ये अग्ने हरितो घृतस्त्रा रोहितास ऋज्वञ्चः स्वञ्चः ।
अरुषासो वृषण ऋजुमुष्का आ देवतातिमद्भ्रन्त दस्माः ॥ ९ ॥

9. Bay-coloured are those horses of thine, dripping light, or they are red, straight is their motion, swift is their going, males, ruddy-shining, straight and massive, great in their deeds they are called to our forming of the Gods.

ये ह त्पे ते सहमाना अयासस्त्वेषासो अग्ने अर्चयश्चरन्ति ।
श्येनासो न दुवसनासो अर्थं तुविष्वणसो मारुतं न शर्धः ॥ १० ॥

10. These are thy rays, O Fire, that put forth overwhelming force, moving, impetuous in their blaze, they move towards the goal like hawks in their action, with many voices of storm like an army of the life-god.

अकारि ब्रह्म समिधान तुभ्यं शंसात्युक्थं यजते व्यू धाः ।
होतारमग्निं मनुषो नि षेदुर्नमस्यन्त उशिजः शंसमायोः ॥ ११ ॥

11. O high-kindled Fire, the Word has been formed for thee, one voices the utterance, one sacrifices, — now ordain: men set the Fire within as the priest of the call, making to him their prostration of surrender, aspirants to the self-expression of the human being.

SUKTA 7

अयमिह प्रथमो धायि धातृभिर्होता यजिष्ठो अध्वरेष्वीड्यः ।
यमप्नवानो भृगवो विरुरुचुर्वनेषु चित्रं विभ्वं विशेविशे ॥ १ ॥

1. This is he who was established as chief and first by the Founders of things, the priest of the call, most strong for sacrifice, to be prayed in the pilgrim-rites, — he whom the doer of works and the flame-seers⁶⁰ set shining wide in the forests, rich in light, all-pervading, for man and man.

अग्ने कदा त आनुषग् भुवद् देवस्य चेतनम् ।
अधा हि त्वा जगृभ्रिरे मर्तासो विक्ष्वीड्यम् ॥ २ ॥

2. O Fire, when shall the conscious waking of thy godhead become uninterrupted? For now mortals have laid hold on thee as one desirable in human creatures.

⁶⁰ Apnavan and the Bhrigus

ऋतावानं विचेतसं पश्यन्तो द्यामिव स्तृभिः ।
विश्वेषामध्वराणां हस्कृतीरं दमेदमे ॥ ३ ॥

3. For they see thee, possessor of the Truth and wide in knowledge like waking heaven with its stars, the smile of light of all these pilgrim-sacrifices in house and house, —

आशुं द्रूतं विवस्वतो विश्वा यश्चर्षणीरभि ।
आ जभ्रुः केतुमायवो भृगवाणं विशेविशे ॥ ४ ॥

4. The swift messenger of the illumining Sun who comes to all the seeing people; men hold him as the ray of intuition and he shines as the Bhṛigu-flame-seer for each being.

तमीं होतारमानुषक् चिकित्वांसं नि षेदिरे ।
रणवं पावकशोचिषं यजिष्ठं सप्त धामभिः ॥ ५ ॥

5. This is the priest of the call whom they set within, who uninterruptedly wakes to knowledge, rapturous with his purifying flame, most strong to sacrifice by his seven seats.⁶¹

तं शश्वतीषु मातृषु वन आ वीतमश्रितम् ।
चित्रं सन्तं गुहा हितं सुवेदं कूचिदर्धिनम् ॥ ६ ॥

6. Him in the many mothers linked together, wide-spread and unapproached in the forest, abiding in the secret Cave and rich with many lights, full of knowledge or moving to some unknown goal.

ससस्य यद् वियुता सस्मिन्नूधन्नृतस्य धामन् रणयन्त देवाः ।
महाँ अग्निर्नमसा रातहव्यो वेरध्वराय सदमिदृतावा ॥ ७ ॥

7. When in the separation from sleep the Gods have joy in that udder of the Cow, in the plane of the Truth, great becomes the Fire by the offering given with prostration and journeys for the pilgrim-sacrifice and the Truth is ever with him.

⁶¹ Or, with his seven lights.

वेरध्वरस्य दूत्यानि विद्वानुभे अन्ता रोदसी संचिकित्वान् ।
दूत ईयसे प्रदिव उराणो विद्वष्टरो दिव आरोधनानि ॥ ८ ॥

8. He journeys knowing the embassies of the pilgrim-sacrifice between both the firmaments, utterly awakened to knowledge. A messenger, the Ancient of days, ever widening, ever greater in knowledge, thou travellest the mounting slopes of heaven.⁶²

कृष्णं त एम रुशतः पुरो भाश्चरिष्णवर्चिर्वपुषामिदेकम् ।
यदप्रवीता दधते ह गर्भं सद्यश्चिज्जातो भवसीद्दूतः ॥ ९ ॥

9. Black is the path of thy shining, thy light goes in front, a journeying ray, the one supreme of all thy bodies; when one unimpregnated bears thee as the child of her womb, in the sudden moment of thy birth thou art already the messenger.

सद्यो जातस्य ददृशानमोजो यदस्य वातो अनुवाति शोचिः ।
वृणक्ति तिग्मामतसेषु जिह्वां स्थिरा चिदन्ना दयते वि जम्भैः ॥ १० ॥

10. The moment he is born his might becomes visible when the wind blows behind his flame; he turns his sharp tongue round the trunks and tears his firm food with his jaws of flame.

तृषु यदन्ना तृषुणा ववक्ष तृषुं दूतं कृणुते यद्द्वो अग्निः ।
वातस्य मेळिं सचते निजूर्वन्नाशुं न वाजयते हिन्वे अर्वा ॥ ११ ॥

11. When quickly he carries his foods on his rapid tongue, this mighty Fire fashions himself into a swift messenger; consuming all he clings to the mad course⁶³ of the wind, as a driver a swift horse he sets it to gallop for the seeker of the plenitude.

⁶² Or, thou travellest to the inmost places of heaven.

⁶³ Or, to the roar

SUKTA 8

दूतं वो विश्ववेदसं हव्यवाहममर्त्यम् ।
यजिष्ठमृञ्जसे गिरा ॥ १ ॥

1. Array with your word the messenger, the carrier of your offerings, most strong to sacrifice, the omniscient, the Immortal.

स हि वेदा वसुधितिं मह्यं आरोधनं दिवः ।
स देवाँ एह वक्षति ॥ २ ॥

2. For he knows the place of the possession of the riches, he knows the ascending slope of heaven, he shall bring here the gods.

स वेद देव आनमं देवाँ ऋतायते दमे ।
दाति प्रियाणि चिद् वसु ॥ ३ ॥

3. A God, he knows for the seeker of the Truth his way of submission to the gods in the house of Truth, and he gives the beloved treasures.

स होता सेदु दूत्यं चिकित्वाँ अन्तरीयते ।
विद्वान् आरोधनं दिवः ॥ ४ ॥

4. He is the priest of the call, it is he who travels between, aware of his embassy, knowing the ascending slope of heaven.

ते स्याम ये अग्नये ददाशुर्हव्यदातिभिः ।
य ईं पुष्यन्त इन्धते ॥ ५ ॥

5. May we be of those who have given to the Fire with the gift of their offerings, who kindle him and increase.

ते राया ते सुवीर्यैः ससवांसो वि शृण्विरे ।
ये अग्ना दधिरे दुवः ॥ ६ ॥

6. They by the treasure, by the hero-strengths have conquered

and have heard who have upheld their work in the Fire.

अस्मे रायो दिवेदिवे सं चरन्तु पुरुस्पृहः ।
अस्मे वाजास ईरताम् ॥ ७ ॥

7. In us may the riches move from day to day bringing the multitude of our desires, may we receive the impulsion of the plenitudes.

स विप्रश्चर्षणीनां शवसा मानुषाणाम् ।
अति क्षिप्रेव विध्यति ॥ ८ ॥

8. An illumined seer, by the might of seeing human beings he pierces beyond like a swift arrow.

SUKTA 9

अग्ने मृळ महौ असि य ईमा देवयुं जनम् ।
इयेथ वर्हिरासदम् ॥ १ ॥

1. O Flame, be gracious, for great art thou who comest to the seeker of the godheads to sit on his seat of sacrifice.

स मानुषीषु द्रुळभो विक्षु प्रावीरमर्त्यः ।
द्रुतो विश्वेषां भुवत् ॥ २ ॥

2. He becomes manifest in human beings,⁶⁴ invincible,⁶⁵ immortal, the messenger of all.

स सन्न परि णीयते होता मन्द्रो दिविष्टिषु ।
उत पोता नि षीदति ॥ ३ ॥

3. He is borne round the house, a rapturous priest of the call in our heavenward urges; he takes his seat as the priest of the purification.

⁶⁴ Or, he becomes in human beings a protector,

⁶⁵ Or, indestructible,

उत ग्ना अग्निरध्वर उतो गृहपतिर्दमे ।
उत ब्रह्मा नि षीदति ॥ ४ ॥

4. The Fire is the Goddess-powers in the pilgrim-rite and he is the master of the house in his home, he sits too as the priest of the word.

वेषि ह्यध्वरीयतामुपवक्ता जनानाम् ।
हव्या च मानुषाणाम् ॥ ५ ॥

5. Thou comest to the offerings as the speaker of the sanction for human beings when they would perform the pilgrim-sacrifice.

वेषीद्वस्य दूत्यं यस्य जुजोषो अध्वरम् ।
हव्यं मर्तस्य वोळ्हेवे ॥ ६ ॥

6. Thou comest to be his envoy to him in whose sacrifice thou takest pleasure to carry the offerings of the mortal.

अस्माकं जोष्यध्वरमस्माकं यज्ञमङ्गिरः ।
अस्माकं शृणुधी हवम् ॥ ७ ॥

7. Take pleasure in our pilgrim-rite, in our sacrifice, O Angiras, hear our call.

परि ते दूळभो रथोऽस्माँ अञ्जोतु विश्वतः ।
येन रक्षसि दाशुषः ॥ ८ ॥

8. Let thy invincible car reach us and move round us on every side by which thou guardest the givers of the offering.

SUKTA 10

अग्ने तमद्याऽश्वं न स्तोमैः क्रतुं न भद्रम् ।
हृदिस्पृशमृध्यामा त ओहैः ॥ १ ॥

1. O Fire, let us today make thee affluent with our lauds as thy

vehicles to bear thee, — even that of thee which is as if the Horse, as if a happy will touching the heart.

अथा ह्यग्ने क्रतोर्भद्रस्य दक्षस्य साधोः ।
रथीर्ऋतस्य बृहतो बभूथ ॥ २ ॥

2. For now, O Fire, thou hast become the charioteer of a happy Will, of an all-accomplishing Discernment, of the Vast Truth.

एभिर्नो अर्केर्भवा नो अर्वाङ् स्वर्णं ज्योतिः ।
अग्ने विश्वेभिः सुमना अनीकैः ॥ ३ ॥

3. Become close to us, O Fire, by these hymns of illumination, right-minded with all thy flame-powers, thy light like the sun-world.

आभिष्टे अद्य गीर्भिर्गृणन्तोऽग्ने दाशेम ।
प्र ते दिवो न स्तनयन्ति शुष्माः ॥ ४ ॥

4. Today uttering thee with these utterances may we give to thee, O Fire; thy strengths thunder forth like the heavens.⁶⁶

तव स्वादिष्टाऽग्ने संदृष्टिरिदा चिदह् इदा चिदक्तोः ।
श्रिये रुक्मो न रोचत उपाके ॥ ५ ॥

5. Most sweet is thy vision, now in the day, now in the night; it shines out close to us like gold for its beauty and splendour.

घृतं न पूतं तनूररेपाः शुचि हिरण्यम् ।
तत् ते रुक्मो न रोचत स्वधावः ॥ ६ ॥

6. Free from evil is thy body; it is like pure clarified butter, it is pure gold; that in thee is golden in its shining, for such is thy self-law.

⁶⁶ Or, like the strength of heaven.

कृतं चिद्धि ष्मा सनेमि द्वेषोऽग्न इनोषि ।
मर्तादित्था यजमानादृतावः ॥ ७ ॥

7. Even the lasting hostility done, O thou who possessest the Truth, thou drivest away perfectly from the mortal sacrificer.⁶⁷

शिवा नः सख्या सन्तु भ्रात्राग्ने देवेषु युष्मे ।
सा नो नाभिः सदने सस्मिन्नूधन् ॥ ८ ॥

8. O Fire, auspicious may be all our friendship and brotherhood with you Gods. That is our centre, where is our home, where is that udder of the Cow of Light.

SUKTA 11

भद्रं ते अग्ने सहसिन्ननीकमुपाक आ रोचते सूर्यस्य ।
रुशद् दृशे ददृशे नक्तया चिदरूक्षितं दृश आ रूपे अन्नम् ॥ १ ॥

1. Happy is that flame-power of thine, O forceful Fire; it shines close to the Sun, glowing to vision it is seen even in the night, it is as if in its beauty⁶⁸ there were an unarid feast for the eye.

वि षाह्यग्ने गृणते मनीषां खं वेपसा तुविजात स्तवानः ।
विश्वेभिर्यद् वावनः शुक्र देवैस्तन्नो रास्व सुमहो भूरि मन्म ॥ २ ॥

2. O Fire, O thou with thy many births, even as we hymn thee force open the heavens⁶⁹ with thy quivering lustre⁷⁰ for him who utters the mind of wisdom; O brilliant, O glorious Flame, what thou with all the gods hast won, that give to us, that mighty thought.

⁶⁷ Or, away from the mortal who is exact in his sacrifice.

⁶⁸ Or, in its form

⁶⁹ Or, the door or entrance

⁷⁰ Or, with thy lustre of knowledge

त्वदग्ने काव्या त्वन्मनीषास्त्वदुक्था जायन्ते राध्यानि ।
त्वदेति द्रविणं वीरपेशा इत्याधिये दाशुषे मर्त्याय ॥ ३ ॥

3. O Fire, from thee are born the seer-wisdoms, from thee the mind of knowledge, from thee the utterances that achieve; from thee come the riches that take the hero's form to the mortal giver who has the true thought.

त्वद् वाजी वाजंभरो विहाया अभिष्टिकृज्जायते सत्यशुष्मः ।
त्वद् रयिर्देवजूतो मयोभुस्त्वदाशुर्जूजुवाँ अग्ने अर्वा ॥ ४ ॥

4. From thee is born the steed of swiftness that carries the plenitude, that has the force of Truth, that makes the great approach, that has the vastness; from thee is the treasure sent by the gods that creates the bliss, from thee the rapid speeding war-horse, O Fire.

त्वामग्ने प्रथमं देवयन्तो देवं मर्ता अमृत मन्द्रजिह्वम् ।
द्वेषोयुतमा विवासन्ति धीभिर्दमूनसं गृहपतिममूरम् ॥ ५ ॥

5. Thee, O Fire, O immortal, first and chief of the godheads, mortals who are seekers of the godheads illumine by their thoughts, Fire with the rapturous tongue who pushest away the hostiles, the one domiciled within, the master of our house untouched by ignorance.

आरे अस्मदमतिमारे अंह आरे विश्वां दुर्मतिं यन्निपासि ।
दोषा शिवः सहसः सूनो अग्ने यं देव आ चित् सचसे स्वस्ति ॥ ६ ॥

6. Far from us all unconsciousness, sin and evil mind when thou art on guard, a benignant Power in the night, O Fire, O son of force, over him to whom thou cleavest for his weal.

SUKTA 12

यस्त्वामग्न इनधते यतसुक् त्रिस्ते अन्नं कृणवत् सस्मिन्नहन् ।
स सु द्युम्नैरभ्यस्तु प्रसक्षत् तव क्रत्वा जातवेदश्चिकित्वान् ॥ १ ॥

1. He who kindles thee, O Fire, and with his ladle in action creates food for thee thrice in the day, may he, awakened to knowledge, be ever with thy illuminations and wholly put forth his force and overcome by thy will, O knower of all things born.

इध्मं यस्ते जभरच्छ्रमाणो महो अग्ने अनीकमा सपर्यन् ।
स इधानः प्रति दोषामुषासं पुष्यन् रयिं सचते ब्रह्ममित्रान् ॥ २ ॥

2. He who labours and brings to thee thy fuel serving the flame-force of thy greatness, O Fire, he kindling thee every day and night ever grows and cleaves to the Treasure slaying the unfriendly Powers.

अग्निरीशे बृहतः क्षत्रियस्याऽग्निर्वाजस्य परमस्य रायः ।
दधाति रत्नं विधते यविष्ठो व्यानुषङ्गुत्याय स्वधावान् ॥ ३ ॥

3. The Fire is master of the vast might, the Fire is master of the supreme plenitude and riches; ever young, faithful to his self-law, he founds wholly, uninterruptedly the ecstasy for the mortal who worships him.

यच्चिद्धि ते पुरुषत्रा यविष्ठाऽचित्तिभिश्चकृमा कच्चिदागः ।
कृधी ष्वस्माँ अदितेरनागान् व्येनांसि शिश्रथो विश्वगग्ने ॥ ४ ॥

4. If at all in our humanity by our movements of ignorance we have done any evil against thee, O Fire, make us wholly sinless before the mother indivisible; O Fire, mayst thou loosen from us the bonds of our sins to every side.

महृश्चिदग्न एनसो अभीक ऊर्वाद् देवानामुत् मर्त्यानाम् ।
मा ते सखायः सदमिद् रिषाम यच्छा तोकाय तनयाय शं योः ॥ ५ ॥

5. Even though our sin be great before gods and men, even though it be wide, O Fire, may we not come ever to harm from it who are thy friends and comrades; give to our Son, our begotten, the peace and the well-doing.

यथा ह त्यद् वसवो गौर्यं चित् पदि षिताममुञ्चता यजत्राः ।
एवो ष्वस्मन्मुञ्चता व्यंहः प्र तार्यग्ने प्रतरं न आयुः ॥ ६ ॥

6. Even as that was done when the Masters of Riches, the Lords of sacrifice released the bright cow tethered by her foot, so release us utterly from evil; mayst thou carry forward our life so that it crosses beyond, O Fire.

SUKTA 13

प्रत्यग्निरुषसामग्रमख्यद् विभातीनां सुमना रत्नधेयम् ।
यातमश्विना सुकृतो दुरोणमुत् सूर्यो ज्योतिषा देव एति ॥ १ ॥

1. The Fire facing the front of the dawns as they shine out has revealed the founding of the ecstasy; the two riders are coming to the gated house of the doer of good works; the divine Sun is rising up with the Light.

ऊर्ध्वं भानुं सविता देवो अश्रेद् द्रप्सं दविध्वद् गविषो न सत्वा ।
अनु व्रतं वरुणो यन्ति मित्रो यत् सूर्यं दिव्यारोहयन्ति ॥ २ ॥

2. The divine creator Sun has reached his high shining, he is like a warrior seeker of the Light brandishing his flag. There is Varuna, there is Mitra, all follow the working of the Law when they make the Sun to rise up in heaven.

यं सीमकृण्वन् तमसे विपृचे ध्रुवक्षेमा अनवस्यन्तो अर्थम् ।
तं सूर्यं हरितः सप्त यद्भीः स्पशं विश्वस्य जगतो वहन्ति ॥ ३ ॥

3. Him whom, firm in their foundation, never ceasing from

their aim they have made for the removing of the darkness, this Sun seven mighty brilliant mares bear as the scouts of the whole world.

वहिष्ठेभिर्विहरन् यासि तन्तुमवव्ययन्नसितं देव वस्म ।
दविध्वतो रश्मयः सूर्यस्य चर्मेवावाधुस्तमो अप्स्वन्तः ॥ ४ ॥

4. O God, thou goest with steeds most strong to bear, separating the weft woven, unweaving the black garment; the streaming rays of the Sun cast the darkness like a covering skin down within the waters.

अनायतो अनिबद्धः कथायं न्यङ्ङुत्तानोऽव पद्यते न ।
कया याति स्वधया को ददर्श दिवः स्कम्भः समृतः पाति नाकम् ॥ ५ ॥

5. Unextended, unbound, facing downwards, facing upwards, how does he not sink? By what self-law does he go on his journey? Who has seen when he joins heaven and is its pillar and guards the firmament?

SUKTA 14

प्रत्यग्निरुषसो जातवेदा अख्यद् देवो रोचमाना महोभिः ।
आ नासत्योरुगाया रथेनेमं यज्ञमुप नो यातमच्छ ॥ १ ॥

1. Fire, the godhead has been revealed, the knower of all things born, fronting the dawns as they gleam with the greatness of their lustres; wide-moving lords of the journey come moving in their chariot towards this our sacrifice.

ऊर्ध्वं केतुं सविता देवो अश्रेज्ज्योतिर्विश्वस्मै भुवनाय कृण्वन् ।
आप्रा द्यावापृथिवी अन्तरिक्षं वि सूर्यो रश्मिभिश्चेकितानः ॥ २ ॥

2. The creator Sun is lodged in his high ray of intuition fashioning the light for the whole world; the Sun in his universal knowledge has filled earth and heaven and the mid-world with his rays.

आवहन्त्यरुणीज्योतिषागान्मही चित्रा रश्मिभिश्चेकिताना ।
प्रबोधयन्ती सुविताय देव्युषा ईयते सुयुजा रथेन ॥ ३ ॥

3. The Dawn bearing him has come with the Light, Dawn vast and rich in her lustres, knowing all by her rays; the divine Dawn awakening to the happy path is journeying in her well-yoked chariot.

आ वां वहिष्ठा इह ते वहन्तु रथा अश्वास उपसो व्युष्टौ ।
इमे हि वां मधुपेयाय सोमा अस्मिन् यज्ञे वृषणा मादयेथाम् ॥ ४ ॥

4. May these horses and chariots, strong to bear, bring you both in the shining out of the dawn: for, here for you are the juices of the Wine for the drinking of the sweetness; O strong Ones, may you take rapture of them in this sacrifice.

अनायतो अनिबद्धः कथायं न्यङ्ङुत्तानोऽव पद्यते न ।
कया याति स्वधया को ददर्श दिवः स्कम्भः समृतः पाति नाकम् ॥ ५ ॥

5. Unextended, unbound, facing downwards, facing upwards, how does he not sink? By what self-law does he go on his journey? Who has seen when he joins heaven and is its pillar and guards the firmament?

SUKTA 15

अग्निर्होता नो अध्वरे वाजी सन् परि णीयते ।
देवो देवेषु यज्ञियः ॥ १ ॥

1. The Fire is our priest of the call in the pilgrim-sacrifice; he is led around as the horse, he is the godhead in the gods who is lord of the sacrifice.

परि त्रिविष्ट्यध्वरं यात्यग्नी रथीरिव ।
आ देवेषु प्रयो दधत् ॥ २ ॥

2. The Fire goes thrice around the pilgrim-sacrifice and is like one driving a chariot, he founds our delight in the gods.

परि वाजपतिः कविरग्निर्हव्यान्यक्रमीत् ।
दधद् रत्नानि दाशुषे ॥ ३ ॥

3. The Fire moves around the offerings, a seer, a master of the plenitudes and founts for the giver the ecstasies.

अयं यः सृज्जये पुरो दैववाते समिध्यते ।
द्युमाँ अमित्रदम्भनः ॥ ४ ॥

4. This is he who is kindled in the front in Srinjaya, son of Devavata, he is luminous and a destroyer of foes.

अस्य घा वीर ईवतोऽग्नेरीशीत मर्त्यः ।
तिग्मजम्भस्य मीळ्हुषः ॥ ५ ॥

5. The mortal who is a hero can have mastery over the Fire in its march, the sharp-tusked bountiful Fire.

तमर्वन्तं न सानसिमरुषं न दिवः शिशुम् ।
मर्मृज्यन्ते दिवेदिवे ॥ ६ ॥

6. They make him bright from day to day like a conquering war-horse, like a shining babe of heaven.

बोधद् यन्मा हरिभ्यां कुमारः साहदेव्यः ।
अच्छ्वा न हूत उदरम् ॥ ७ ॥

7. When the prince, the son of Sahadeva, woke me with his two bay horses, though called towards him I was not ready to rise.

उत त्या यजता हरी कुमारात् साहदेव्यात् ।
प्रयता सद्य आ ददे ॥ ८ ॥

8. Even so, I took at once from the prince, the son of Sahadeva, those two sacred horses he gave.

एष वां देवावश्विना कुमारः साहदेव्यः ।
दीर्घायुरस्तु सोमकः ॥ ९ ॥

9. O divine Riders, here before you is the prince Somaka, son of Sahadeva; long-lived may he be!

तं युवं देवावश्विना कुमारं साहदेव्यम् ।
दीर्घायुषं कृणोतन ॥ १० ॥

10. Even him the prince, the son of Sahadeva, O divine Riders, make long of life.

Mandala Five

The Atris

BUDHA AND GAVISHTHIRA

SUKTA 1

अबोध्यग्निः समिधा जनानां प्रति धेनुमिवायतीमुषासम् ।
यद्वा इव प्र वयामुज्जिहानाः प्र भानवः सिञ्चते नाकमच्छ ॥ १ ॥

1. Fire is awake by the kindling of the peoples, he fronts the dawn that comes to him like a fostering milch-cow; like the mighty ones casting upward their branching his lustres spread towards heaven.

अबोधि होता यजथाय देवानूर्ध्वो अग्निः सुमनाः प्रातरस्थात् ।
समिद्धस्य रुशददर्शि पाजो महान् देवस्तमसो निरमोचि ॥ २ ॥

2. The priest of the call is awake for sacrifice to the gods, Fire with his right thinking has stood up high ablaze in the dawn. He is kindled, the red-glowing mass of him is seen: a great god has been delivered out of the darkness.

यदीं गणस्य रशनामजीगः शुचिरङ्क्ते शुचिभिर्गोभिरग्निः ।
आद् दक्षिणा युज्यते वाजयन्त्युत्तानामूर्ध्वो अधयज्जुहूभिः ॥ ३ ॥

3. When he has put out the long cord of his troop, Fire in his purity reveals all by the pure herds of his rays; the goddess of understanding grows in plenitude and is yoked to her works; she supine, he standing high, he has drunk from her breasts with his tongues of flame.

अग्निमच्छ्वा देवयतां मनांसि चक्षुषीव सूर्ये सं चरन्ति ।
यदीं सुवाते उषसा विरूपे श्वेतो वाजी जायते अग्ने अह्नाम् ॥ ४ ॥

4. The minds of men who seek the godhead converge towards the flame even as their seeings converge in the sun; when two dawns of different forms give birth to this Fire the white Horse is born in front of the days.

जनिष्ट हि जेन्यो अग्ने अह्नां हितो हितेष्वरुषो वनेषु ।
दमेदमे सप्त रत्ना दधानोऽग्निर्होता नि षसादा यजीयान् ॥ ५ ॥

5. He was born victorious in front of the days, established in established things, ruddy-bright in the woodlands of our pleasure; in house and house founding the seven ecstasies the Fire took up his session as a priest of the call strong for sacrifice.

अग्निर्होता न्यसीदद् यजीयानुपस्थे मातुः सुरभा उ लोके ।
युवा कविः पुरुनिःष्ठ ऋतावा धर्ता कृष्टीनामुत मध्य इद्धः ॥ ६ ॥

6. Fire the priest of the call has taken his seat strong to sacrifice in the lap of the Mother, in that rapturous other world, the youth, the seer, manifold in his fixed knowledge, possessed of the Truth, the upholder of the peoples; in between too is he kindled.

प्र णु त्यं विप्रमध्वरेषु साधुमग्निं होतारमीळते नमोभिः ।
आ यस्ततान रोदसी ऋतेन नित्यं मृजन्ति वाजिनं घृतेन ॥ ७ ॥

7. Men pray with their prostrations of surrender that illumined seer, who achieves perfection in the pilgrim-sacrifices, Fire, the priest of the call, for he has extended earth and heaven by the Truth, they rub bright with the Light the eternal Horse of power.

मार्जात्त्यो मृज्यते स्वे दमूनाः कविप्रशस्तो अतिथिः शिवो नः ।
सहस्रशृङ्गो वृषभस्तदोजा विश्वाँ अग्ने सहसा प्रास्यन्यान् ॥ ८ ॥

8. The purifier he is rubbed bright and pure, he who is proclaimed by the seers, one who is the dweller in his own house, and is our benignant guest; the bull of the thousand horns because thou hast the strength of That, O Fire, thou precedest in puissance all others.

प्र सद्यो अग्ने अत्येष्यन्यानाविर्यस्मै चारुतमो बभूथ ।
ईळैन्यो वपुष्यो विभावा प्रियो विशामतिथिर्मानुषीणाम् ॥ ९ ॥

9. At once thou goest forward, O Fire, and overpassest all others in whomsoever thou hast become manifest in all the glory of thy beauty; adorable, great of body, wide of light thou art the beloved guest of human beings.

तुभ्यं भरन्ति क्षितयो यविष्ठ बलिमग्ने अन्तित ओत दूरात् ।
आ भन्दिष्ठस्य सुमतिं चिकिद्धि बृहत् ते अग्ने महि शर्म भद्रम् ॥ १० ॥

10. To thee, O ever youthful Fire, all the worlds and their peoples bring the offering from near and from far; awake to that right-mindedness of man's happiest state: vast and great and happy is that peace of thee,¹ O Fire.

आद्य रथं भानुमो भानुमन्तमग्ने तिष्ठ यजतेभिः समन्तम् ।
विद्वान् पथीनामुर्वन्तरिक्षमेह देवान् हविरद्याय वक्षि ॥ ११ ॥

11. Today, O luminous one, mount the luminous wholeness of thy car with the lords of sacrifice; thou knowest the wide mid-world with all its paths, bring here the gods to partake of our sacrifice.

¹ Or, is thy house of refuge,

अवोचाम कवये मेध्याय वचो वन्दारु वृषभाय वृष्णे ।
गविष्टिरो नमसा स्तोममग्नौ दिवीव रुक्ममुरुव्यञ्चमश्रेत् ॥ १२ ॥

12. To the seer, the understanding one, we have uttered the word of our adoration, to the Bull, the male; the Steadfast in Light has taken refuge in his laud as in a far-reaching mass of gold.

KUMARA ATREYA OR VRISHA JANA

SUKTA 2

कुमारं माता युवतिः समुब्धं गुहा बिभर्ति न ददाति पित्रे ।
अनीकमस्य न मिनज्जनासः पुरः पश्यन्ति निहितमरतौ ॥ १ ॥

1. The young Mother carries the boy suppressed in the secret cavern and she gives him not to the father; his force is undiminished, men see him in front established inwardly in the movement.

कमेतं त्वं युवते कुमारं पेषी बिभर्षि महिषी जजान ।
पूर्वीर्हि गर्भः शरदो ववर्धाऽपश्यं जातं यदसूत माता ॥ २ ॥

2. Who is this boy, O young mother, whom thou carriest in thyself when thou art compressed into form, but when thou art vast thou hast given him birth? Through many years grew the child in the womb, I saw him born when the mother brought him forth.

हिरण्यदन्तं शुचिवर्णमारात् क्षेत्रादपश्यमायुधा मिमानम् ।
ददानो अस्मा अमृतं विपृक्वत् किं मामनिन्द्राः कृणवन्ननुक्थाः ॥ ३ ॥

3. I saw him in a distant field, one golden-tusked and pure-bright of hue shaping his weapons: to him I am giving immortality in my several parts and what shall they do to me who possess not Indra and have not the word?

क्षेत्रादपश्यं सनुतश्चरन्तं सुमद् यूथं न पुरु शोभमानम् ।
न ता अगृभ्रन्नजनिष्ट हि षः पतिक्रीरिद् युवतयो भवन्ति ॥ ४ ॥

4. In that field I saw ranging apart what seemed a happy herd in its many forms of beauty; none could seize on them, for he was born, even those of them who were grey with age became young again.

के मे मर्यकं वि यवन्त गोभिर्न येषां गोपा अरणश्चिदास ।
य ई जगृभुरव ते सृजन्त्वाजाति पशव उप नश्चिकित्वान् ॥ ५ ॥

5. Who were they that divorced my strength from the herds of light? Against them there was no protector nor any fighter in this war. Let those who seized them release them back to me, he has become aware and is driving back to me my herds of vision.

वसां राजानं वसतिं जनानामरातयो नि दधुर्मर्त्येषु ।
ब्रह्माण्यत्रैरव तं सृजन्तु निन्दितारो निन्द्यासो भवन्तु ॥ ६ ॥

6. The hostile powers have hidden within in mortals the king of those who dwell in creatures in whom all creatures dwell; let the wisdom-words of Atri release him, let the binders themselves become the bound.

शुनश्चिच्छ्रेपं निदितं सहस्राद् यूपादमुञ्चो अशमिष्ट हि षः ।
एवास्मदग्ने वि मुमुग्धि पाशान् होतश्चिकित्व इह तू निषद्य ॥ ७ ॥

7. Shunahshepa too was bound to the thousandfold post of sacrifice, him didst thou release and he attained to calm;² so do thou take thy seat here in us, O conscious knower, O priest of the call, and loose from us the cords of our bondage.

² Or, he achieved the work;

हृणीयमानो अप हि मदैयेः प्र मे देवानां व्रतपा उवाच ।
इन्द्रो विद्राँ अनु हि त्वा चक्ष तेनाहमग्ने अनुशिष्ट आगाम् ॥ ८ ॥

8. Mayst thou not grow wroth and depart from me: he who guards the law of working of the gods declared it to me; Indra knew and sought after and saw thee and taught by him, O Fire, I have come to thee.

वि ज्योतिषा बृहता भात्यग्निराविर्विश्वानि कृणुते महित्वा ।
प्रादेवीर्मायाः सहते दुरेवाः शिशीते शृङ्गे रक्षसे विनिक्षे ॥ ९ ॥

9. This Fire shines with the Vast Light and makes all things manifest by his greatness. He overpowers the workings of knowledge that are undivine and evil in their impulse, he sharpens his horns to gore the Rakshasa.

उत स्वानासो दिवि षन्त्वग्नेस्तिग्मायुधा रक्षसे हन्तवा उ ।
मदे चिदस्य प्र रुजन्ति भामा न वरन्ते परिबाधो अदेवीः ॥ १० ॥

10. May the voices of the Fire be sharp weapons to slay the Rakshasa. In his ecstasy his angers break down, all the undivine obstructions that besiege us cannot hem him in.

एतं ते स्तोमं तुविजात विप्रो रथं न धीरः स्वपा अतक्षम् ।
यदीदग्ने प्रति त्वं देव हर्याः स्वर्वतीरप एना जयेम ॥ ११ ॥

11. O thou of the many births, I the sage, the thinker, the man of perfect works have fashioned for thee this laud like a chariot. If, indeed, O god, thou shouldst take an answering joy in it, by this we could conquer the waters that carry the light of the sun-world.

तुविग्नीवो वृषभो वावृधानोऽशत्र्वर्यः समजाति वेदः ।
इतीममग्निममृता अवोचन् बर्हिष्मते मनवे शर्म यंस -
द्धविष्मते मनवे शर्म यंसत् ॥ १२ ॥

12. The bull with the neck of might, whom no enemy can

oppose, grows and comes driving from the foe the riches of knowledge. So have the immortals spoken to this Fire that he may work out peace for man when he prepares the sacred seat, work out peace for man when he brings the offering.

VASUSHRUTA

SUKTA 3

त्वमग्ने वरुणो जायसे यत् त्वं मित्रो भवसि यत् समिद्धः ।
त्वे विश्वे सहसस्पुत्र देवास्त्वमिन्द्रो दाशुषे मर्त्याय ॥ १ ॥

1. Thou art Varuna, O Fire, when thou art born, thou becomest Mitra when thou blazest high; in thee are all the gods, O son of force, thou art Indra for the mortal giver.

त्वमर्यमा भवसि यत् कनीनां नाम स्वधावन् गुह्यं विभर्षि ।
अञ्जन्ति मित्रं सुधितं न गोभिर्यद् दम्पती समनसा कृणोषि ॥ २ ॥

2. O holder of the self-law, thou becomest Aryaman when thou bearest the secret name of the Virgins; they reveal thee with the Rays as Mitra firmly founded when thou makest of one mind the Lord of the house and the Spouse.

तव श्रिये मरुतो मर्जयन्त रुद्र यत् ते जनिम चारु चित्रम् ।
पदं यद् विष्णोरुपमं निधायि तेन पासि गुह्यं नाम गोनाम् ॥ ३ ॥

3. For the glory of thee, O Rudra, the life-powers make bright thy birth into a richly manifold beauty. When that highest step³ of Vishnu is founded within, thou guardest by it the secret name of the Ray-Cows.

³ The supreme plane of the three.

तव श्रिया सुदृशो देव देवाः पुरु दधाना अमृतं सपन्त ।
होतारमग्निं मनुषो नि षेदुर्दशस्यन्त उशिजः शंसमायोः ॥ ४ ॥

4. By the glory of thee who hast the true seeing, O godhead, the gods hold a multiple completeness and taste⁴ immortality; men take up their session with Fire, the priest of the call, aspiring, making a gift of the self-expression of the human being.

न त्वद्धोता पूर्वो अग्ने यजीयान् न काव्यैः परो अस्ति स्वधावः ।
विशश्च यस्या अतिथिर्भवासि स यज्ञेन वनवद् देव मर्तान् ॥ ५ ॥

5. There is none who precedes thee as priest of the call, O Fire, none mightier for sacrifice, there is none supreme over thee in the seer-wisdoms, O master of the self-law, and of whatsoever man thou becomest the guest, he conquers by sacrifice, O godhead, those who are mortals.

वयमग्ने वनुयाम त्वोता वसूयवो हविषा बुध्यमानाः ।
वयं समर्ये विदथेष्वह्नां वयं राया सहसस्पुत्र मर्तान् ॥ ६ ॥

6. May we who seek the Riches win them by the offering, we guarded by thee and awakened, O Fire, — we in the clash of the battle, in our discoveries of knowledge through days, we by the Treasure overcome mortal men, O son of force.

यो न आगो अभ्येनो भरात्यधीदघमघशंसे दधात ।
जही चिकित्वो अभिशस्तिमेतामग्ने यो नो मर्चयति द्वयेन ॥ ७ ॥

7. He who brings sin and transgression upon us, on him who gives expression to evil, on himself may there be put that evil; O thou who art conscious, slay this hostile assault, O Fire, even him who oppresses us with the duality.⁵

⁴ Or, touch

⁵ The division, or the twofoldness of the nature divided between good and evil.

त्वामस्या व्युषि देव पूर्वे दूतं कृण्वाना अयजन्त हृव्यैः ।
संस्थे यदग्न ईयसे रयीणां देवो मर्तैर्वसुभिरिध्यमानः ॥ ८ ॥

8. Thee in the dawning of this night, O godhead, the ancients made their messenger and gave sacrifice with their oblations; for thou art the godhead kindled by mortals who have the light⁶ and thou travellest to the House of the Treasures.

अव स्पृधि पितरं योधि विद्वान् पुत्रो यस्ते सहसः सून ऊहे ।
कदा चिकित्वा अभि चक्षसे नोऽग्ने कदाँ ऋतचिद् यातयासे ॥ ९ ॥

9. Rescue thy father, in thy knowledge keep him safe, thy father who becomes thy son and bears thee, O son of force. O conscious knower, when wilt thou look upon us? When with thy Truth-Consciousness wilt thou set us to our journey?

भूरि नाम वन्दमानो दधाति पिता वसो यदि तज्जोषयासे ।
कुविद् देवस्य सहसा चकानः सुम्नमग्निर्वनते वावृधानः ॥ १० ॥

10. The father adores and establishes the mighty name because thou, O shining one, bringest him to accept and take pleasure in it; once and again, the Fire increases and desiring the bliss of the godhead he conquers it by force.

त्वमङ्ग जरितारं यविष्ठ विश्वान्यग्ने दुरिताति पर्षि ।
स्तेना अदृश्रन् रिपवो जनासोऽज्ञातकेता वृजिना अभूवन् ॥ ११ ॥

11. O youthful god, thou, indeed, carriest safe thy adorer beyond all stumblings, O Fire; for the hostile beings are seen, the thieves, even they who know not the light of intuitive knowledge and turn to crookedness.

इमे यामासस्त्वद्रिगभूवन् वसवे वा तदिदागो अवाचि ।
नाहायमग्निरभिशस्तये नो न रीषते वावृधानः परा दात् ॥ १२ ॥

12. These journeys have turned towards thee, that evil in us has

⁶ Or, the riches

been declared to the Shining One, O this Fire as he grows will not deliver us to the assailant and the hurter.

SUKTA 4

त्वामग्ने वसुपतिं वसूनामभि प्र मन्दे अध्वरेषु राजन् ।
त्वया वाजं वाजयन्तो जयेमाऽभि ष्याम पृतसुतीर्मर्त्यानाम् ॥ १ ॥

1. O Fire, O king, towards thee the Wealth-master of the riches I turn and delight in thee in the pilgrim-sacrifice; replenishing thee may we conquer the plenitude, may we overcome the battle-hosts of mortals.

हव्यवाळग्निरजरः पिता नो विभुर्विभावा सुदृशीको अस्मे ।
सुगार्हपत्याः समिषो दिदीह्यस्मद्रक् सं मिमीहि श्रवांसि ॥ २ ॥

2. The ageless Fire that carries the offering is the father of us, he in us is pervasive in his being, extended in light, perfect in vision. Accomplished in the works of the master of the house blaze out thy forces, form and turn towards us thy inspirations.

विशां कविं विश्वपतिं मानुषीणां शुचिं पावकं घृतपृष्ठमग्निम् ।
नि होतारं विश्वविदं दधिध्वे स देवेषु वनते वार्याणि ॥ ३ ॥

3. The seer, the master of men, lord of the human peoples, Fire, pure and purifying with its back of light set within you as the omniscient priest of the call; he shall win our desirable things in the godheads.

जुषस्वाग्न इळया सजोषा यतमानो रश्मिभिः सूर्यस्य ।
जुषस्व नः समिधं जातवेद आ च देवान् हविरद्याय वक्षि ॥ ४ ॥

4. Of one mind with the goddess of revelation take pleasure in us, O Fire, labouring with the rays of the sun; accept with pleasure our fuel, O knower of all things born, and bring the gods to us to partake of our sacrifice.

जुष्टो दमूना अतिथिर्दुरोण इमं नो यज्ञमुप याहि विद्वान् ।
विश्वा अग्ने अभियुजो विहत्या शत्रूयतामा भरा भोजनानि ॥ ५ ॥

5. A cherished guest domiciled in our gated house come to this sacrifice of ours as the knower; O Fire, slaying all who assail us bring to us the enjoyments of those who make themselves the enemy.

वधेन दस्युं प्र हि चातयस्व वयः कृण्वानस्तन्वे स्वायै ।
पिपर्षि यत् सहसस्पुत्र देवान्त्सो अग्ने पाहि नृतम वाजे अस्मान् ॥ ६ ॥

6. Drive away from us the Destroyer with thy stroke making free space for thy own body; when thou carriest the gods over safe, O son of force, us, O Fire, strongest godhead, guard in the plenitude.

वयं ते अग्न उक्थैर्विधेम वयं हव्यैः पावक भद्रशोचे ।
अस्मे रयिं विश्ववारं समिन्वाऽस्मे विश्वानि द्रविणानि धेहि ॥ ७ ॥

7. O Fire, may we worship thee with our words, thee with our offerings, O purifier, O happy light; into us bring the treasure in which are all desirable things, in us establish substance of every kind of riches.

अस्माकमग्ने अध्वरं जुषस्व सहसः सूनो त्रिषधस्थ हव्यम् ।
वयं देवेषु सुकृतः स्याम शर्मणा नस्त्रिवरूथेन पाहि ॥ ८ ॥

8. Accept our pilgrim-sacrifice, O Fire, accept, O son of force, O holder of the triple world of thy session, our offering. May we be doers of good deeds before the godheads, protect us with a triple armour of peace.

विश्वानि नो दुर्गहा जातवेदः सिन्धुं न नावा दुरिताति पर्षि ।
अग्ने अत्रिवन्नमसा गृणानोऽस्माकं बोध्यविता तनूनाम् ॥ ९ ॥

9. O knower of all things born, carry us through all difficult passages, through all calamities as a ship over the ocean. O Fire, voiced by us with our obeisance even as did Atri, awake and be the guardian of our bodies.

यस्त्वा हृदा कीरिणा मन्यमानोऽमर्त्यं मर्त्यो जोह्वीमि ।
जातवेदो यशो अस्मासु धेहि प्रजाभिरग्ने अमृतत्वमश्याम् ॥ १० ॥

10. I think of thee with a heart that is thy bard and mortal I call to thee immortal; O knower of all things born, establish the glory in us, by the children of my works, O Fire, may I win immortality.

यस्मै त्वं सुकृते जातवेद उ लोकमग्ने कृणवः स्योनम् ।
अश्विनं स पुत्रिणं वीरवन्तं गोमन्तं रयिं नशते स्वस्ति ॥ ११ ॥

11. The doer of great deeds for whom thou shalt make that happy other world, O knower of all things born, reaches in peace a wealth in which are the Horses of swiftness, the Ray-Cows, the Son, the Heroes.

SUKTA 5

सुसमिद्वाय शोचिषे घृतं तीव्रं जुहोतन ।
अग्नये जातवेदसे ॥ १ ॥

1. On the high-kindled flame pour as offering a poignant clarity, to Fire, the knower of all things born.

नराशंसः सुषूदतीमं यज्ञमदाभ्यः ।
कविर्हि मधुहस्त्यः ॥ २ ॥

2. The spokesman of the godhead, the inviolable hastens the sacrifice on its way, for this is the seer who comes with the wine of sweetness in his hands.

ईळितो अग्न आ वहेन्द्रं चित्रमिह प्रियम् ।
सुखै रथेभिरूतये ॥ ३ ॥

3. O Fire, we have sought thee with our adoration, bring hither Indra the rich in light, the beloved with his happy chariots to protect us.

ऊर्णम्रदा वि प्रथस्वाऽभ्यर्का अनूषत ।
भवा नः शुभ्र सातये ॥ ४ ॥

4. Spread wide, O seat, soft as wool, the songs of illumination sound high; O bright one, be with us for the conquest.

देवीद्वारो वि अयध्वं सुप्रायणा न ऊतये ।
प्रप्र यज्ञं पृणीतन ॥ ५ ॥

5. Swing wide, O divine doors; be easy of approach that you may be our guard: lead further further and fill full our sacrifice.

सुप्रतीके वयोवृधा यद्वी ऋतस्य मातरा ।
दोषामुषासमीमहे ॥ ६ ॥

6. Dawn and night we seek with desire the two mighty Mothers of the Truth with their fair front to us who increase our being's space.

वातस्य पत्मन्नीळिता दैव्या होतारा मनुषः ।
इमं नो यज्ञमा गतम् ॥ ७ ॥

7. O worshipped twain, O divine priests of man's call, arrive on the path of the wind to this our sacrifice.

इळा सरस्वती मही तिस्रो देवीर्मयोभुवः ।
बर्हिः सीदन्त्वस्त्रिभः ॥ ८ ॥

8. May Ila, Saraswati and Mahi,⁷ the three goddesses who create the bliss sit on the sacred seat, they who never err.

शिवस्त्वष्टरिहा गहि विभुः पोष उत त्मना ।
यज्ञेयज्ञे न उदव ॥ ९ ॥

9. O maker of forms, hither benignant arrive all-pervading in

⁷ Ila, goddess of revelation; Saraswati, goddess of inspiration; Mahi, goddess of the Vast Truth, Mahas or *ṛtam brhat*.

thy fostering to us and in thyself; in sacrifice on sacrifice us upward guard.

यत्र वेत्थ वनस्पते देवानां गुह्या नामानि ।
तत्र हव्यानि गामय ॥ १० ॥

10. O Tree,⁸ there where thou knowest the secret names of the gods make rich our offerings.

स्वाहाग्नये वरुणाय स्वाहेन्द्राय मरुद्भ्यः ।
स्वाहा देवेभ्यो हविः ॥ ११ ॥

11. Swaha to the Fire and to Varuna, Swaha to Indra and the Life-powers, Swaha to the gods be our offering.

SUKTA 6

अग्निं तं मन्ये यो वसुरस्तं यं यन्ति धेनवः ।
अस्तमर्वन्त आशवोऽस्तं नित्यासो वाजिन इषं स्तोतृभ्य आ भर ॥ १ ॥

1. I meditate on the Fire who is the dweller in things,⁹ to whom the milch-cows go as to their home, to their home the swift war-horses, to their home the eternal steeds of swiftness.¹⁰ Bring to those who laud thee the force of thy impulse.

सो अग्निर्यो वसुर्गृणे सं यमायन्ति धेनवः ।
समर्वन्तो रघुदृवः सं सुजातासः सूरय इषं स्तोतृभ्य आ भर ॥ २ ॥

2. This is the Fire who is the dweller in things voiced by me, in whom meet the milch-cows, and in him the swift galloping war-horses and in him the illuminates who have come to the perfect birth. Bring to those who laud thee the force of thy impulse.

⁸ Or, O master of delight,

⁹ Or, who is the Shining One,

¹⁰ Or, steeds of the plenitude.

अग्निर्हि वाजिनं विशे ददाति विश्वचर्षणिः ।

अग्नी राये स्वाभुवं स प्रीतो याति वार्यमिषं स्तोतृभ्य आ भर ॥ ३ ॥

3. The all-seeing Fire gives the steed of the plenitude to man, Fire the horse that comes swiftly to him for the riches; when he is pleased he journeys to the desirable good. Bring to those who laud thee the force of thy impulse.

आ ते अग्न इधीमहि द्युमन्तं देवाजरम् ।

यद्द स्या ते पनीयसी समिद् दीदयति द्यवीषं स्तोतृभ्य आ भर ॥ ४ ॥

4. O Fire, we kindle thy luminous and ageless flame; when the fuel of thee becomes more effective in its labour, it blazes up in heaven. Bring to those who laud thee the force of thy impulse.

आ ते अग्न ऋचा हविः शुक्रस्य शोचिषस्पते ।

सुश्चन्द्र दस्म विशपते हव्यवाट् तुभ्यं हूयत इषं स्तोतृभ्य आ भर ॥ ५ ॥

5. O Fire, O Master of the brilliant Light, the offering is cast to thee with the word of illumination, O bearer of the offering, O master of the creature, achiever of works, O delightful flame. Bring to those who laud thee the force of thy impulse.

प्रो त्ये अग्नयोऽग्निषु विश्वं पुष्यन्ति वार्यम् ।

ते हिन्विरे त इन्विरे त इषण्यन्त्यानुषगिषं स्तोतृभ्य आ भर ॥ ६ ॥

6. In thy fires those greater fires of thee nurse every desirable good; they, they race, they run, they drive on in their impulse without a break. Bring to those who laud thee the force of thy impulse.

तव त्ये अग्ने अर्चयो महि ब्राधन्त वाजिनः ।

ये पत्वभिः शफानां ब्रजा भुरन्त गोनामिषं स्तोतृभ्य आ भर ॥ ७ ॥

7. O Fire, those rays of thine, thy steeds of plenitude greaten the Vast; they gallop with tramlings of their hooves to the

pens of the Ray-Cows. Bring to those who laud thee the force of thy impulse.

नवा नो अग्न आ भर स्तोतृभ्यः सुक्षितीरिषः ।
ते स्याम य आनृचुस्त्वाद्वातासो दमेदम इषं स्तोतृभ्य आ भर ॥ ८ ॥

8. Bring to us who laud thee, O Fire, new impelling forces that lead to happy worlds; may we be of those who with thee for their messenger sing the hymn of illumination in home and home. Bring to those who laud thee the force of thy impulse.

उभे सुश्चन्द्र सर्पिषो दर्वी श्रीणीष आसनि ।
उतो न उत् पुपूर्या उक्थेषु शवसस्पत इषं स्तोतृभ्य आ भर ॥ ९ ॥

9. O delightful flame, thou turnest both the ladles of the streaming clarity towards thy mouth; then mayst thou carry us high beyond in the utterances, O master of might. Bring to those who laud thee the force of thy impulse.

एवाँ अग्निमज्जुर्यमुर्गीर्भिर्यज्ञेभिरानुषक् ।
दधदस्मे सुवीर्यमुत त्यदाश्वश्व्यमिषं स्तोतृभ्य आ भर ॥ १० ॥

10. Thus have they driven and controlled the Fire without a break by their words and their sacrifices; may he found in us the perfect hero-might and the perfect power of the Horse. Bring to those who laud thee the force of thy impulse.

ISHA

SUKTA 7

सखायः सं वः सम्यञ्चमिषं स्तोमं चाग्नये ।
वर्षिष्ठाय क्षितीनामूर्जो नष्टे सहस्वते ॥ १ ॥

1. O comrades, in you an integral force and complete laud to

Fire the most powerful among the peoples, to the mighty child of energy.

कुत्रा चिद् यस्य समृतौ रण्वा नरो नृषदने ।
अर्हन्तश्चिद् यमिन्धते संजनयन्ति जन्तवः ॥ २ ॥

2. Whom wheresoever they come into contact with him men who have the power rapturously set alight in this house of man and all beings born strive to bring to birth.

सं यदिषो वनामहे सं हव्या मानुषाणाम् ।
उत बुध्नस्य शवस ऋतस्य रश्मिमा ददे ॥ ३ ॥

3. Whenso we win completely the impulsions of force, completely the offerings human beings must give, then he gathers to himself the Ray of the light and the might and the Truth.

स स्मा कृणोति केतुमा नक्तं चिद् दूर आ सते ।
पावको यद् वनस्पतीन् प्र स्मा मिनात्यजरः ॥ ४ ॥

4. Yea, he creates the light of intuition even for one who is far off in the night, the purifying and imperishable Fire ravages the trees of the forest.

अव स्म यस्य वेषणे स्वेदं पथिषु जुह्वति ।
अभीमह स्वजेन्यं भूमा पृष्ठेव रुरुहुः ॥ ५ ॥

5. When in his service men cast down their sweat on the paths, they ascend to a self-born ground as if to wide levels.

यं मर्त्यः पुरुस्पृहं विदद् विश्वस्य धायसे ।
प्र स्वादनं पितृनामस्ततातिं चिदायवे ॥ ६ ॥

6. Him mortal man must come to know as one who holds the multitude of his desires so that he may establish in him all; he moves towards the sweet taste of the draughts of the wine and to the building of the house for man.

स हि ष्मा धन्वाक्षितं दाता न दात्या पशुः ।
हिरिश्मश्रुः शुचिदन्नभुरनिभृष्टतविषिः ॥ ७ ॥

7. Pure and bright, verily, is he and he tears our desert dwelling place,¹¹ like a beast who tears, a Beast with golden beard and tusks of bright purity, he is like a smith whose force is unafflicted by the heat of the Fire.

शुचिः ष्म यस्मा अत्रिवत् प्र स्वधितीव रीयते ।
सुषूरसूत माता क्राणा यदानशे भगम् ॥ ८ ॥

8. Yes, he is pure and bright and he is as one whose axe is like an eater and ever enters deeper; with a happy delivery his mother bore him, for he is an achiever of the work and wins enjoyment of the bliss.

आ यस्ते सर्पिरासुतेऽग्ने शमस्ति धायसे ।
ऐषु द्युम्नमुत श्रव आ चित्तं मर्त्येषु धाः ॥ ९ ॥

9. O Fire, to whom is poured the running stream of the offering of light, the man who is a happy ground for establishing thee, — in such mortals found the light, and the inspiration and the knowledge.

इति चिन्मन्युमग्निजस्त्वादातमा पशुं ददे ।
आदग्ने अपृणतोऽत्रिः सासह्याद् दस्यूनिषः सासह्याच्चृन् ॥ १० ॥

10. Even so, irresistible born, I receive the force of mind, the cow of vision given by thee. O Fire, then may Atri overcome the destroyers who satisfy thee not, may he overcome forces and men.

¹¹ Or, the solid ground on which we dwell,

SUKTA 8

त्वामग्ने ऋतायवः समीधिरे प्रत्नं प्रत्नास ऊतये सहस्कृत ।
 पुरुश्चन्द्रं यजतं विश्वधायसं दमूनसं गृहपतिं वरेण्यम् ॥ १ ॥

1. O Fire, created by our force, thee the Ancient One the ancient seekers of Truth set blazing for their guard, the master of sacrifice with his many delights who establishes all, Fire who dwells in the house, master of the house, the supremely desirable.

त्वामग्ने अतिथिं पूर्व्यं विशः शोचिष्केशं गृहपतिं नि षेदिरे ।
 बृहत्केतुं पुरुरूपं धनस्पृतं सुशर्माणं स्ववसं जरद्विषम् ॥ २ ॥

2. Thee, O Fire, men seated within as the ancient guest, the master of the house with his tresses of light, — vast is his intuition, many are his forms, he brings out the riches, he is a giver of perfect peace and protection and a destroyer of the foe.

त्वामग्ने मानुषीरीळते विशो होत्राविदं विविचिं रत्नधातमम् ।
 गुहा सन्तं सुभग विश्वदर्शतं तुविष्वणसं सुयजं घृतश्रियम् ॥ ३ ॥

3. Thee the human people pray, O Fire, who knowest the word of invocation, who hast the just discernment, who art strongest to found the ecstasy, — thee who dwellest in the secret cave, O happy flame, and hast the vision of all things, the perfect sacrificer with the multitude of thy voices and the glory and beauty of thy light.

त्वामग्ने धर्णसिं विश्वधा वयं गीर्भिर्गृणन्तो नमसोप सेदिम ।
 स नो जुषस्व समिधानो अङ्गिरो देवो मर्तस्य यशसा सुदीतिभिः ॥ ४ ॥

4. Thee, O Fire, who upholdest all things in every way we voicing thee with our words have approached with obeisance; so do thou accept us, O Angiras, a godhead kindled by the glory of a mortal and by his high illuminings.

त्वमग्ने पुरुरूपो विशेविशे वयो दधासि प्रत्नथा पुरुष्टुत ।
पुरुरूप्यन्ना सहसा वि राजसि त्विषिः सा ते तित्विषाणस्य नाधृषे ॥५॥

5. O Fire, thou takest many forms for man and man and thou foundest for him his growth as of old, O thou lauded by many voices; many are the things on which thou feedest and thou illuminest them all with thy force, and none can do violence to the fury of thy blaze when thou blazest up in thy might.

त्वामग्ने समिधानं यविष्ट्य देवा दूतं चक्रिरे हव्यवाहनम् ।
उरुज्रयसं घृतयोनिमाहुतं त्वेषं चक्षुर्दधिरे चोदयन्मति ॥ ६ ॥

6. Thee, O youthful Fire, in thy high kindling the gods have made a messenger and a carrier of the offerings; thee of whom light is the native seat and wide are the spaces through which thou movest, they have set when thou hast received the offerings as a keen burning eye that urges the thought.

त्वामग्ने प्रदिव आहुतं घृतैः सुम्नायवः सुषमिधा समीधिरे ।
स वावृधान ओषधीभिरुक्षितोऽभि ज्रयांसि पार्थिवा वि तिष्ठसे ॥ ७ ॥

7. Thee, O Fire, fed with offerings of light from the higher heaven¹² the seekers of bliss kindled with an entire kindling, so now growing on the herbs to thy full might thou spreadest over wide earth-spaces.

GAYA

SUKTA 9

त्वामग्ने हविष्मन्तो देवं मर्तास ईळते ।
मन्ये त्वा जातवेदसं स हव्या वक्ष्यानुषक् ॥ १ ॥

1. Thee, O Fire, men bringing offerings pray, mortals the

¹² Or, from of old; or, the ancient seekers of bliss

godhead; I meditate on thee as the knower of all things born and as such thou carriest our offerings without a break.

अग्निर्होता दास्वतः क्षयस्य वृक्तबर्हिषः ।
सं यज्ञासश्चरन्ति यं सं वाजासः श्रवस्यवः ॥ २ ॥

2. Fire is the priest of the call in the house of the giver who has plucked the grass for the seat of sacrifice and in him our sacrifices meet and our plenitudes of inspired knowledge.

उत स्म यं शिशुं यथा नवं जनिष्टारणी ।
धर्तारं मानुषीणां विशामग्निं स्वध्वरम् ॥ ३ ॥

3. Verily, the two tinders have brought to birth as if a new-born infant Fire who does aright the pilgrim-sacrifice, to be the upholder of the human beings.

उत स्म दुर्गृभीयसे पुत्रो न ह्यार्याणाम् ।
पुरू यो दग्धासि वनाऽग्ने पशुर्न यवसे ॥ ४ ॥

4. Verily, thou art hard to seize like a son of crookednesses; many are the trees of the forest thou consumest, O Fire, like a beast in his pasture.

अध स्म यस्यार्चयः सम्यक् संयन्ति धूमिनः ।
यदीमह त्रितो दिव्युप ध्मातेव धमति शिशीते ध्मातरी यथा ॥ ५ ॥

5. Now, verily, his rays with their smoke meet perfectly together when Trita, the triple one, blows upon him in heaven like a smelter, it is as if in the smelter that he whets his flame.

तवाहमग्न ऊतिभिर्मित्रस्य च प्रशस्तिभिः ।
द्वेषोयुतो न दुरिता तुर्याम मर्त्यानाम् ॥ ६ ॥

6. I by thy guardings, O Fire, and by thy utterances as the friend — like men beset by hostile powers, so may we pass beyond the stumbling-places of mortals.

तं नो अग्ने अभी नरो रयिं सहस्व आ भर ।
स क्षेपयत् स पोषयद् भुवद् वाजस्य सातय उतैधि पृत्सु नो वृधे ॥ ७ ॥

7. O forceful Fire, bring to us, to men, the treasure; may he cast his shafts, may he foster us, may he be with us for the conquest of the plenitude. Be with us in our battles that we may grow.

SUKTA 10

अग्न ओजिष्ठमा भर दुम्नमस्मभ्यमग्निगो ।
प्र नो राया परीणसा रत्सि वाजाय पन्थाम् ॥ १ ॥

1. O Fire, bring to us a light full of energy, O unseizable Ray; for us by thy opulence pervading on every side cut out in our front a path to the plenitude.

त्वं नो अग्ने अद्भुत क्रत्वा दक्षस्य मंहना ।
त्वे असुर्यमारुहत् क्राणा मित्रो न यज्ञियः ॥ २ ॥

2. O Fire, O Wonderful, come to us with thy will and the growth of the judgment; in thee the sacrificial Friend, achiever of the work, can climb to almightiness.

त्वं नो अग्न एषां गयं पुष्टिं च वर्धय ।
ये स्तोमेभिः प्र सूरयो नरो मघान्यानशुः ॥ ३ ॥

3. Increase for us, O Fire, the acquisition and the growth of these who are men that are illuminates and by their laudings of thee have attained to the plenitudes of the riches, —

ये अग्ने चन्द्र ते गिरः शुम्भन्त्यश्वराधसः ।
शुष्मेभिः शुष्मिणो नरो दिवश्चिद्येषां बृहत् सुकीर्तिर्बोधति त्मना ॥ ४ ॥

4. Who, O delightful Fire, have achieved the power of the horse and make beautiful their words of thee, strong men with their strength whose is the Vast that is greater even than heaven, for in them that glory by itself awakes.

तव त्ये अग्ने अर्चयो भ्राजन्तो यन्ति धृष्णुया ।
परिज्मानो न विदुतः स्वानो रथो न वाजयुः ॥ ५ ॥

5. These are those flaming rays of thine, O Fire, and they go blazing and violent, like lightnings that run over all quarters, like the voice of a chariot seeking the plenitude.

नू नो अग्न ऊतये सबाधसश्च रातये ।
अस्माकासश्च सूरयो विश्वा आशास्त्रीषणि ॥ ६ ॥

6. Soon, O Fire, may alike those of us who are opposed and obstructed attain to protection and the giving of the riches and our illuminates break through all directions and beyond.

त्वं नो अग्ने अङ्गिरः स्तुतः स्तवान आ भर ।
होतर्विभ्वासहं रयिं स्तोतृभ्यः स्तवसे च न उतैधि पृत्सु नो वृधे ॥ ७ ॥

7. Thou, O Fire, O Angiras, after and during the laud bring to us riches of a far-reaching force, O priest of the call, for those who laud thee and for our further laud. Be with us in our battles that we may grow.

SUTAMBHARA

SUKTA 11

जनस्य गोपा अजनिष्ट जागृविरग्निः सुदक्षः सुविताय नव्यसे ।
घृतप्रतीको बृहता दिविस्पृशा द्युमद् वि भाति भरतेभ्यः शुचिः ॥ १ ॥

1. Fire the guardian of men has been born, wakeful and discerning for a new happy journey; luminous is his front and with his heaven-touching vast he shines out full of light and brilliant in his purity for the Bringers.

यज्ञस्य केतुं प्रथमं पुरोहितमग्निं नरस्त्रिषधस्थे समीधिरे ।
इन्द्रेण देवैः सरथं स बर्हिषि सीदन्नि होता यजथाय सुक्रतुः ॥ २ ॥

2. Fire the supreme intuition of the sacrifice, the representative priest, men have kindled high in the triple world of his session; let him come in one chariot with Indra and the gods and take his seat on the sacred grass, the priest of the call, strong in will to sacrifice.

असंमृष्टो जायसे मात्रोः शुचिर्मन्द्रः कविरुदतिष्ठो विवस्वतः ।
घृतेन त्वावर्धयन्नग्न आहूत धूमस्ते केतुरभवद् दिवि श्रितः ॥ ३ ॥

3. Unoppressed thou art born brilliant-pure from the mothers twain, a rapturous priest of the call thou hast risen up from the sun; they have increased thee with the offering of light, O Fire, fed with the oblation and thy smoke has become a ray of intuition lodged in heaven.

अग्निर्नो यज्ञमुप वेतु साधुयाऽग्निं नरो वि भरन्ते गृहेगृहे ।
अग्निर्द्रुतो अभवद्धव्यवाहनोऽग्निं वृणाना वृणते कविक्रतुम् ॥ ४ ॥

4. May the Fire come to our sacrifice with power to accomplish, men carry the Fire severally in house and house; the Fire has become the messenger and carrier of our offering; when men accept the Fire it is the seer-will that they accept.

तुभ्येदमग्ने मधुमत्तमं वचस्तुभ्यं मनीषा इयमस्तु शं हृदे ।
त्वां गिरः सिन्धुमिवावनीर्महीरा पृणन्ति शवसा वर्धयन्ति च ॥ ५ ॥

5. For thee, O Fire, this word most full of the honey-sweetness, for thee this Thinking, let it be a happiness to thy heart; thee our words fill with force as the great rivers fill the sea and make thee grow.

त्वामग्ने अङ्गिरसो गुहा हितमन्वविन्दञ्छ्रियाणं वनेवने ।
स जायसे मथ्यमानः सहो महत् त्वामाहुः सहसस्पुत्रमङ्गिरः ॥ ६ ॥

6. Thee, O Fire, the Angiras sought and found hidden in the secrecy lodging in tree and tree; by our pressure on thee thou art born a mighty force, the Son of Force they call thee, O Angiras!

SUKTA 12

प्राग्नये बृहते यज्ञियाय ऋतस्य वृष्णे असुराय मन्म ।
घृतं न यज्ञ आस्ये सुपूतं गिरं भरे वृषभाय प्रतीचीम् ॥ १ ॥

1. To Fire, the vast sacrificial flame, to the Bull of the Truth, to the mighty lord I bring my thought as if the offering of light in the sacrifice, purified in the mouth; I bring the word turned to meet him for the master of the herds.

ऋतं चिकित्त्व ऋतमिच्चिकिद्ध्यृतस्य धारा अनु तृन्धि पूर्वीः ।
नाहं यातुं सहसा न द्वयेन ऋतं सपाम्यरुषस्य वृष्णः ॥ २ ॥

2. O thou conscious of the Truth, of the Truth alone be conscious, cut out in succession many streams of the Truth; I know not how to travel by force or by division to the Truth of the shining lord.

कया नो अग्न ऋतयन्नृतेन भुवो नवेदा उचथस्य नव्यः ।
वेदा मे देव ऋतुपा ऋतूनां नाहं पतिं सनितुरस्य रायः ॥ ३ ॥

3. By what thought of ours seeking the Truth by the Truth shalt thou become for us, O Fire, a new discoverer of the word? The god who is guardian of the order and laws of the Truth knows me but I know him not, the master of the conquering riches.

के ते अग्ने रिपवे बन्धनासः के पायवः सनिषन्त द्युमन्तः ।
के धासिमग्ने अनृतस्य पान्ति क आसतो वचसः सन्ति गोपाः ॥ ४ ॥

4. O Fire, who are these that are binders of the Adversary, who are the guardians, the luminous ones that shall possess and conquer? who keep the foundation of the Falsehood, O Fire? who are the guardians of the untrue Word?

सखायस्ते विषुणा अग्न एते शिवासः सन्तो अशिवा अभूवन् ।
अधूर्षत स्वयमेते वचोभिर्ऋजूयते वृजिनानि ब्रुवन्तः ॥ ५ ॥

5. These were thy comrades, O Fire, who have turned away from thee, they were benignant and have become malign; they have done violence to themselves by their words speaking crooked things to the seeker after straightness.

यस्ते अग्ने नमसा यज्ञमीदृ ऋतं स पात्यरुषस्य वृष्णः ।
तस्य क्षयः पृथुरा साधुरेतु प्रसर्माणस्य नहुषस्य शेषः ॥ ६ ॥

6. But he, O Fire, who desires with obeisance the sacrifice, guards the Truth of the luminous lord; let there come to him his wide and perfect habitation, the last state of man as he advances on his journey.

SUKTA 13

अर्चन्तस्त्वा हवामहेऽर्चन्तः समिधीमहि ।
अग्ने अर्चन्त ऊतये ॥ १ ॥

1. Singing the word of illumination we call to thee, singing the word of illumination we kindle, singing the word of illumination, O Fire, that thou mayst be our guard.

अग्नेः स्तोमं मनामहे सिद्धमद्य दिविस्पृशः ।
देवस्य द्रविणस्यवः ॥ २ ॥

2. Seekers of the riches we meditate today the all-achieving laud of the divine, heaven-touching Fire.

अग्निर्जुषत नो गिरो होता यो मानुषेष्व्वा ।
स यक्षद् दैव्यं जनम् ॥ ३ ॥

3. May Fire accept our words, he who is the priest of the call in men; may he sacrifice to the divine kind.

त्वमग्ने सप्रथा असि जुष्टो होता वरेण्यः ।
त्वया यज्ञं वि तन्वते ॥ ४ ॥

4. Great is thy wideness, O Fire, our priest of the call, beloved and supremely desirable; by thee men carry out the sacrifice.

त्वामग्ने वाजसातमं विप्रा वर्धन्ति सुष्टुतम् ।
स नो रास्व सुवीर्यम् ॥ ५ ॥

5. Thee high-lauded, O Fire, the strong conqueror of the plenitudes, the illumined wise increase; so do thou give us the gift of a complete hero-might.

अग्ने नेमिरराँ इव देवाँस्त्वं परिभूरसि ।
आ राधश्चित्रमृञ्जसे ॥ ६ ॥

6. As the rim of a wheel the spokes, so dost thou encompass the gods; thou shalt arrange for us our rich achievement.

SUKTA 14

अग्निं स्तोमेन बोधय समिधानो अमर्त्यम् ।
हव्या देवेषु नो दधत् ॥ १ ॥

1. Awake by the laud the Fire, let the immortal be kindled and let him set our offerings in the godheads.

तमध्वरेष्वीळते देवं मर्ता अमर्त्यम् ।
यजिष्ठं मानुषे जने ॥ २ ॥

2. Him they pray in the pilgrim-sacrifices, mortals the divine and immortal who is strong for sacrifice in human kind.

तं हि शश्वन्त ईळते सुचा देवं घृतश्चुता ।
अग्निं हव्याय वोळ्हे ॥ ३ ॥

3. Him, the divine Fire, the perpetual generations pray with the ladle dripping the clarity for the carrying of their offerings.

अग्निर्जातो अरोचत घ्नन् दस्यूञ्ज्योतिषा तमः ।
अविन्दद् गा अपः स्वः ॥ ४ ॥

4. Fire at his birth has shone out slaying the destroyers, darkness by the light, he found the Ray-Cows, the Waters, the Sun-World.

अग्निमीळेन्यं कविं घृतपृष्ठं सपर्यत ।
वेतु मे शृणवद्भवम् ॥ ५ ॥

5. Serve Fire the supremely desirable, the seer with his back of Light; may he come, may he hear my call.

अग्निं घृतेन वावृधुः स्तोमेभिर्विश्वचर्षणिम् ।
स्वाधीभिर्वचस्युभिः ॥ ६ ॥

6. The Fire they have made to grow by the light, the all-seeing by their lauds that place rightly the thought, that seek for the word.

DHARUNA ANGIRASA

SUKTA 15

प्र वेधसे कवये वेद्याय गिरं भरे यशसे पूर्व्याय ।
घृतप्रसक्तो असुरः सुशेवो रायो धर्ता धरुणो वस्वो अग्निः ॥ १ ॥

1. I bring my word to the creator and seer, him whom we must know, the glorious, the ancient one; Fire the Mighty One

seated in the light, full of bliss, the holder of the Treasure,
the continent of the Riches.

ऋतेन ऋतं धरुणं धारयन्त यज्ञस्य शाके परमे व्योमन् ।
दिवो धर्मन् धरुणे सेदुषो नृञ्जातैरजाताँ अभि ये ननक्षुः ॥ २ ॥

2. By the Truth they held the Truth that holds all, in the might
of the sacrifice, in the supreme ether, they who reached
the gods seated in the law that is the upholder of heaven,
reached by the godheads born the unborn.

अंहोयुवस्तन्वस्तन्वते वि वयो महद् दुष्टरं पूर्व्याय ।
स संवतो नवजातस्तुतुर्यात् सिंहं न क्रुद्धमभितः परि ष्टुः ॥ ३ ॥

3. They weave bodies that reject evil, they weave a vast ex-
pansion hard to cross for the ancient one; he new-born can
cross through the regions¹³ though they stand around him
as around an angry lion.

मातेव यद् भरसे पप्रथानो जनंजनं धायसे चक्षसे च ।
वयोवयो जरसे यद् दधानः परि त्मना विषुरूपो जिगासि ॥ ४ ॥

4. When growing wide thou bearest like a mother birth after
birth for firm foundation, for vision, when thou holdest and
wearest out manifestation after manifestation, taking many
forms thou encompassed all things with thyself.

वाजो नु ते शवसस्पात्वन्तमुरुं दोषं धरुणं देव रायः ।
पदं न तायुर्गुहा दधानो महो राये चितयन्नत्रिमस्पः ॥ ५ ॥

5. May thy plenitude guard the last limit of thy force, the
wide continent of the riches that milks out its abundance, O
godhead: like a thief thou holdest in the secrecy that plane,
awakening him to the consciousness of the great riches thou
hast rescued Atri.

¹³ Or, breaks through his converging hunters

PURU

SUKTA 16

बृहद् वयो हि भानवेऽर्चा देवायाग्नये ।
यं मित्रं न प्रशस्तिभिर्मर्तासो दधिरे पुरः ॥ १ ॥

1. Create by the illumining word a wide expansion for the Light, for the divine Fire, whom mortals by their proclamings of him set in their front as Mitra the friend.

स हि द्युभिर्जनानां होता दक्षस्य बाह्वोः ।
वि हव्यमग्निरानुषग्भगो न वारमृण्वति ॥ २ ॥

2. He is men's priest of the call who by his illuminations carries in his two arms of the Understanding the offerings wholly in a continuous order; as Bhaga, the enjoyer, he reaches our desirable good.

अस्य स्तोमे मघोनः सख्ये वृद्धशोचिषः ।
विश्वा यस्मिन् तुविष्वणि समर्ये शुष्ममादधुः ॥ ३ ॥

3. In the lauding of this master of plenty, in his friendship as his light grows, for all things are in this Fire of the many voices, men have founded their strength in him, the Noble One.

अधा ह्यग्न एषां सुवीर्यस्य मंहना ।
तमिद् यद्द्वं न रोदसी परि अत्रो बभूवतुः ॥ ४ ॥

4. Now, indeed, O Fire, these have reached a plenitude of heroic strength, around him as around one mighty, earth and heaven have become an inspired knowledge.

नू न एहि वार्यमग्ने गृणान आ भर ।
ये वयं ये च सूरयः स्वस्ति धामहे सचोतैधि पृत्सु नो वृधे ॥ ५ ॥

5. Now, voiced by our word, come to us and bring to us our

desirable good; we here and the illumined seers, let us together found our blissful state. And do thou be with us in our battles that we may grow.

SUKTA 17

आ यज्ञैर्देव मर्त्य इत्था तव्यांसमृतये ।
अग्निं कृते स्वध्वरे पूरुरीळीतावसे ॥ १ ॥

1. Mortal man should pray thee, O god, by the sacrifices because thou hast the right strength for his guard; when well-done is the pilgrim-sacrifice man must pray the Fire that he may protect him.

अस्य हि स्वयशस्तर आसा विधर्मन् मन्यसे ।
तं नाकं चित्रशोचिषं मन्द्रं परो मनीषया ॥ २ ॥

2. By his mouth, in his complete law, thou becomest greater in the self-glory and holdest in mind that rapturous heaven manifoldly brilliant in its light beyond the thinking mind.

अस्य वासा उ अर्चिषा य आयुक्त तुजा गिरा ।
दिवो न यस्य रेतसा बृहच्छोचन्त्यर्चयः ॥ ३ ॥

3. This, indeed, is he who by the ray of this Fire has become possessed of the force and the word and whose rays by the seed of heaven blaze into a vast light.

अस्य ऋत्वा विचेतसो दस्मस्य वसु रथ आ ।
अधा विश्वासु हव्योऽग्निर्विक्षु प्र शस्यते ॥ ४ ॥

4. By the will of this completely conscious achiever of works the riches are there in his car; so now is the Fire the one to be called and he is proclaimed in all the peoples.

नू न इद्धि वार्यमासा सचन्त सूरयः ।

ऊर्जो नपादभिष्टये पाहि शग्धि स्वस्तय उतैधि पृत्सु नो वृधे ॥ ५ ॥

5. Now, indeed, by the mouth of the Fire, can the luminous seers cleave to that desirable good; O son of energy, protect us that we may enter in, have power for the happy state. And do thou be with us in our battles that we may conquer.

DWITA MRIKTAVAHAS

SUKTA 18

प्रातरग्निः पुरुप्रियो विशः स्तवेतातिथिः ।

विश्वानि यो अमर्त्यो हव्या मर्तेषु रण्यति ॥ १ ॥

1. Let the Fire with his multitude of delightful things, the guest of man, receive the laud at dawn, he who is immortal in mortals and takes joy in all their offerings.

द्वितीय मृक्तवाहसे स्वस्य दक्षस्य मंहना ।

इन्दुं स धत्त आनुषक् स्तोता चित् ते अमर्त्य ॥ २ ॥

2. The plenitude of his own understanding for the twofold power that carries the purified offering; he holds uninterruptedly the moon-wine and he too who lauds thee, holds it, O immortal.

तं वो दीर्घायुशोचिषं गिरा हुवे मघोनाम् ।

अरिष्टो येषां रथो व्यश्वदावन्नीयते ॥ ३ ॥

3. I call him by the word who is the light of long-extended life for you the lords of plenty, you whose chariot goes abroad without hurt, O giver of the Horse, —

चित्रा वा येषु दीधितिरासन्नृक्था पान्ति ये ।
स्तीर्णं बर्हिः स्वर्णरे श्रवांसि दधिरे परि ॥ ४ ॥

4. In whom is the richly brilliant light of thought and they guard the utterances in their mouths; spread is the sacred seat and they found the inspirations all around it in the Godhead of the sun-world.

ये मे पञ्चाशतं ददुरश्वानां सधस्तुति ।
द्युमदग्ने महि श्रवो बृहत् कृधि मघोनां नृवदमृत नृणाम् ॥ ५ ॥

5. They who have given me in the moment of the laud the fifty steeds of swiftmess, create for those lords of plenty a great and luminous inspired knowledge, create for those gods the Vast, with its gods, O Immortal, O Fire.

VAVRI

SUKTA 19

अभ्यवस्थाः प्र जायन्ते प्र वव्रेर्वत्रिश्चिकेत ।
उपस्थे मातुर्वि चष्टे ॥ १ ॥

1. State upon state is born, covering upon covering has become conscious and aware, in the lap of the mother he sees.

जुहुरे वि चितयन्तोऽनिमिषं नृम्णं पान्ति ।
आ दृळ्हां पुरं विविशुः ॥ २ ॥

2. Awaking to an entire knowledge they have called and guard a sleepless strength, they have entered the strong fortified city.

आ श्रवैत्रेयस्य जन्तवो द्युमद् वर्धन्त कृष्टयः ।
निष्कग्रीवो बृहदुक्थ एना मध्वा न वाजयुः ॥ ३ ॥

3. Creatures born, men who people the earth have increased

the luminosity of the son of the white mother; his neck wears the golden necklace, he has the utterance of the Vast, and with his honey-wine he is the seeker of the plenitude.

प्रियं दुग्धं न काम्यमजामि जाम्योः सचा ।
घर्मो न वाजजठरोऽदब्धः शश्वतो दभः ॥ ४ ॥

4. He is as if the delightful and desirable milk of the mother, he is that which is unaccompanied abiding with the two companions; he is the blaze of the light, and the belly of the plenitude, he is the eternal invincible and the all-conqueror.

क्रीळन् नो रश्म आ भुवः सं भस्मना वायुना वेविदानः ।
ता अस्य सन् धृषजो न तिग्माः सुसंशिता वक्ष्यो वक्षणेस्थाः ॥ ५ ॥

5. O Ray, mayst thou be with us and play with us, unifying thy knowledge with the shining of the breath of life; may those flames of him be for us violent and intense and keenly whetted, strong to carry and settled in the breast.

THE PRAYASWATS

SUKTA 20

यमग्ने वाजसातम त्वं चिन्मन्यसे रयिम् ।
तं नो गीर्भिः श्रवाय्यं देवत्रा पनया युजम् ॥ १ ॥

1. O Fire, O thou who art most strong to conquer the plenitudes, the wealth which thou holdest in mind, that make full of inspiration by the words and set it to work in the gods as our ally.

ये अग्ने नेरयन्ति ते वृद्धा उग्रस्य शवसः ।
अप द्वेषो अप हूरोऽन्यव्रतस्य सश्चरे ॥ २ ॥

2. They have grown on thy forceful strength, O Fire, yet impel

us not on the way, they fall away and cleave to the hostility, cleave to the crookedness of one who has a law alien to thine.

होतारं त्वा वृणीमहेऽग्ने दक्षस्य साधनम् ।
यज्ञेषु पूर्व्यं गिरा प्रयस्वन्तो हवामहे ॥ ३ ॥

3. Thee, O Fire, the ancient one, we choose in our sacrifices as the priest of the call, one who accomplishes a discerning knowledge, and bringing the pleasant offering we call thee by the word.

इत्था यथा त ऊतये सहसावन् दिवेदिवे ।
राय ऋताय सुक्रतो गोभिः ष्याम सधमादो
वीरैः स्याम सधमादः ॥ ४ ॥

4. So rightly make it that we may live in thy protection and that we may grow towards the Truth day by day, O forceful Fire, O strong in will, together rejoicing in the light of the Ray-Cow, together rejoicing in the strength of the Heroes.

SASA

SUKTA 21

मनुष्वत् त्वा नि धीमहि मनुष्वत् समिधीमहि ।
अग्ने मनुष्वदङ्गिरो देवान् देवयते यज ॥ १ ॥

1. As the human we set thee within us, as the human we kindle thee; O Fire, O Angiras, as the human offer sacrifice to the gods for the seeker of the godheads.

त्वं हि मानुषे जनेऽग्ने सुप्रीत इध्यसे ।
सुचस्त्वा यन्त्यानुषक् सुजात सर्पिरासुते ॥ २ ॥

2. O Fire, thou art kindled in the human being and well-

satisfied; unceasing ladles go to thee, O perfect in thy birth,
O thou who receivest as oblation the stream of his clarities!

त्वां विश्वे सजोषसो देवासो द्रूतमक्रत ।
सपर्यन्तस्त्वा कवे यज्ञेषु देवमीळते ॥ ३ ॥

3. Thee all the gods with one mind of acceptance made their envoy; men serving thee pray thee as the godhead in their sacrifices, O seer.

देवं वो देवयज्ययाऽग्निमीळीत मर्त्यः ।
समिद्धः शुक्र दीदिहृतस्य योनिमासदः ससस्य योनिमासदः ॥ ४ ॥

4. Let mortal man with will to the divine sacrifice to you, pray to the divine Fire; O brilliant Flame, high-kindled shine; mayst thou take thy seat in the native home of the Truth, take thy seat in the native home of the peace.

VISHWASAMAN

SUKTA 22

प्र विश्वसामन्नत्रिवदर्चा पावकशोचिषे ।
यो अध्वरेष्वीड्यो होता मन्द्रतमो विशि ॥ १ ॥

1. O thou of the universal peace, as the Atri sing the word of illumination to Fire of the purifying light who is to be prayed in the pilgrim-sacrifices, the priest of the call, most rapturous in man.

न्यग्निं जातवेदसं दधाता देवमृत्विजम् ।
प्र यज्ञ एत्वानुषगद्या देवव्यचस्तमः ॥ २ ॥

2. Set within you Fire, the knower of all things born, as the divine ordinant of the rite; let your sacrifice march forward today most strong to bring the epiphany of the gods.

चिकित्विन्मनसं त्वा देवं मर्तास ऊतये ।
वरेण्यस्य तेऽवस इयानासो अमन्महि ॥ ३ ॥

3. Mortals we fix our minds on thee the godhead who hast the mind of conscious knowledge for the protection as we journey, for the guardian supremely desirable.

अग्ने चिकिद्ध्यस्य न इदं वचः सहस्य ।
तं त्वा सुशिप्र दम्पते स्तोमैर्वर्धन्त्यत्रयो गीर्भिः शुम्भन्त्यत्रयः ॥ ४ ॥

4. O Fire, become conscious of this in us, this is our word, O forceful Flame: O strong-jawed master of the house this is thou whom the Atris magnify with their lauds, whom the Atris glorify with their words.

DYUMNA VISHWACHARSHANI

SUKTA 23

अग्ने सहन्तमा भर द्युम्नस्य प्रासहा रयिम् ।
विश्वा यश्चर्षणीरभ्यासा वाजेषु सासहत् ॥ १ ॥

1. O Fire, bring by the force of the light a forceful wealth which shall overcome by thy mouth in the plenitudes all the peoples.

तमग्ने पृतनाषहं रयिं सहस्व आ भर ।
त्वं हि सत्यो अद्भुतो दाता वाजस्य गोमतः ॥ २ ॥

2. O forceful Fire, bring that wealth which overcomes armies, for thou art the true, the wonderful, the giver of the plenitude of the Ray-Cows.

विश्वे हि त्वा सजोषसो जनासो वृक्तबर्हिषः ।
होतारं सद्यसु प्रियं व्यन्ति वार्या पुरु ॥ ३ ॥

3. All men who have plucked the sacred grass with one mind of acceptance approach thee, the beloved priest of the call in their houses and reach in thee the multitude of desirable things.

स हि ष्मा विश्वचर्षणिरभिमाति सहो दधे ।
अग्न एषु क्षयेष्वा रेवन्नः शुक्र दीदिहि द्युमत् पावक दीदिहि ॥ ४ ॥

4. Surely he is all-seeing and holds an assailing force. Shine out in these houses of our habitation with thy riches, O white radiance of Fire; O thou who makest pure, shine out in thy light.

GAUPAYANAS OR LAUPAYANAS

SUKTA 24

अग्ने त्वं नो अन्तम उत त्राता शिवो भवा वरूथ्यः ।
वसुरग्निर्वसुश्रवा अच्छा नक्षि द्युमत्तमं रयिं दाः ॥ १ ॥ २ ॥

- 1-2. O Fire, be one inmost to us and our deliverer, one benignant and helpful and with defences to shield us. Fire is a prince of treasures and has the inspiration of the riches; bring to us, give us that wealth of deepest light.

स नो बोधि श्रुधी हवमुरुष्या णो अघायतः समस्मात् ।
तं त्वा शोचिष्ठ दीदिवः सुम्नाय नूनमीमहे सखिभ्यः ॥ ३ ॥ ४ ॥

- 3-4. Awake and listen to our cry; deliver us from all that works sin and evil. O luminous pure-flaming Fire, we yearn to thee for friend and comrade that they may receive thy bliss.

VASUYUS

SUKTA 25

अच्छा वो अग्निमवसे देवं गासि स नो वसुः ।
 रासत् पुत्र ऋषूणामृतावा पर्षति द्विषः ॥ १ ॥

1. Bring to you by your anthem the divine Fire that he may guard you; he comes to us a Prince of the Treasures. He is a son of the Sages, let him lavish his riches; the Truth is in him and he bears men across beyond the powers that are hostile.

स हि सत्यो यं पूर्वे चिद् देवासश्चिद् यमीधिरे ।
 होतारं मन्द्रजिह्वमित् सुदीतिभिर्विभावसुम् ॥ २ ॥

2. This is the True whom the men of old kindled and the gods set aflame. With their high burnings of his light they kindled the Prince of the Treasures of Light, the Priest of the call with his tongue of rapture.

स नो धीती वरिष्ठया श्रेष्ठया च सुमत्या ।
 अग्ने रायो दिदीहि नः सुवृक्तिभिर्वरेण्य ॥ ३ ॥

3. By a supreme thinking, by a best right understanding, by thy perfect purification set alight in us those riches, O Desirable, O Fire.

अग्निर्देवेषु राजत्यग्निर्मर्तेष्वाविशन् ।
 अग्निर्नो हव्यवाहनोऽग्निं धीभिः सपर्यत ॥ ४ ॥

4. The Fire shines in the gods, the Fire enters into mortals and his light is in them; Fire is the Carrier of offerings. Wait with your thoughts on the Fire.

अग्निस्तुविश्रवस्तमं तुविब्रह्माणमुत्तमम् ।
अतूर्तं श्रावयत्पतिं पुत्रं ददाति दाशुषे ॥ ५ ॥

5. Fire gives to the giver that highest unpierced Son in whom are many inspirations and the multitude of the Words of Knowledge, the Son who opens the hearing of the Truth to his possessor.

अग्निर्ददाति सत्पतिं सासाह यो युधा नृभिः ।
अग्निरत्यं रघुष्यदं जेतारमपराजितम् ॥ ६ ॥

6. Fire gives the Master of beings who overcomes by men¹⁴ in the battle, Fire gives the swift-galloping horse conquering and unconquered.

यद् वाहिष्ठं तदग्नये बृहदर्चं विभावसो ।
महिषीव त्वद् रयिस्त्वद् वाजा उदीरते ॥ ७ ॥

7. For the Fire that which is most wide to bear! Sing one word that is vast, O thou who hast light for thy riches. Thine is as if a mighty treasure; thine ascend the plenitudes.

तव द्युमन्तो अर्चयो ग्रावेवोच्यते बृहत् ।
उतो ते तन्यतुर्यथा स्वानो अर्तं त्मना दिवः ॥ ८ ॥

8. Thy rays are full of light, there is a voicing of the Vast like the noise of the Stone. The sound of thee has arisen like thunder by the self of heaven.¹⁵

एवाँ अग्निं वसूयवः सहसानं ववन्दिम ।
स नो विश्वा अति द्विषः पर्षन्नावेव सुक्रतुः ॥ ९ ॥

9. Seekers of the Treasure, thus have we worshipped when he put forth his strength the Fire. Wise of will, may he carry us across as in a ship beyond all the powers that are hostile.

¹⁴ Or, by the gods

¹⁵ Or, came like thunder of itself from heaven.

SUKTA 26

अग्ने पावक रोचिषा मन्द्रया देव जिह्रया ।
आ देवान् वक्षि यक्षि च ॥ १ ॥

1. O God, O Fire, bring the gods and to them sacrifice with the purifying light of thy tongue of rapture.

तं त्वा घृतस्रवीमहे चित्रभानो स्वर्दृशम् ।
देवाँ आ वीतये वह ॥ २ ॥

2. Fire with the many-hued lights, Fire that drippeth the clarities, we desire thee whose eyes behold the world of the Sun. Bring the gods for the advent.

वीतिहोत्रं त्वा कवे द्युमन्तं समिधीमहि ।
अग्ने बृहन्तमध्वरे ॥ ३ ॥

3. The Pilgrim of the Way who voyages with our offerings, O Seer, we set thee ablaze in thy light and thy vastness.

अग्ने विश्वेभिरा गहि देवेभिर्हव्यदातये ।
होतारं त्वा वृणीमहे ॥ ४ ॥

4. O Fire, come with all the gods for the gift of the oblation. We choose thee the priest of our call.

यजमानाय सुन्वत आग्ने सुवीर्यं वह ।
देवैरा सत्सि बर्हिषि ॥ ५ ॥

5. O Fire, bring to one who sacrifices, one who offers the wine a hero force. Sit with the gods on the grass of the altar.

समिधानः सहस्रजिदग्ने धर्माणि पुष्यसि ।
देवानां दूत उक्थ्यः ॥ ६ ॥

6. O Fire, in thy kindling thou art a conqueror of the thousands; thou nourishest the Laws with thy blaze. Thou art the messenger of the gods and their word is with thee.

न्यगिनं जातवेदसं होत्रवाहं यविष्टयम् ।
दधाता देवमृत्विजम् ॥ ७ ॥

7. Set within you the Fire that knows all things born, the Fire ever young, the Carrier of the offerings, the divine Priest who does sacrifice in its season.

प्र यज्ञ एत्वानुषगद्या देवव्यचस्तमः ।
स्तृणीत बर्हिरासदे ॥ ८ ॥

8. Let our sacrifice uninterruptedly march on most strong to-day to reveal the gods. Strew, strew the grass of the altar for the session.

एदं मरुतो अश्विना मित्रः सीदन्तु वरुणः ।
देवासः सर्वया विशा ॥ ९ ॥

9. Let the Life-Gods sit there and the twin Drivers of the Horse and Mitra and Varuna and the gods with all the divine People.

TRYARUNA TRAIRISHNA, TRASADASYU
PAURUKUTSYA, ASHWAMEDHA BHARATA

SUKTA 27

अनस्वन्ता सत्पतिर्मांहे मे गावा चेतिष्ठो असुरो मघोनः ।
त्रैवृष्णो अग्ने दशभिः सहस्रैर्वैश्वानर त्र्यरुणश्चिकेत ॥ १ ॥

1. The Master of beings, the Holder of Plenty, the mighty Lord most awake to knowledge has made me largesse of two Ray-Cows that draw the Wain. Let the Triple Dawn-lord son of the Triple Male awake to knowledge by the ten thousands of the Ray-Cows, O universal Fire.

यो मे शता च विंशतिं च गोनां हरी च युक्ता सुधुरा ददाति ।
वैश्वानर सुष्टुतो वावृधानोऽग्ने यच्छ्र त्र्यरुणाय शर्म ॥ २ ॥

2. A hundred and twenty of the Ray-Cows he finds for me and the two shining Horses, good yoke-bearers yoked together. High-chanted, increasing, O Fire, universal God-head, extend to the Triple Dawn-lord peace and bliss.

एवा ते अग्ने सुमतिं चकानो नविष्ठाय नवमं त्रसदस्युः ।
यो मे गिरस्तुविजातस्य पूर्वोर्युक्तेनाभि त्र्यरुणो गृणाति ॥ ३ ॥

3. Even thus the Terror of the Destroyers and Triple Dawn-lord, desiring thy mind of right thought, O Fire, a newest power for one born most new, repeats after me my words with an understanding yoked to mine, repeats the many words of my many births.

यो म इति प्रवोचत्यश्वमेधाय सूरये ।
दददृचा सनिं यते ददन्मेधामृतायते ॥ ४ ॥

4. His utterance of truth answers “yes” to mine. May he give to the Illuminate, the Sacrificer of the Horse, give by the word of light to one who marches towards possession, found understanding for one who builds in himself the Truth.

यस्य मा परुषाः शतमुद्धर्षयन्त्युक्षणः ।
अश्वमेधस्य दानाः सोमा इव त्र्याशिरः ॥ ५ ॥

5. His are the hundred fierce bulls that lift up my joy. The gifts of the Sacrificer of the Horse are like juices of the rapture-wine with triple blendings.

इन्द्राग्नी शतदाब्ज्यश्वमेधे सुवीर्यम् ।
क्षत्रं धारयतं बृहद् दिवि सूर्यमिवाजरम् ॥ ६ ॥

6. O Indra, O Fire, sustain in the Sacrificer of the Horse, in the giver of the hundreds the force of the Heroes. Uphold in him a vast strength of battle like the ageless Sun in heaven.

VISHWAVARA

SUKTA 28

समिद्धो अग्निर्दिवि शोचिरश्रेत् प्रत्यङ्ङुषसमुर्विया वि भाति ।
एति प्राची विश्ववारा नमोभिर्देवाँ ईळाना हविषा घृताची ॥ १ ॥

1. The Fire is kindled, his flaming light is lodged in heaven;¹⁶ he faces towards the Dawn and wide is his lustre. Lo, she comes with all desirable things in her, turned to the Beyond, moving to the Light, aspiring to the gods with the offering and obeisance.

समिध्यमानो अमृतस्य राजसि हविष्कृण्वन्तं सचसे स्वस्तये ।
विश्वं स धत्ते द्रविणं यमिन्वस्यातिथ्यमग्ने नि च धत्त इत् पुरः ॥ २ ॥

2. When thou blazest high, thou becomest a king of Immortality and thou art close to the man who makes oblation to give him bliss and peace. He to whom thou comest, holds every kind of riches; O Fire, he founds thy guesthood within him and in front.

अग्ने शर्ध महते सौभगाय तव द्युम्नान्युत्तमानि सन्तु ।
सं जास्पत्यं सुयममा कृणुष्व शत्रूयतामभि तिष्ठा महांसि ॥ ३ ॥

3. O Fire, put forth thy strength for a vast felicity; let there be in us thy highest lights. Create in us thy lordship of the spouse reined with a strong control; trample on the lustres of those that turn to enmity against us.

समिद्धस्य प्रमहसोऽग्ने वन्दे तव श्रियम् ।
वृषभो द्युम्नवाँ असि समध्वरेष्विध्यसे ॥ ४ ॥

4. I adore the glory and beauty of thee, O Fire, when thou art ablaze in the greatness of thy light. Thou art the Bull full of illuminations and high thou art kindled in men's pilgrim sacrifices.

¹⁶ Or, he has entered into a flaming light in heaven;

समिद्धो अग्न आहुत देवान् यक्षि स्वध्वर ।
त्वं हि हव्यवाळसि ॥ ५ ॥

5. O Fire perfect in the pilgrim rite, Fire fed with our oblations, kindled do sacrifice to the gods; for thou art the Carrier of offerings.

आ जुहोता दुवस्यताऽग्निं प्रयत्यध्वरे ।
वृणीध्वं हव्यवाहनम् ॥ ६ ॥

6. When the pilgrim sacrifice moves on its way, serve the Fire, cast the oblation, accept the Carrier of offerings.

Mandala Seven

VASISHTHA MAITRAVARUNI

SUKTA 1

अग्निं नरो दीधितिभिररण्योर्हस्तच्युती जनयन्त प्रशस्तम् ।
दूरेदृशं गृहपतिमथर्युम् ॥ १ ॥

1. Men have brought to birth from the two tinders by the hands' fall the Fire voiced by the light of their meditations,¹ Fire that sees afar, the flaming master of the house.

तमग्निमस्ते वसवो न्यृण्वन्त्सुप्रतिचक्षमवसे कुतश्चित् ।
दक्षाय्यो यो दम आस नित्यः ॥ २ ॥

2. The Shining Ones² have set within in our dwelling-house — closely regarding all to guard us from whatever side — that Fire which in his home sits eternal and all-discerning.

प्रेद्धो अग्ने दीदिहि पुरो नोऽजस्रया सूर्या यविष्ठ ।
त्वां शश्वन्त उप यन्ति वाजाः ॥ ३ ॥

3. Verily shine out in front of us, O Fire, with thy perpetual radiance; to thee continuous come plenitudes.

प्र ते अग्नयोऽग्निभ्यो वरं निः सुवीरासः शोशुचन्त द्युमन्तः ।
यत्रा नरः समासते सुजाताः ॥ ४ ॥

4. Fires come blazing out supremely from thy Fires, luminous, full of hero-might, there where are assembled men born to the perfect birth.

¹ Or, by the scintillations of their thought the Fire voiced by them,

² Or, the lords of the riches

दा नो अग्ने धिया रयिं सुवीरं स्वपत्यं सहस्य प्रशस्तम् ।
न यं यावा तरति यातुमावान् ॥ ५ ॥

5. Give us, O Fire, O Forceful One, by the thought the wealth full of hero-power, full of progeny high-proclaimed which the Assailant with his demon magic cannot pierce.

उप यमेति युवतिः सुदक्षं दोषा वस्तोर्हविष्मती घृताची ।
उप स्वैनमरमतिर्वसूयुः ॥ ६ ॥

6. He to whom there comes in the light and in the dusk the young Damsel, luminous bearing the offering — it is his own dynamic thought that comes to him desiring the Riches.

विश्वा अग्नेऽप दहारातीर्येभिस्तपोभिरदहो जरूथम् ।
प्र निस्वरं चातयस्वामीवाम् ॥ ७ ॥

7. O Fire, burn away from us all hostile powers with the consuming flames with which thou didst burn the afflicting demon, destroy Pain so that no voice of her is left.

आ यस्ते अग्न इधते अनीकं वसिष्ठ शुक्र दीदिवः पावक ।
उतो न एभिः स्तवथैरिह स्याः ॥ ८ ॥

8. O bright and most opulent, O Fire, who shinest and purifiest, as with whosoever kindles thy flame-forces, so with us too, by those lauds abide.

वि ये ते अग्ने भेजिरे अनीकं मर्ता नरः पित्र्यासः पुरुत्रा ।
उतो न एभिः सुमना इह स्याः ॥ ९ ॥

9. As with those who have turned to thy flame-force, mortal men, our forefathers in many lands, with us too by these lauds in thy right-mindedness abide.

इमे नरो वृत्रहत्येषु शूरा विश्वा अदेवीरभि सन्तु मायाः ।
ये मे धियं पनयन्त प्रशस्ताम् ॥ १० ॥

10. May these men, heroes in the slayings of the Coverer, who

work out the thought I have voiced, overcome all undivine
mage-knowledge.

मा शूने अग्ने नि षदाम नृणां माशेषसोऽवीरता परि त्वा ।
प्रजावतीषु दुर्यासु दुर्य ॥ ११ ॥

11. O Fire, may we not dwell in the emptiness, nor in houses of men where there is no son³ and the hero is not, but around thee may we dwell in homes where there is good progeny, O dweller in the home.

यमश्वी नित्यमुपयाति यज्ञं प्रजावन्तं स्वपत्यं क्षयं नः ।
स्वजन्मना शेषसा वावृधानम् ॥ १२ ॥

12. This is the eternal sacrifice to which there comes the Rider of the Horse, to our house full of progeny and good offspring, our house increasing with the self-born Son.

पाहि नो अग्ने रक्षसो अजुष्टात् पाहि धूर्तेरररुषो अघायोः ।
त्वा युजा पृतनायूरभि ष्याम् ॥ १३ ॥

13. Protect us, O Fire, from the abhorred Rakshasa, protect from the harm of one who would war against us and do us evil; with thee as ally may we overcome those who would battle against us.

सेदग्निरग्नीरत्यस्त्वन्यान् यत्र वाजी तनयो वीळुपाणिः ।
सहस्रपाथा अक्षरा समेति ॥ १४ ॥

14. May that Fire go beyond all other fires where is the Horse and the Son with the strong hand; traveller of the thousand paths reaches the imperishable things.

सेदग्निर्यो वनुष्यतो निपाति समेद्धारमंहस उरुष्यात् ।
सुजातासः परि चरन्ति वीराः ॥ १५ ॥

15. This is that Fire who guards those who would conquer, he

³ Or, where no remainder is left

protects from evil the man who sets him ablaze; the heroes of the perfect birth move around him.

अयं सो अग्निराहुतः पुरुत्रा यमीशानः समिदिन्धे हविष्मान् ।
परि यमेत्यध्वरेषु होता ॥ १६ ॥

16. This is that Fire who is called⁴ in many lands, whom the giver of the offering sets ablaze and has lordship, round whom moves the priest of the call in the rites of the path.

त्वे अग्न आहवनानि भूरीशानास आ जुहुयाम नित्या ।
उभा कृण्वन्तो वहतू मियेधे ॥ १७ ॥

17. In thee, O Fire, we cast many offerings gaining lordship, creating in the sacrifice both the eternal Travellers.

इमो अग्ने वीततमानि हव्याऽजस्रो वक्षि देवतातिमच्छ ।
प्रति न ईं सुरभीणि व्यन्तु ॥ १८ ॥

18. O Fire, these offerings most desired, incessantly bring to our formation of the godhead; to us may there come all delightful Powers.

मा नो अग्नेऽवीरते परा दा दुर्वाससेऽमतये मा नो अस्यै ।
मा नः क्षुधे मा रक्षस ऋतावो मा नो दमे मा वन आ जुहूर्थाः ॥ १९ ॥

19. Deliver us not, O Fire, to strengthlessness, nor to the ill-clad mindlessness, nor to hunger, nor to the Rakshasa, O thou with whom is the Truth, lead us not astray in the house or in the forest.

नू मे ब्रह्माण्यग्न उच्छशाधि त्वं देव मघवद्भ्यः सुषूदः ।
रातौ स्यामोभयास आ ते यूयं पात स्वस्तिभिः सदा नः ॥ २० ॥

20. Now, O Fire, teach to us the Words, do thou, O God, speed them to the lords of plenty, may both we and they abide in thy grace, do you protect us ever with all kinds of weal.

⁴ Or, given offering

त्वमग्ने सुहवो रण्वसंदृक् सुदीती सूनो सहसो दिदीहि ।
मा त्वे सचा तनये नित्य आ धङ्गा वीरो अस्मन्नर्यो वि दासीत् ॥ २१ ॥

21. Thou, O Fire, art swift to our call and rapturous is thy vision; O son of force, shine with a bright light. Burn us not since in thee and with thee is the eternal Son, let not the strength of the hero in us break us to pieces.

मा नो अग्ने दुर्भृतये सचैषु देवेद्वेष्वग्निषु प्र वोचः ।
मा ते अस्मान् दुर्मतयो भृमाच्चिद् देवस्य सूनो सहसो नशन्त ॥ २२ ॥

22. Mayst thou not, who art with us in these god-kindled fires, denounce us for difficulty to bear thee; may not wrong thinkings from thee, O son of force, even by error come to us.

स मर्तो अग्ने स्वनीक रेवानमर्त्ये य आजुहोति हव्यम् ।
स देवता वसुवनिं दधाति यं सूरिरर्थी पृच्छमान एति ॥ २३ ॥

23. O Fire, O thou with thy flame-force, rich with Treasure, become the mortal who casts his offerings in the immortal; that godhead founds in him the conquest of the riches to whom comes questioning the illumined seer, the seeker.

महो नो अग्ने सुवितस्य विद्वान् रयिं सूरिभ्य आ वहा बृहन्तम् ।
येन वयं सहसावन् मदेमाऽविक्षितास आयुषा सुवीराः ॥ २४ ॥

24. O Fire, thou art the knower of the great and happy path, bring to the illumined seers the vast Treasure by which, O forceful one, with a life unwasting, heroic in strength we may take rapture.

नू मे ब्रह्माण्यग्न उच्छशाधि त्वं देव मघवद्भ्यः सुषूदः ।
रातौ स्यामोभयास आ ते यूयं पात स्वस्तिभिः सदा नः ॥ २५ ॥

25. Now, O Fire, teach to us the Words, do thou, O God, speed them to the lords of plenty, may both we and they abide in thy grace, do you protect us ever with all kinds of weal.

SUKTA 2

जुषस्व नः समिधमग्ने अद्य शोचा बृहद् यजतं धूममृण्वन् ।
उप स्पृश दिव्यं सानु स्तूपैः सं रश्मिभिस्ततनः सूर्यस्य ॥ १ ॥

1. Cleave to our fuel, O Fire, today, illumine the vast⁵ pouring thy smoke of sacrifice, touch the peak celestial with thy up-piled masses, then stretch them out to unite with the rays of the Sun.

नराशंसस्य महिमानमेषामुप स्तोषाम यजतस्य यज्ञैः ।
ये सुक्रतवः शुचयो धियंधाः स्वदन्ति देवा उभयानि हव्या ॥ २ ॥

2. Let us invoke, by the sacrifices of the lord of sacrifice who voices the godheads, the greatness of these who are pure, who are perfect in will, who are founders of the Thought — gods, they take the taste of both kinds of offerings.

ईळैन्यं वो असुरं सुदक्षमन्तर्दूतं रोदसी सत्यवाचम् ।
मनुष्वदगिनं मनुना समिद्धं समध्वराय सदमिन्महेम ॥ ६ ॥

3. Fire who is to be prayed by you the mighty, the wise of understanding, the messenger between earth and heaven, whose speech is truth kindled as the human by the thinking man, let us greatness ever for the pilgrim-sacrifice.

सपर्यवो भरमाणा अभिज्ञु प्र वृञ्जते नमसा बर्हिरग्नौ ।
आजुह्वाना घृतपृष्ठं पृषद्वध्वर्यवो हविषा मर्जयध्वम् ॥ ४ ॥

4. Desiring to serve, bringing the offering, kneeling with prostration they pluck the sacred grass; O priests of the pilgrim-sacrifice, casting it into the Fire speckled, with luminous back, brighten him with the offering.

⁵ Or, blaze out vastly

स्वाध्यो वि दुरो देवयन्तोऽशिश्न्यू रथयुर्देवताता ।
पूर्वी शिशुं न मातरा रिहाणे समग्रुवो न समनेष्वञ्जन् ॥ ५ ॥

5. The seekers of the godhead perfected in their thinking have come with yoked chariots and flung wide open the doors in their formation of the godheads, they have anointed him as if the two ancient Mothers caressing their child, as if rivers moving through level spaces.

उत योषणे दिव्ये मही न उषासानक्ता सुदुधेव धेनुः ।
बर्हिषदा पुरुहूते मघोनी आ यज्ञिये सुविताय श्रयेताम् ॥ ६ ॥

6. May too dawn and night, matrons great and divine, like good milch cows, queens of sacrifice, queens of plenty called by many seekers, sit on the sacred grass and lodge with us for our happiness.⁶

विप्रा यज्ञेषु मानुषेषु कारू मन्ये वां जातवेदसा यजध्वै ।
ऊर्ध्वं नो अध्वरं कृतं हवेषु ता देवेषु वनथो वार्याणि ॥ ७ ॥

7. I meditate on you, O ye two illumined Seers, doers of the work in our human sacrifices, knowers of all things born, for sacrifice; make high our pilgrim-sacrifice when we call: you win our desirable things in the gods.

आ भारती भारतीभिः सजोषा इळा देवैर्मनुष्येभिरग्निः ।
सरस्वती सारस्वतेभिरर्वाक् तिस्रो देवीर्बर्हिरेदं सदन्तु ॥ ८ ॥

8. In unison may Bharati with her Muses of invocation, Ila with gods and men, and Fire, Saraswati with her powers of inspiration come down to us, the three goddesses sit upon this seat of sacrifice.

तन्नस्तुरीपमध पोषयित्नु देव त्वष्टर्वि रराणः स्यस्व ।
यतो वीरः कर्मण्यः सुदक्षो युक्तग्रावा जायते देवकामः ॥ ९ ॥

9. O divine maker of forms who hast the utter rapture, cast

⁶ Or, be with us for our happy journey.

upon us that supreme transcendence, cause of our growth, from which is born in us the hero ever active with wise discernment, the seeker of the gods who sets to work the stone of the wine-pressing.

वनस्पतेऽव सृजोप देवानग्निर्हविः शमिता सूदयाति ।
सेदु होता सत्यतरो यजाति यथा देवानां जनिमानि वेद ॥ १० ॥

10. O tree, release thy yield to the gods; Fire the achiever of the work speeds the offering on its way. It is he who does worship as the priest of the call, the more true in his act because he knows the birth of the gods.

आ याह्यग्ने समिधानो अवाङ्दिन्द्रेण देवैः सरथं तुरेभिः ।
बर्हिर्न आस्तामदितिः सुपुत्रा स्वाहा देवा अमृता मादयन्ताम् ॥ ११ ॥

11. Come down to us, O Fire, high-kindled, in one chariot with Indra and swiftly journeying gods; let Aditi, mother of mighty sons, sit on the sacred grass, let the gods, the immortals, take rapture in Swaha.

SUKTA 3

अग्निं वो देवमग्निभिः सजोषा यजिष्ठं द्रुतमध्वरे कृणुध्वम् ।
यो मर्त्येषु निधुविरृतावा तपुर्मूर्धा घृतान्नः पावकः ॥ १ ॥

1. Create for yourselves in the sacrifice with a common joy in him the divine Fire along with all the fires, the strong for sacrifice, the messenger who is in mortals the possessor of Truth, inwardly permanent, whose food is Light, with his head of burning flame, the purifying Fire.

प्रोथदश्वो न यवसेऽविष्यन् यदा महः संवरणाद् व्यस्थात् ।
आदस्य वातो अनु वाति शोचिरध स्म ते ब्रजनं कृष्णमस्ति ॥ २ ॥

2. He neighs in his desire like a horse in his pasture, when he breaks out from a mighty encirclement the wind blows in the wake of his flame; now black is thy marching.

उद् यस्य ते नवजातस्य वृष्णोऽग्ने चरन्त्यजरा इधानाः ।
अच्छा यामरुषो धूम एति सं दूतो अग्न ईयसे हि देवान् ॥ ३ ॥

3. O Fire, when are kindled the imperishable flames of thee, the new-born Bull, and they journey upwards, thy smoke mounts ruddy to heaven, for thou travellest, O Fire, as a messenger to the gods.

वि यस्य ते पृथिव्यां पाजो अश्रेत् तृषु यदन्ना समवृक्त जम्भैः ।
सेनेव सृष्टा प्रसितिष्ट एति यवं न दस्म जुह्वा विवेक्षि ॥ ४ ॥

4. The might of thee moves wide over earth, when swiftly thou tearest thy food with thy jaws, the movement of thy march is like a charging army; O strong doer, with thy tongue of flame thou art like one sifting grain of barley.

तमिद् दोषा तमुषसि यविष्टमग्निमत्यं न मर्जयन्त नरः ।
निशिशाना अतिथिमस्य योनौ दीदाय शोचिराहुतस्य वृष्णः ॥ ५ ॥

5. Him in the dusk, him in the dawn, the ever youthful Fire men groom like a horse whetting the strength of the guest in his native seat; when the offerings are cast to him there shines out the light of the Bull.

सुसंदृक् ते स्वनीक प्रतीकं वि यद् रुक्मो न रोचस उपाके ।
दिवो न ते तन्यतुरेति शुष्मश्चित्रो न सूरः प्रति चक्षि भानुम् ॥ ६ ॥

6. O thou of the bright flame-force, fair to vision is thy front when nearest thou shinest out like gold, thy strength moves like the thunder of heaven, rich in thy brilliance thou showest thy light like a Sun.⁷

यथा वः स्वाहाग्नये दाशेम परीळाभिर्घृतवद्भिश्च हव्यैः ।
तेभिर्नो अग्ने अमितैर्महोभिः शतं पूर्भिरायसीभिर्नि पाहि ॥ ७ ॥

7. So that we may give for you, with Swaha, to the Fire we

⁷ Or, like the light of the Sun.

stand around him with the words of revelation and luminous offerings; do thou, O Fire, guard us with those measureless greatnesses, with thy hundred iron cities.

या वा ते सन्ति दाशुषे अधृष्टा गिरो वा याभिर्नृवतीरुष्याः ।
ताभिर्नः सूनो सहसो नि पाहि स्मत् सूरीञ्जरितृञ्जातवेदः ॥ ८ ॥

8. The inviolate powers which are there for the giver, the Words with which thou guardest the powers that are human, with these protect us, at once illumined seers and thy adorers, O son of force, O knower of all things born!

निर्यत् पूतेव स्वधितिः शुचिर्गात् स्वया कृपा तन्वा रोचमानः ।
आ यो मात्रोरुशेन्यो जनिष्ट देवयज्याय सुक्रतुः पावकः ॥ ९ ॥

9. When he goes out pure like a bright axe shining with his own light for his body, he who was born from two mothers for sacrifice to the gods, strong of will, the desirable purifying Fire.

एता नो अग्ने सौभगा दिदीह्यपि क्रतुं सुचेतसं वतेम ।
विश्वा स्तोतृभ्यो गृणते च सन्तु यूयं पात स्वस्तिभिः सदा नः ॥ १० ॥

10. O Fire, light up for us these happinesses; let us wake to an understanding of thy perfectly conscious will; let all be there for those who laud thee, for him who utters thee; may you protect us always with all kinds of weal.

SUKTA 4

प्र वः शुक्राय भानवे भरध्वं हव्यं मतिं चाग्नये सुपूतम् ।
यो दैव्यानि मानुषा जनुष्यन्तर्विश्वानि विस्रना जिगाति ॥ १ ॥

1. Bring forward for the Fire, for the brilliant Light, thy mind and thy purified offering, the Fire who travels with knowledge between all the divine and human births.

स गृत्सो अग्निस्तरुणश्चिदस्तु यतो यविष्ठो अजनिष्ट मातुः ।
सं यो वना युवते शुचिदन् भूरि चिदन्ना समिदत्ति सद्यः ॥ २ ॥

2. May Fire be the wise one and the deliverer when he is born the youngest from the mother, he who pure-bright of tooth clings to the forests, many foods he devours in a moment.

अस्य देवस्य संसद्यनीके यं मर्तासः श्येतं जगृभ्रे ।
नि यो गृभं पौरुषेयीमुवोच दुरोकमग्निरायवे शुशोच ॥ ३ ॥

3. In the rendezvous of this god in his flame-force, one whom mortals have seized, a white flame, and he has proclaimed that strong human grasp, Fire has illumined that which is ill-lit to the human being.

अयं कविरकविषु प्रचेता मर्तेष्वग्निरमृतो नि धायि ।
स मा नो अत्र जुहुरः सहस्वः सदा त्वे सुमनसः स्याम ॥ ४ ॥

4. This is the seer, the conscious thinker in those who are not seers, Fire has been set as the Immortal in mortals; then lead us not here astray, O forceful Fire, may we be ever right-minded in thee.

आ यो योनिं देवकृतं ससाद क्रत्वा ह्यग्निरमृताँ अतारीत् ।
तमोषधीश्च वनिनश्च गर्भं भूमिश्च विश्वधायसं विभर्ति ॥ ५ ॥

5. He who has come to his native seat made by the gods, Fire delivered the gods by his will; the plants and the trees and the earth bear him who is the foundation of all.

ईशे ह्यग्निरमृतस्य भूरेरीशे रायः सुवीर्यस्य दातोः ।
मा त्वा वयं सहसावन्नवीरा माप्सवः परि षदाम मादुवः ॥ ६ ॥

6. Fire has power for a large Immortality, he is master of a wealth bounteous and full of hero-strength; O thou who hast strength with thee, let us not sit around thee shapeless, actionless, without hero-force.

परिषदां ह्यरणस्य रेक्णो नित्यस्य रायः पतयः स्याम ।
न शेषो अग्ने अन्यजातमस्त्यचेतानस्य मा पथो वि दुक्षः ॥ ७ ॥

7. To be rejected is the abundance of the riches that bring no delight, let us be the masters of a wealth that is eternal; that which is born from another is not the Son; O Fire, turn not to wrong the paths of one who knows not.

नहि ग्रभायारणः सुशेवोऽन्योदर्यो मनसा मन्तवा उ ।
अथा चिदोकः पुनरित् स एत्या नो वाज्यभीषाळेतु नव्यः ॥ ८ ॥

8. Not to be accepted even though blissful is the son of another womb, not to be thought of even by the mind, for he brings with him no delight, soon even he returns to his home, let rather the new Horse come to us, the all-conquering.

त्वमग्ने वनुष्यतो नि पाहि त्वमु नः सहसावन्नवद्यात् ।
सं त्वा ध्वस्मन्वदभ्येतु पाथः सं रयिः स्पृहयाय्यः सहस्री ॥ ९ ॥

9. Do thou, O Fire, protect us from one who would conquer us, protect us thou, too, O forceful Fire, from blame; may there come to thee on a path full of destruction, come utterly a wealth thousandfold and desirable.

एता नो अग्ने सौभगा दिदीह्यपि क्रतुं सुचेतसं वतेम ।
विश्वा स्तोतृभ्यो गृणते च सन्तु यूयं पात स्वस्तिभिः सदा नः ॥ १० ॥

10. O Fire, light up for us these happinesses; let us wake to an understanding of thy perfectly conscious will; let all be there for those who laud thee, for him who utters thee; may you protect us always with all kinds of weal.

SUKTA 5

प्राग्नेये तवसे भरध्वं गिरं दिवो अरतये पृथिव्याः ।
यो विश्वेषाममृतानामुपस्थे वैश्वानरो वावृधे जागृवद्भिः ॥ १ ॥

1. Bring to the Fire in his strength a Word for the traveller of earth and heaven who, in the lap of all the Immortals, the universal godhead, grows by those who are ever wakeful.

पृष्टो दिवि धाय्यग्निः पृथिव्यां नेता सिन्धूनां वृषभः स्तियानाम् ।
स मानुषीरभि विशो वि भाति वैश्वानरो वावृधानो वरेण ॥ २ ॥

2. Fire, sought for, was set in heaven and in earth, the leader of the rivers, the Bull of things that are stable; he shines upon the human peoples, the universal godhead growing by that which is supreme.

त्वद् भिया विश आयन्नसिक्रीरसमना जहृतीर्भोजनानि ।
वैश्वानर पूरवे शोशुचानः पुरो यदग्ने दरयन्नदीदेः ॥ ३ ॥

3. In fear of thee the black Tribe, creatures unharmonious, came away casting behind them their enjoyments, when O Fire, O universal godhead, thy light shone upon man when thou torest them and flamedst forth in his front.

तव त्रिधातु पृथिवी उत द्यौर्वैश्वानर व्रतमग्ने सचन्त ।
त्वं भासा रोदसी आ ततन्थाऽजस्रेण शोचिषा शोशुचानः ॥ ४ ॥

4. O Fire, O universal godhead, earth and heaven and the mid-realm clove to the triple law of thy workings; shining with thy uninterrupted flame thou hast spread out the two firmaments by thy light.

त्वामग्ने हरितो वावशाना गिरः सचन्ते धुनयो घृताचीः ।
पतिं कृष्टीनां रथ्यं रयीणां वैश्वानरमुषसां केतुमहाम् ॥ ५ ॥

5. To thee, O Fire, the Words, thy shining horses, impetuous

and luminous cleave in their desire, to the universal godhead, lord of the peoples, charioteer of the Riches, ray of intuition of the dawns and the days.

त्वे असुर्यं वसवो न्यृण्वन् क्रतुं हि ते मित्रमहो जुषन्त ।
त्वं दस्यूरोकसो अग्न आज उरु ज्योतिर्जनयन्नार्याय ॥ ६ ॥

6. Into thee, the Shining Ones⁸ cast the Mightiness, for they clove to thy will, O friendly Light; O Fire, thou threwest the Destroyers out from the house bringing to birth a wide Light for the Aryan.

स जायमानः परमे व्योमन् वायुर्न पाथः परि पासि सद्यः ।
त्वं भुवना जनयन्नभि क्रन्नपत्याय जातवेदो दशस्यन् ॥ ७ ॥

7. As thou camest to birth in the supreme ether at once as Vayu thou didst guard the path, thou criest aloud bringing to birth the worlds, according them as a gift to the Son, O knower of all things born!

तामग्ने अस्मे इषमेरयस्व वैश्वानर द्युमतीं जातवेदः ।
यया राधः पिन्वसि विश्ववार पृथु श्रवो दाशुषे मर्त्याय ॥ ८ ॥

8. O Fire, O universal godhead, O knower of all things born, send into us that luminous impulsion by which, O thou in whom are all desirable things, thou nourishest the achievement of a wide inspired knowledge for the mortal giver.

तं नो अग्ने मघवद्भ्यः पुरुक्षुं रयिं नि वाजं श्रुत्यं युवस्व ।
वैश्वानर महि नः शर्म यच्छ रुद्रेभिरग्ने वसुभिः सजोषाः ॥ ९ ॥

9. O Fire, join to us within, to us made masters of the riches a plenitude of the knowledge inspired wide in its store; O universal godhead, do thou in union with the Rudras and the Vasus extend to us a vast peace.⁹

⁸ Or, the Lords of the riches

⁹ Or, a vast refuge.

SUKTA 6

प्र सम्राजो असुरस्य प्रशस्तिं पुंसः कृष्टीनामनुमाद्यस्य ।
इन्द्रस्येव प्र तवसस्कृतानि वन्दे दारुं वन्दमानो विवक्त्रि ॥ १ ॥

1. I adore the Ruler, adoring I proclaim by my speech the deeds of the all-ruler, the almighty, the male, as Indra strong and to be rejoiced in by the peoples.

कविं केतुं धासिं भानुमद्रेहिन्वन्ति शं राज्यं रोदस्योः ।
प्रुरंदरस्य गीर्भिरा विवासेऽग्नेर्व्रतानि पूर्व्या महानि ॥ २ ॥

2. Him they send the seer, the ray of intuition, the foundation, the light on the hill, the kingdom of peace in earth and heaven; I illumine with my words the great and ancient laws of working of Fire who rends the cities.

न्यक्रतून् ग्रथिनो मृध्रवाचः पर्णिरश्रद्धाँ अवृधाँ अयज्ञान् ।
प्रप्र तान् दस्यूरग्निर्विवाय पूर्वश्चकारापरौ अयज्यून् ॥ ३ ॥

3. The traffickers who have not the will for the work, the binders in knots, who have the speech that destroys, who have neither faith nor growth in the being, nor sacrifice, these the Destroyers Fire has scattered before him; supreme he has made nether in their realm those who will not to do sacrifice.

यो अपाचीने तमसि मदन्तीः प्राचीश्चकार नृतमः शचीभिः ।
तमीशानं वस्वो अग्निं गृणीषेऽनानतं दमयन्तं पृतन्यून् ॥ ४ ॥

4. The powers that rejoice in the darkness behind, he most mighty in his godhead has made by his energies powers in front; that Fire I proclaim, lord of the Treasure, who is never bowed, who tames those that make battle against him.

यो देह्यो अनमयद् वधस्त्रैर्यो अर्यपत्नीरुषसश्चकार ।
स निरुध्या नहुषो यद्गो अग्निर्विशश्चक्रे बलिहृतः सहोभिः ॥ ५ ॥

5. He bent down the walls by his showering blows, he who has made the dawns wives of the Noble Ones; he the mighty Fire has put his restraint upon men and made the peoples bringers to him of his taxes by his forceful might.

यस्य शर्मन्नुप विश्वे जनास एवैस्तस्थुः सुमतिं भिक्षमाणाः ।
वैश्वानरो वरमा रोदस्योराग्निः ससाद पित्रोरुपस्थम् ॥ ६ ॥

6. He to whose peace all beings come by their movements praying for a right mind, the universal godhead came to that which is supreme above earth and heaven, Fire to the lap of the father and mother.

आ देवो ददे बुध्या वसूनि वैश्वानर उदिता सूर्यस्य ।
आ समुद्रादवरादा परस्मादाग्निर्ददे दिव आ पृथिव्याः ॥ ७ ॥

7. The god took to him the riches of the Foundation, the universal godhead in the rising of the Sun gathered wealth from the nether and the upper ocean, Fire took to him the riches of earth and heaven.

SUKTA 7

प्र वो देवं चित् सहसानमग्निमश्वं न वाजिनं हिषे नमोभिः ।
भवा नो दूतो अध्वरस्य विद्वान् त्मना देवेषु विविदे मितदृः ॥ १ ॥

1. Even though a god putting forth his force, I drive him forward as my steed of swiftmess by my prostrations of surrender; become the messenger of our pilgrim-sacrifice, one who has knowledge; of himself in the gods he becomes known in his measured race.

आ याह्यग्ने पथ्या अनु स्वा मन्द्रो देवानां सख्यं जुषाणः ।
आ सानु शुष्मैर्नदयन् पृथिव्या जम्भेभिर्विश्वमुशधग्वनानि ॥ २ ॥

2. O Fire, come to us along thy own paths, rapturous, taking pleasure in the comradeship of the gods; making the high plateaus of earth to roar with his rushing strengths, with his tusks of flame he burns the woodlands, all he burns in his desire.

प्राचीनो यज्ञः सुधितं हि बर्हिः प्रीणीते अग्निरीळितो न होता ।
आ मातरा विश्ववारे हुवानो यतो यविष्ठ जज्ञिषे सुशेवः ॥ ३ ॥

3. In front is the sacrifice, well-placed is the sacred grass, pleased is the Fire; one prayed, thou art like a priest of the call, calling to the two mothers in whom are all desirable things, whence thou art born most young and blissful.

सद्यो अध्वरे रथिरं जनन्त मानुषासो विचेतसो य एषाम् ।
विशामधायि विश्वपतिर्दुरोणेऽग्निर्मन्द्रो मधुवचा ऋतावा ॥ ४ ॥

4. Men accomplished in conscious knowledge have brought at once into birth the charioteer who has been set as master of the peoples in their house, Fire the rapturous, the sweet of speech, one who has with him the Truth.

असादि वृतो वह्निराजगन्वानग्निर्ब्रह्मा नृषदने विधर्ता ।
द्यौश्च यं पृथिवी वावृधाते आ यं होता यजति विश्ववारम् ॥ ५ ॥

5. He has come and taken his seat in the house of Man, the chosen bearer of the offering, Fire, the priest of the Word, he who upholds all things, he whom earth and heaven increase, to whom the priest of the call sacrifices for in him are all desirable things.

एते द्युम्नेभिर्विश्वमातिरन्त मन्त्रं ये वारं नर्या अतक्षन् ।
 प्र ये विशस्तिरन्त श्रोषमाणा आ ये मे अस्य दीधयन्नृतस्य ॥ ६ ॥

6. These have crossed beyond all by their lights, the men of strength who have fashioned excellently the Word, human beings who have gone forward eager to hear and have illumined for me something of this Truth.

नू त्वामग्न ईमहे वसिष्ठा ईशानं सूनो सहसो वसूनाम् ।
 इषं स्तोतृभ्यो मघवद्भ्य आनङ् यूयं पात स्वस्तिभिः सदा नः ॥ ७ ॥

7. Now we desire thee, O Fire, O son of force, as the master of the Riches, we the Vasishthas; thou hast obtained the impulsion for those who laud thee, those who have the plenty. Do you always guard us with all kinds of weal.

SUKTA 8

इन्धे राजा समर्यो नमोभिर्यस्य प्रतीकमाहुतं घृतेन ।
 नरो हव्येभिरीळते सबाध आग्निरग्र उषसामशोचि ॥ १ ॥

1. The King, the Noble One is kindled high with prostrations of surrender, he whose front receives the oblation of the Light; men oppressed and opposed pray with offerings and the Fire is born in front of the dawns.

अयमु ष्य सुमहाँ अवेदि होता मन्द्रो मनुषो यद्गो अग्निः ।
 वि भा अकः ससृजानः पृथिव्यां कृष्णपविरोषधीभिर्ववक्षे ॥ २ ॥

2. He verily is that great one whom one knew, the rapturous priest of man, the mighty one, the Fire; he has formed wide his lustres when he is let loose on the wide earth, black is the rim of his wheel when he is declared by her growths.

कया नो अग्ने वि वसः सुवृक्तिं कामु स्वधामृणवः शस्यमानः ।
कदा भवेम पतयः सुदत्र रायो वन्तारो दुष्टरस्य साधोः ॥ ३ ॥

3. By what law of thee, O Fire, dost thou illumine our purification? To what self-law of thee dost thou move when thou art proclaimed aloud? O great giver, when may we become the lords and conquerors of a wealth that is all-accomplishing¹⁰ and unassailable?

प्रप्रायमग्निर्भरतस्य शृण्वे वि यत् सूर्यो न रोचते बृहद् भाः ।
अभि यः पूरुं पृतनासु तस्थौ द्युतानो दैव्यो अतिथिः शुशोच ॥ ४ ॥

4. The voice of the Fire of the bringer is heard more and more when he shines like a sun, a vast light; Fire who stands over man in his battles has broken flaming into a blaze, the divine guest.

असन्नित् त्वे आहवनानि भूरि भुवो विश्वेभिः सुमना अनीकैः ।
स्तुतश्चिदग्ने शृण्विषे गृणानः स्वयं वर्धस्व तन्वं सुजात ॥ ५ ॥

5. In thee were our many callings and thou becamest right-thoughted with all thy flame-forces. When thou art proclaimed by the word, thou hearest, O Fire; perfect in thy birth, thyself increase thy body.

इदं वचः शतसाः संसहस्रमुदग्नये जनिषीष्ट द्विबर्हाः ।
शं यत् स्तोतृभ्य आपये भवाति द्युमदमीवचातनं रक्षोहा ॥ ६ ॥

6. This is the word that rose into birth for the Fire, it is a conqueror of the hundreds and with it are the thousands, it is twofold in its greatness when it creates the bliss for those who laud him for the friend; it is luminous, a driver away of evil, a slayer of the Rakshasa.

¹⁰ Or, perfect

नू त्वामग्न ईमहे वसिष्ठा ईशानं सूनो सहसो वसूनाम् ।
इषं स्तोतृभ्यो मघवद्भ्य आनङ् यूयं पात स्वस्तिभिः सदा नः ॥ ७ ॥

7. Now we desire thee, O Fire, O son of force, as the master of the Riches, we the Vasishthas; thou hast obtained the impulsion for those who laud thee, those who have the plenty. Do you always guard us with all kinds of weal.

SUKTA 9

अबोधि जार उषसामुपस्थाद्धोता मन्द्रः कवितमः पावकः ।
दधाति केतुमुभयस्य जन्तोर्हव्या देवेषु द्रविणं सुकृत्सु ॥ १ ॥

1. He awoke from the lap of the dawns, their lover, the rapturous priest of the call, the great seer, the purifying Fire; he founds the ray of intuition for both kinds of being born, the offerings in the gods, the riches in the doers of good.

स सुक्रतुर्यो वि दुरः पणीनां पुनानो अर्कं पुरुभोजसं नः ।
होता मन्द्रो विशां दमूनास्तिरस्तमो ददृशे राम्याणाम् ॥ २ ॥

2. Strong in will this is he who has flung wide the doors of the Traffickers purifying for us the illumining ray which gives the many enjoyments; the rapturous priest of the call, who dwells in the house of men, is seen through the darkness of the nights.

अमूरः कविरदितिर्विवस्वान्तसुसंसन्मित्रो अतिथिः शिवो नः ।
चित्रभानुरुषसां भात्यग्रेऽपां गर्भः प्रस्व आ विवेश ॥ ३ ॥

3. The seer free from ignorance, the boundless, the luminous, a friend happily met,¹¹ our benignant guest, rich in his lustres he shines in front of the dawns, a child of the waters he enters into his mothers.

¹¹ Or, happy in thy sessions, our friend,

ईलेन्यो वो मनुषो युगेषु समनगा अशुचज्जातवेदाः ।
सुसंदृशा भानुना यो विभाति प्रति गावः समिधानं बुधन्त ॥ ४ ॥

4. One to be prayed by you in the generations of man, equal in his rays shone out the knower of all things born; Fire who dawns with his light of perfect vision, the rays woke into his high blazing.

अग्ने याहि दूत्यं मा रिषण्यो देवाँ अच्छा ब्रह्मकृता गणेन ।
सरस्वतीं मरुतो अश्विनापो यक्षि देवान् रत्नधेयाय विश्वान् ॥ ५ ॥

5. O Fire, go on thy embassy and fail not towards the gods with the company of those who fashion the Word: sacrifice to Saraswati and the life-powers, and the two riders of the horse and the waters and to all the gods for the giving of the ecstasy.

त्वामग्ने समिधानो वसिष्ठो जरूथं हन् यक्षि राये पुरंधिम् ।
पुरुणीथा जातवेदो जरस्व यूयं पात स्वस्तिभिः सदा नः ॥ ६ ॥

6. Vasishtha kindles thee, O Fire, slaying the destroying demon, sacrifice for the Wealth to the many-thoughted goddess:¹² many are the roads of thy approach, O knower of all things born. Do you always guard us with all kinds of weal.

SUKTA 10

उषो न जारः पृथु पाजो अश्रेद् दविद्युतद् दीद्यच्छोशुचानः ।
वृषा हरिः शुचिरा भाति भासा धियो हिन्वान उशतीरजीगः ॥ १ ॥

1. As the lover of dawn he has reached to a wide strength shining, flaming out with his play of lightnings; the Bull pure and resplendent he shines on us, illumining with his light our thoughts he wakes our dawnings.

¹² Or, to her who is the tenant of the city:

स्वर्णं वस्तोरुषसामरोचि यज्ञं तन्वाना उशिजो न मन्म ।
अग्निर्जन्मानि देव आ वि विद्वान् द्रवद् दूतो देवयावा वनिष्ठः ॥ २ ॥

2. It is as if the sun-world shone out from the day and the dawns; they are forming the sacrifice as aspirants the Thought: Fire the godhead knowing the births runs wide to his goal, the Messenger, the Traveller to the godheads, strong to conquer.

अच्छा गिरो मतयो देवयन्तीरगिनं यन्ति द्रविणं भिक्षमाणाः ।
सुसंदृशं सुप्रतीकं स्वञ्चं हव्यवाहमरतिं मानुषाणाम् ॥ ३ ॥

3. Our words are thoughts seeking for godhead. Come to the Fire asking for the Treasure, Fire the carrier of offerings, fair of front, perfect in vision, true in movement, the traveller of the ways for men.

इन्द्रं नो अग्ने वसुभिः सजोषा रुद्रं रुद्रेभिरा वहा बृहन्तम् ।
आदित्येभिरदितिं विश्वजन्यां बृहस्पतिमृक्वभिर्विश्ववारम् ॥ ४ ॥

4. O Fire, companioning the shining ones bring to us Indra, companioning the Rudras bring vast Rudra, with the Adityas bring the boundless and universal Mother, with those who have the illumined word bring the master of the word in whom are all desirable things.

मन्द्रं होतारमुशिजो यविष्ठमगिनं विश ईळते अध्वरेषु ।
स हि क्षपावाँ अभवद् रयीणामतन्द्रो दूतो यजथाय देवान् ॥ ५ ॥

5. Men who are aspirants pray in the pilgrim-rites to Fire the youthful and rapturous priest of the call; for he has become the ruler of the earth and the Riches, a sleepless messenger for sacrifice to the gods.

SUKTA 11

महाँ अस्यध्वरस्य प्रकेतो न ऋते त्वदमृता मादयन्ते ।
आ विश्वेभिः सरथं याहि देवैर्यग्ने होता प्रथमः सदेह ॥ १ ॥

1. Thou art the great conscious perception of the pilgrim-sacrifice, without thee the immortals have no rapture; come in one chariot with all the gods, take thy seat within, O Fire, as the supreme priest of the call.

त्वामीळते अजिरं द्रुत्याय हविष्मन्तः सदमिन्मानुषासः ।
यस्य देवैरासदो बर्हिरग्नेऽहान्यस्मै सुदिना भवन्ति ॥ २ ॥

2. Men who bring the offering ever pray for thee, the swift in movement, for their envoy: when thou sitst with the gods on a man's seat of sacrifice, happy for him become the days.

त्रिश्चिदक्तोः प्र चिकितुर्वसूनि त्वे अन्तर्दाशुषे मर्त्याय ।
मनुष्वदग्न इह यक्षि देवान् भवा नो दूतो अभिशस्तिपावा ॥ ३ ॥

3. Even thrice in the night within thee they woke to the knowledge of the Riches for the mortal giver; as the human here sacrifice to the gods, become our messenger and protector from the assailant.

अग्निरीशे बृहतो अध्वरस्याऽग्निर्विश्वस्य हविषः कृतस्य ।
ऋतुं ह्यस्य वसवो जुषन्ताऽथा देवा दधिरे ह्य्यवाहम् ॥ ४ ॥

4. The Fire has power for a vast pilgrim-sacrifice, Fire is a master of every offering made, for to his will cleave the Shining Ones, so the gods established him as the carrier of the offerings.

आग्ने वह हविरद्याय देवानिन्द्रज्येष्ठास इह मादयन्ताम् ।
इमं यज्ञं दिवि देवेषु धेहि यूयं पात स्वस्तिभिः सदा नः ॥ ५ ॥

5. O Fire, bring the gods to eat of the offerings, may they with Indra as their eldest take here their rapture, establish this sacrifice in heaven in the gods. Do you always guard us with all kinds of weal.

SUKTA 12

अगन्म महा नमसा यविष्ठं यो दीदाय समिद्धः स्वे दुरोणे ।
चित्रभानुं रोदसी अन्तरुर्वी स्वाहुतं विश्वतः प्रत्यञ्चम् ॥ १ ॥

1. We have come with a great prostration of surrender to the ever-young Fire who has shone out blazing in his own home rich of lustre between the wide firmaments and filled with the offerings cast in him he moves facing every side.

स महा विश्वा दुरितानि साह्वानग्निः श्रुवे दम आ जातवेदाः ।
स नो रक्षिषद् दुरितादवद्यादस्मान् गृणत उत नो मघोनः ॥ २ ॥

2. He overcomes all evils by his might: the Fire is affirmed by the lauds in the home, the knower of all things born; may he guard us from stumbling and from blame, us when we speak the words and us when we are lords of the plenty.

त्वं वरुण उत मित्रो अग्ने त्वां वर्धन्ति मतिभिर्वसिष्ठाः ।
त्वे वसु सुषणनानि सन्तु यूयं पात स्वस्तिभिः सदा नः ॥ ३ ॥

3. Thou art Varuna and thou art Mitra, O Fire, thee the Vasishthas make to grow by their thoughts, in thee may the riches be easily won. Do you always guard us with all kinds of weal.

SUKTA 13

प्राग्नये विश्वशुचे धियंभेऽसुरघ्ने मन्म धीतिं भरध्वम् ।
भरे हविर्न बर्हिषि प्रीणानो वैश्वानराय यतये मतीनाम् ॥ १ ॥

1. To Fire all-illuminating, founder of the thought, slayer of the Asuras, bring your thinking and the thought formed; glad I bring to our sacrificial seat the offering for the universal godhead who has mastery over minds.

त्वमग्ने शोचिषा शोशुचान आ रोदसी अपृणा जायमानः ।
त्वं देवाँ अभिशस्तेरमुञ्चो वैश्वानर जातवेदो महित्वा ॥ २ ॥

2. Thou, O Fire, illumining with thy light fillest earth and heaven even in thy birth: thou hast released the gods from the Assailant by thy might, thou the universal godhead, the knower of all things born.

जातो यदग्ने भुवना व्यख्यः पशून् न गोपा इर्यः परिज्मा ।
वैश्वानर ब्रह्मणे विन्द गातुं यूयं पात स्वस्तिभिः सदा नः ॥ ३ ॥

3. When born, O Fire, thou lookest on the world as a herdsman on his cattle, one to be missioned, pervading everywhere, as the universal godhead thou foundest the Path for the Lord. Do you always guard us with all kinds of weal.

SUKTA 14

समिधा जातवेदसे देवाय देवहृतिभिः ।
हविर्भिः शुक्रशोचिषे नमस्विनो वयं दाशेमाग्नये ॥ १ ॥

1. To the godhead knower of all things born, by our fuel, by our invocations of the god, by our offerings may we give making prostration, to the Fire of the brilliant light.

वयं ते अग्ने समिधा विधेम वयं दाशेम सुष्टुती यजत्र ।
वयं घृतेनाध्वरस्य होतर्वयं देव हविषा भद्रशोचे ॥ २ ॥

2. May we worship thee, O Fire, with the fuel, may we give to thee with the laud, O master of sacrifice, we with the oblation, O priest of the call of the pilgrim-sacrifice, we with the offerings, O god of the happy flame.

आ नो देवेभिरुप देवहूतिमग्ने याहि वषट्कृतिं जुषाणः ।
तुभ्यं देवाय दाशतः स्याम यूयं पात स्वस्तिभिः सदा नः ॥ ३ ॥

3. Come, O Fire, with the gods to our invocation of the gods taking pleasure in the cry “Vashat”, to thee, O god, may we be givers of the offerings. Do you guard us always with all kinds of weal.

SUKTA 15

उपसदाय मीळ्हुष आस्ये जुहुता हविः ।
यो नो नेदिष्ठमाप्यम् ॥ १ ॥

1. To the bounteous, one to be approached with worship, cast in the mouth the offering, who brings to us closest alliance.

यः पञ्च चर्षणीरभि निषसाद दमेदमे ।
कविर्गृहपतिर्युवा ॥ २ ॥

2. He who comes to the five peoples of seeing men and takes his seat within in house and house, the seer, the master of the house, the youth.

स नो वेदो अमात्यमग्नी रक्षतु विश्वतः ।
उतास्मान् पात्वंहसः ॥ ३ ॥

3. May that Fire guard the knowledge that is our inmate from every side, may he protect us from evil.

नवं नु स्तोममग्नये दिवः श्येनाय जीजनम् ।
वस्वः कुविद् वनाति नः ॥ ४ ॥

4. Now have I brought forth a new laud to Fire, the Hawk of Heaven; he wins for us repeatedly the Riches.

स्पार्हा यस्य श्रियो दृशे रयिर्वीरवतो यथा ।
अग्ने यज्ञस्य शोचतः ॥ ५ ॥

5. He whose glories are desirable for vision and are like the Riches with their hero-powers, for he flames in front of the sacrifice.

सेमां वेतु वषट्कृतिमग्निर्जुषत नो गिरः ।
यजिष्ठो हव्यवाहनः ॥ ६ ॥

6. May he take knowledge of this cry of “Vashat”, may the Fire cleave to¹³ our words who is the carrier of the offerings and most strong for sacrifice.

नि त्वा नक्ष्य विशपते द्युमन्तं देव धीमहि ।
सुवीरमग्न आहूत ॥ ७ ॥

7. O Lord of the peoples to whom we must reach, to whom the offerings are cast, we have set thee within luminous in thy hero-force, O godhead, O Fire.

क्षप उम्रश्च दीदिहि स्वग्नयस्त्वया वयम् ।
सुवीरस्त्वमस्मयुः ॥ ८ ॥

8. Shine through the nights and the days, by thee may we be well-armed with fire; a hero-force art thou and thy desire is towards us.

¹³ Or, take pleasure in

उप त्वा सातये नरो विप्रासो यन्ति धीतिभिः ।
उपाक्षरा सहस्रिणी ॥ ९ ॥

9. To thee men illumined come with their thinkings for the conquest, to thee the imperishable One with her thousands.

अग्नी रक्षांसि सेधति शुक्रशोचिरमर्त्यः ।
शुचिः पावक ईड्यः ॥ १० ॥

10. The Fire repels the Rakshasas, the immortal with its brilliant light, one to be prayed, the pure and purifying flame.

स नो राधास्या भरेशानः सहसो यहो ।
भगश्च दातु वार्यम् ॥ ११ ॥

11. Bring us our effectuations for thou hast the mastery, O son of force, and may the lord of enjoyment give us the object of our desire.

त्वमग्ने वीरवद् यशो देवश्च सविता भगः ।
दितिश्च दाति वार्यम् ॥ १२ ॥

12. Thou, O Fire, givest us heroic glory and the divine Creator-Sun and Lord of enjoyment and the Mother of the finite gives us the object of our desire.

अग्ने रक्षा णो अंहसः प्रति ष्म देव रीषतः ।
तपिष्ठैरजरो दह ॥ १३ ॥

13. O Fire, guard us from evil, against the doer of harm protect us, O god; imperishable, burn him with thy most afflicting fires.

अधा मही न आयस्यनाधृष्टो नृपीतये ।
पूर्भवा शतभुजिः ॥ १४ ॥

14. Now unviolated become to us a mighty iron city hundred-fortressed for the protection of men.

त्वं नः पाह्यंहसो दोषावस्तरघायतः ।
दिवा नक्तमदाभ्य ॥ १५ ॥

15. Do thou guard us from evil in dusk and in dawn from the bringer of calamity — thou art by day and night inviolable.

SUKTA 16

एना वो अग्निं नमसोर्जो नपातमा हुवे ।
प्रियं चेतिष्ठमरतिं स्वध्वरं विश्वस्य दूतममृतम् ॥ १ ॥

1. With this prostration I invoke for you Fire the son of Energy, the beloved, the traveller most awake to knowledge who carries out well the pilgrim-sacrifice, the immortal messenger of every man.

स योजते अरुषा विश्वभोजसा स दुद्रवत् स्वाहुतः ।
सुब्रह्मा यज्ञः सुशमी वसूनां देवं राधो जनानाम् ॥ २ ॥

2. He yokes the two shining steeds that bring all enjoyments, well-fed with the offerings swiftly may he run; to be worshipped with sacrifice he of the perfect Word, accomplisher of the riches, the divine achievement of men.

उदस्य शोचिरस्थादाजुह्वानस्य मीळुषः ।
उद् धूमासो अरुषासो दिविस्पृशः समग्निमिन्धते नरः ॥ ३ ॥

3. Up stands the flame of light of this bounteous One when to him are cast the offerings, his ruddy smoke goes up and touches heaven; men kindle high the Fire.

तं त्वा दूतं कृण्महे यशस्तमं देवाँ आ वीतये वह् ।
विशवा सूनो सहसो मर्तभोजना रास्व तद् यत् त्वेमहे ॥ ४ ॥

4. Thou art that most glorious messenger whom we create, bring to us the advent of the gods, O son of force, give us all mortal enjoyments, give us that which from thee we desire.

त्वमग्ने गृहपतिस्त्वं होता नो अध्वरे ।
त्वं पोता विश्ववार प्रचेता यक्षि वेषि च वार्यम् ॥ ५ ॥

5. Thou, O Fire, art the master of the house, thou art the priest of the call in our pilgrim-sacrifice, thou art the purifying priest, he in whom are all desirable things, the conscious thinker; sacrifice and reach the object of our desire.

कृधि रत्नं यजमानाय सुक्रतो त्वं हि रत्नधा असि ।
आ न ऋते शिशीहि विश्वमृत्विजं सुशंसो यश्च दक्षते ॥ ६ ॥

6. O strong in will, create the ecstasy for the doer of the sacrifice for thou art the founder of ecstasy: sharpen in the Truth for us every doer of the rite and whosoever is perfect in expression and skilful in thought.

त्वे अग्ने स्वाहुत प्रियासः सन्तु सूरयः ।
यन्तारो ये मघवानो जनानामूर्वान् दयन्त गोनाम् ॥ ७ ॥

7. O Fire fed with the offerings, let them abide in thee, the beloved, the illumined wise and those lords of plenty among men who are they that travel to and allot to us the wide-nesses of the Rays.

येषामिच्छा घृतहस्ता दुरोण आँ अपि प्राता निषीदति ।
ताँस्त्रायस्व सहस्य द्रुहो निदो यच्छा नः शर्म दीर्घश्रुत् ॥ ८ ॥

8. Those within whose gated house the goddess of Revelation with her hands of light sits filled with her fullnesses, them deliver from the doer of harm and the Censurer,¹⁴ O forceful Fire; give to us the peace that hears the Truth from afar.

स मन्द्रया च जिह्वया वह्निरासा विदुष्टरः ।
अग्ने रयिं मघवद्भ्यो न आ वह हव्यदातिं च सूदय ॥ ९ ॥

9. Do thou then with thy rapturous tongue, for thou art the

¹⁴ Or, from betrayal and from bondage,

bearer of the oblation with thy mouth and great is thy knowledge, bring to our lords of the plenty the riches and hasten on its way our gift of the offering.

ये राधांसि ददत्यश्व्या मघा कामेन श्रवसो महः ।
ताँ अंहसः पिपृहि पतुंभिष्टं शतं पूर्विर्यविष्ट्य ॥ १० ॥

10. They who give to us the achieving plenitudes of the power of the Horse because of our desire of the great inspired knowledge, them, O most young godhead, bring safe out of all evil by thy hundred fortresses of rescue.

देवो वो द्रविणोदाः पूर्णा विवश्यासिचम् ।
उद् वा सिञ्चध्वमुप वा पृणध्वमादिद् वो देव ओहते ॥ ११ ॥

11. The divine giver of your Treasure desires from you the full pouring of the oblations; pour out and fill: then the godhead carries you on your way.¹⁵

तं होतारमध्वरस्य प्रचेतसं वह्निं देवा अकृण्वत ।
दधाति रत्नं विधते सुवीर्यमग्निर्जनाय दाशुषे ॥ १२ ॥

12. The gods have made him the priest of the call of the pilgrim-sacrifice, the conscious thinker, the carrier of flame; Fire founds the ecstasy and the heroic strength for the man who performs the sacrifice for the giver.

SUKTA 17

अग्ने भव सुषमिधा समिद्ध उत बर्हिरुर्विया वि स्तृणीताम् ॥ १ ॥

1. O Fire, become high kindled with the plenty of thy fuel, let the sacred grass be spread wide.

¹⁵ Or, brings to you the Riches.

उत द्वार उशतीर्वि श्रयन्तामुत देवाँ उशत आ वहेह ॥ २ ॥

2. Let the doors of aspiration swing open; bring here the aspirant gods.

अग्ने वीहि हविषा यक्षि देवान्स्वध्वरा कृणुहि जातवेदः ॥ ३ ॥

3. Go, O Fire, sacrifice to the gods with the offering; make good the ways of the pilgrim-sacrifice, O knower of all things born.

स्वध्वरा करति जातवेदा यक्षद् देवाँ अमृतान् पिप्रयच्च ॥ ४ ॥

4. He makes good the ways of the pilgrim-sacrifice, the knower of all things born; he sacrifices and gladdens the immortal gods.

वंस्व विश्वा वार्याणि प्रचेतः सत्या भवन्त्वाशिषो नो अद्य ॥ ५ ॥

5. Conquer all desirable things, O conscious thinker, may our yearning today become the Truth.

त्वामु ते दधिरे हव्यवाहं देवासो अग्न ऊर्ज आ नपातम् ॥ ६ ॥

6. Thee they have established as the carrier of offerings, O Fire, the gods have founded thee, the Son of Energy.

ते ते देवाय दाशतः स्याम महो नो रत्ना वि दध इयानः ॥ ७ ॥

7. Those may we be who give to thee, the godhead, go vast upon thy way and found for us the ecstasies.

Mandala Eight

VATSA KANWA

SUKTA 11

त्वमग्ने व्रतपा असि देव आ मर्त्येष्व्वा ।
त्वं यज्ञेष्वीड्यः ॥ १ ॥

1. O Fire, thou art the guardian of the law of all workings, thou art the divine in mortals; thou art one to be prayed in the sacrifices.

त्वमसि प्रशस्यो विदथेषु सहन्त्य ।
अग्ने रथीरध्वराणाम् ॥ २ ॥

2. O forceful one, it is thou who art to be expressed in the findings of knowledge; O Fire, thou art the charioteer of the pilgrim-sacrifices.

स त्वमस्मदप द्विषो युयोधि जातवेदः ।
अदेवीरग्ने अरातीः ॥ ३ ॥

3. So do thou remove away from us the enemies, O knower of all things born, even the undivine and hostile forces, O Fire.

अन्ति चित् सन्तमह यज्ञं मर्तस्य रिपोः ।
नोप वेषि जातवेदः ॥ ४ ॥

4. Even when it is near, O surely thou comest not to the sacrifice of our mortal foe, O knower of all things born.

मर्ता अमर्त्यस्य ते भूरि नाम मनामहे ।
विप्रासो जातवेदसः ॥ ५ ॥

5. Mortals illumined we meditate on the many names of thee the immortal, the knower of all things born.

विप्रं विप्रासोऽवसे देवं मर्तास ऊतये ।
अग्निं गीर्भिर्हवामहे ॥ ६ ॥

6. We call the Fire with our words, illumined we call the illumined for our guard, mortals we call the god for our protection.

आ ते वत्सो मनो यमत् परमाच्चित् सधस्थात् ।
अग्ने त्वांकामया गिरा ॥ ७ ॥

7. Vatsa compels thy mind even from the supreme world of thy session, O Fire, by his Word that longs for thee.

पुरुत्रा हि सदृङ्गुसि विशो विश्वा अनु प्रभुः ।
समत्सु त्वा हवामहे ॥ ८ ॥

8. Thou art the equal lord of all peoples in many lands; we call to thee in the battles.

समत्स्वग्निमवसे वाजयन्तो हवामहे ।
वाजेषु चित्रराधसम् ॥ ९ ॥

9. We call to the Fire to guard us in our battles, we who seek the plenitudes; in the plenitudes richly manifold is his achievement.

प्रत्नो हि कमीड्यो अध्वरेषु सनाच्च होता नव्यश्च सत्सि ।
स्वां चाग्ने तन्वं पिप्रयस्वाऽस्मभ्यं च सौभगमा यजस्व ॥ १० ॥

10. For thou art of old one to be prayed in the pilgrim-sacrifices, and from time eternal thou sittest as the ever-new priest of the call; O Fire, gladden thy own body and bring happiness to us by the sacrifice.

SOBHARI KANWA

SUKTA 19

तं गूर्धया स्वर्णरं देवासो देवमरतिं दधन्विरे ।
देवत्रा हव्यमोहिरे ॥ १ ॥

1. Affirm that godhead of the sun-world, the gods set the divine traveller to his race, they brought the offering to the world of the gods.

विभूतरातिं विप्र चित्रशोचिषमग्निमीळिष्व यन्तुरम् ।
अस्य मेधस्य सोम्यस्य सोभरे प्रेमध्वराय पूर्व्यम् ॥ २ ॥

2. O illumined seer, pray the Fire opulent in his gifts, rich in his lustres; the guide of this Soma sacrifice pray, O Sobhari, for the rite of the path, the ancient one.

यजिष्ठं त्वा ववृमहे देवं देवत्रा होतारममर्त्यम् ।
अस्य यज्ञस्य सुक्रतुम् ॥ ३ ॥

3. We have chosen thee the mightiest for sacrifice, the divine in the divine, the immortal as the priest of the call of this sacrifice, the strong of will, —

ऊर्जो नपातं सुभगं सुदीदितिमग्निं श्रेष्ठशोचिषम् ।
स नो मित्रस्य वरुणस्य सो अपामा सुम्नं यक्षते दिवि ॥ ४ ॥

4. The Son of Energy, the Fire, happy and radiant and most glorious in his light; may he win for us by sacrifice the bliss in heaven of Mitra and Varuna and the bliss of the waters.

यः समिधा य आहुती यो वेदेन ददाश मर्तो अग्नये ।
यो नमसा स्वध्वरः ॥ ५ ॥

5. The mortal who with the fuel and the oblation, with knowledge and with surrender has given to the Fire, who is perfect in the pilgrim-rite, —

तस्येदर्वन्तो रंहयन्त आशवस्तस्य द्युम्नितमं यशः ।
न तमंहो देवकृतं कुतश्चन न मर्त्यकृतं नशत् ॥ ६ ॥

6. Swift gallop his war-horses, most luminous is his glory, neither calamity wrought by the gods nor evil wrought of men can come to him from any part.

स्वग्नेयो वो अग्निभिः स्याम सूनो सहस ऊर्जा पते ।
सुवीरस्त्वमस्मयुः ॥ ७ ॥

7. High of fire may we be with your fires, O son of force, O lord of Energies! for thou hast the hero-strength and thy desire is towards us.

प्रशंसमानो अतिथिर्न मित्रियोऽग्नी रथो न वेद्यः ।
त्वे क्षेमासो अपि सन्ति साधवस्त्वं राजा रयीणाम् ॥ ८ ॥

8. As our friendly guest finding our expression for us Fire must be known, and as our chariot; in thee are all-accomplishing foundations of ease, thou art the king of the Treasures.

सो अद्वा दाश्वध्वरोऽग्ने मर्तः सुभग स प्रशंस्यः ।
स धीभिरस्तु सनिता ॥ ९ ॥

9. That mortal is sure in the giving of his pilgrim-sacrifice, O happy Fire, he is one to be proclaimed, may he be a conqueror by his thoughts, —

यस्य त्वमूर्ध्वो अध्वराय तिष्ठसि क्षयद्वीरः स साधते ।
सो अर्वद्भिः सनिता स विपन्युभिः स शूरैः सनिता कृतम् ॥ १० ॥

10. One for whom thou standest high exalted over his pilgrim-sacrifice, he is a master and hero and accomplishes, — he conquers by the war-horses, by the luminous seers, by the heroes, wins his work achieved.

यस्याग्निर्वपुर्गृहे स्तोमं चनो दधीत विश्ववार्यः ।
हव्या वा वेविषद् विषः ॥ ११ ॥

11. He in whose house Fire, in whom are all desirable things, maintains his body and his affirming laud and his delight and the offerings, he occupies the field of his occupancy.

विप्रस्य वा स्तुवतः सहसो यहो मक्षतमस्य रातिषु ।
अवोदेवमुपरिमर्त्यं कृधि वसो विविदुषो वचः ॥ १२ ॥

12. O son of force, for the illumined seer who lauds thee and is most swift in his givings, create for that seeker of knowledge, O Shining One,¹ the word in which the mortal is above, the godhead below.

यो अग्निं हव्यदातिभिर्नमोभिर्वा सुदक्षमाविवासति ।
गिरा वाजिरशोचिषम् ॥ १३ ॥

13. He who by his gifts of the oblations or by prostrations of surrender, or by his word illumines the Fire, who brings his right judgment, and the swift action of his light, —

समिधा यो निश्रिती दाशददितिं धामभिरस्य मर्त्यः ।
विश्वेत् स धीभिः सुभगो जनाँ अति द्युम्नैरुद् इव तारिषत् ॥ १४ ॥

14. He who with his stimulation by the fuel serves with the seats of the session of the Fire, the Boundless, that happy mortal exceeding men by his thoughts and by his lights passes beyond all things as one who crosses over waters.

तदग्ने द्युम्नमा भर यत् सासहत् सद्ने कं चिदत्रिणम् ।
मन्युं जनस्य दूढ्यः ॥ १५ ॥

15. Bring, O Fire, that light which overcomes in the house whatever devourer or wrath of any being with evil thoughts.

¹ Or, O lord of the Riches,

येन चष्टे वरुणो मित्रो अर्यमा येन नासत्या भगः ।
वयं तत् ते शवसा गातुवित्तमा इन्द्रत्वोता विधेमहि ॥ १६ ॥

16. The light by which Mitra sees and Varuna and Aryaman, by which lords of the journey and Bhaga, that light may we worship, we made by thy force perfect knowers of the path guarded by the lordship of the Puissant.

ते घेदग्ने स्वाध्यो ये त्वा विप्र निदधिरे नृचक्षसम् ।
विप्रासो देव सुक्रतुम् ॥ १७ ॥

17. O Fire, those are perfect in their thought who, themselves illumined, have set thee within them, O illumined seer, thee, O godhead, divine in vision and strong in will.

त इद् वेदिं सुभग त आहुतिं ते सोतुं चक्रिरे दिवि ।
त इद् वाजेभिर्जिग्युर्महद् धनं ये त्वे कामं न्येरिरे ॥ १८ ॥

18. They have made their altar and their offering, O happy Fire, and their libation of the wine in heaven, they have conquered by their plenitudes a mighty wealth who have cast into thee their desire.

भद्रो नो अग्निराहुतो भद्रा रातिः सुभग भद्रो अध्वरः ।
भद्रा उत प्रशस्तयः ॥ १९ ॥

19. O felicitous god, happy to us art thou fed with the offerings, happy thy giving, happy the pilgrim-sacrifice, happy our utterances.

भद्रं मनः कृणुष्व वृत्रतूर्ये येना समत्सु सासहः ।
अव स्थिरा तनुहि भूरि शर्धतां वनेमा ते अभिष्टिभिः ॥ २० ॥

20. Create for us a happy mind in the piercing of the Coverers by which thou mayst overcome in the battles; lay prostrate many firm positions of those who challenge us, may we conquer them by thy attacks.

ईळे गिरा मनुर्हितं यं देवा दूतमरतिं न्येरिरे ।
यजिष्ठं हव्यवाहनम् ॥ २१ ॥

21. I pray with the word the Fire set in man whom the gods sent in as the messenger and traveller, the carrier of offerings, strong to sacrifice.

तिग्मजम्भाय तरुणाय राजते प्रयो गायस्यग्नये ।
यः पिंशते सूनृताभिः सुवीर्यमग्निर्घृतेभिराहुतः ॥ २२ ॥

22. To the ever-young Fire shining with his sharp tusks of flame thou singest delight, Fire who fed with the offerings of light forms by true words a great strength.

यदी घृतेभिराहुतो वाशीमग्निर्भरत उच्चाव च ।
असुर इव निर्णिजम् ॥ २३ ॥

23. When he is fed with the offerings of light the Fire like one full of might works his blade upwards and downwards and carves for himself a shape.

यो हव्यान्धैरयता मनुर्हितो देव आसा सुगन्धिना ।
विवासते वार्याणि स्वध्वरो होता देवो अमर्त्यः ॥ २४ ॥

24. The godhead set in man who speeds the offerings in its fragrant mouth, perfect in the pilgrim-sacrifice illumines all desirable things, the divine and immortal priest of the call.

यदग्ने मर्त्यस्त्वं स्यामहं मित्रमहो अमर्त्यः ।
सहसः सूनवाहुत ॥ २५ ॥

25. O Fire, fed with the offerings, O son of force, O friendly light, if thou wert the mortal and I the immortal, —

न त्वा रासीयाभिश्स्तये वसो न पापत्वाय सन्त्य ।
न मे स्तोतामतीवा न दुर्हितः स्यादग्ने न पापया ॥ २६ ॥

26. I would not give thee over to the Assailant or to sinfulness, O benignant, O shining one; he who lauded me would not

be one without understanding or miserable nor one plagued by guilt, O Fire.

पितुर्न पुत्रः सुभृतो दुरोण आ देवाँ एतु प्र णो हविः ॥ २७ ॥

27. He is like a son well nourished in the house of his father; may our offerings reach the gods.

तवाहमग्न ऊतिभिर्नेदिष्ठाभिः सचेय जोषमा वसो ।
सदा देवस्य मर्त्यः ॥ २८ ॥

28. O Fire, O shining one, by thy closest guardings may I, the mortal, be ever companioned by the favour of the god.

तव ऋत्वा सनेयं तव रातिभिरग्ने तव प्रशस्तिभिः ।
त्वामिदाहुः प्रमतिं वसो ममाऽग्ने हर्षस्व दातवे ॥ २९ ॥

29. By thy will may I conquer, O Fire, by thy gifts, by thy revealing utterances; for of thee they speak as the guiding Thought in me. O Fire, have joy for the giving.

प्र सो अग्ने तवोतिभिः सुवीराभिस्तिरते वाजभर्मभिः ।
यस्य त्वं सख्यमावरः ॥ ३० ॥

30. By thy guardings in which is the strength of the heroes and the bringing of the plenitudes, he drives forward on his way with whom thou hast chosen friendship, O shining one.

तव द्रप्सो नीलवान् वाश ऋत्विय इन्धानः सिष्णवा ददे ।
त्वं महीनामुषसामसि प्रियः क्षपो वस्तुषु राजसि ॥ ३१ ॥

31. The blue stream of thee with its cry is faithful to the law of its Truth, even as it is kindled it takes what is cast in it; thou art beloved of the great Dawns and thou shinest in the dwelling places of the night.

तमागन्म सोभरयः सहस्रमुष्कं स्वभिष्टिमवसे ।
सम्राजं त्रासदस्यवम् ॥ ३२ ॥

32. We the sons of Sobhari have come to the Fire with its thousandfold mass of flame, strong in its approach for protection, imperial, the Fire of the Terror of the Destroyer.²

यस्य ते अग्ने अन्ये अग्नय उपक्षितो वया इव ।
विपो न द्युम्ना नि युवे जनानां तव क्षत्राणि वर्धयन् ॥ ३३ ॥

33. O Fire, other fires dwell dependent on thee as on a tree its branches; I annex to me the illuminations of men and their lights, increasing so thy warrior forces.

यमादित्यासो अद्बृहः पारं नयथ मर्त्यम् ।
मघोनां विश्वेषां सुदानवः ॥ ३४ ॥

34. O sons of the boundless mother, you who betray not, great givers, the mortal whom out of all possessors of riches you lead to the other shore, —

यूयं राजानः कं चिच्चर्षणीसहः क्षयन्तं मानुषाँ अनु ।
वयं ते वो वरुण मित्रार्यमन्त्स्यामेदृतस्य रथ्यः ॥ ३५ ॥

35. For you, the kings, who have power over seeing men, choose one or another to have mastery in the human ways, — such may we be, O Varuna, O Mitra, O Aryaman, charioteers, indeed, of the Truth.

अदान्मे पौरुकुत्स्यः पञ्चाशतं त्रासदस्युर्वधूनाम् ।
मंहिष्ठो अर्यः सत्पतिः ॥ ३६ ॥

36. The Terror of the Destroyers, son of the master of wide vision, has given me the brides five hundred, he is a bounteous giver, the noble, a lord of beings.

² Or, Fire of Trasadasyu.

उत मे प्रयियोर्वयियोः सुवास्त्वा अधि तुग्वनि ।
 तिसृणां सप्ततीनां श्यावः प्रणेता भुवद् वसुर्दियानां पतिः ॥ ३६ ॥

37. And so, for me at the ford of the river Suvastu, the wide-flowing and forward streaming river of the happy dwelling places, came the bay horse, leader of the three seventies. May he become an opulent master of the things that are to be given.

VISHWAMANAS VAIYASHWA

SUKTA 23

ईळिष्वा हि प्रतीव्यं यजस्व जातवेदसम् ।
 चरिष्णुधूममगृभीतशोचिषम् ॥ १ ॥

1. Pray the Fire as he fronts you, worship with sacrifice the knower of all things born, Fire with his driving smoke and his unseizable light, —

दामानं विश्वचर्षणेऽग्निं विश्वमनो गिरा ।
 उत स्तुषे विष्पर्धसो रथानाम् ॥ २ ॥

2. Fire who is like the string of speeding chariots to a competitor in the race; O all-seeing universal mind, laud him with the word.

येषामाबाध ऋग्मिय इषः पृक्षश्च निग्रभे ।
 उपविदा वह्निर्विन्दते वसु ॥ ३ ॥

3. Those on whom he presses, possessor of the word of illumination and seizes on their impulsions and their satisfactions, by their approach to knowledge the Fire finds the Treasure.

उदस्य शोचिरस्थाद् दीदियुषो व्यजरम् ।
तपुर्जम्भस्य सुद्युतो गणश्रियः ॥ ४ ॥

4. Up stands his ageless light as he flames out with his burning tusks, in his beautiful splendour, in the glory of his companies.

उद्गु तिष्ठ स्वध्वर स्तवानो देव्या कृपा ।
अभिख्या भासा बृहता शुशुक्वनिः ॥ ५ ॥

5. Even so, stand up as they laud thee, O doer of the pilgrim-rite, shining out with thy divine light, with thy vast all-regarding lustre.

अग्ने याहि सुशस्तिभिर्हव्या जुह्वान आनुषक् ।
यथा दूतो बभूथ हव्यवाहनः ॥ ६ ॥

6. Go, O Fire, with perfect utterances of the word offering uninterruptedly the oblations, since thou hast become the messenger and the carrier of the offerings.

अग्निं वः पूर्व्यं हुवे होतारं चर्षणीनाम् ।
तमया वाचा गृणे तमु वः स्तुषे ॥ ७ ॥

7. I call for you the ancient Fire, the priest of the call of seeing men; him with this word I declare, him for you I laud.

यज्ञेभिरद्भुतक्रतुं यं कृपा सूदयन्त इत् ।
मित्रं न जने सुधितमृतावनि ॥ ८ ॥

8. Fire whom with the sacrifices, with the light verily they speed like a friend firmly established in the man who possesses the Truth.

ऋतावानमृतायवो यज्ञस्य साधनं गिरा ।
उपो एनं जुजुषुर्नमसस्पदे ॥ ९ ॥

9. To Fire the possessor of the Truth, the accomplisher of the sacrifice, the seekers of the Truth have come with the word and cleave to him in the seat of the adoration.

अच्छा नो अङ्गिरस्तमं यज्ञासो यन्तु संयतः ।
होता यो अस्ति विक्ष्वा यशस्तमः ॥ १० ॥

10. Let our sacrifices go towards him united in their effort, to him most fiery-wise of the Angirasas who is the priest of the call in men and most glorious.

अग्ने तव त्ये अजरेन्धानासो बृहद् भाः ।
अश्वा इव वृषणस्तविषीयवः ॥ ११ ॥

11. O ageless Fire, those lights of thine kindling the Vast are like male and mighty horses;

स त्वं न ऊर्जां पते रयिं रास्व सुवीर्यम् ।
प्राव नस्तोके तनये समत्स्वा ॥ १२ ॥

12. So do thou, O Lord of Energies, give us the wealth, hero-might; protect us in our battles, in the Son of our begetting.

यद् वा उ विश्वपतिः शितः सुप्रीतो मनुषो विशि ।
विश्वेदग्निः प्रति रक्षांसि सेधति ॥ १३ ॥

13. Since, indeed, the lord of the peoples, keen and glad in the house of man, wards off all demon-powers, —

श्रुष्यग्ने नवस्य मे स्तोमस्य वीर विश्वपते ।
नि मायिनस्तपुषा रक्षसो दह ॥ १४ ॥

14. O Fire, with thy hearing of my new laud, with thy burning flame, consume utterly the demon magicians, O hero, O lord of the peoples.

न तस्य मायया चन रिपुरीशीत मर्त्यः ।
यो अग्नये ददाश हव्यदातिभिः ॥ १५ ॥

15. Not even by magic can the mortal foe master the man who offers worship to the Fire with his gifts of the oblation.

व्यश्वस्त्वा वसुविदमुक्षण्युरप्रीणादृषिः ।
महो राये तमु त्वा समिधीमहि ॥ १६ ॥

16. [Not translated.]

उशना काव्यस्त्वा नि होतारमसादयत् ।
आयजिं त्वा मनवे जातवेदसम् ॥ १७ ॥

17. Thee Ushana of the inspired wisdom set within for men as the priest of the call, the doer of sacrifice, the knower of all things born.

विश्वे हि त्वा सजोषसो देवासो दूतमक्रत ।
श्रुष्टी देव प्रथमो यज्ञियो भुवः ॥ १८ ॥

18. For all the gods with one mind made thee the messenger; O godhead, thou becamest by inspired knowledge supreme and a lord of sacrifice.

इमं घा वीरो अमृतं दूतं कृण्वीत मर्त्यः ।
पावकं कृष्णवर्तनिं विहायसम् ॥ १९ ॥

19. Him immortal let the mortal hero make his envoy, the purifying Fire with his black path, vast in his wideness.

तं हुवेम यतसुचः सुभासं शुक्रशोचिषम् ।
विशामग्निमजरं प्रत्नमीड्यम् ॥ २० ॥

20. Him let us call putting forth the ladle, the luminous, the brilliant in light, one to be prayed by men, the ancient and unaging Fire.

यो अस्मै हव्यदातिभिराहुतिं मर्तोऽविधत् ।
भूरि पोषं स धत्ते वीरवद् यशः ॥ २१ ॥

21. For the mortal who performs sacrifice to him by his gifts of the offering he finds much increase and a glory of his hero-strengths.

प्रथमं जातवेदसमग्निं यज्ञेषु पूर्व्यम् ।
प्रति स्रुगेति नमसा हविष्मती ॥ २२ ॥

22. To the Fire, the ancient, the first and supreme, the knower of all things born in the sacrifices with the obeisance comes the ladle full of the oblation.

आभिर्विधेमाग्नये ज्येष्ठाभिव्यश्ववत् ।
मंहिष्ठाभिर्मतिभिः शुक्रशोचिषे ॥ २३ ॥

23. May we offer sacrifice as did Vyashwa with these greatest and richest thinkings to Fire, the brilliant in light.

नूनमर्चं विहायसे स्तोमेभिः स्थूरयूपवत् ।
ऋषे वैयश्व दम्यायाग्नये ॥ २४ ॥

24. O Rishi, son of Vyashwa, now sing the word of illumination as did Sthurayupa, to the Fire, vast in his wideness, the dweller in the house.

अतिथिं मानुषाणां सूनुं वनस्पतीनाम् ।
विप्रा अग्निमवसे प्रत्नमीळते ॥ २५ ॥

25. The guest of men, the son of the Trees, the illumined seers praise for his protection, the ancient Fire.

महो विश्वाँ अभि षतोऽभि हव्यानि मानुषा ।
अग्ने नि षत्सि नमसाधि बर्हिषि ॥ २६ ॥

26. Turned towards all the great beings, turned towards our human offerings, by our obeisance, O Fire, thou takest thy seat on the sacred grass.

वंस्वा नो वार्या पुरु वंस्व रायः पुरुस्पृहः ।
सुवीर्यस्य प्रजावतो यशस्वतः ॥ २७ ॥

27. Conquer for us many desirable things, take possession of the wealth that brings us our many longings and hero-energy and the offspring and the glory.

त्वं वरो सुषाम्णेऽग्ने जनाय चोदय ।
सदा वसो रातिं यविष्ठ शश्वते ॥ २८ ॥

28. [Not translated.]

त्वं हि सुप्रतूरसि त्वं नो गोमतीरिषः ।
महो रायः सातिमग्ने अपा वृधि ॥ २९ ॥

29. Thou art he who breaks through,³ thou openest to us the luminous impulsions; open to us the conquest of the great Riches, O Fire.

अग्ने त्वं यशा अस्या मित्रावरुणा वह ।
ऋतावाना सम्राजा पूतदक्षसा ॥ ३० ॥

30. O Fire, thou art the glorious one; bring to us Varuna and Mitra, the all-rulers who possess the Truth and have the purified judgment.

SHYAVASHWA ATREYA

SUKTA 38

यज्ञस्य हि स्थ ऋत्विजा सस्त्री वाजेषु कर्मसु ।
इन्द्राग्नी तस्य बोधतम् ॥ १ ॥

1. You (two) are the ritual-priests of the sacrifice, conquerors in our plenitudes and our works; to this awake, O Indra, O Fire.

³ Or, he who overcomes,

तोशासा रथयावाना वृत्रहणापराजिता ।
इन्द्राग्नी तस्य बोधतम् ॥ २ ॥

2. O smiters who journey in the chariot, slayers of the coverer, ever unconquered — to this awake, O Indra, O Fire.

इदं वां मदिरं मध्वधुक्षत्रद्रिभिर्नरः ।
इन्द्राग्नी तस्य बोधतम् ॥ ३ ॥

3. Men have pressed out for you by the stones this rapturous honey-wine — to this awake, O Indra, O Fire.

जुषेथां यज्ञमिष्टये सुतं सोमं सधस्तुती ।
इन्द्राग्नी आ गतं नरा ॥ ४ ॥

4. Take pleasure in the sacrifice, for the sacrifice come to the Soma wine pressed out, gods to whom rises the common laud, O Indra, O Fire.

इमा जुषेथां सवना येभिर्हव्यान्यूहथुः ।
इन्द्राग्नी आ गतं नरा ॥ ५ ॥

5. May you take pleasure in these Soma-pressings by them who have the offering, — O gods, come to us, O Indra, O Fire.

इमां गायत्रवर्तनिं जुषेथां सुष्टुतिं मम ।
इन्द्राग्नी आ गतं नरा ॥ ६ ॥

6. May you take pleasure in this laud of mine, this path of song, — O gods, come to us, O Indra, O Fire.

प्रातर्यावभिरा गतं देवेभिर्जेन्यावसू ।
इन्द्राग्नी सोमपीतये ॥ ७ ॥

7. Come for the drink of the Soma wine with the gods who arrive at dawn, you who have the victor-riches,⁴ O Indra, O Fire.

⁴ Or, you who have the riches which are for the victor, or the true riches,

श्यावाश्वस्य सुन्वतोऽत्रीणां शृणुतं हवम् ।
इन्द्राग्नी सोमपीतये ॥ ८ ॥

8. Hear the call of the Atris, of Shyavashwa⁵ pressing the wine, come for the drinking of the Soma, O Indra, O Fire.

एवा वामद्भ ऊतये यथाहुवन्त मेधिराः ।
इन्द्राग्नी सोमपीतये ॥ ९ ॥

9. Thus have I called you for protection as the wise have ever called you, for the drinking of the Soma (wine), O Indra, O Fire.

आहं सरस्वतीवतोरिन्द्राग्न्योरवो वृणे ।
याभ्यां गायत्रमृच्यते ॥ १० ॥

10. I choose the protection of Indra and the Fire with Saraswati at their side, for whom the sacred song breaks into light.⁶

NABHAKA KANWA

SUKTA 39

अग्निमस्तोष्यृग्मियमग्निमीळा यजध्वै ।
अग्निर्देवाँ अनक्तु न उभे हि विदथे कविरन्तश्चरति दूत्यं
नभन्तामन्यके समे ॥ १ ॥

1. To Fire I give laud, the possessor of the illumined word, to worship the Fire with the speech of revelation; let the Fire reveal the gods to us, for he is the seer who goes on his embassy between the two worlds in the knowledge, — let all that are hostile be rent asunder.

⁵ He who has the bay-horse.

⁶ Or, is chanted.

न्यग्ने नव्यसा वचस्तनूषु शंसमेषाम् ।
 न्यराती ररावणां विश्वा अर्यो अरातीरितो युच्छन्त्वामुरो
 नभन्तामन्यके समे ॥ २ ॥

2. O Fire, destroy with a new word the expression of these within in the bodies, destroy within us the beings hostile to those who give thee, let all the enemy forces, the hostile spirits depart from here who would do hurt to us, — let all that are hostile be rent asunder.

अग्ने मन्मानि तुभ्यं कं घृतं न जुहु आसनि ।
 स देवेषु प्र चिकिद्धि त्वं ह्यसि पूर्यः शिवो दूतो विवस्वतो
 नभन्तामन्यके समे ॥ ३ ॥

3. O Fire, to thee I offer my thoughts as if an offering of light⁷ cast into thy mouth; so do thou awake to knowledge in the gods, for thou art the ancient and benign messenger of the Sun, — let all that are alien be rent asunder.

तत्तदग्निर्वयो दधे यथायथा कृपण्यति ।
 ऊर्जाहुतिर्वसूनां शं च योश्च मयो दधे विश्वस्यै देवहृत्यै
 नभन्तामन्यके समे ॥ ४ ॥

4. He founds growth upon growth of the being even as one⁸ desires; offered the oblation of offered energy for every call to the gods he founds both the peace and the movement of the Shining Ones, he founds the bliss, — let all that are alien be rent asunder.

स चिकेत सहीयसाऽग्निश्चित्रेण कर्मणा ।
 स होता शश्वतीनां दक्षिणाभिरभीवृत इनोति च प्रतीव्यं
 नभन्तामन्यके समे ॥ ५ ॥

5. He awakes to knowledge by his forceful and many-sided works; he is the priest of the call of many powers surrounded

⁷ *Ghṛtam*, clarified butter or light.

⁸ Or, he

by lights of discernment and he takes possession of all that faces him, — let all that are alien be rent asunder.

अग्निर्जाता देवानामग्निर्वेद मर्तानामपीच्यम् ।
अग्निः स द्रविणोदा अग्निर्द्वारा व्यूर्णुते स्वाहुतो नवीयसा
नभन्तामन्यके समे ॥ ६ ॥

6. The Fire knows the births of the gods and the secret thing of mortals; this is the Fire that gives the treasures, the Fire when there is cast into him as offering that which is new uncovers the hidden doors, — let all that are alien be rent asunder.

अग्निर्देवेषु संवसुः स विक्षु यज्ञियास्वा ।
स मुदा काव्या पुरु विश्वं भूमेव पुष्यति देवो देवेषु यज्ञियो
नभन्तामन्यके समे ॥ ७ ॥

7. Fire is the companion dwelling in the gods, dwelling in the beings who are masters of sacrifice; he increases by his rapture many seer-wisdoms, even as all that is large, he is a god in the gods and a lord of sacrifice, — let all that are alien be rent asunder.

यो अग्निः सप्तमानुषः अत्रितो विश्वेषु सिन्धुषु ।
तमागन्म त्रिपस्त्यं मन्धातुर्दस्युहन्तममग्निं यज्ञेषु पूर्व्यं
नभन्तामन्यके समे ॥ ८ ॥

8. Fire is the sevenfold human, he is lodged in all the rivers; to him we have come, the dweller in the triple abode, the Fire of the thinker, slayer of the Destroyers, ancient and supreme in the sacrifices, — let all that are alien be rent asunder.

अग्निस्त्रीणि त्रिधातून्या क्षेति विदथा कविः ।
स त्रीरिकादशाँ इह यक्षच्च पिप्रयच्च नो विप्रो दूतः परिष्कृतो
नभन्तामन्यके समे ॥ ९ ॥

9. Fire is the seer who takes up his dwelling in his three abodes

of knowledge of three kinds; may he sacrifice to the Three and Thirty and satisfy us, perfected, the illumined thinker and messenger, — let all that are alien be rent asunder.

त्वं नो अग्न आयुषु त्वं देवेषु पूर्व्य वस्व एक इरज्यसि ।
त्वामापः परिस्रुतः परि यन्ति स्वसेतवो नभन्तामन्यके समे ॥ १० ॥

10. O ancient and supreme Fire, thou art in us who are mortals, thou in the gods, one and sole thou rulest over the Treasures; around thee the wide-flowing waters go each with its own bridge, — let all that are alien be rent asunder.

SUKTA 40

इन्द्राग्नी युवं सु नः सहन्ता दासथो रयिम् ।
येन दृळ्हा समत्स्वा वीळु चित् साहिषीमह्यग्निर्वनेव वात इन्
नभन्तामन्यके समे ॥ १ ॥

1. O Indra, O Fire, forceful you give to us the treasure by which we shall overcome in our battles even all that is firm and strong, as Fire the trees in a wind, — let all that are alien be rent asunder.

नहि वां वत्रयामहेऽथेन्द्रमिद् यजामहे शविष्ठं नृणां नरम् ।
स नः कदा चिदर्वता गमदा वाजसातये गमदा मेधसातये
नभन्तामन्यके समे ॥ २ ॥

2. May we not shut you away from us, then may we truly worship Indra with sacrifice, the god most potent of the gods; may he sometime come to us with the war-horse, may he come to us for the winning of the plenitudes, for the winning of the purity,⁹ — let all that are alien be rent asunder.

⁹ Or, for the getting of sacrifice,

ता हि मध्यं भराणामिन्द्राग्नी अधिक्षितः ।
ता उ कवित्वना कवी पृच्छ्यमाना सखीयते सं धीतमश्रुतं नरा
नभन्तामन्यके समे ॥ ३ ॥

3. For they, Indra and Fire, dwell in the midst of mellays; gods, seers, questioned, they by their seerhood gain for one who seeks their friendship the knowledge won by the thought, — let all that are alien be rent asunder.

अभ्यर्चं नभाकवदिन्द्राग्नी यजसा गिरा ।
ययोर्विश्वमिदं जगदियं द्यौः पृथिवी मह्युपस्थे बिभृतो वसु
नभन्तामन्यके समे ॥ ४ ॥

4. To Indra and the Fire sing the illumined chant even as Nabhaka, doing them homage with sacrifice and speech, whose is all this world and this heaven and great earth bear for them in their lap the treasures, — let all that are alien be rent asunder.

प्र ब्रह्माणि नभाकवदिन्द्राग्निभ्यामिरज्यत ।
या सप्तबुध्रमर्णवं जिह्वाबारमपोर्णुत इन्द्र ईशान ओजसा
नभन्तामन्यके समे ॥ ५ ॥

5. Even as Nabhaka direct towards Indra and Fire the Words who uncovered the sea of the seven foundations with its dim¹⁰ doors, — even Indra ruling all by his might, — let all that are alien be rent asunder.

अपि वृश्च पुराणवद् व्रततेरिव गुष्पितमोजो दासस्य दम्भय ।
वयं तदस्य संभृतं वस्विन्द्रेण वि भजेमहि नभन्तामन्यके समे ॥ ६ ॥

6. Even as of old cleave like clustering mass of a creeper, crush the might of the demon; that wealth amassed by him may we by Indra share, — let all that are alien be rent asunder.

¹⁰ Or, oblique

यदिन्द्राग्नी जना इमे विह्वयन्ते तना गिरा ।
 अस्माकेभिर्नृभिर्वयं सासह्याम पृतन्यतो वनुयाम वनुष्यतो
 नभन्तामन्यके समे ॥ ७ ॥

7. When, O Indra, O Fire, these who are here call you with speech and act, may we overcome by our men those who battle against us, may we conquer those who would conquer us, — let all that are alien be rent asunder.

या नु श्वेताववो दिव उच्चरात उप द्युभिः ।
 इन्द्राग्न्योरनु व्रतमुहाना यन्ति सिन्धवो यान्त्सीं बन्धादमुञ्चतां
 नभन्तामन्यके समे ॥ ८ ॥

8. White gods are they who from below ascend to the heavens by their lights; according to the law of the working of Indra and Fire, flowing move the Rivers whom they loosed from bondage to every side, — let all that are alien be rent asunder.

पूर्वीष्ट इन्द्रोपमातयः पूर्वीरुत प्रशस्तयः सूनो हिन्वस्य हरिवः ।
 वस्वो वीरस्यापृचो या नु साधन्त नो धियो नभन्तामन्यके समे ॥ ९ ॥

9. O Indra, O thou of the bright horses, O begetter of the shining hero, the shooter who strikes into his mark, many are thy measurings of things, many thy expressions of the truth which accomplish¹¹ our thoughts, — let all that are alien be rent asunder.

तं शिशीता सुवृक्तिभिस्त्वेषं सत्वानमृग्मियम् ।
 उतो नु चिद् य ओजसा शुष्णस्याण्डानि भेदति जेषत् स्वर्वतीरपो
 नभन्तामन्यके समे ॥ १० ॥

10. Intensify him by your purifications, the brilliant warrior with the illumined word, even him who with might breaks

¹¹ Or, bring to perfection

the serpent-eggs of Shushna, may he conquer the waters that bear the light of the Sun-world, — let all that are alien be rent asunder.

तं शिशिता स्वध्वरं सत्यं सत्वानमृत्वियम् ।
उतो नु चिद् य ओहत आण्डा शुष्णस्य भेदत्यजैः स्वर्वतीरपो
नभन्तामन्यके समे ॥ ११ ॥

11. Intensify him who is perfect in the rite of the path, the true warrior who follows the law of the Truth; it is he who observes, who breaks the serpent-eggs of Shushna, conquers the waters that bear the light of the Sun-world, — let all that are alien be rent asunder.

एवेन्द्राग्निभ्यां पितृवन्नवीयो मन्धातृवदङ्गिरस्वदवाचि ।
त्रिधातुना शर्मणा पातमस्मान् वयं स्याम पतयो रयीणाम् ॥ १२ ॥

12. So has the new word been spoken to Indra and to Fire, even as by my father, by Mandhata, by the Angiras; protect us with triple peace, may we be masters of the riches.

VIRUPA ANGIRASA

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इमे विप्रस्य वेधसोऽग्नेरस्तृतयज्वनः ।
गिरः स्तोमास ईरते ॥ १ ॥

1. Him pray our words, even these lauds of Fire, the illumined seer, the creator, invincible in his sacrifice.

अस्मै ते प्रतिहर्यते जातवेदो विचर्षणे ।
अग्ने जनामि सुष्टुतिम् ॥ २ ॥

2. Such art thou for whom I bring to birth perfect laud and glad is thy response, O seeing Fire, O knower of all things born!

आरुका इव घेदह तिग्मा अग्ने तव त्विषः ।
दङ्गिर्वनानि बप्सति ॥ ३ ॥

3. Oh, like jets of light thy keen energies of flame devour with their teeth the woods.

हरयो धूमकेतवो वातजूता उप द्यवि ।
यतन्ते वृथगग्नयः ॥ ४ ॥

4. Bright, with smoke for their flag against heaven, urged by the winds, labour separate thy fires.

एते त्वे वृथगग्नय इद्भासः समदृक्षत ।
उषसामिव केतवः ॥ ५ ॥

5. These are those separate fires of thine that kindled are seen like rays of the Dawns.

कृष्णा रजांसि पत्सुतः प्रयाणे जातवेदसः ।
अग्निर्यद् रोधति क्षमि ॥ ६ ॥

6. Black is the dust under his feet in the march of the knower of all things born when Fire sprouts upon the earth.

धासिं कृण्वान ओषधीर्बप्सदग्निर्न वायति ।
पुनर्यन् तरुणीरपि ॥ ७ ॥

7. Making his foundation, consuming the herbs Fire wearies not but goes even to the young shoots.

जिह्वाभिरह नन्नमदर्चिषा जञ्जणाभवन् ।
अग्निर्वनेषु रोचते ॥ ८ ॥

8. Oh, laying all low with his tongues of flame, flashing out with his ray Fire shines in the woodlands.

अप्स्वग्ने सधिष्टव सौषधीरनु रुध्यसे ।
गर्भे सन्जायसे पुनः ॥ ९ ॥

9. In the waters, O Fire, is thy seat,¹² thou besiegest the plants; thou becomest a child in the womb and art born again.

उदग्ने तव तद् घृतादर्ची रोचत आहुतम् ।
निसानं जुह्वो मुखे ॥ १० ॥

10. O Fire, that ray of thine fed with the oblation rises up shining from the offering of light,¹³ licking the mouth of the ladle.

उक्षान्नाय वशान्नाय सोमपृष्ठाय वेधसे ।
स्तोमैर्विधेमाग्नये ॥ ११ ॥

11. May we ordain sacrifice with the lauds to Fire, the ordainer of things, Fire who makes the ox and the cow his food and he bears on his back the Soma wine.

उत त्वा नमसा वयं होतर्वरेण्यक्रतो ।
अग्ने समिद्धिरीमहे ॥ १२ ॥

12. O Fire, we come to thee with prostration and with the fuel, O priest of the call, O supreme will!

उत त्वा भृगुवच्छुचे मनुष्वदग्न आहुत ।
अङ्गिरस्वद्ववामहे ॥ १३ ॥

13. O pure Flame, fed with offerings we call thee as did Bhrgu, as did Manu, as did Angiras.

त्वं ह्यग्ने अग्निना विप्रो विप्रेण सन्त्सता ।
सखा सख्या समिध्यसे ॥ १४ ॥

14. For thou art kindled, O Fire, by the fire, thou who art the illumined seer art kindled by one who is illumined, as a comrade thou art kindled by thy comrade.

¹² Or, goal,

¹³ Or, clarified butter,

स त्वं विप्राय दाशुषे रयिं देहि सहस्रिणम् ।
अग्ने वीरवतीमिषम् ॥ १५ ॥

15. So do thou to the illumined who gives to thee give the thousandfold wealth and the hero-force.

अग्ने भ्रातः सहस्कृत रोहिदश्व शुचिब्रत ।
इमं स्तोमं जुषस्व मे ॥ १६ ॥

16. O Fire, my brother, created by my force, drawn by thy red horses, pure in the law of thy workings, take pleasure in this laud of mine.

उत त्वाग्ने मम स्तुतो वाश्राय प्रतिहर्यते ।
गोष्ठं गाव इवाशत ॥ १७ ॥

17. My lauds reach thee, O Fire, as to the calf lowing in glad response the cows reach their stall.

तुभ्यं ता अङ्गिरस्तम विश्वाः सुक्षितयः पृथक् ।
अग्ने कामाय येमिरे ॥ १८ ॥

18. For thee, O most luminous Angiras, all those worlds of happy dwelling, each in its separate power, labour for thy desire, O Flame.

अग्निं धीभिर्मनीषिणो मेधिरासो विपश्चितः ।
अन्नसद्याय हिन्विरे ॥ १९ ॥

19. The thinkers, the wise, the illumined seers urged by their thoughts the Fire to dwell in their house.

तं त्वामज्मेषु वाजिनं तन्वाना अग्ने अध्वरम् ।
वह्निं होतारमीळते ॥ २० ॥

20. So thee as the horse in its gallopings performing the pilgrim-sacrifice, O Fire, they desire as the carrier of the offering and the priest of the call.

पुरुत्रा हि सदृङ्कुसि विशो विश्वा अनु प्रभुः ।
समत्सु त्वा हवामहे ॥ २१ ॥

21. Thou art the lord who looks with equal eyes on all the peoples in many lands; we call to thee in our battles.

तमीळिष्व य आहुतोऽग्निर्विभ्राजते घृतैः ।
इमं नः शृण्वद्ववम् ॥ २२ ॥

22. Pray the Fire who fed with the pouring of the clarities blazed wide; may he hear this our call.

तं त्वा वयं हवामहे शृण्वन्तं जातवेदसम् ।
अग्ने घ्नन्तमप द्विषः ॥ २३ ॥

23. Such art thou whom we call, Fire, the knower of all things born who hears our cry and smites away from us the foe.

विशां राजानमद्भुतमध्यक्षं धर्मणामिमम् ।
अग्निमीळे स उ श्रवत् ॥ २४ ॥

24. I pray this Fire, the marvellous king of the peoples who presides over the laws of their action, may he hear.

अग्निं विश्वायुवेपसं मर्यं न वाजिनं हितम् ।
सप्तं न वाजयामसि ॥ २५ ॥

25. Fire who illumines the universal life like a male horse urged to its gallop, we speed like a racer to the goal.

घ्नन् मृध्राण्यप द्विषो दहन् रक्षांसि विश्वहा ।
अग्ने तिग्मेन दीदिहि ॥ २६ ॥

26. Smiting away the foes and things that hurt, burning the Rakshasas on every side, O Fire, shine out with thy keen flame.

यं त्वा जनास इन्धते मनुष्वदङ्गिरस्तम ।
अग्ने स बोधि मे वचः ॥ २७ ॥

27. Thou whom men kindle as the human thinker,¹⁴ O most luminous Angiras, O Fire, become aware of my word.

यदग्ने दिविजा अस्यप्सुजा वा सहस्कृत ।
तं त्वा गीर्भिर्हवामहे ॥ २८ ॥

28. Because, O Fire, created by our force thou art the flame born in heaven, or the flame born in the waters, as such we call thee with our words.

तुभ्यं घेत् ते जना इमे विश्वाः सुक्षितयः पृथक् ।
धासिं हिन्वन्त्यत्तवे ॥ २९ ॥

29. To thee, verily, these beings born and these worlds of a happy dwelling each separately in its place, lay a foundation where thou canst devour thy food.¹⁵

ते घेदग्ने स्वाध्योऽहा विश्वा नृचक्षसः ।
तरन्तः स्याम दुर्गहा ॥ ३० ॥

30. O Fire, may we be those who have the right thought and the divine vision, and through all the days, pass safe beyond the danger.

अग्निं मन्द्रं पुरुप्रियं शीरं पावकशोचिषम् ।
हृद्धिर्मन्द्रेभिरीमहे ॥ ३१ ॥

31. We seek with rapturous hearts Fire, the rapturous, in whom are many things that are dear to us, — Fire with his intense and purifying light.

¹⁴ Or, like Manu,

¹⁵ Or, cast nourishment for thy eating.

स त्वमग्ने विभावसुः सृजन्त्सूर्यो न रश्मिभिः ।
शर्धन् तमांसि जिघ्रसे ॥ ३२ ॥

32. O Fire, shining with thy light, loosing forth thy lustre like the sun with its rays, thou puttest forth thy force and slayest the darkneses.

तत् ते सहस्व ईमहे दात्रं यन्नोपदस्यति ।
त्वदग्ने वार्यं वसु ॥ ३३ ॥

33. We seek from thee, O forceful Fire, that gift of thine, — the desirable wealth which never fails.

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समिधाग्निं दुवस्यत घृतैर्वोधयतातिथिम् ।
आस्मिन् हव्या जुहोतन ॥ १ ॥

1. Set to his action by the fuel, awaken the guest by the offerings of the clarities; cast in him the offerings.

अग्ने स्तोमं जुषस्व मे वर्धस्वानेन मन्मना ।
प्रति सूक्तानि हर्य नः ॥ २ ॥

2. O Fire, take pleasure in my laud, grow by this thought; let thy joy respond to our utterances.

अग्निं दूतं पुरो दधे हव्यवाहमुप ब्रुवे ।
देवाँ आ सादयादिह ॥ ३ ॥

3. I set in front Fire, the messenger, and speak to the carrier of the offerings; may he bring to their session here the gods.

उत् ते बृहन्तो अर्चयः समिधानस्य दीदिवः ।
अग्ने शुक्रास ईरते ॥ ४ ॥

4. O luminous Fire, vast and bright thy rays upwards ascend as thou art kindled high.

उप त्वा जुहो मम घृताचीर्यन्तु हर्यत ।
अग्ने हव्या जुषस्व नः ॥ ५ ॥

5. O joyful Flame, to thee may my ladles go bright with the clarities; O Fire, take pleasure in our offerings.

मन्द्रं होतारमृत्विजं चित्रभानुं विभावसुम् ।
अग्निमीळे स उ श्रवत् ॥ ६ ॥

6. I pray the Fire, the rapturous priest of the call, the sacrificant, shining with his light, rich in his lustres, may he hear.

प्रलं होतारमीड्यं जुष्टमग्निं कविक्रतुम् ।
अध्वराणामभिश्चियम् ॥ ७ ॥

7. The ancient priest of the call, desirable and accepted, Fire the seer-will, joiner of the pilgrim-rites.

जुषाणो अङ्गिरस्तमेमा हव्यान्यानुषक् ।
अग्ने यज्ञं नय ऋतुथा ॥ ८ ॥

8. O most luminous Angiras, taking pleasure in these offerings lead the sacrifice uninterruptedly in the way of the Truth,¹⁶ O Fire.

समिधान उ सन्त्य शुक्रशोच इहा वह ।
चिकित्वान् दैव्यं जनम् ॥ ९ ॥

9. High-kindled, O Right and True, O brilliant light, awakened to knowledge bring here the divine people.

विप्रं होतारमदृहं धूमकेतुं विभावसुम् ।
यज्ञानां केतुमीमहे ॥ १० ॥

10. The illumined seer and priest of the call, free from harms,

¹⁶ Or, according to the rule of the rites,

shining with light, carrying his banner of smoke, him we seek, the ray of intuition of the sacrifices.

अग्ने नि पाहि नस्त्वं प्रति ष्म देव रीषतः ।
भिन्धि द्वेषः सहस्कृत ॥ ११ ॥

11. O Fire, made by our force, protect us against the doers of harm, pierce the hostile power.

अग्निः प्रत्नेन मन्मना शुम्भानस्तन्वं स्वाम् ।
कविर्विप्रेण वावृधे ॥ १२ ॥

12. Fire by the ancient thought making beautiful his own body, a seer, grows by each illumined sage.

ऊर्जो नपातमा हुवेऽग्निं पावकशोचिषम् ।
अस्मिन् यज्ञे स्वध्वरे ॥ १३ ॥

13. I call to me the Child of Energy, Fire of the purifying light in this sacrifice which is a perfect rite of the path.

स नो मित्रमहस्त्वमग्ने शुक्रेण शोचिषा ।
देवैरा सत्सि बर्हिषि ॥ १४ ॥

14. So do thou, O Fire, O friendly light, with thy brilliant flame sit with the gods on the sacred grass.

यो अग्निं तन्वो दमे देवं मर्तः सपर्यति ।
तस्मा इद् दीदयद् वसु ॥ १५ ॥

15. The mortal who serves the divine Fire in the house of the body, to him he gives the Riches.

अग्निर्मूर्धा दिवः ककुत् पतिः पृथिव्या अयम् ।
अपां रेतांसि जिन्वति ॥ १६ ॥

16. Fire is the head and peak of heaven and lord of earth and he sets moving the waters.

उदग्ने शुचयस्तव शुक्रा भ्राजन्त ईरते ।
तव ज्योतीष्यर्चयः ॥ १७ ॥

17. O Fire, upward dart blazing thy pure and brilliant tongues;
make to shine out thy lights.

ईशिषे वार्यस्य हि दात्रस्याग्ने स्वर्पतिः ।
स्तोता स्यां तव शर्मणि ॥ १८ ॥

18. Thou art the lord of the Sun-world, O Fire, and hast power
for the gifts desirable; may I who laud thee abide in thy
peace.

त्वामग्ने मनीषिणस्त्वां हिन्वन्ति चित्तिभिः ।
त्वां वर्धन्तु नो गिरः ॥ १९ ॥

19. Thee, O Fire, the thinkers urge on thy road, thee by their
perceivings of knowledge; may our words increase thee.

अदब्धस्य स्वधावतो दूतस्य रेमतः सदा ।
अग्नेः सख्यं वृणीमहे ॥ २० ॥

20. We choose the comradeship of the Fire inviolate in the law
of his nature, the ever-chanting messenger.

अग्निः शुचिब्रततमः शुचिर्विप्रः शुचिः कविः ।
शुची रोचत आहुतः ॥ २१ ॥

21. Most pure in his workings is the Fire, he is the pure illumined
sage, the pure seer of Truth; pure he shines out fed by our
offerings.

उत त्वा धीतयो मम गिरो वर्धन्तु विश्वहा ।
अग्ने सख्यस्य बोधि नः ॥ २२ ॥

22. So thee may my thinkings and my words increase always;
O Fire, awake to the comradeship between us.

यदग्ने स्यामहं त्वं त्वं वा घा स्या अहम् ।
स्युष्टे सत्या इहाशिषः ॥ २३ ॥

23. O Fire, if I were thou and thou wert I, then would thy longings here become true.

वसुर्वसुपतिर्हि कमस्यग्ने विभावसुः ।
स्याम ते सुमतावपि ॥ २४ ॥

24. O Fire, thou art the shining one, shining with thy lustres, lord of the shining riches; may we abide in thy right thinking.¹⁷

अग्ने धृतव्रताय ते समुद्रायेव सिन्धवः ।
गिरो वाश्रास ईरते ॥ २५ ॥

25. O Fire, to thee holding firmly the law of thy workings move my words like lowing cattle, as rivers move towards the sea.

युवानं विश्वपतिं कविं विश्वादं पुरुवेपसम् ।
अग्निं शुम्भामि मन्मभिः ॥ २६ ॥

26. Fire the youth, the lord of the peoples, the seer, the all-consuming, Fire of the many illuminations I glorify with my thoughts.

यज्ञानां रथ्ये वयं तिग्मजम्भाय वीळवे ।
स्तोमैरिषेमाग्नये ॥ २७ ॥

27. May we strive towards the Fire by our lauds, the charioteer of the sacrifices, Fire with his solid strength, his sharp tusks of flame.

¹⁷ Or, thy grace.

अयमग्ने त्वे अपि जरिता भूतु सन्त्य ।
तस्मै पावक मृळय ॥ २८ ॥

28. May this thy worshipper, O Fire, abide in thee; on him have grace, O Right and True, O purifying Flame.

धीरो ह्यस्यन्नसद् विप्रो न जागृविः सदा ।
अग्ने दीदयसि द्यवि ॥ २९ ॥

29. For thou art the wise thinker seated in the house, like an illumined sage ever awake; O Fire, thou shinest out in heaven.

पुराग्ने दुरितेभ्यः पुरा मृध्रेभ्यः कवे ।
प्र ण आयुर्वसो तिर ॥ ३० ॥

30. Before the stumblings come, O Fire, before the spoilers arrive, O seer, carry forward our life, O Shining One.

BHARGA PRAGATHA

SUKTA 60

अग्ने आ याह्यग्निभिर्होतारं त्वा वृणीमहे ।
आ त्वामनक्तु प्रयता हविष्मती यजिष्ठं बर्हिरासदे ॥ १ ॥

1. Come, O Fire, with thy fires, we choose thee as the priest of the call, may the ladles extended, full of the offering anoint thee, strongest for sacrifice when thou sittest on the sacrificial seat.

अच्छा हि त्वा सहसः सूनो अङ्गिरः सुचश्चरन्त्यध्वरे ।
ऊर्जो नपातं घृतकेशमीमहेऽग्निं यज्ञेषु पूर्व्यम् ॥ २ ॥

2. For, towards thee, O Son of force, O Angiras, the ladles move in the rite of the path; we seek the child of Energy with his hair of light, the supreme fire in the sacrifices.

अग्ने कविर्वेधा असि होता पावक यक्ष्यः ।

मन्द्रो यजिष्ठो अश्वरेष्वीड्यो विप्रेभिः शुक्र मन्मभिः ॥ ३ ॥

3. O Fire, thou art the seer and the ordainer, the priest of the call, the purifier to whom must be given sacrifice, rapturous, strong for sacrifice, one to be prayed in the pilgrim-rites with illumined thoughts, O brilliant Flame!

अद्रोघमा वह्णोशतो यविष्टय देवाँ अजस्र वीतये ।

अभि प्रयांसि सुधिता वसो गहि मन्दस्व धीतिभिर्हितः ॥ ४ ॥

4. Bring to me who betray not, O youngest, O unceasing Flame, the gods that desire for the advent; come to our well-founded pleasant things, O shining One, rejoice established by our thinkings.

त्वमित् सप्रथा अस्यग्ने त्रातर्हृतस्कविः ।

त्वां विप्रासः समिधान दीदिव आ विवासन्ति वेधसः ॥ ५ ॥

5. O Fire, O deliverer, thou art very wide, the true, the seer, thou who shinest out, O high-kindled Fire, thee the sages, the ordainers illumine.

शोचा शोचिष्ठ दीदिहि विशे मयो रास्व स्तोत्रे महँ असि ।

देवानां शर्मन् मम सन्तु सूरयः शत्रूषाहः स्वग्नयः ॥ ६ ॥

6. Flame out, O most luminous Flame, shine out for man, give to him who lauds thee the bliss, for thou art great; may my luminous seers abide in the peace of the gods, high in fire may they overcome the foe.

यथा चिद् वृद्धमतसमग्ने संजूर्वसि क्षमि ।

एवा दह मित्रमहो यो अस्मधृग् दुर्मन्मा कश्च वेनति ॥ ७ ॥

7. As, O Fire, thou consumest old dry wood on the earth so burn, O friendly Light, whosoever comes with evil mind, our hurter.

मा नो मर्ताय रिपवे रक्षस्विने माघशंसाय रीरधः ।
अस्रेधङ्गिस्तरणिभिर्यविष्ट्य शिवेभिः पाहि पायुभिः ॥ ८ ॥

8. Deliver us not to the mortal foe, to the demoniac, to him who gives expression to evil; guard us with thy unflinching and benignant, guardian and rescuer fires, O ever-youthful Flame!

पाहि नो अग्न एकया पाह्युत द्वितीयया ।
पाहि गीर्भिस्तिस्मृभिरूर्जा पते पाहि चतसृभिर्वसो ॥ ९ ॥

9. Guard, O Fire, with the single word, guard with the second, guard with the words that are three, O master of Energies; O shining One, guard with the fourth.

पाहि विश्वस्माद् रक्षसो अराव्यः प्र स्म वाजेषु नोऽव ।
त्वामिद्धि नेदिष्टं देवतातय आपिं नक्षामहे वृधे ॥ १० ॥

10. Guard us from every hostile demon, protect us in the plenitudes; for we come to thee as the closest of the gods and our ally for our increase.

आ नो अग्ने वयोवृधं रयिं पावक शंस्यम् ।
रास्वा च न उपमाते पुरुस्पृहं सुनीती स्वयशस्तरम् ॥ ११ ॥

11. O purifying Fire, bring to us and give a wealth that increases our growth, the wealth that has to be expressed in us, O measurer of our formations, by thy right leading a wealth full of many longed-for things and very great in its self-glory, —

येन वंसाम पृतनासु शर्धतस्तरन्तो अर्य आदिशः ।
स त्वं नो वर्ध प्रयसा शचीवसो जिन्वा धियो वसुविदः ॥ १२ ॥

12. By which we may conquer those who challenge us in our battles, breaking through the designs of the foe; so do thou increase us with thy delight, O luminous in might, speed on their way the thoughts that find the treasure.

शिशनो वृषभो यथाऽग्निः शृङ्गे दविध्वत् ।
तिग्मा अस्य हनवो न प्रतिधृषे सुजम्भः सहसो यहुः ॥ १३ ॥

13. Fire is like a bull that sharpens its horns and tosses its head, his flaming jaws are too bright and keen to gaze at; strong-tusked is the Son of force.

नहि ते अग्ने वृषभ प्रतिधृषे जम्भासो यद् वितिष्ठसे ।
स त्वं नो होतः सुहुतं हविष्कृधि वंस्वा नो वार्या पुरु ॥ १४ ॥

14. O Fire, O Bull, thy tusks of flame cannot be challenged by the gaze when thou rangest abroad; so do thou, O priest of the call, make that our offering is well cast, conquer for us many desirable things.

शेषे वनेषु मात्रोः सं त्वा मर्तास इन्धते ।
अतन्द्रो हव्या वहसि हविष्कृत आदिद् देवेषु राजसि ॥ १५ ॥

15. In the forest thou sleepest in the two mothers, mortals kindle thee into a blaze; then sleepless thou carriest the offerings of the giver of the oblation and now thou shinest in the gods.

सप्त होतारस्तमिदीळते त्वाऽग्ने सुत्यजमह्यम् ।
भिनत्स्यद्रिं तपसा वि शोचिषा प्राग्ने तिष्ठ जनाँ अति ॥ १६ ॥

16. Thee pray the seven priests of the call, thee the unhesitant, shooting well thy shafts; thou breakest asunder the hill with thy heat and thy light: O Fire, go forth beyond men.

अग्निमग्निं वो अध्रिगुं हुवेम वृक्तबर्हिषः ।
अग्निं हितप्रयसः शश्वतीष्वा होतारं चर्षणीनाम् ॥ १७ ॥

17. The Fire, the fire let us call for you having placed the sacred grass and placed the gifts of our pleasure, on day after day, Fire of the unseizable ray, priest of the call of seeing men.

केतेन शर्मन्त्सचते सुषामण्यग्ने तुभ्यं चिकित्वना ।
इषण्यया नः पुरुरूपमा भर वाजं नेदिष्ठमूतये ॥ १८ ॥

18. O Fire, to thee constant in the peace of a deep calm I come with the intuition that awakes to knowledge; by our impulsion bring to us for our protection wealth of many forms that is most close.

अग्ने जरितर्विश्वपतिस्तेपानो देव रक्षसः ।
अप्रोषिवान् गृहपतिर्महौ असि दिवस्पायुर्दुरोणयुः ॥ १९ ॥

19. O Fire, O god, for thy adorer thou art the lord of creatures, thou art the master of his house who departs not from him, afflicting the demons; great art thou, the guardian of heaven who comes to his gated home.

मा नो रक्ष आ वेशीदाघृणीवसो मा यातुर्यातुमावताम् ।
परोगव्यूत्यनिरामप क्षुधमग्ने सेध रक्षस्विनः ॥ २० ॥

20. O blazing light, let not the demon enter into us; let not the witchcraft of the goblin sorcerers take possession; O Fire, push calamity and hunger far beyond the pastures of our herds, ward the demon-possessed away from us.

SUDITI AND PURUMILHA ANGIRASA

SUKTA 71

त्वं नो अग्ने महोभिः पाहि विश्वस्या अरातेः ।
उत द्विषो मर्त्यस्य ॥ १ ॥

1. O Fire, guard us by thy lights¹⁸ from every hostile force and from mortal foe.

¹⁸ Or, by thy greatneses

नहि मन्युः पौरुषेय ईशे हि वः प्रियजात ।
त्वमिदसि क्षपावान् ॥ २ ॥

2. O beloved in thy birth, mortal wrath has no power over you: thou art master of the nights.

स नो विश्वेभिर्देवेभिरूर्जो नपाद् भद्रशोचे ।
रयिं देहि विश्ववारम् ॥ ३ ॥

3. So do thou with all the gods, O child of Energy, O happy light, give us the wealth in which are all boons.

न तमग्ने अरातयो मर्तं युवन्त रायः ।
यं त्रायसे दाश्र्वांसम् ॥ ४ ॥

4. The hostile forces, O Fire, cannot divorce from the Riches the mortal giver whom thou rescuest.

यं त्वं विप्र मेधसातावग्ने हिनोषि धनाय ।
स तवोती गोषु गन्ता ॥ ५ ॥

5. O Fire, O illumined seer, he whom thou in the winning of the purity speedest towards the Riches, by thy protection reaches among the Ray-Cows.

त्वं रयिं पुरुवीरमग्ने दाश्रुषे मर्ताय ।
प्र णो नय वस्यो अच्छ्छ ॥ ६ ॥

6. Thou bringest, O Fire, the wealth in which are the many strengths to the mortal giver; lead us towards greater riches.

उरुष्या णो मा परा दा अघायते जातवेदः ।
दुराध्ये मर्ताय ॥ ७ ॥

7. Protect us, deliver us not, O knower of all things born, to the mortal, the evil-thoughted who would bring on us calamity.

अग्ने माकिष्टे देवस्य रातिमदेवो युयोत ।
त्वमीशिषे वसूनाम् ॥ ८ ॥

8. O Fire, let none undivine take away from us what was given by thee, the divine; thou hast power over the riches.

स नो वस्व उप मास्यूर्जो नपान्माहिनस्य ।
सखे वसो जरितृभ्यः ॥ ९ ॥

9. Thou art the measurer to us, thy adorers of a mighty wealth, O child of Energy, O Friend, O shining One.

अच्छा नः शीरशोचिषं गिरो यन्तु दर्शतम् ।
अच्छा यज्ञासो नमसा पुरुवसुं पुरुप्रशस्तमृतये ॥ १० ॥

10. May our words go towards thee with thy keen light and thy vision, our sacrifices to thee with surrender for our protection, thee the widely proclaimed, the master of many riches, —

अग्निं सूनुं सहसो जातवेदसं दानाय वार्याणाम् ।
द्विता यो भूदमृतो मर्त्येष्व्वा होता मन्द्रतमो विशि ॥ ११ ॥

11. To the Fire, the Son of force, the knower of all things born, for the gift of our desirable things; twofold he becomes the immortal in the mortals, the rapturous priest of the call in man.

अग्निं वो देवयज्ययाऽग्निं प्रयत्यध्वरे ।
अग्निं धीषु प्रथममग्निमर्वत्यग्निं क्षैत्राय साधसे ॥ १२ ॥

12. Fire for you by the worship to the gods, Fire in the journeying of the pilgrim-sacrifice, Fire in the thoughts first and chief, Fire in the war-horse, Fire for perfection in our field.

अग्निरिषां सख्ये ददातु न ईशे यो वार्याणाम् ।
अग्निं तोके तनये शश्वदीमहे वसुं सन्तं तनूपाम् ॥ १३ ॥

13. May the Fire give us force in his comradeship, he who has

power for the desirable things; Fire we seek continually in the son of our begettings as the shining one and the guardian of the body.

अग्निमीळिष्वावसे गाथाभिः शीरशोचिषम् ।
अग्निं राये पुरुमीळ्ह श्रुतं नरोऽग्निं सुदीतये छर्दिः ॥ १४ ॥

14. Pray with your chants Fire of the keen flame for the protection, O Purumilha! Fire for the Treasure, — the Fire men pray for the inspired knowledge, a house for a splendid light.

अग्निं द्वेषो योतवै नो गृणीमस्यग्निं शं योश्च दातवे ।
विश्वासु विश्ववितेव हव्यो भुवद् वस्तुर्ऋषूणाम् ॥ १५ ॥

15. Fire we hymn with our words that he may remove from us the hostile power, Fire to give to us the peace and the movement; he is in all men like a protector to whom they may call, he is the daylight of the wise.

HARYATA PRAGATHA

SUKTA 72

हविष्कृणुध्वमा गमदध्वर्युर्वनते पुनः ।
विद्वाँ अस्य प्रशासनम् ॥ १ ॥

1. Do you make the offering, the priest of the pilgrim-rite has come and he conquers again, for he knows the commandment of the Fire.

नि तिग्ममभ्यंशुं सीदद्भोता मनावधि ।
जुषाणो अस्य सख्यम् ॥ २ ॥

2. Let him sit within close to the keen burning ray, the priest of the call in thinking man, accepting the comradeship of the Fire.

अन्तरिच्छन्ति तं जने रुद्रं परो मनीषया ।
गृभ्णन्ति जिह्वया ससम् ॥ ३ ॥

3. Within they wish him to be in a man the “terrible one”, beyond the thinking mind; by his tongue they seize the peace.

जाम्यतीतपे धनुर्वयोधा अरुहद् वनम् ।
दृषदं जिह्वावधीत् ॥ ४ ॥

4. High burnt the companion bow, a founder of the growth he climbed the woodland, he smote the rock with his tongue.

चरन् वत्सो रुशन्निह निदातारं न विन्दते ।
वेति स्तोतव अम्ब्यम् ॥ ५ ॥

5. He is the shining calf who wanders and finds none to bind him here, to one who lauds him he manifests the mother.¹⁹

उतो न्वस्य यन्महदशवावद् योजनं बृहत् ।
दामा रथस्य ददृशे ॥ ६ ॥

6. And now is the great and vast yoking as if of the Horse, the rope of the chariot is seen.

दुहन्ति सप्तैकामुप द्वा पञ्च सृजतः ।
तीर्थे सिन्धोरधि स्वरे ॥ ७ ॥

7. Seven milk the one, two let loose the five at the ford of the River upon the cry of the waters.

आ दशभिर्विवस्वत इन्द्रः कोशमचुच्यवीत् ।
खेदया त्रिवृता दिवः ॥ ८ ॥

8. By the ten of the sun Indra made fall the covering sheath of heaven with his triple mallet.

¹⁹ Or, for one who lauds him he goes to the mother.

परि त्रिधातुरध्वरं जूर्णिरिति नवीयसी ।
मध्वा होतारो अञ्जते ॥ ९ ॥

9. A new adoration moves round the triple pilgrim-sacrifice, the priests of the call anoint with the honey-wine.

सिञ्चन्ति नमसावतमुच्चाचक्रं परिज्मानम् ।
नीचीनवारमक्षितम् ॥ १० ॥

10. With surrender they pour out the inexhaustible pervading well whose wheel is on high and its opening below.

अभ्यारमिदद्रयो निषिक्तं पुष्करे मधु ।
अवतस्य विसर्जने ॥ ११ ॥

11. Close by are the stones and the honey-wine is poured in the lotus in the discharging of the well.

गाव उपावतावतं मही यज्ञस्य रप्सुदा ।
उभा कर्णा हिरण्यया ॥ १२ ॥

12. O Ray-Cows, come to the well; here is the great wine-jar of the sacrifice, here are both the golden handles.

आ सुते सिञ्चत श्रियं रोदस्योरभिश्चियम् ।
रसा दधीत वृषभम् ॥ १३ ॥

13. Pour into the wine that is pressed, a joining splendour, the glory of earth and heaven; by the juice of the wine sustain the Bull.

ते जानत स्वमोक्यं सं वत्सासो न मातृभिः ।
मिथो नसन्त जामिभिः ॥ १४ ॥

14. They know their own home; like calves with their mothers they met with each other as companions.

उप स्रक्वेषु बप्सतः कृण्वते धरुणं दिवि ।
इन्द्रे अग्ना नमः स्वः ॥ १५ ॥

15. In the jaws of the eater they made their foundation in heaven, their prostrations of surrender to Indra and the Fire made the Sun-world.

अधुक्षत् पिप्युषीमिषमूर्जं सप्तपदीमरिः ।
सूर्यस्य सप्त रश्मिभिः ॥ १६ ॥

16. The warrior milked out the seven-planed nourishing force and energy by the seven rays of the sun.

सोमस्य मित्रावरुणोदिता सूर आ ददे ।
तदातुरस्य भेषजम् ॥ १७ ॥

17. O Mitra and Varuna, in the rising of the moon he received it on the sun; it is the healing draught for him who suffers.

उतो न्वस्य यत् पदं हर्यतस्य निधान्यम् ।
परि द्यां जिह्यातनत् ॥ १८ ॥

18. And now let him stretch out²⁰ with his tongue of flame around heaven that plane of him in his full delight which is to be laid as a foundation.

GOPAVANA ATREYA

SUKTA 74

विशोविशो वो अतिथिं वाजयन्तः पुरुप्रियम् ।
अग्निं वो दुर्यं वचः स्तुषे शूषस्य मन्मभिः ॥ १ ॥

1. All kinds of beings replenish the guest domiciled in your house in whom are the many pleasant things; I laud him with my thoughts with the word of bliss.

²⁰ Or, form

यं जनासो हविष्मन्तो मित्रं न सर्पिरासुतिम् ।
प्रशंसन्ति प्रशस्तिभिः ॥ २ ॥

2. He to whom men bringing the offering pour the stream of the libation and by their words that give expression to him proclaim as the friend, —

पन्यांसं जातवेदसं यो देवतात्युद्यता ।
हव्यान्यैरयद् दिवि ॥ ३ ॥

3. The wonderful,²¹ the knower of all things born, who in the formation of the godheads sends up the offerings uplifted in heaven, —

आगन्म वृत्रहन्तमं ज्येष्ठमग्निमानवम् ।
यस्य श्रुतर्वा बृहन्नाक्षोर् अनीक एधते ॥ ४ ॥

4. We have come to the Fire, strongest to slay the Coverers, eldest and ever new in whose force of flame Shrutarvan, son of Riksha, grows to vastness.

अमृतं जातवेदसं तिरस्तमांसि दर्शतम् ।
घृताहवनमीड्यम् ॥ ५ ॥

5. The immortal, the knower of all things born who is seen²² across the darkness, one to be prayed to, one to whom are offered the clarities.

सबाधो यं जना इमेऽग्निं हव्येभिरीळते ।
जुह्वानासो यतस्रुचः ॥ ६ ॥

6. The Fire whom men here oppressed pray with their offerings casting their libations with the ladles at work.²³

21 Or, the great doer,

22 Or, who sees

23 Or, with outstretched ladles.

इयं ते नव्यसी मतिरग्ने अधाय्यस्मदा ।
मन्द्र सुजात सुक्रतोऽमूर दस्मातिथे ॥ ७ ॥

7. Thine, O Fire, is the new thought founded in us, O rapturous and well-born guest, strong of will, wise and powerful for action.

सा ते अग्ने शंतमा चनिष्ठा भवतु प्रिया ।
तया वर्धस्व सुष्टुतः ॥ ८ ॥

8. May that thought, O Fire, become pleasant and full of peace and gladness; grow by it, well-affirmed by our lauds.

सा दुम्नैर्दुम्निनी बृहदुपोप श्रवसि श्रवः ।
दधीत वृत्रतूर्ये ॥ ९ ॥

9. May it be luminous with many lights, and uphold in its inspiration a vast inspired knowledge in the piercing of the Coverers.

अश्वमिद् गां रथप्रां त्वेषमिन्द्रं न सत्पतिम् ।
यस्य श्रवांसि तूर्वथ पन्यंपन्यं च कृष्टयः ॥ १० ॥

10. He is the Horse of power and the Cow of light, it is he who fills our chariots, he is brilliant and like Indra the lord of beings; you shall cross through his inspirations, O men! and find each wonderful.

यं त्वा गोपवनो गिरा चनिष्ठदग्ने अङ्गिरः ।
स पावक श्रुधी हवम् ॥ ११ ॥

11. Thou whom Gopavana gladdens with his word, O Fire, O Angiras, O purifying Flame, hear his call.

यं त्वा जनास ईळते सबाधो वाजसातये ।
स बोधि वृत्रतूर्ये ॥ १२ ॥

12. Thou whom men oppressed pray for the winning of the plenitudes, awake in the piercing of the Coverers.

अहं हुवान आर्क्षे श्रुतर्वणि मदच्युति ।
शर्धासीव स्तुकाविनां मृक्षा शीर्षा चतुर्णाम् ॥ १३ ॥

13. As if calling armed forces in Shrutarvan, son of Riksha, from whom drips the rapturous inspiration, I comb the shaggy-maned heads of the four.

मां चत्वार आशवः शविष्ठस्य द्रविल्लवः ।
सुरथासो अभि प्रयो वक्षन् वयो न तुग्यम् ॥ १४ ॥

14. Me the swift and galloping four of that most strong one, well-charioted, bore²⁴ towards the delight as if birds flying to water.²⁵

सत्यमित् त्वा महेनदि परुष्णयव देदिशम् ।
नेमापो अश्वदातरः शविष्ठादस्ति मर्त्यः ॥ १५ ॥

15. O great river Parushni, I have marked out (with them) thy true course. O waters, than this most strong one no mortal man is a greater giver of the Horses of power.²⁶

VIRUPA ANGIRASA

SUKTA 75

युक्ष्वा हि देवहूतमाँ अश्वामँ अग्ने रथीरिव ।
नि होता पूर्यः सदः ॥ १ ॥

1. O Fire, yoke like a charioteer the horses most powerful for the calling of the gods; take thy seat, O ancient Priest of the call!

²⁴ Or, let them bear me

²⁵ Or, as the birds carried Tugrya.

²⁶ Note on Riks 13, 14 and 15:

As is shown by the “Shravansi”, “Turvatha” and the name “Shrutarvan”, the Rishi is giving a symbolic turn to the name as well as to the horses and the waters.

उत नो देव देवाँ अच्छ्रा वोचो विदुष्टरः ।
अद् विश्वा वार्या कृधि ॥ २ ॥

2. And now, since thou hast the knowledge, speak for us towards the gods, make true to our aspiration all desirable things.

त्वं ह यद् यविष्ट्य सहसः सूनवाहुत ।
ऋतावा यज्ञियो भुवः ॥ ३ ॥

3. For thou, O Fire, O most youthful son of force, thou in whom are cast the offerings, art the possessor of the Truth to be worshipped with sacrifice.

अयमग्निः सहस्रिणो वाजस्य शतिनस्पतिः ।
मूर्धा कवी रयीणाम् ॥ ४ ॥

4. This Fire is the lord of the hundredfold and thousandfold plenitude, the seer who is the head of the treasures.

तं नेमिमृभवो यथाऽऽ नमस्व सहस्रिभिः ।
नेदीयो यज्ञमङ्गिरः ॥ ५ ॥

5. O Angiras, by words which bear in them the invocation, bring down nearer that sacrifice as the heaven's craftsmen brought down the rim of the wheel.

तस्मै नूनमभिद्यवे वाचा विरूप नित्यया ।
वृष्णे चोदस्व सुष्टुतिम् ॥ ६ ॥

6. To him now, O Virupa, by the eternal word give the impulse of the high laud to the luminous Bull.

कमु श्विदस्य सेनयाऽग्नेरपाकचक्षसः ।
पणिं गोषु स्तरामहे ॥ ७ ॥

7. By the army of the Fire who has the eye that sees from afar²⁷

²⁷ Or, who has the eye of wisdom

may we lay low whatever miser Trafficker and enter among the shining herds.

मा नो देवानां विशः प्रस्रातीरिवोस्राः ।
कृशं न हासुरध्याः ॥ ८ ॥

8. May the peoples of the gods abandon us not, even as the unslayable luminous herds full of milk leave not a calf that is lean.

मा नः समस्य दूढ्यः परिद्वेषसो अंहतिः ।
ऊर्मिर्न नावमा वधीत् ॥ ९ ॥

9. Let not calamity from every evil-thoughted hostile around smite us like a billow smiting a ship.

नमस्ते अग्न ओजसे गृणन्ति देव कृष्टयः ।
अमैरमित्रमर्दय ॥ १० ॥

10. O divine Fire, men declare their prostration of surrender to thee that they may have force; crush by thy might the foe.

कुवित् सु नो गविष्टयेऽग्ने संवेषिषो रयिम् ।
उरुकृदुरु णस्कृधि ॥ ११ ॥

11. Once and again for our search for the Ray-Cow thou hast entered wholly into the riches, O Fire; O maker of wideness, make for us a wideness.

मा नो अस्मिन् महाधने परा वर्गं भारभृद् यथा ।
संवर्गं सं रयिं जय ॥ १२ ॥

12. Abandon us not in the winning of this great wealth as if one who bears a heavy burden; conquer this massed treasure.

अन्यमस्मद् भिया इयमग्ने सिषक्तु दुच्छुना ।
वर्धा नो अमवच्छवः ॥ १३ ॥

13. O Fire, may this mischief cling to another than us for his terror; increase for us a forceful might.

यस्याजुषन्नमस्विनः शमीमदुर्मखस्य वा ।
तं घेदग्निर्वृधावति ॥ १४ ॥

14. The man in whose work he takes pleasure, one who offers the prostration of surrender and is not poor in sacrifice, him the Fire protects with increase.

परस्या अधि संवतोऽवरौ अभ्या तर ।
यत्राहमस्मि ताँ अव ॥ १५ ॥

15. From thy place in the supreme region break through²⁸ to those who are below; here where I am, them protect.

विद्वा हि ते पुरा वयमग्ने पितुर्यथावसः ।
अधा ते सुम्नमीमहे ॥ १६ ॥

16. For we know from of old of thy protection like a father's, O Fire, now we seek thy bliss.

USHANAS KAVYA

SUKTA 84

प्रेष्टं वो अतिथिं स्तुषे मित्रमिव प्रियम् ।
अग्निं रथं न वेद्यम् ॥ १ ॥

1. Your guest most beloved I laud who is like a beloved friend, Fire who is as if the chariot of our journey, the one whom we must know.

²⁸ Or, descend

कविमिव प्रचेतसं यं देवासो अध द्विता ।
नि मर्त्येष्वदधुः ॥ २ ॥

2. He whom as the seer and thinker the gods have now set within twofold in mortals.

त्वं यविष्ठ दाशुषो नृः पाहि शृणुधी गिरः ।
रक्षा तोकमुत् त्मना ॥ ३ ॥

3. O thou ever-young, guard men who give, hear our words; protect the son by the Self.

कया ते अग्ने अङ्गिर ऊर्जो नपादुपस्तुतिम् ।
वराय देव मन्यवे ॥ ४ ॥

4. O divine Fire, O Angiras, O child of energy, by what word, the laud, for thy supreme thinking?

दाशेम कस्य मनसा यज्ञस्य सहसो यहो ।
कदु वोच इदं नमः ॥ ५ ॥

5. By the mind of what master of sacrifice shall we give, O son of force; how shall I word this prostration of my surrender?

अधा त्वं हि नस्करो विश्वा अस्मभ्यं सुक्षितीः ।
वाजद्रविणसो गिरः ॥ ६ ॥

6. Mayst thou thyself create for us all worlds of a happy dwelling, make our words a source of the plenitude and the riches.

कस्य नूनं परीणसो धियो जिन्वसि दंपते ।
गोषाता यस्य ते गिरः ॥ ७ ॥

7. In whose wide-moving thought dost thou take delight, O master of the house; thou from whom come our words in the conquest of the Light?

तं मर्जयन्त सुक्रतुं पुरोयावानमाजिषु ।
स्वेषु क्षयेषु वाजिनम् ॥ ८ ॥

8. Him they make bright, the strong of will, and he goes in front in the race;²⁹ he is a master of plenitude in his own abodes.

क्षेति क्षेमेभिः साधुभिर्नकिर्यं घ्नन्ति हन्ति यः ।
अग्ने सुवीर एधते ॥ ९ ॥

9. He dwells safe on perfect foundations and there are none to slay him, it is he who slays; O Fire, he is a mighty hero and prosperous.

PRAYOGA BHARGAVA

SUKTA 102

त्वमग्ने बृहद् वयो दधासि देव दाशुषे ।
कविर्गृहपतिर्युवा ॥ १ ॥

1. Thou, O divine Fire, foundest a vast expansion for the giver, thou art the seer, the youth, the master of the house.

स न ईळानया सह देवाँ अग्ने दुवस्युवा ।
चिकिद् विभानवा वह ॥ २ ॥

2. Do thou, O Fire of the wide light, who art awake to knowledge, go with our word of prayer and of works and call the gods.

त्वया ह स्विद् युजा वयं चोदिष्टेन यविष्ट्य ।
अभि ष्मो वाजसातये ॥ ३ ॥

3. With thee indeed as an ally, most strong in thy urge, we overcome for the conquest of the plenitude.

²⁹ Or, in the contests;

और्वभृगुवच्छुचिमप्नवानवदा हुवे ।
अग्निं समुद्रवाससम् ॥ ४ ॥

4. Even as the Flame-Seer, Son of the Wideness, even as the Doer of Works I invoke the pure ocean-dwelling Fire.

हुवे वातस्वनं कविं पर्जन्यक्रन्द्यं सहः ।
अग्निं समुद्रवाससम् ॥ ५ ॥

5. I call the force which has the sound of the wind and the cry of the rain, the ocean-dwelling Fire.

आ सवं सवितुर्यथा भगस्येव भुजिं हुवे ।
अग्निं समुद्रवाससम् ॥ ६ ॥

6. I call like the creation of the Creator-Sun, like the delight of the Lord of Delight, the ocean-dwelling Fire.

अग्निं वो वृधन्तमध्वराणां पुरुतमम् ।
अच्छा नम्रे सहस्वते ॥ ७ ॥

7. For the forceful offspring of the pilgrim-sacrifices towards Fire as he grows in his multitudes, —

अयं यथा न आभुवत् त्वष्टा रूपेव तक्ष्या ।
अस्य क्रत्वा यशस्वतः ॥ ८ ॥

8. So that he may come to be with us like the Form-Maker coming to the forms he has to carve, us made glorious by his will at work.

अयं विश्वा अभि श्रियोऽग्निर्देवेषु पत्यते ।
आ वाजैरुप नो गमत् ॥ ९ ॥

9. This Fire travels in the gods towards all glories; may he come to us with the plenitudes.

विश्वेषामिह स्तुहि होतृणां यशस्तमम् ।
अग्निं यज्ञेषु पूर्व्यम् ॥ १० ॥

10. Laud here the most glorious of priests of the call, the supreme³⁰ Fire in the sacrifices.

शीरं पावकशोचिषं ज्येष्ठो यो दमेष्वा ।
दीदाय दीर्घश्रुत्तमः ॥ ११ ॥

11. The intense Fire with its purifying light who dwells eldest in our homes, shines out as one who hears from afar.

तमर्वन्तं न सानसिं गृणीहि विप्र शुष्मिणम् ।
मित्रं न यातयज्जनम् ॥ १२ ॥

12. Declare him, O illumined sage, as the powerful and conquering war-horse, as the friend who takes man to the goal of his journey.

उप त्वा जामयो गिरो देदिशतीर्हविष्कृतः ।
वायोरनीके अस्थिरन् ॥ १३ ॥

13. Towards thee come the words of the giver of the offerings marking thee out and stand firm as companions in the might of the wind.

यस्य त्रिधात्ववृतं बर्हिस्तथावसंदिनम् ।
आपश्चिन्नि दधा पदम् ॥ १४ ॥

14. Thou whose triple seat of sacrifice is untied and unconfined and the waters also have established thy abode, —

पदं देवस्य मीळ्हुषोऽनाधृष्टाभिरूतिभिः ।
भद्रा सूर्य इवोपदृक् ॥ १५ ॥

15. The abode of the bounteous godhead with its inviolate safeties, like a happy regard of the Sun.

³⁰ Or, the ancient

अग्ने घृतस्य धीतिभिस्तेपानो देव शोचिषा ।
आ देवान् वक्षि यक्षि च ॥ १६ ॥

16. O divine Fire, by our thinkings of the light, burning with thy flame, bring to us the gods and do them sacrifice.

तं त्वाजनन्त मातरः कविं देवासो अङ्गिरः ।
हव्यवाहममर्त्यम् ॥ १७ ॥

17. The mothers bore thee, the gods brought thee to birth as the seer, the immortal, the carrier of offering, O Angiras.

प्रचेतसं त्वा कवेऽग्ने दूतं वरेण्यम् ।
हव्यवाहं नि षेदिरे ॥ १८ ॥

18. O Fire, O seer, they set thee within as the thinker, the desirable messenger, carrier of the offerings.

नहि मे अस्त्यङ्ग्या न स्वधितिर्वनन्वति ।
अथैतादृग् भरामि ते ॥ १९ ॥

19. Mine is not the cow unslayable, I have no axe at hand, so I bring to thee this little that I have.

यदग्ने कानि कानि चिदा ते दारूणि दध्मसि ।
ता जुषस्व यविष्ट्य ॥ २० ॥

20. What we place for thee, a few chance logs, them accept, O ever-young Fire.

यदत्त्युपजिह्विका यद् वम्नो अतिसर्पति ।
सर्वं तदस्तु ते घृतम् ॥ २१ ॥

21. What is eaten by the ant, what the white ant overruns, let all that be to thee as if thy food of light.³¹

³¹ Or, as if clarified butter.

अग्निमिन्धानो मनसा धियं सचेत मर्त्यः ।
अग्निमीधे विवस्वभिः ॥ २२ ॥

22. Kindling the Fire let mortal man cleave with his mind to the Thought; by things luminous³² I kindle the Fire.

SOBHARI KANWA

SUKTA 103

अदर्शि गातुवित्तमो यस्मिन् व्रतान्यादधुः ।
उपो षु जातमार्यस्य वर्धनमग्निं नक्षन्त नो गिरः ॥ १ ॥

1. He is seen, the great path-finder in whom they have founded the laws of our action; to the Fire well-born, increaser of the Aryan, go our words.

प्र दैवोदासो अग्निर्देवाँ अच्छा न मज्मना ।
अनु मातरं पृथिवीं वि वावृते तस्थौ नाकस्य सानवि ॥ २ ॥

2. Fire lit by the Servant of Heaven travels in his might towards the gods along our mother earth and on heaven's peak he takes his stand.

यस्माद् रेजन्त कृष्टयश्चकृत्यानि कृण्वतः ।
सहस्रसां मेघसाताविव त्मनाऽग्निं धीभिः सपर्यत ॥ ३ ॥

3. Fire because of whom men doing the works that have to be done, grow luminous, him conqueror of the thousands as if in the winning of the purities they serve by the self,³³ by their thoughts.

³² Or, by the shining ones

³³ Or, of themselves,

प्र यं राये निनीषसि मर्तो यस्ते वसो दाशत् ।
स वीरं धत्ते अग्न उक्थशंसिनं त्मना सहस्रपोषिणम् ॥ ४ ॥

4. He whom thou wiltst to lead to the Riches, the mortal who gives to thee, O shining One, he holds in himself, O Fire, the hero, who utters the word, who increases the thousands.

स दृळ्हे चिदभि तृणत्ति वाजमर्वता स धत्ते अक्षिति श्रवः ।
त्वे देवत्रा सदा पुरूवसो विश्वा वामानि धीमहि ॥ ५ ॥

5. He rends open the plenitude even in the strong place by the war-horse, he founds an imperishable inspired knowledge; O thou of the many riches, in thee we ever hold in the godheads all beautiful things.

यो विश्वा दयते वसु होता मन्द्रो जनानाम् ।
मधोर्न पात्रा प्रथमान्यस्मै प्र स्तोमा यन्त्यग्नये ॥ ६ ॥

6. He who gives to us all treasures, men's rapturous priest of the call, to him our lauds go forth as if supreme vessels of the honey-wine.

अश्वं न गीर्भी रथ्यं सुदानवो मर्मृज्यन्ते देवयवः ।
उभे तोके तनये दस्म विशपते पर्षि राधो मघोनाम् ॥ ७ ॥

7. The lavish givers, the seekers of the godhead, make him bright by their words as if currying a chariot-horse. O powerful for action, O lord of peoples, in the son of our begettings thou carriest achievement of the possessors of riches beyond both the firmaments.

प्र मंहिष्ठाय गायत ऋताव्रे बृहते शुक्रशोचिषे ।
उपस्तुतासो अग्नये ॥ ८ ॥

8. Chant to the most bounteous, the possessor of the Truth, the brilliant in light, coming with the laud, to the Fire.

आ वंसते मघवा वीरवद् यशः समिद्धो द्युमन्याहुतः ।
कुविन्नो अस्य सुमतिर्नवीयस्यच्छा वाजेभिरागमत् ॥ ९ ॥

9. High-kindled, fed with the offering full of light, the lord of riches conquers a heroic glory; often may his new right-thinking come towards us with the plenitudes, —

प्रेष्टमु प्रियाणां स्तुह्यासावातिथिम् ।
अग्निं रथानां यमम् ॥ १० ॥

10. O thou who pressest the wine, laud the Fire, the guest most beloved of the beloved, the controller of the chariots, —

उदिता यो निदिता वेदिता वस्वा यज्ञियो ववर्तति ।
दुष्टरा यस्य प्रवणे नोर्मयो धिया वाजं सिषासतः ॥ ११ ॥

11. The master of sacrifice who turns towards us the hidden treasures now risen and known, he in whose downward descent is a rush as of waves hard to cross, when he conquers by the thought the plenitudes.

मा नो हृणीतामतिथिर्वसुरग्निः पुरुप्रशस्त एषः ।
यः सुहोता स्वध्वरः ॥ १२ ॥

12. May not Fire, the guest, the shining One widely proclaimed, be wroth with us; this is he who is the perfect priest of the call perfect in the pilgrim-rite.

मो ते रिषन् ये अच्छोक्तिभिर्वसोऽग्ने केभिश्चिदेवैः ।
कीरिश्चिद्धि त्वामीद्रे दूत्याय रातहव्यः स्वध्वरः ॥ १३ ॥

13. May they not come to harm by any of their movements who approach thee with invocation, O Fire, O shining One; for the singer of the hymn³⁴ who has given the offering and does well the pilgrim-rite demands of thee the office of the messenger.

³⁴ Or, the doer of works

आग्ने याहि मरुत्सखा रुद्रेभिः सोमपीतये ।
सोभर्या उप सुष्टुतिं मादयस्व स्वर्णरे ॥ १४ ॥

14. Come, O Fire, with the Rudras, comrade of the life-gods for the drinking of the Soma wine, to the laud of Sobhari and take thy rapture in the godhead of the Sun-world.

Mandala Ten

TRITA APTYA

SUKTA 1

अग्ने बृहन्नुषसामूर्ध्वो अस्थान्निर्जगन्वान् तमसो ज्योतिषागात् ।
अग्निर्भानुना रुशता स्वङ्ग आ जातो विश्वा सन्नान्यप्राः ॥ १ ॥

1. High and vast the Fire stood in front of the dawns; issuing out of the darkness he came with the Light: Fire, a perfect body of brilliant lustre, filled out at his very birth all the worlds.

स जातो गर्भो असि रोदस्योरग्ने चारुर्विभृत ओषधीषु ।
चित्रः शिशुः परि तमांस्यक्तून् प्र मातृभ्यो अधि कनिक्रदद्गाः ॥ २ ॥

2. Thou art the child born from earth and heaven, the child beautiful carried in the growths of earth; an infant many-hued, thou goest forth crying aloud from the mothers around the nights and the darknesses.

विष्णुरित्था परममस्य विद्वाञ्जातो बृहन्नभि पाति तृतीयम् ।
आसा यदस्य पयो अक्रत स्वं सचेतसो अभ्यर्चन्त्यत्र ॥ ३ ॥

3. Vishnu knowing rightly the supreme plane of this Fire, born in his vastness, guards the third (plane); when in his mouth they have poured the milk (of the cow), conscious they shine here towards his own home.

अत उ त्वा पितुभृतो जनित्रीरन्नावृधं प्रति चरन्त्यत्रैः ।
ता ईं प्रत्येषि पुनरन्यरूपा असि त्वं विक्षु मानुषीषु होता ॥ ४ ॥

4. Hence the mothers who bear that draught come with their

food to thee, and thou growest by the food: to them the same, but other in their forms, thou comest (returnest) again, then art thou priest of the call in human beings.

होतारं चित्ररथमध्वरस्य यज्ञस्ययज्ञस्य केतुं रुशन्तम् ।
प्रत्यर्धिं देवस्यदेवस्य महा श्रिया त्वग्निमतिथिं जनानाम् ॥ ५ ॥

5. The priest of the call of the pilgrim-rite with his many-hued chariot, in the brilliant ray of intuition of sacrifice on sacrifice, Fire the guest of man who takes to himself the half of each god in might and glory.

स तु वस्त्राण्यध पेशनानि वसानो अग्निर्नाभा पृथिव्याः ।
अरुषो जातः पद इळायाः पुरोहितो राजन् यक्षीह देवान् ॥ ६ ॥

6. Putting on robes, putting on forms, Fire in the navel-centre of the earth is born a ruddy flame, in the seat of Revelation. O King, as the priest set in front sacrifice to the gods.

आ हि द्यावापृथिवी अग्न उभे सदा पुत्रो न मातरा ततन्थ ।
प्र याह्यच्छोशतो यविष्ठाऽथा वह सहस्येह देवान् ॥ ७ ॥

7. Ever, O Fire, thou hast stretched out earth and heaven, as their son thou hast built up thy father and mother: O ever young, journey towards the gods who desire thee; then bring them to us, O forceful Flame!

SUKTA 2

पिप्रीहि देवाँ उशतो यविष्ठ विद्वाँ ऋतूँऋतुपते यजेह ।
ये दैव्या ऋत्विजस्तेभिरग्ने त्वं होतृणामस्यायजिष्ठः ॥ १ ॥

1. Satisfy the desire of the gods, O thou ever young, do sacrifice here, a knower of its order and its times,¹ O master of the order and time of things; with those who are divine priests

¹ In the exoteric sense, *ritu* seems to mean the rites of the sacrifice.

of the order of the work thou, O Fire, art the strongest for sacrifice.

वेषि होत्रमुत्त पोत्रं जनानां मन्धातासि द्रविणोदा ऋतावा ।
स्वाहा वयं कृणवामा हवींषि देवो देवान् यजत्वग्निरर्हन् ॥ २ ॥

2. Thou comest to men's invocation, thou comest to the purification, thou art the thinker, the giver of the riches, the possessor of the Truth: may we make the offerings with *svāhā*; may Fire, availing, do the sacrifice, a god to the gods.

आ देवानामपि पन्थामगन्म यच्छुक्रवाम तदनु प्रवोळ्हुम् ।
अग्निर्विद्वान्त्स यजात्सेदु होता सो अध्वरान्त्स ऋतून् कल्पयाति ॥ ३ ॥

3. We have come to the path of the gods, may we have power to tread it, to drive forward along that road. The Fire is the knower, let him do sacrifice; he verily is the priest of the call, he makes effective the pilgrim-sacrifices and the order of our works.

यद् वो वयं प्रमिनाम व्रतानि विदुषां देवा अविदुष्टरासः ।
अग्निष्टद् विश्वमा पृणाति विद्वान् येभिर्देवाँ ऋतुभिः कल्पयाति ॥ ४ ॥

4. Whatever we may impair of the laws of your workings, O gods, we in our ignorance maiming your workings who know, all that may the Fire who is a knower make full by that order in time with which he makes effective the gods.

यत् पाकत्रा मनसा दीनदक्षा न यज्ञस्य मन्वते मर्त्यासः ।
अग्निष्टद्धोता ऋतुविद् विजानन् यजिष्ठो देवाँ ऋतुशो यजाति ॥ ५ ॥

5. What in the sacrifice mortals in the ignorance of their minds, poor in discernment, cannot think out, that the Fire knows, the priest of the call, the finder of the right-will, strongest of sacrificants and does the sacrifice to the gods in the order and times of the truth.

विश्वेषां ह्यध्वराणामनीकं चित्रं केतुं जनिता त्वा जजान ।
स आ यजस्व नृवतीरनु क्षाः स्पार्हा इषः क्षुमतीर्विश्वजन्याः ॥ ६ ॥

6. The father brought thee to birth, the force of all pilgrim-sacrifices, the many-hued ray of intuition; so do thou win for us by sacrifice in the line of the planes with their godheads, their desirable and opulent universal forces.

यं त्वा द्यावापृथिवी यं त्वापस्त्वष्टा यं त्वा सुजनिमा जजान ।
पन्थामनु प्रविद्वान् पितृयाणं द्युमदग्ने समिधानो वि भाहि ॥ ७ ॥

7. Thou whom heaven and earth, thou whom the waters, thou whom the form-maker, creator of perfect births, have brought into being, O Fire, luminously along the path of the journey of the Fathers, knowing it beforehand, high-kindled blaze.

SUKTA 3

इनो राजन्नरतिः समिद्धो रौद्रो दक्षाय सुषुमाँ अदर्शि ।
चिकिद्धि भाति भासा बृहताऽसिक्रीमेति रुशतीमपाजन् ॥ १ ॥

1. He is seen high-kindled, the master ruling all, the traveller, the terrible, he who creates perfectly right understanding, awake to knowledge he shines wide with a vast lustre; driving the ruddy bright cow he comes to the dark one.

कृष्णां यदेनीमभि वर्षसा भूज्जनयन् योषां बृहतः पितुर्जाम् ।
ऊर्ध्वं भानुं सूर्यस्य स्तभायन् दिवो वसुभिररतिर्वि भाति ॥ २ ॥

2. When he overspreads with his body the black night and the dappled dawn bringing to birth the young maiden born from the great Father, pillaring the high-lifted light of the sun, the traveller shines out with the riches² of heaven.

² Or, the shining ones

भद्रो भद्रया सचमान आगात् स्वसारं जारो अभ्येति पश्चात् ।
सुप्रकेतैर्दुभिरग्निर्वितिष्ठन् रुशद्भिर्वर्णैरभि राममस्थात् ॥ ३ ॥

3. He has come closely companioning her, happy with her happy, a lover he follows behind his sister; Fire spreading out with his lights full of conscious knowledge overlays her beauty with his ruddy shining hues.

अस्य यामासो बृहतो न वग्नूनिन्धाना अग्नेः सख्युः शिवस्य ।
ईड्यस्य वृष्णो बृहतः स्वासो भामासो यामन्नक्तवश्चिकित्रे ॥ ४ ॥

4. His movements flaming send forth as if vast callings of Fire the beneficent comrade; in the march of this mighty and adorable flame, the vast and beautiful, his radiances blazing have waked to knowledge.

स्वना न यस्य भामासः पवन्ते रोचमानस्य बृहतः सुदिवः ।
ज्येष्ठेभिर्यस्तेजिष्ठैः क्रीळ्मद्भिर्वर्षिष्ठेभिर्मानुभिर्नक्षति द्याम् ॥ ५ ॥

5. His blazings as he shines stream like sounds of bright heaven in its vastness; with his greatest, most splendid and opulent lights at play he travels to heaven.

अस्य शुष्मासो ददृशानपवेर्जेहमानस्य स्वनयन् नियुद्धिः ।
प्रत्नेभिर्यो रुशद्भिर्देवतमो वि रेभद्भिररतिर्भाति विभ्वा ॥ ६ ॥

6. His strengths are those of a thunderbolt seen in the hurling, they neigh aloud in their teams; he, the traveller, most divine, shines wide-pervading with his ancient ruddy chanting fires.

स आ वक्षि महि न आ च सत्सि दिवस्पृथिव्योररतिर्युवत्योः ।
अग्निः सुतुकः सुतुकेभिरश्वै रभस्वङ्गी रभस्वाँ एह गम्याः ॥ ७ ॥

7. So carry for us, so take thy seat, the mighty traveller of the young earth and heaven, Fire the swift and vehement with his swift and vehement horses, — so mayst thou come to us here.

SUKTA 4

प्र ते यक्षि प्र त इयमि मन्म भुवो यथा वन्द्यो नो हवेषु ।
धन्वन्निव प्रपा असि त्वमग्न इयक्षवे पूरवे प्रत्न राजन् ॥ १ ॥

1. To thee I sacrifice, to thee I send forth my thought so that thou mayst manifest thyself adorable at our call; thou art like a fountain in the desert to longing men, O ancient king, O Fire.

यं त्वा जनासो अभि संचरन्ति गाव उष्णमिव व्रजं यविष्ठ ।
दूतो देवानामसि मर्त्यानामन्तर्मह्यश्चरसि रोचनेन ॥ २ ॥

2. O ever-young flame, towards thee men move, like herds that go to a warm pen; thou art the messenger of gods and mortals, thou movest between them vast through the luminous world.

शिशुं न त्वा जेन्यं वर्धयन्ती माता विभर्ति सचनस्यमाना ।
धनोरधि प्रवता यासि हर्यञ्जिगीषसे पशुरिवावसृष्टः ॥ ३ ॥

3. The mother bears thee like an infant child clinging cherishingly to thee, increasing thee to be a conqueror; headlong down over the dry land he goes rejoicing, he is fain to go like an animal let loose.

मूरा अमूर न वयं चिकित्वो महित्वमग्ने त्वमङ्ग वित्से ।
शये वन्निश्चरति जिह्वयादन् रेरिह्यते युवतिं विश्पतिः सन् ॥ ४ ॥

4. O thou who art conscious and free from ignorance, ignorant are we and we know not thy greatness, thou only knowest. Covert he lies, he ranges devouring with his tongue of flame, he licks the young earth and is the master of her creatures.

कूचिज्जायते सनयासु नव्यो वने तस्थौ पलितो धूमकेतुः ।
अस्नातापो वृषभो न प्र वेति सचेतसो यं प्रणयन्त मर्ताः ॥ ५ ॥

5. Anywhere he is born new in eternal wombs; he stands in the

forest hoary-old with smoke for his banner: a bull unbathed he journeys to the waters and mortals who are conscious lead him on his way.

तनूत्यजेव तस्करा वनर्गू रशनाभिर्दशभिरभ्यधीताम् ।
इयं ते अग्ने नव्यसी मनीषा युक्त्वा रथं न शुचयद्भिरङ्गैः ॥ ६ ॥

6. Two robbers abandoning their bodies, rangers of the forest, have planted him in his place with ten cords. This is thy new thinking, O Fire, yoke thyself to it with thy illumining limbs like a chariot.

ब्रह्म च ते जातवेदो नमश्चेयं च गीः सदमिद् वर्धनी भूत् ।
रक्षा णो अग्ने तनयानि तोका रक्षोत नस्तन्वो अप्रयुच्छन् ॥ ७ ॥

7. Thine is this wisdom-word, O knower of all things born, and this prostration, this utterance is thine; may it have ever the power to make thee grow. Guard all that are offspring of our begetting, guard undeviatingly our bodies.

SUKTA 5

एकः समुद्रो धरुणो रयीणामस्मद्धृदो भूरिजन्मा वि चष्टे ।
सिषक्त्यूधर्निण्योरुपस्थ उत्सस्य मध्ये निहितं पदं वेः ॥ १ ॥

1. One sole ocean holding all the riches, born in manifold births from our heart it sees all; there cleaves to the teat in the lap of the two secret ones in the midst of the fountain-source the hidden seat of the being.

समानं नीळं वृषणो वसानाः सं जग्मिरे महिषा अर्वतीभिः ।
ऋतस्य पदं कवयो नि पान्ति गुहा नामानि दधिरे पराणि ॥ २ ॥

2. The stallions inhabiting a common abode, the great stallions have met with the mares. The seers guard the seat of the Truth, they hold in the secrecy the supreme Names.

ऋतायिनी मायिनी सं दधाते मित्वा शिशुं जज्ञतुर्वर्धयन्ती ।
विश्वस्य नाभिं चरतो ध्रुवस्य कवेशिचत् तन्तुं मनसा वियन्तः ॥ ३ ॥

3. The two mothers in whom is the Truth, in whom is the mage-wisdom, formed him and brought to birth like an infant child, they have put him firm in his place and make him grow. Men found in him the navel-centre of all that is moving and stable and they weave by the mind the weft of the seer.

ऋतस्य हि वर्तनयः सुजातमिषो वाजाय प्रदिवः सचन्ते ।
अधीवासं रोदसी वावसाने घृतैरन्नैर्वावृधाते मधूनाम् ॥ ४ ॥

4. Him well-born the routes of the Truth and its ancient impulses close companion for the plenitude. Heaven and earth give lodging to him whose dwelling is above them,³ they make him grow by the lights and foods of their sweetnesses.

सप्त स्वसूररुषीर्वावशानो विद्वान् मध्व उज्जभारा दृशे कम् ।
अन्तर्येमे अन्तरिक्षे पुराजा इच्छन् वत्रिमविदत् पूषणस्य ॥ ५ ॥

5. Desiring the seven shining sisters, the knower bore on high their sweetnesses that he might have vision; he who was born from of old laboured within in the mid-world, he wished for and found the covering of the all-fostering sun.

सप्त मर्यादाः कवयस्ततक्षुस्तासामेकामिदभ्यंहूरो गात् ।
आयोर्हं स्कम्भ उपमस्य नीळे पथां विसर्गे धरुणेषु तस्थौ ॥ ६ ॥

6. The seers fashioned the seven goals,⁴ towards one of them alone goes the narrow and difficult road. A pillar of the supreme being in its abode, he stands at the starting-out of the ways, in the upholding laws.

³ Or, as their inhabitant,

⁴ Or, the seven frontiers,

असच्च सच्च परमे व्योमन् दक्षस्य जन्मन्नदितेरुपस्थे ।
अग्निर्ह नः प्रथमजा ऋतस्य पूर्व आयुनि वृषभश्च धेनुः ॥ ७ ॥

7. He is the being and non-being in the supreme ether, in the birth of the Understanding in the lap of the indivisible mother. Fire comes to us as the first-born of the Truth, he is the Bull and milch-Cow in the original existence.

SUKTA 6

अयं स यस्य शर्मन्नवोभिरग्नेरेधते जरिताभिष्टौ ।
ज्येष्ठेभिर्यो भानुभिर्ऋषूणां पर्येति परिवीतो विभावा ॥ १ ॥

1. This is he in whose peace,⁵ and in his approach to it, grows by his guardings the worshipper of the Fire, who encompasses all and is spread everywhere luminous with the largest lights of the wise.⁶

यो भानुभिर्विभावा विभात्यग्निर्देवेभिर्ऋतावाजस्रः ।
आ यो विवाय सख्या सखिभ्योऽपरिहृतो अत्यो न सतिः ॥ २ ॥

2. Fire, who shines perpetual, possessor of the Truth, luminous with divine lights, he who follows out the works of a comrade for his comrades like a courser running straight to his goal.

ईशे यो विश्वस्या देववीतेरीशे विश्वायुरुषसो व्युष्टौ ।
आ यस्मिन् मना हवींष्यग्नावरिष्टरथः स्कन्नाति शूषैः ॥ ३ ॥

3. He who has power for every advent of godhead, who has power for the outbreak of the dawn and is the life of all, Fire in whom our thinkings are cast as offerings, his chariot goes unhurt and he supports all by his strengths.

⁵ Or, house of refuge,

⁶ Or, with his largest lights for the wise.

शूषेभिर्वृधो जुषाणो अर्केर्देवाँ अच्छ्रा रघुपत्वा जिगाति ।
मन्द्रो होता स जुह्वा यजिष्ठः संमिश्रलो अग्निरा जिघर्ति देवान् ॥ ४ ॥

4. Increasing by his strengths, rejoicing in his illuminations he goes a swift galloper towards the gods; he is the rapturous priest of the call strong to sacrifice with his tongue of flame; inseparable from the gods the Fire sheds on them his light.

तमुस्त्रामिन्द्रं न रेजमानमग्निं गीर्भिर्नमोभिरा कृणुध्वम् ।
आ यं विप्रासो मतिभिर्गृणन्ति जातवेदसं जुह्वं सहानाम् ॥ ५ ॥

5. Him fashion for you with your words and your obeisances as if Indra quivering at the dawn-ray, him whom illumined sages voice with their thoughts, the knower of all things born, the overpowering Flame.

सं यस्मिन् विश्वा वसूनि जग्मुर्वाजे नाशवाः सप्तीवन्त एवैः ।
अस्मे ऊतीरिन्द्रवाततमा अर्वाचीना अग्न आ कृणुष्व ॥ ६ ॥

6. Thou in whom all the Riches meet together in the plenitude like horses by their gallopings in their speed towards the goal, the protections most desired by Indra to us make close, O Fire.

अधा ह्यग्ने मूहा निषद्या सद्यो जज्ञानो हव्यो बभूथ ।
तं ते देवासो अनु केतमायन्नधावर्धन्त प्रथमास ऊमाः ॥ ७ ॥

7. Now, indeed, taking thy seat in thy greatness, O Fire, in thy very birth thou hast become the one to whom we must call; the gods walked by the ray of thy intuition, then they grew and were the first and supreme helpers.

SUKTA 7

स्वस्ति नो दिवो अग्ने पृथिव्या विश्वायुर्धेहि यजथाय देव ।
सचेमहि तव दस्म प्रकेतैरुरुष्या ण उरुभिर्देव शंसैः ॥ १ ॥

1. Found for us felicity of earth and heaven and universal life

that we may worship thee with sacrifice, O god; O doer of works, may we keep close to thy perceptions of knowledge; guard us, O god, with thy wide utterances.

इमा अग्ने मतयस्तुभ्यं जाता गोभिरश्वैरभि गृणन्ति राधः ।
यदा ते मर्तो अनु भोगमानङ् वसो दधानो मतिभिः सुजात ॥ २ ॥

2. For thee these thoughts are born, O Fire, towards thee they voice our achievement of riches with its horses of power and herds of light when the mortal upheld by his thoughts following thee attains to thy enjoyment, O Fire, perfectly born, O shining One.

अग्निं मन्ये पितरमग्निमापिमग्निं भ्रातरं सदमित् सखायम् ।
अग्नेरनीकं बृहतः सपर्यं दिवि शुक्रं यजतं सूर्यस्य ॥ ३ ॥

3. I think of the Fire as my father, my ally, my brother, ever my comrade; I serve the force of vast Fire, his bright and worshipped force of the Sun in heaven.

सिन्ना अग्ने धियो अस्मे सनुत्रीर्यं त्रायसे दम आ नित्यहोता ।
ऋतावा स रोहिदश्वः पुरुक्षुर्दुभिरस्मा अहभिर्वाममस्तु ॥ ४ ॥

4. O Fire, effective in us are thy thoughts and conquerors of our aims: he whom thou deliverest, thou the eternal priest of the call in the house, who art that driver of the red horses, possessed of the Truth, possessor of the much store of riches, may happiness be his through the shining days.

दुभिर्हितं मित्रमिव प्रयोगं प्रत्नमृत्वजमध्वरस्य जारम् ।
बाहुभ्यामग्निमायवोऽजनन्त विक्षु होतारं न्यसादयन्त ॥ ५ ॥

5. The Fire founded by the heavens⁷ as our friend and the means for our works, the ancient priest of the pilgrim-rites, the lover men brought into being by the strength of their two arms and seated within as the priest of the call in beings.

⁷ Or, with his lights

स्वयं यजस्व दिवि देव देवान् किं ते पाकः कृणवदप्रचेताः ।
यथायज ऋतुभिर्देव देवानेवा यजस्व तन्वं सुजात ॥ ६ ॥

6. Thyself sacrifice in heaven to the gods, for what shall man immature in thought and unconscious of the knowledge of thy work? Even as thou didst sacrifice in the order and times of the Truth, a god to the gods, O perfectly born Fire, so sacrifice to thy body.

भवा नो अग्नेऽवितोत गोपा भवा वयस्कृदुत नो वयोधाः ।
रास्वा च नः सुमहो हव्यदातिं त्रास्वोत नस्तन्वो अप्रयुच्छन् ॥ ७ ॥

7. O Fire, become our guardian and protector, become the creator of our growth and of our growth the upholder, O mighty One, give to us what we shall give as offerings to the gods, and unfailing our bodies deliver.

TRISHIRAS TWASHTRA

SUKTA 8

प्र केतुना बृहता यात्यग्निरा रोदसी वृषभो रोरवीति ।
दिवश्चिदन्ताँ उपमाँ उदानळपामुपस्थे महिषो ववर्ध ॥ १ ॥

1. The Fire journeys on with his vast ray of intuition, the Bull bellows to earth and heaven; he has reached up to the highest extremities of heaven, the mighty one has grown in the lap of the waters.

मुमोद गर्भो वृषभः ककुन्नानस्रेमा वत्सः शिमीवाँ अरावीत् ।
स देवतात्युद्यतानि कृण्वन्त्स्वेषु क्षयेषु प्रथमो जिगाति ॥ २ ॥

2. The Bull of the heights,⁸ the new-born rejoiced, the unfailing child worker rejoiced and shouted aloud; in the formation of the gods he does his exalted works and comes the first in his own abodes.

⁸ Or, the humped-Bull,

आ यो मूर्धानं पित्रोररब्ध न्यध्वरे दधिरे सूरौ अर्णः ।
अस्य पत्मन्नरुषीरश्वबुध्ना ऋतस्य योनौ तन्वो जुषन्त ॥ ३ ॥

3. He who grasps the head of the father and mother they set within in the pilgrim-sacrifice, a sea from the Sun-world; in his path are the shining rays that are the foundations of the Horse of Power and they accept embodiment in the native seat of the Truth.

उषउषो हि वसो अग्रमेषि त्वं यमयोरभवो विभावा ।
ऋताय सप्त दधिषे पदानि जनयन् मित्रं तन्वे स्वायै ॥ ४ ॥

4. O shining One, thou comest to the front of dawn after dawn, thou hast become luminous in the Twins; thou holdest the seven planes for the Truth bringing Mitra to birth for thy own body.

भुवश्चक्षुर्मह ऋतस्य गोपा भुवो वरुणो यदृताय वेषि ।
भुवो अपां नपाज्जातवेदो भुवो दूतो यस्य हव्यं जुजोषः ॥ ५ ॥

5. Thou becomest the eye of the vast Truth; when thou journeyest to the Truth thou becomest Varuna, its guardian; thou becomest the child of the waters, O knower of all things born, thou becomest the messenger of the man in whose offering thou hast taken pleasure.

भुवो यज्ञस्य रजसश्च नेता यत्रा नियुद्धिः सचसे शिवाभिः ।
दिवि मूर्धानं दधिषे स्वर्षा जिह्वामग्ने चकृषे हव्यवाहम् ॥ ६ ॥

6. Thou art the leader of the sacrifice and leader to the mid-world to which thou resortest constantly with thy helpful team of mares; thou upholdest in heaven thy head that conquers the Sun-world, thy tongue thou makest, O Fire, the carrier of our offerings.

अस्य त्रितः क्रतुना वत्रे अन्तरिच्छन् धीतिं पितुरेवैः परस्य ।
सचस्यमानः पित्रोरुपस्थे जामि ब्रुवाण आयुधानि वेति ॥ ७ ॥

7. By his will Trita in the secret cave desiring by his movements the thinking of the supreme Father, cherished in the lap of the Father and Mother, speaking the companion-word, seeks his weapons.

स पित्र्याण्यायुधानि विद्वानिन्द्रेषित आस्यो अभ्ययुध्यत् ।
त्रिशीर्षाणं सप्तरश्मिं जघन्वान् त्वाष्ट्रस्य चित्रिः ससृजे त्रितो गाः ॥ ८ ॥

8. Trita Aptya discovered the weapons of the Father and missioned by Indra went to the battle; he smote the Three-headed, the seven-rayed and let loose the ray-cows of the son of Twashtri the form-maker.

भूरीदिन्द्र उदिनक्षन्तमोजोऽवाभिनत् सत्पतिर्मन्यमानम् ।
त्वाष्ट्रस्य चिद्विश्वरूपस्य गोनामाचक्राणस्त्रीणि शीर्षा परा वर्क् ॥ ९ ॥

9. Indra, the master of beings, broke that great upstriving meditating force and cast it downward and making his own the ray-cows of Twashtri's son of the universal forms he took away from him his three heads.

HAVIRDHANA ANGI

SUKTA 11

वृषा वृष्णे दुदुहे दोहसा दिवः पर्यासि यद्द्वो अदितेरदाभ्यः ।
विश्वं स वेद वरुणो यथा धिया स यज्ञियो यजतु यज्ञियाँ ऋतून् ॥ १ ॥

1. Mighty from the mighty, strong and inviolable, he milked by the milking of heaven the streams of the Indivisible; Varuna knew all by his right thought. A lord of sacrifice, may he perform the order of the rites of the sacrifice.

रपद् गन्धर्वीरप्या च योषणा नदस्य नादे परि पातु मे मनः ।
 इष्टस्य मध्ये अदितिर्नि धातु नो
 भ्राता नो ज्येष्ठः प्रथमो वि वोचति ॥ २ ॥

2. May the Gandharvi speak to me and the Woman born from the Waters, may her protection be around my mind midst the roar of the river; may the indivisible mother establish us in the heart of our desire: my brother the greatest⁹ and first declares it to me.

सो चिन्नु भद्रा क्षुमती यशस्वत्युषा उवास मनवे स्वर्वती ।
 यदीमुशन्तमुशतामनु क्रतुमग्निं होतारं विदधाय जीजनन् ॥ ३ ॥

3. She the happy and opulent and glorious, Dawn has shone out for man bringing the Sun-world with her when they gave birth to this Fire, an aspirant doing the will of the aspirants for the discovery of knowledge.

अध त्यं द्रप्सं विभ्वं विचक्षणं विराभरदिषितः श्येनो अध्वरे ।
 यदी विशो वृणते दस्ममार्या अग्निं होतारमध धीरजायत ॥ ४ ॥

4. Now the Bird, the missioned Hawk, has brought the draught of the great and seeing wine to the pilgrim-sacrifice. When the Aryan peoples chose the doer of works, Fire the priest of the call, then the thought was born.

सदासि रण्वो यवसेव पुष्यते होत्राभिरग्ने मनुषः स्वध्वरः ।
 विप्रस्य वा यच्छ्रशमान उक्थ्यं वाजं ससवाँ उपयासि भूरिभिः ॥ ५ ॥

5. Ever art thou delightful like grasses to that which feeds on them, O Fire, doing well with thy voices of invocation the pilgrim-sacrifice for man; when thou givest utterance to the plenitude of the word of the illumined sage, as one who has conquered, thou comest with thy multitude.

⁹ Or, the eldest

उदीरय पितरा जार आ भगमियक्षति ह्यृतो हृत्त इष्यति ।
विवक्ति वह्निः स्वपस्यते मखस्तविष्यते असुरो वेपते मती ॥ ६ ॥

6. Upward lift the Father and Mother; the lover aspires to his enjoyment, rejoicing he obeys the urgings from his heart: a bearer of the word he speaks and jocund longs for the good work, the Mighty One puts forth his strength and is illumined by the Thought.

यस्ते अग्ने सुमतिं मर्तो अक्षत् सहसः सूनो अति स प्र शृण्वे ।
इषं दधानो वहमानो अश्वैरा स द्युमाँ अमवान् भूषति द्युन् ॥ ७ ॥

7. O Fire, O son of Force, the mortal who attains to thy right thinking goes forward and hears the truth beyond; holding the impelling force, borne by the horses of power, luminous and mighty he seeks to possess the heavens.

यदग्न एषा समितिर्भवाति देवी देवेषु यजता यजत्र ।
रत्ना च यद् विभजासि स्वधावो भागं नो अन्न वसुमन्तं वीतात् ॥ ८ ॥

8. When, O Fire, takes place that sacrificial assembly, O master of sacrifice, the assembly divine among the gods, when thou distributest the ecstasies, O lord of nature, an opulent portion bring to us.

श्रुधी नो अग्ने सदने सधस्थे युक्ष्वा रथममृतस्य द्रवितुम् ।
आ नो वह रोदसी देवपुत्रे माकिर्देवानामप भूरिह स्याः ॥ ९ ॥

9. Hear us, O Fire, in thy house, in the hall of thy session, yoke the galloping car of the Immortal; bring to us heaven and earth, parents of the gods; let none of the gods be away from us and mayst thou be here.

SUKTA 12

द्यावा ह क्षामा प्रथमे ऋतेनाऽभिश्चावे भवतः सत्यवाचा ।
देवो यन्मर्तान् यजथाय कृण्वन्त्सीदद्धोता प्रत्यङ् स्वमसुं यन् ॥ १ ॥

1. Heaven and earth are the first to hear and by the Truth become possessed of the true speech when the god fashioning the mortal for the sacrificial act takes his seat as his priest of the call and turned towards its own force moves towards it.

देवो देवान् परिभूर्ऋतेन वह्ना नो ह्य्यं प्रथमश्चिकित्वान् ।
धूमकेतुः समिधा भाऋजीको मन्द्रो होता नित्यो वाचा यजीयान् ॥ २ ॥

2. A god encompassing the gods with the Truth, carry our offering, the first to awake to the knowledge; erect, thy light rises by the kindling with smoke for thy banner; thou art the rapturous eternal priest of the call strong by speech for the sacrifice.

स्वावृग्देवस्यामृतं यदी गोरतो जातासो धारयन्त उर्वी ।
विश्वे देवा अनु तत् ते यजुर्गुर्द्वहे यदेनी दिव्यं घृतं वाः ॥ ३ ॥

3. When perfectly achieved is the immortality of the godhead, the immortality of the Light, men born in this world hold wide earth and heaven; all the gods follow in the track of that sacrificial act¹⁰ of thine when the white cow is milked of her stream of divine Light.

अर्चामि वां वर्धायापो घृतसू द्यावाभूमी शृणुतं रोदसी मे ।
अहा यद् द्यावोऽसुनीतिमयन् मध्वा नो अत्र पितरा शिशीताम् ॥ ४ ॥

4. O earth and heaven, I sing to you the word of illumination, pouring your light make my work grow, may the two firmaments hear me; when the days and the heavens have come by the guidance of the force, may the Father and Mother quicken us here with the sweetness of the wine.

¹⁰ Or, sacrificial word

किं स्वित्तो राजा जगृहे कदस्याऽति व्रतं चकृमा को वि वेद ।
 मित्रश्चिद्धि ष्मा जुहुराणो देवाञ्छ्लोको न यातामपि
 वाजो अस्ति ॥ ५ ॥

5. On something in us the king has laid hold; what have we done that transgresses his law who can know? Even if the Friend is dealing crookedly with the gods there is as if a call to us as we go, there is upon us a plenitude.

दुर्मन्त्रामृतस्य नाम सलक्ष्मा यद् विषुरूपा भवाति ।
 यमस्य यो मनवते सुमन्त्वग्ने तमृष्व पाह्यप्रयुच्छन् ॥ ६ ॥

6. Hard to seize by the mind in this world is the name of the immortal because he puts on features and becomes divergent forms; he who grasps perfectly with his mind and his thought seizes its controlling law, him, O Fire, O mighty One, undeviatingly protect.

यस्मिन् देवा विदथे मादयन्ते विवस्वतः सदने धारयन्ते ।
 सूर्ये ज्योतिरदधुर्मास्यक्तून् परि द्योतनिं चरतो अजस्रा ॥ ७ ॥

7. The discovery of knowledge in which the gods find their rapture they hold in the house of the radiant sun; they have set in the sun its light, in the moon its rays and both circle unceasingly around its illumination.

यस्मिन् देवा मन्मनि संचरन्त्यपीच्ये न वयमस्य विद्म ।
 मित्रो नो अत्रादितिरनागान्त्सविता देवो वरुणाय वोचत् ॥ ८ ॥

8. The thought in which the gods meet together, when it is occult we know not of it. May Mitra and the indivisible mother and the godhead of the creative sun declare us sinless to Varuna.

श्रुधी नो अग्ने सदने सधस्थे युक्ष्वा रथममृतस्य द्रवितुम् ।
आ नो वह रोदसी देवपुत्रे माकिर्देवानामप भूरिह स्याः ॥ ९ ॥

9. Hear us, O Fire, in thy house, in the hall of thy session, yoke the galloping car of the Immortal; bring to us heaven and earth, parents of the gods; let none of the gods be away from us and mayst thou be here.

VIMADA AINDRA OR PRAJAPATYA
OR VASUKRIT VASUKRA

SUKTA 20

भद्रं नो अपि वातय मनः ॥ १ ॥

1. Bring to us a happy mind.

अग्निमीळे भुजां यविष्ठं शासा मित्रं दुर्धरीतुम् ।
यस्य धर्मन्त्स्वरेनीः सपर्यन्ति मातुरूधः ॥ २ ॥

2. I pray the Fire, the friend who is irresistible in his own command, in whose law the white rays attend on the Sun-world, serve the teat of the mother.

यमासा कृपनीळं भासाकेतुं वर्धयन्ति ।
भ्राजते श्रेणिदन् ॥ ३ ॥

3. Fire whom face to face a home of light, one who brings the ray of intuition by his lustre they increase; he blazes with his row of flaming tusks.

अर्यो विशां गातुरेति प्र यदानङ् दिवो अन्तान् ।
कविरभ्रं दीद्यानः ॥ ४ ॥

4. He comes to us as a noble path for men when he travels to the ends of heaven; he is the seer and he lights up the sky.¹¹

¹¹ Or, the cloud.

जुषद्धव्या मानुषस्योर्ध्वस्तस्थावृभ्वा यज्ञे ।
मिन्वन्त्सन्न पुर एति ॥ ५ ॥

5. Accepting the oblation of man he stands high exalted in the sacrifice, a skilful craftsman; he goes in our front building our home.

स हि क्षेमो हविर्यज्ञः श्रुष्टीदस्य गातुरेति ।
अग्निं देवा वाशीमन्तम् ॥ ६ ॥

6. He is our secure foundation, he is our offering, he is the sacrifice; his path goes swiftly to its goal: the gods call Fire with its adze.

यज्ञासाहं दुव इषेऽग्निं पूर्वस्य शेवस्य ।
अद्रेः सूनुमायुमाहुः ॥ ७ ॥

7. I desire from the Fire, powerful for the sacrifice the work of the supreme bliss;¹² they speak of him as the living son of the stone.¹³

नरो ये के चास्मदा विश्वेत् ते वाम आ स्युः ।
अग्निं हविषा वर्धन्तः ॥ ८ ॥

8. Whatever men are with us may they in all ways abide in happiness making the Fire to grow by the offerings.

कृष्णः श्वेतोऽरुषो यामो अस्य ब्रध्न ऋज्र उत शोणो यशस्वान् ।
हिरण्यरूपं जनिता जजान ॥ ९ ॥

9. Black is his movement and white and luminous and crimson-red, it is large and straight and glorious; golden of form the father brought into being.

¹² Or, the work that brings the supreme bliss;

¹³ Or, of the Rock, or the Peak.

एवा ते अग्ने विमदो मनीषामूर्जो नपादमृतेभिः सजोषाः ।
गिर आ वक्षत् सुमतीरियान इषमूर्जं सुक्षितिं विश्वमाभाः ॥ १० ॥

10. So, O Fire, rapturous thou bearest thy thinking mind, O son of energy, companionship the immortals, coming to us thou bearest thy words and thy right thinkings, thou bringest impelling force, energy, happy worlds of habitation, all.¹⁴

SUKTA 21

आग्निं न स्ववृक्तिभिर्होतारं त्वा वृणीमहे ।
यज्ञाय स्तीर्णबर्हिषे वि वो मदे शीरं पावकशोचिषं विवक्षसे ॥ १ ॥

1. By our self-purifications we elect thee, the Fire as our priest of the call, for the sacrifice where strewn is the grass — in the intoxication of your rapture — intense with thy purifying light of flame — and thou growest to greatness.

त्वामु ते स्वाभुवः शुम्भन्त्यश्वराधसः ।
वेति त्वामुपसेचनी वि वो मदे ऋजीतिरग्न आहुतिर्विवक्षसे ॥ २ ॥

2. Those who have achieved possession of the Horse, are very close to thee and glorify thee; the ladle goes to thee — in the intoxication of your rapture — direct, carrying the oblation, O Fire — and thou growest to greatness.

त्वे धर्माण आसते जुहूभिः सिञ्चतीरिव ।
कृष्णा रूपाण्यर्जुना वि वो मदे विश्वा अधि त्रियो धिषे
विवक्षसे ॥ ३ ॥

3. In thee the upholding laws reside; sprinkling out their contents as with ladles black forms and white — in the intoxication of your rapture — all glories thou holdest — and thou growest to greatness.

¹⁴ Or, Vimada, the rapturous one, coming carries to thee, O Fire, his thinking mind, to thee his words and his right thinkings, brings etc.

यमग्ने मन्यसे रयिं सहसावन्नमर्त्यं ।

तमा नो वाजसातये वि वो मदे यज्ञेषु चित्रमा भरा विवक्षसे ॥ ४ ॥

4. O forceful and immortal Fire, whatever wealth thou deemest fit, that for the winning of the plenitudes — in the intoxication of your rapture — bring to us, a wealth of various lights in the sacrifices — and thou growest to greatness.

अग्निर्जातो अथर्वणा विदद् विश्वानि काव्या ।

भुवद् द्रुतो विवस्वतो वि वो मदे प्रियो यमस्य काम्यो विवक्षसे ॥ ५ ॥

5. The Fire born from Atharvan knows all seer-wisdoms, he becomes the messenger of the luminous sun — in the intoxication of your rapture — dear and desirable to the lord of the law — and thou growest to greatness.

त्वां यज्ञेष्वीळतेऽग्ने प्रयत्यध्वरे ।

त्वं वसूनि काम्या वि वो मदे विश्वा दधासि दाशुषे विवक्षसे ॥ ६ ॥

6. Thee they pray in the sacrifices, O Fire, as the pilgrim-sacrifice goes on its way; all desirable treasures — in the intoxication of your rapture — thou foundest for the giver — and thou growest to greatness.

त्वां यज्ञेष्वृत्विजं चारुमग्ने नि षेदिरे ।

घृतप्रतीकं मनुषो वि वो मदे शुक्रं चेतिष्ठमक्षभिर्विवक्षसे ॥ ७ ॥

7. Thee as the priest of the rite in the sacrifices men have seated, O Fire, beautiful, luminous of front — in the intoxication of your rapture — bright and, with thy eyes, most conscious of knowledge — and thou growest to greatness.

अग्ने शुक्रेण शोचिषोरु प्रथयसे बृहत् ।

अभिक्रन्दन् वृषायसे वि वो मदे गर्भं दधासि जामिषु विवक्षसे ॥ ८ ॥

8. O Fire, with thy bright light of flame thou spreadest the wide Vast, clamouring thou becomest the bull — in the intoxication of your rapture — and settest the child of the womb in

the sisters — and thou growest to greatness.

VATSAPRI BHALANDANA

SUKTA 45

दिवस्परि प्रथमं जज्ञे अग्निरस्मद् द्वितीयं परि जातवेदाः ।
तृतीयमप्सु नृमणा अजस्रमिन्धान एनं जरते स्वाधीः ॥ १ ॥

1. Above heaven was the first birth of the Fire, over us was his second birth as the knower of all things born, his third birth was in the waters, a god-mind; him continuously one kindles and with one's thought perfectly fixed on him adores.

विद्वा ते अग्ने त्रेधा त्रयाणि विद्वा ते धाम विभृता पुरुत्रा ।
विद्वा ते नाम परमं गुहा यद् विद्वा तमुत्सं यत आजगन्थ ॥ २ ॥

2. O Fire, we know the triple three of thee, we know thy seats borne widely in many planes, we know thy supreme Name which is in the secrecy, we know that fount of things whence thou camest.

समुद्रे त्वा नृमणा अप्स्वन्तर्नृचक्षा ईधे दिवो अग्न ऊधन् ।
तृतीये त्वा रजसि तस्थिवांसमपामुपस्थे महिषा अवर्धन् ॥ ३ ॥

3. He of the god-mind kindled thee in the Ocean, within the Waters, he of the divine vision kindled thee, O Fire, in the teat of heaven; the mighty ones made thee to grow where thou stoodest in the third kingdom, in the lap of the waters.

अक्रन्ददग्निः स्तनयन्निव द्यौः क्षामा रेरिहद् वीरुधः समञ्जन् ।
सद्यो जज्ञानो वि हीमिद्धो अख्यदा रोदसी भानुना भात्यन्तः ॥ ४ ॥

4. Fire cried aloud like heaven thundering, he licked the earth revealing its growths: when kindled and born, at once he saw all this that is; he shines out with his light between earth and heaven.

श्रीणामुदारो धरुणो रयीणां मनीषाणां प्रार्पणः सोमगोपाः ।
वसुः सूनुः सहसो अप्सु राजा वि भात्यग्र उषसामिधानः ॥ ५ ॥

5. An exalter of glories, a holder of the riches, a manifester of thinking mind, a guardian of the wine of delight, a shining One, the son of force, the king in the Waters, he grows luminous as he burns up in the front of the dawns.

विश्वस्य केतुर्भुवनस्य गर्भ आ रोदसी अपृणाज्जायमानः ।
वीळुं चिदद्रिमभिनत् परायञ्जना यदग्निमयजन्त पञ्च ॥ ६ ॥

6. The ray of intuition of the universe, the child in the womb of the world, in his coming to birth he filled earth and heaven; going beyond them he rent even the strong mountain when the peoples of the five births sacrificed to the Fire.

उशिक् पावको अरतिः सुमेधा मर्तेष्वग्निरमृतो नि धायि ।
इयति धूममरुषं भरिभ्रदुच्छ्रक्रेण शोचिषा द्यामिनक्षन् ॥ ७ ॥

7. An aspirant and traveller and wise of mind, a purifying flame, the Fire who is set within as the immortal in mortals, he sends forth and carries a ruddy smoke striving with his bright flame of light to reach heaven.

दृशानो रुक्म उर्विया व्यद्यौद् दुर्मर्षमायुः श्रिये रुचानः ।
अग्निरमृतो अभवद् वयोभिर्यदेनं द्यौर्जनयत् सुरेताः ॥ ८ ॥

8. Visible, golden of light, widely he shone; resplendent in his glory he is life hard to violate: the Fire by his expandings became immortal when heaven with its strong seed had brought him to birth.

यस्ते अद्य कृणवद् भद्रशोचेऽपूपं देव घृतवन्तमग्ने ।
प्र तं नय प्रतरं वस्यो अच्छाऽभि सुमं देवभक्तं यविष्ठ ॥ ९ ॥

9. O god, O happy light, O Fire, he who has prepared for thee the luminous honeycomb¹⁵ him lead forward towards

¹⁵ Or, the cake of light

a more opulent state, O youthful godhead, even to the bliss enjoyed by the gods.

आ तं भज सौश्रवसेष्वग्न उक्थउक्थ आ भज शस्यमाने ।
प्रियः सूर्ये प्रियो अग्ना भवात्युज्जातेन भिनददुज्जनित्वैः ॥ १० ॥

10. O Fire, bestow on him his share in the things of inspired knowledge, in word upon word as it is spoken: he becomes dear to the sun, dear to Fire; upward he breaks with what is born in him, upward with the things that are to be born.

त्वामग्ने यजमाना अनु दून् विश्वा वसु दधिरे वार्याणि ।
त्वया सह द्रविणमिच्छमाना ब्रजं गोमन्तमुशिजो वि ववुः ॥ ११ ॥

11. O Fire, men who sacrifice to thee day after day hold in themselves all desirable riches; desiring the treasure in thy companionship, aspiring, they burst open the covered pen of the Ray-Cows.

अस्ताव्यग्निर्नरां सुशेवो वैश्वानर ऋषिभिः सोमगोपाः ।
अद्वेषे द्यावापृथिवी हुवेम देवा धत्त रयिमस्मे सुवीरम् ॥ १२ ॥

12. The Fire has been affirmed in their lauds by the sages, he who is full of bliss for men, the Universal Godhead, guardian of the wine of delight. Let us invoke earth and heaven free from hostile powers; found in us, O gods, a wealth full of hero-mights.

SUKTA 46

प्र होता जातो महान् नभोविन्नृषद्वा सीददपामुपस्थे ।
दधिर्यो धायि स ते वयांसि यन्ता वसूनि विधते तनूपाः ॥ १ ॥

1. The great priest of the call has been born; the knower of the heavens, he who is seated in man, may he take his seat in the lap of the waters: he who upholds us and who is held in us, rules for thee his worshipper thy expandings and thy riches and is the protector of thy body.

इमं विधन्तो अपां सधस्थे पशुं न नष्टं पदैरनु गमन् ।
गुहा चतन्तमुशिजो नमोभिरिच्छन्तो धीरा भृगवोऽविन्दन् ॥ २ ॥

2. They worshipped him in the session of the waters, as if the cow of vision lost they followed him by his tracks; where he hid in the secret cavern, aspiring with obeisance the Flame-Seers, the wise thinkers desired and found him.

इमं त्रितो भूर्यविन्ददिच्छन् वैभूवसो मूर्धन्यद्वयायाः ।
स शेवृधो जात आ हर्म्येषु नाभिर्युवा भवति रोचनस्य ॥ ३ ॥

3. Him greatly desiring Trita,¹⁶ son of the master of wide riches, found on the head of the light unslayable; he is born the youth who increases the felicity in our mansions and becomes the navel-centre of the luminous world.

मन्द्रं होतारमुशिजो नमोभिः प्राञ्चं यज्ञं नेतारमध्वराणाम् ।
विशामकृण्वन्नरतिं पावकं हव्यवाहं दधतो मानुषेषु ॥ ४ ॥

4. In their aspiration they created him by their obeisance and set him in men as the rapturous priest of the call, the sacrificer ever-moving forward, the leader of the pilgrim-sacrifices, the traveller, the carrier of the offering, the purifying Flame.

प्र भूर्जयन्तं महं विपोधां मूरा अमूरं पुरां दर्माणम् ।
नयन्तो गर्भं वनां धियं धुहिरिश्मश्रुं नार्वाणं धनर्चम् ॥ ५ ॥

5. He has come into being and leading him like a golden-maned war-horse, the great, the victorious, the founder of the Light, men ignorant one who is free from ignorance, the render of the cities, the child of the forests, whose wealth is the illumined word¹⁷ — they established the thought.

¹⁶ Trita the triple born from the All-pervading Substance.

¹⁷ Or, the illumination

नि पस्त्यासु त्रितः स्तभूयन् परिवीतो योनौ सीददन्तः ।
अतः संगृभ्या विशां दमूना विधर्मणायन्त्रैरीयते नृन् ॥ ६ ॥

6. May Trita in the homesteads holding all firmly¹⁸ take his session in his native seat within and all-encompassing; thence, a dweller in man's home, taking all into his grasp, by a wide law of his action, by unrestrained movements he journeys to the gods.

अस्याजरासो दमामरित्रा अर्चद्धूमासो अग्नयः पावकाः ।
श्वतीचयः श्वात्रासो भुरण्यवो वनर्षदो वायवो न सोमाः ॥ ७ ॥

7. His ageless and purifying fires are the defenders of our homes, lifting their luminous smoke; white-flaming, dwellers in the Tree, they are our strengtheners and supporters and like winds and like wine.

प्र जिह्वया भरते वेपो अग्निः प्र वयुनानि चेतसा पृथिव्याः ।
तमायवः शुचयन्तं पावकं मन्द्रं होतारं दधिरे यजिष्ठम् ॥ ८ ॥

8. Fire carries with his tongue the illumination of wisdom, he carries in his consciousness earth's discoveries of knowledge; him men hold the illuminating and purifying rapturous priest of the call most strong for sacrifice.

द्यावा यमग्निं पृथिवी जनिष्टामापस्त्वष्टा भृगवो यं सहोभिः ।
ईळेन्यं प्रथमं मातरिश्वा देवास्ततक्षुर्मनवे यजत्रम् ॥ ९ ॥

9. This is the Fire to whom earth and heaven gave birth; and the waters, the form-maker and the Flame-Seers by their strengths and life that grows in the mother and the gods have fashioned for man desirable, first and supreme, a master of sacrifice.

¹⁸ Or, setting himself firmly

यं त्वा देवा दधिरे हव्यवाहं पुरुस्पृहो मानुषासो यजत्रम् ।
स यामन्नग्ने स्तुवते वयो धाः प्र देवयन् यशसः सं हि पूर्वीः ॥ १० ॥

10. Thou art he whom the gods have set as the carrier of the offerings and men with their many desires as the lord of sacrifice; so do thou, O Fire, found in thy journeying wide expansion for him who lauds thee and making him divine gather in him many glorious things.

DEVAS AND AGNI SAUCHIKA

SUKTA 51

महत् तदुल्बं स्थविरं तदासीद्येनाविष्टितः प्रविवेशिथापः ।
विश्वो अपश्यद् बहुधा ते अग्ने जातवेदस्तन्वो देव एकः ॥ १ ॥

1. Large was the covering and it was dense in which thou wert wrapped when thou didst enter into the waters; one was the god who saw thee but many and manifold were thy bodies which he saw, O Fire, O knower of all things born.

को मा ददर्श कतमः स देवो यो मे तन्वो बहुधा पर्यपश्यत् ।
क्वाह मित्रावरुणा क्षियन्त्यग्नेर्विश्वाः समिधो देवयानीः ॥ २ ॥

2. Which of the gods was he who saw everywhere my bodies in many forms? O Mitra and Varuna, where then dwell all the blazings of the Fire which are paths of the gods?

ऐच्छाम त्वा बहुधा जातवेदः प्रविष्टमग्ने अप्स्वोषधीषु ।
तं त्वा यमो अचिकेच्चित्रभानो दशान्तरुष्यादतिरोचमानम् ॥ ३ ॥

3. We desire thee, O Fire, O knower of all things born, when thou hast entered manifoldly into the growths of the earth and into the waters; there the lord of the law grew aware of thee, O thou of the many diverse lights, shining luminous beyond the ten inner dwelling-places.

होत्रादहं वरुण बिभ्यदायं नेदेव मा युनजन्नत्र देवाः ।
तस्य मे तन्वो बहुधा निविष्टा एतमर्थं न चिकेताहमग्निः ॥ ४ ॥

4. O Varuna, fearing the sacrificants' office that so the gods might not yoke me to that work, so my bodies entered manifoldly, for I, Fire, was not conscious of this goal of the movement.

एहि मनुर्देवयुर्यज्ञकामोऽरंकृत्या तमसि क्षेप्यग्ने ।
सुगान् पथः कृणुहि देवयानान् वह हव्यानि सुमनस्यमानः ॥ ५ ॥

5. Come to us; the human being, god-seeking, is desirous of sacrifice, he has made all ready but thou dwellest in the darkness, O Fire. Make the paths of the journeying of the gods easy to travel, let thy mind be at ease, carry the offerings.

अग्नेः पूर्वे भ्रातरो अर्थमेतं रथीवाध्वानमन्वावरीवुः ।
तस्माद् भिया वरुण दूरमायं गौरो न क्षेप्नोरविजे ज्यायाः ॥ ६ ॥

6. The ancient brothers of the Fire chose this goal to be reached as charioteers follow a path; therefore in fear I came far away, O Varuna. I started back as a gaur from the bowstring of the archer.

कुर्मस्त आयुरजरं यदग्ने यथा युक्तो जातवेदो न रिष्याः ।
अथा वहासि सुमनस्यमानो भागं देवेभ्यो हविषः सुजात ॥ ७ ॥

7. Since we make thy life imperishable, O Fire, O knower of all things born, so that yoked with it thou shalt not come to harm, then with thy mind at ease thou canst carry their share of the offering to the gods, O high-born Fire.

प्रयाजान् मे अनुयाजाँश्च केवलानूर्जस्वन्तं हविषो दत्त भागम् ।
घृतं चापां पुरुषं चौषधीनामग्नेश्च दीर्घमायुरस्तु देवाः ॥ ८ ॥

8. Give me the absolutes that precede and follow the sacrifice as my share of the oblation packed with the energy; give me the light from the waters and the soul from the plants and let there be long life for the Fire, O gods.

तव प्रयाजा अनुयाजाश्च केवल ऊर्जस्वन्तो हविषः सन्तु भागाः ।
तवाग्ने यज्ञोऽयमस्तु सर्वस्तुभ्यं नमन्तां प्रदिशश्चतस्रः ॥ १ ॥

9. Thine be the absolutes, precedents and consequents of the sacrifice, the portions packed with energy of the oblation; thine, O Fire, be all this sacrifice; may the four regions bow down to thee.

SUMITRA VADHRYASHWA

SUKTA 69

भद्रा अग्नेर्वध्र्यश्वस्य संदृशो वामी प्रणीतिः सुरणा उपेतयः ।
यदीं सुमित्रा विशो अग्र इन्धते घृतेनाहुतो जरते दविद्युत् ॥ १ ॥

1. Happy are the seeings of the Fire of the gelded Horse, pleasurable his guidance, delightful his approaches; when the friendly peoples set him ablaze in their front, fed with the oblations of the Light he flames up for his worshipper.

घृतमग्नेर्वध्र्यश्वस्य वर्धनं घृतमन्नं घृतम्वस्य मेदनम् ।
घृतेनाहुत उर्विया वि पप्रथे सूर्य इव रोचते सर्पिरासुतिः ॥ २ ॥

2. The Light is the increasing of the Fire of the gelded Horse, Light is his food, Light is his fattening: fed with the oblation of the Light wide he spread; he shines as the Sun when there is poured on him its running stream.

यत् ते मनुयर्दनीकं सुमित्रः समीधे अग्ने तदिदं नवीयः ।
स रेवच्छ्रोच स गिरो जुषस्व स वाजं दर्षि स इह श्रवो धाः ॥ ३ ॥

3. The force of flame which thinking man, which the friendly one, set ablaze, this is that new force, O Fire; so opulently shine, so accept our words, so take the plenitude by violence, so found here the inspired knowledge.

यं त्वा पूर्वमीळितो वध्यश्वः समीधे अग्ने स इदं जुषस्व ।
स नः स्तिपा उत भवा तनूपा दात्रं रक्षस्व यदिदं ते अस्मे ॥ ४ ॥

4. That flame of thine of old which the gelded Horse, when prayed, set blazing high, O Fire who art that flame, this too accept; as that flame, become the protector of our stable erections and the protector of our bodies, guard this giving of thine which is here in us.

भवा द्युम्नी वाध्यश्वोत गोपा मा त्वा तारीदभिमातिर्जनानाम् ।
शूर इव धृष्णुश्च्यवनः सुमित्रः प्र नु वोचं वाध्यश्वस्य नाम ॥ ५ ॥

5. Become full of light, O gelded Horse, and become our protector, let not the assault of men pierce thee; thou art like a hero, a violent overthrower and the good Friend: lo, I have uttered the names of the Fire of the gelded Horse.

समज्ज्या पर्वत्या वसूनि दासा वृत्राण्यार्या जिगेथ ।
शूर इव धृष्णुश्च्यवनो जनानां त्वमग्ने पृतनायूरभि ष्याः ॥ ६ ॥

6. Thou hast conquered the riches of the plains and the riches of the mountain, the destroyer foemen, and the Aryan freemen: like a hero art thou, a violent overthrower of men, O Fire, mayst thou overcome those who battle against us.

दीर्घतन्तुर्बृहदुक्षायमग्निः सहस्रस्तरीः शतनीथ ऋभ्वा ।
द्युमान् द्युमत्सु नृभिर्मृज्यमानः सुमित्रेषु दीदयो देवयत्सु ॥ ७ ॥

7. This Fire is the long Thread, the vast Bull, one with a thousand layers and a hundred leadings, he is the Craftsman; luminous in men luminous, made bright by the hands of men, may he flame out in the strivers after godhead, in the friendly people.¹⁹

¹⁹ In the Sumitras, the name of the Rishi; but throughout the hymn there is a double or symbolic meaning in the names.

त्वे धेनुः सुदुघा जातवेदोऽसश्चतेव समना सबर्धुक् ।
त्वं नृभिर्दक्षिणावद्भिरग्ने सुमित्रेभिरिध्यसे देवयद्भिः ॥ ८ ॥

8. In thee is the good milch-cow, O knower of all things born, as if unstayingly equal in its yield, giving its nectar-milk. O Fire, thou art set alight by men who have the intuitive judgment, strivers after godhead, the friendly people.

देवाश्चित् ते अमृता जातवेदो महिमानं वाध्यश्व प्र वोचन् ।
यत् संपृच्छं मानुषीर्विश आयन् त्वं नृभिरज्यस्त्वावृधेभिः ॥ ९ ॥

9. Even the immortal gods proclaim thy greatness, O knower of all things born, O Fire of the gelded Horse. That which I sought by questioning, coming to the human peoples, thou hast conquered by men who grow by thee.²⁰

पितेव पुत्रमबिभरुपस्थे त्वामग्ने वध्यश्वः सपर्यन् ।
जुषाणो अस्य समिधं यविष्ठोत पूर्वानवनोर्ब्राधतश्चित् ॥ १० ॥

10. Thee as the father carries his son in his lap so the gelded Horse carried and tended thee, O Fire; O youthful god, accepting his fuel thou didst conquer even the supreme and mighty.

शश्वदग्निर्वध्यश्वस्य शत्रून् नृभिर्जिगाय सुतसोमवद्भिः ।
समनं चिददहश्चित्त्रभानोऽव ब्राधन्तमभिनद् वृधश्चित् ॥ ११ ॥

11. Fire has ever conquered the enemies of the gelded Horse by men who have pressed the Soma wine; O thou of the bright diverse lights, thou hast broken and cast down the foe that was equal and the foe that was mighty and thou hast given him increase.

अयमग्निर्वध्यश्वस्य वृत्रहा सनकात् प्रेद्धो नमसोपवाक्यः ।
स नो अजामीरुत वा विजामीनभि तिष्ठ शर्धतो वाध्यश्व ॥ १२ ॥

12. This Fire is the slayer of the enemies of the gelded Horse, lit

²⁰ Or, who make thee grow in them.

from of old and to be invoked with obeisance; so do thou assail those who attack him, both the unaccompanied and the one with many companions, O Fire of the gelded Horse.

SUKTA 70

इमां मे अग्ने समिधं जुषस्वेळस्पदे प्रति हर्या घृताचीम् ।
वर्ष्मन् पृथिव्याः सुदिनत्वे अह्रामूर्ध्वो भव सुक्रतो देवयज्या ॥ १ ॥

1. O Fire, accept the fuel I give thee; in the seat of revelation take joy in the luminous Thought: on the high top of earth, in the brightness of the days, become high uplifted by worship of sacrifice to the gods, O strong of will!

आ देवानामग्रयावेह यातु नराशंसो विश्वरूपेभिरश्वैः ।
ऋतस्य पथा नमसा मियेधो देवेभ्यो देवतमः सुषूदत् ॥ २ ॥

2. May he who travels in front of the gods, he who voices the godhead, come here with his horses of universal forms; pure and most divine, may he hasten with our obeisance on the path of the Truth to the gods.

शश्वत्तममीळते दूत्याय हविष्मन्तो मनुष्यासो अग्निम् ।
वह्निष्ठैरश्वैः सुवृता रथेनाऽऽ देवान् वक्षि नि षदेह होता ॥ ३ ॥

3. Men bringing their offerings ask for the Fire everlasting to be their envoy: so do thou with thy horses strong to bear and thy swiftly moving car bring to us the gods; take here thy seat as the priest of the call.

वि प्रथतां देवजुष्टं तिरश्चा दीर्घं द्राघ्मा सुरभि भूत्वस्मे ।
अहेळता मनसा देव बर्हिर्निद्रज्येष्टाँ उशतो यक्षि देवान् ॥ ४ ॥

4. May the seat acceptable to the gods spread wide in us and all its long horizontal length become fragrant. Occupy that seat, O god, with a mind not inclining to wrath, and to the gods with Indra for their greatest offer sacrifice.

दिवो वा सानु स्पृशता वरीयः पृथिव्या वा मात्रया वि श्रयध्वम् ।
उशतीद्वारो महिना महद्भिर्देवं रथं रथयुर्धारायध्वम् ॥ ५ ॥

5. Touch either heaven's superior peak or swing wide open with all the extent of earth, O doors of aspiration, who desire the chariot of the gods, hold in your greatness and by the great the divine car.

देवी दिवो दुहितरा सुशिल्पे उषासानक्ता सदतां नि योनौ ।
आ वां देवास उशती उशन्त उरौ सीदन्तु सुभगे उपस्थे ॥ ६ ॥

6. Let the two divine daughters of heaven, formed beautifully, dawn and night, sit in their native seat; O dawn and night, O you who aspire, may the gods aspiring sit on your wide lap, O blissful ones.

ऊर्ध्वो ग्रावा बृहदग्निः समिद्धः प्रिया धामान्यदितेरुपस्थे ।
पुरोहितावृत्विजा यज्ञे अस्मिन् विदुष्टरा द्रविणमा यजेथाम् ॥ ७ ॥

7. High stands up the stone of the pressing, high the Fire is kindled, may it touch the vast and the seats dear to us in the lap of the infinite mother; O you who are vicars and ordinants of the rite in this sacrifice, you twain who have greater knowledge, may you win for us by sacrifice the Treasure.

तिस्रो देवीर्बर्हिर्दं वरीय आ सीदत चकृमा वः स्योनम् ।
मनुष्वद् यज्ञं सुधिता हवींषीळा देवी घृतपदी जुषन्त ॥ ८ ॥

8. O ye three goddesses, sit on the superior seat which we have made delightful for you; may the mother of Revelation and the two goddesses with the luminous feet accept our firmly placed offerings and our human worship of sacrifice.

देव त्वष्टर्यद्ध चारुत्वमानङ् यदङ्गिरसामभवः सचाभूः ।
स देवानां पाथ उप प्र विद्वानुशन् यक्षि द्रविणोदः सुरत्नः ॥ ९ ॥

9. O divine maker of forms, since thou hast reached beauty in

thy works, since thou hast become companion in thy being to the Angiras seers, forward then to the goal of the journeyings of the gods, for thou knowest it! Aspiring, perfect in ecstasy, sacrifice to the gods, O giver of the treasure.

वनस्पते रशनया नियूया देवानां पाथ उप वक्षि विद्वान् ।
स्वदाति देवः कृणवद्धवीष्यवतां द्यावापृथिवी हवं मे ॥ १० ॥

10. O Tree, knowing the goal of the journeyings of the gods, bear us to it binding with the radiant cord. May the godhead fashion the offerings in which he takes pleasure: may heaven and earth protect our call.

आग्ने वह वरुणमिष्टये न इन्द्रं दिवो मरुतो अन्तरिक्षात् ।
सीदन्तु बर्हिर्विश्व आ यजत्राः स्वाहा देवा अमृता मादयन्ताम् ॥ ११ ॥

11. O Fire, bring Varuna to our sacrifice, Indra from heaven, the Life-Gods from mid-air; may all the lords of sacrifice sit on our sacred seat, may the immortal gods take rapture in the *svāhā*.

AGNI SAUCHIKA OR VAISHWANARA
OR SAPTI VAJAMBHARA

SUKTA 79

अपश्यमस्य महतो महित्वममर्त्यस्य मर्त्यासु विश्वु ।
नाना हनू विभृते सं भरेते असिन्वती बप्सती भूर्यत्तः ॥ १ ॥

1. I have seen the greatness of this great one, the Immortal in the mortal peoples. The jaws of this abundant eater, separate and held apart, are brought close together, devouring, insatiable.

गुहा शिरो निहितमृधगक्षी असिन्वन्नत्ति जिह्वया वनानि ।
अत्राण्यस्मै पङ्क्तिः सं भरन्त्युत्तानहस्ता नमसाधि विक्षु ॥ २ ॥

2. His head is in the secrecy, his eyes wide apart, insatiable he eats up the forest with his tongue of flame. They bring together his foods for him with the pacings of their feet, their hands of obeisance are outstretched in the peoples.

प्र मातुः प्रतरं गुह्यमिच्छन् कुमारो न वीरुधः सर्पदुर्वीः ।
ससं न पक्वमविदच्छुचन्तं रिरिह्रांसं रिप उपस्थे अन्तः ॥ ३ ॥

3. Desiring the secret place of the mother farther beyond he crawls like a child over the wide growths of earth. One finds him shining like ripe corn, licking away the hurts, within in her lap.

तद्वामृतं रोदसी प्र ब्रवीमि जायमानो मातरा गर्भो अत्ति ।
नाहं देवस्य मर्त्यश्चिकेताऽग्निरङ्ग विचेताः स प्रचेताः ॥ ४ ॥

4. O heaven and earth, I declare to you that Truth of you, — in his very birth the child of your womb devours his parents. I am mortal and know not of the godhead; Fire is the all-conscious knower and he is the thinker.

यो अस्मा अन्नं तृष्वादधात्याज्यैर्धृतैर्जुहोति पुष्यति ।
तस्मै सहस्रमक्षभिर्वि चक्षेऽग्ने विश्वतः प्रत्यङ्गुसि त्वम् ॥ ५ ॥

5. He who sets swiftly for him his food casts on him the out-pourings of light by which he is nourished, for him he sees with a thousand eyes: O Fire, thou frontest us on every side.

किं देवेषु त्यज एनश्चकर्थाऽग्ने पृच्छामि नु त्वामविद्वान् ।
अक्रीळन् क्रीळन् हरिरत्तवेऽदन् वि पर्वशश्चकर्त गामिवासिः ॥ ६ ॥

6. What omission or sin hast thou done before the gods, I ask thee, O Fire, for I know not. In his play unplaying a tawny lion, eating only to devour, he has cut all asunder limb by limb, as a knife cuts the cow.

विषूचो अश्वान् युयुजे वनेजा ऋजीतिभी रशनाभिर्गृभीतान् ।
चक्षदे मित्रो वसुभिः सुजातः समानृधे पर्वभिर्वावृधानः ॥ ७ ॥

7. He who is born in the forests has yoked his horses tending all ways but caught back by straight-held reins. Mitra, well-born, has distributed to him the treasures and he has grown to completeness increasing in every member.

SUKTA 80

अग्निः सन्निं वाजंभरं ददात्यग्निर्वीरं श्रुत्यं कर्मनिःष्ठाम् ।
अग्नी रोदसी वि चरत् समञ्जन्नग्निर्नारी वीरकुक्षिं पुरंधिम् ॥ १ ॥

1. Fire gives to us the Horse that carries the plenitude, Fire gives the Hero who has the inspired hearing and stands firm in the work; Fire ranges through earth and heaven revealing all things, Fire gives the Woman, the tenant of the city,²¹ from whose womb is born the hero.

अग्नेरप्नसः समिदस्तु भद्राऽग्निर्मही रोदसी आ विवेश ।
अग्निरेकं चोदयत् समत्स्वग्निर्वृत्राणि दयते पुरुणि ॥ २ ॥

2. May there be a happy fuel for Fire at his labour, Fire enters into the great earth and heaven: Fire urges on one who is all alone in his battles, Fire cleaves asunder the multitude of the enemy.

अग्निर्हृ त्यं जरतः कर्णमावाऽग्निरद्भ्यो निरदहज्जरुथम् ।
अग्निरत्रिं घर्म उरुष्यदन्तरग्निर्नृमेधं प्रजयासृजत् सम् ॥ ३ ॥

3. Fire has protected the ear²² of the worshipper,²³ Fire burnt out the Waster²⁴ from the waters; Fire delivered Atri within

²¹ Or, the many-thoughted,

²² *Tyam*, "that other" ear, the inner ear which listens to inspired knowledge.

²³ Sayana takes the two words *jarataḥ karṇa* as if they were one indicating the name of the Rishi "Jaratkarna".

²⁴ Sayana renders *jarūtha* "a demon".

the blaze,²⁵ Fire united man's sacrifice with its progeny.²⁶

अग्निर्दाद् द्रविणं वीरपेशा अग्निर्ऋषिं यः सहस्रा सनोति ।
अग्निर्दिवि हव्यमा ततानाऽग्नेर्धामानि विभृता पुरुत्रा ॥ ४ ॥

4. May Fire in the hero's shape give us the Treasure, may Fire give us the sage who wins the thousands; Fire has extended the offering in heaven, his are the planes upheld separately in many spaces.

अग्निमुक्थैर्ऋषयो वि ह्वयन्तेऽग्निं नरो यामनि बाधितासः ।
अग्निं वयो अन्तरिक्षे पतन्तोऽग्निः सहस्रा परि याति गोनाम् ॥ ५ ॥

5. Fire the sages with their utterances call to every side, to Fire men call who are opposed in their march, to Fire the Birds flying in mid-air; Fire encircles the thousands of the Ray-Cows.

अग्निं विश ईळते मानुषीर्या अग्निं मनुषो नहुषो वि जाताः ।
अग्निर्गान्धर्वी पथ्यामृतस्याऽग्नेर्गव्यूर्तिर्घृत आ निषत्ता ॥ ६ ॥

6. Fire the peoples pray who are human, Fire men of different birth who dwell as neighbours, Fire brings the Gandharvi to the path of the Truth, the Fire's path of the Ray-Cows is settled in the Light.

अग्नये ब्रह्म ऋभवस्ततश्चुरग्निं महामवोचामा सुवृक्तिम् ।
अग्ने प्राव जरितारं यविष्ठाऽग्ने महि द्रविणमा यजस्व ॥ ७ ॥

7. The divine craftsmen have fashioned the Wisdom-Word for the Fire, the Fire we have declared as a vast purification. O ever-youthful Fire, protect thy worshipper; O Fire, win for him by sacrifice the great Treasure.

²⁵ Sayana renders "in the hot cauldron in the earth".

²⁶ Sayana renders "gave progeny to the Rishi Nrimedha".

PAYU BHARADWAJA

SUKTA 87

रक्षोहणं वाजिनमा जिघर्मि मित्रं प्रथिष्ठमुप यामि शर्म ।
शिशनो अग्निः क्रतुभिः समिद्धः

स नो दिवा स रिषः पातु नक्तम् ॥ १ ॥

1. I set ablaze Fire of the plenitude, the slayer of the Rakshasas, I approach him as a friend and the widest house of refuge;²⁷ the Fire has been kindled and grows intense by the workings of the will, may he protect us from the doer of hurt, by the day and by the night.

अयोदंष्ट्रो अर्चिषा यातुधानानुप स्पृश जातवेदः समिद्धः ।

आ जिह्वया मूरदेवान् रभस्व क्रव्यादो वृक्त्व्यपि धत्स्वासन् ॥ २ ॥

2. O knower of all things born, high-kindled, iron-tusked, touch with thy ray the demon-sorcerers; do violence to them with thy tongue of flame, the gods who kill,²⁸ the eaters of flesh, putting them off from us shut them into thy mouth.

उभोभयाविन्नुप धेहि दंष्ट्रा हिंस्रः शिशनोऽवरं परं च ।

उतान्तरिक्षे परि याहि राजञ्जम्भैः सं धेह्यभि यातुधानान् ॥ ३ ॥

3. Destruction, whetting set upon them both thy tusks, the higher and the lower, O thou who art of both worlds,²⁹ thou circle in the mid-air, O king, and snap up in thy jaws the demon-sorcerers.

यज्ञैरिषूः संनममानो अग्ने वाचा शल्यौ अशनिभिर्दिहानः ।

ताभिर्विध्य हृदये यातुधानान् प्रतीचो बाहून् प्रति भङ्ध्येषाम् ॥ ४ ॥

4. Turning on them by our sacrifices thy arrows, O Fire, by our

²⁷ Or, a widest peace;

²⁸ Or, the gods of ignorance,

²⁹ Or, O thou who hast both,

speech thy javelins, plastering them with thy thunderbolts pierce with these in their hearts the demon-sorcerers who confront us, break their arms.

अग्ने त्वचं यातुधानस्य भिन्धि हिंस्राशनिर्हरसा हन्त्वेनम् ।
प्र पर्वाणि जातवेदः शृणीहि क्रव्यात् क्रविष्णुर्वि चिनोतु वृक्णम् ॥ ५ ॥

5. O Fire, tear the skin of the demon-sorcerer; let the cruel thunderbolt slay him in its wrath; rend his limbs, O knower of all things born; hungry for its flesh let the carrion-eater pick asunder his mangled body.

यत्रेदानीं पश्यसि जातवेदस्तिष्ठन्तमग्न उत वा चरन्तम् ।
यद् वान्तरिक्षे पथिभिः पतन्तं तमस्ता विध्य शर्वा शिशानः ॥ ६ ॥

6. Wherever now thou seest him, O knower of all things born, whether standing or walking, or flying on the paths in the mid-air, a shooter sharpening his weapon, pierce him with thy arrow.

उतालब्धं स्पृणुहि जातवेद आलेभानादृष्टिभिर्यातुधानात् ।
अग्ने पूर्वो नि जहि शोशुचान आमादः क्ष्वङ्कास्तमदन्त्वेनीः ॥ ७ ॥

7. Rescue from the assault of the demon-sorcerer with his spears the man touched by his grasp, O knower of all things born, O Fire, blazing supreme slay these devourers of the flesh; let the brilliant birds of prey eat him up.

इह प्र ब्रूहि यतमः सो अग्ने यो यातुधानो य इदं कृणोति ।
तमा रभस्व समिधा यविष्ठ नृचक्षसश्चक्षुषे रन्धयैनम् ॥ ८ ॥

8. Here proclaim which is he, O Fire, what demon-sorcerer, who is the doer of this deed? To him do violence with thy blaze, O youthful god, subject him to the eye of thy divine vision.

तीक्ष्णेनाग्ने चक्षुषा रक्ष यज्ञं प्राञ्चं वसुभ्यः प्र णय प्रचेतः ।
हिंस्रं रक्षांस्यभि शोशुचानं मा त्वा दभन् यातुधाना नृचक्षः ॥ ९ ॥

9. O Fire, guard with thy keen eye the sacrifice, lead it moving forward to the Shining Ones, O conscious thinker; O thou of the divine vision, when thou blazest fierce against the Rakshasas let not the demon-sorcerers overcome thee.

नृचक्षा रक्षः परि पश्य विक्षु तस्य त्रीणि प्रति शृणीह्यग्रा ।
तस्याग्ने पृष्टीर्हरसा शृणीहि त्रेधा मूलं यातुधानस्य वृश्च ॥ १० ॥

10. Divine of vision, see everywhere the Rakshasa in the peoples, cleave the three peaks of him; his flanks, O Fire, cleave with thy wrath, rend asunder the triple root of the demon-sorcerer.

त्रिर्यातुधानः प्रसितिं त एत्वृतं यो अग्ने अनूतेन हन्ति ।
तमर्चिषा स्फूर्जयज्जातवेदः समक्षमेनं गृणते नि वृद्धि ॥ ११ ॥

11. Triply may the demon-sorcerer undergo thy onrush, he who slays the Truth by falsehood; him overspreading with thy ray, O knower of all things born, fell down in front of him who hymns thee.

तदग्ने चक्षुः प्रति धेहि रेभे शफारुजं येन पश्यसि यातुधानम् ।
अथर्ववज्ज्योतिषा दैव्येन सत्यं धूर्वन्तमचितं न्योष ॥ १२ ॥

12. Set in thy singer, O Fire, the eye with which thou seest the trampler with his hooves, the demon-sorcerer; even as did Atharvan, burn with the divine Light this being without knowledge who does hurt to the Truth.

यदग्ने अद्य मिथुना शपातो यद् वाचस्तृष्टं जनयन्त रेभाः ।
मन्योर्मनसः शरव्या जायते या तया विध्य हृदये यातुधानान् ॥ १३ ॥

13. The cursing with which today couples revile each other, the curses which are born in the imprecations of the singers, the arrow which is born from the mind of wrath, with that pierce through the heart the demon-sorcerers.

परा शृणीहि तपसा यातुधानान् पराग्ने रक्षो हरसा शृणीहि ।
पराचर्षिषा मूरदेवाञ्छृणीहि परासुतृपो अभि शोशुचानः ॥ १४ ॥

14. Away from us cleave by thy burning energy the demon-sorcerers, away from us cleave by the heat of thy wrath the Rakshasa, O Fire, away from us cleave by thy ray these slayer gods,³⁰ blazing away from us cleave these who glut themselves with men's lives.

पराद्य देवा वृजिनं शृणन्तु प्रत्यगेनं शपथा यन्तु तृष्टाः ।
वाचास्तेनं शरव ऋच्छन्तु मर्मन् विश्वस्यैतु प्रसितिं यातुधानः ॥ १५ ॥

15. May the gods cleave away today the crooked one, may harsh curses come to confront him, may the shafts enter into the vital part of one who thievs by speech, may he undergo the onset of each and every one, the demon-sorcerer.

यः पौरुषेयेण ऋविषा समङ्क्ते यो अश्व्येन पशुना यातुधानः ।
यो अद्भ्याया भरति क्षीरमग्ने तेषां शीर्षाणि हरसापि वृश्च ॥ १६ ॥

16. The demon who feeds on the flesh of human beings, who feeds on horses and on cattle, the one who carries away the milk of the Cow unslayable, cut asunder their necks with the flame of thy anger, O Fire.

संवत्सरीणं पय उस्त्रियायास्तस्य माशीद् यातुधानो नृचक्षः ।
पीयूषमग्ने यतमस्तितृप्सात् तं प्रत्यञ्चमर्चिषा विध्य मर्मन् ॥ १७ ॥

17. O thou who hast the divine vision, let not the demon-sorcerer partake of the yearly milk of the shining cow; O Fire, whichever of them would glut himself on the nectar him pierce in front in his vital part with thy ray of light.

विषं गवां यातुधानाः पिबन्त्वा वृश्च्यन्तामदितये दुरेवाः ।
परैनान् देवः सविता ददातु परा भागमोषधीनां जयन्ताम् ॥ १८ ॥

18. May the demon-sorcerers drink poison from the Ray-Cows,

³⁰ Or, the gods of ignorance,

may they be cloven asunder who are of evil impulse before the infinite mother, may the divine sun betray them to thee, may they be deprived of their share of the growths of earth.

सनादग्ने मृणसि यातुधानान् न त्वा रक्षांसि पृतनासु जिग्युः ।
अनु दह सहमूरान् क्रव्यादो मा ते हेत्या मुक्षत दैव्यायाः ॥ १९ ॥

19. Ever dost thou crush the demon-sorcerer, O Fire, never have the Rakshasas conquered thee in the battles; burn one by one from their roots the eaters of raw flesh, may they find no release from thy divine missile.

त्वं नो अग्ने अधरादुदक्तात् त्वं पश्चादुत रक्षा पुरस्तात् ।
प्रति ते ते अजरासस्तपिष्ठा अघशंसं शोशुचतो दहन्तु ॥ २० ॥

20. O Fire, do thou guard us from above and from below, thou from behind and from the front; may those most burning ageless flames of thine blazing burn one who is a voice of evil.

पश्चात् पुरस्तादधरादुदक्तात् कविः काव्येन परि पाहि राजन् ।
सखे सखायमजरो जरिम्णेऽग्ने मर्तानमर्त्यस्त्वं नः ॥ २१ ॥

21. From behind and from in front, from below and from above, a seer by thy seer-wisdom protect us, O king; a friend protect thy friend, ageless protect from old age, immortal protect us who are mortals, O Fire.

परि त्वाग्ने पुरं वयं विप्रं सहस्य धीमहि ।
धृषद्वर्णं दिवेदिवे हन्तारं भङ्गुरावताम् ॥ २२ ॥

22. O forceful Fire, let us think of thee, the illumined sage as a fortress around us, one violent of aspect, slayer from day to day of the crooked ones.

विषेण भङ्गुरावतः प्रति ष्म रक्षसो दह ।
अग्ने तिग्मेन शोचिषा तपुरग्राभिर्ऋष्टिभिः ॥ २३ ॥

23. Consume with poison the crooked Rakshasas; O Fire, burn them with thy keen flame, with thy fiery-pointed spears.

प्रत्यग्ने मिथुना दह यातुधाना किमीदिना ।
सं त्वा शिशामि जागृह्यदब्धं विप्र मन्त्रभिः ॥ २४ ॥

24. Burn the bewildered demon couples; I whet thee to sharpness, inviolate, with my thoughts, O illumined sage; awake.

प्रत्यग्ने हरसा हरः शृणीहि विश्वतः प्रति ।
यातुधानस्य रक्षसो बलं वि रुज वीर्यम् ॥ २५ ॥

25. O Fire, cleave asunder their wrath with thy flame of wrath to every side; break utterly the strength, the energy of the Rakshasa, of the demon-sorcerer.

ARUNA VAITAHAVYA

SUKTA 91

सं जागृवद्भिर्जरमाण इध्यते दमे दमूना इषयन्निळस्पदे ।
विश्वस्य होता हविषो वरेण्यो विभुर्विभावा सुषस्ता सखीयते ॥ १ ॥

1. Adored by those who are wakeful, the dweller in the house is kindled in the house aspiring in the seat of revelation, the sacrificant of every offering, one Supreme,³¹ wide of being, wide in light, a perfect friend to the man who seeks his friendship.

³¹ Or, one desirable,

स दर्शतश्रीरतिथिर्गृहेगृहे वनेवने शिन्त्रिये तक्ववीरिव ।
जनंजनं जन्यो नाति मन्यते विश आ क्षेति विशयो विशंविशम् ॥ २ ॥

2. In his visioned glory he lodges as the guest in every house, as a bird in forest and forest; he disdains not the peoples, universal he dwells in being and being, common to all he dwells in man and man.

सुदक्षो दक्षैः क्रतुनासि सुक्रतुरग्ने कविः काव्येनासि विश्ववित् ।
वसुर्वसूनां क्षयसि त्वमेक इद् द्यावा च यानि पृथिवी च पुष्यतः ॥ ३ ॥

3. Thou art discerning in thy judgments, strong of will in thy workings of will, O Fire, an omniscient seer in thy seer-wisdoms; a possessor of riches thou rulest sole over all the riches nourished by earth and by heaven.

प्रजानन्नग्ने तव योनिमृत्वियमिळायास्पदे घृतवन्तमासदः ।
आ ते चिकित्र उषसामिवेतयोऽरेपसः सूर्यस्येव रश्मयः ॥ ४ ॥

4. Thou hast known and reached thy luminous native seat where is the order of the Truth in the plane of revelation; free from stain of evil have come thy perceptions of knowledge like the white brilliances of the dawns,³² like rays of the sun.

तव श्रियो वर्ष्यस्येव विद्युतश्चित्राश्चिकित्र उषसां न केतवः ।
यदोषधीरभिसृष्टो वनानि च परि स्वयं चिनुषे अन्नमास्ये ॥ ५ ॥

5. Thy glories like lightnings from a storm cloud break into light of knowledge brilliant like the rays of intuition of the dawns; when loosed on the growths of earth and woods of pleasance thou seekest out thyself the food for thy mouth.³³

तमोषधीर्दधिरे गर्भमृत्वियं तमापो अग्निं जनयन्त मातरः ।
तमित् समानं वनिनश्च वीरुधोऽन्तर्वतीश्च सुवते च विश्वहा ॥ ६ ॥

6. Him the growths of earth held as a child in the womb in

³² Or, like the advents of the dawns,

³³ Or, heapest food in thy mouth.

whom was the order of the Truth, the Waters become the mothers of that Fire who gave him birth; he is the common child with whom the pleasance-woods and the plants of earth are pregnant and they are delivered of him always.

वातोपधूत इषितो वशाँ अनु तृषु यदन्ना वेविषद् वितिष्ठसे ।
आ ते यतन्ते रथ्यो यथा पृथक् शर्धास्यग्ने अजराणि धक्षतः ॥ ७ ॥

7. Missioned, fanned by the wind when swiftly entering into thy food thou spreadest wide after thy desire, thy ageless hosts, as thou burnest, toil like chariot-warriors far apart.

मेधाकारं विदथस्य प्रसाधनमग्निं होतारं परिभूतमं मतिम् ।
तमिदर्भे हविष्या समानमित् तमिन्महे वृणते नान्यं त्वत् ॥ ८ ॥

8. Fire the creator of wisdom, the accomplisher of the discovery of knowledge, Fire the priest of the call, the all-embracing thinker, him they choose universal in the little offering, him in the great, — not another, O Fire, than thou.

त्वामिदत्र वृणते त्वायवो होतारमग्ने विदथेषु वेधसः ।
यद् देवयन्तो दधति प्रयांसि ते हविष्मन्तो मनवो वृक्तबर्हिषः ॥ ९ ॥

9. The ordainers of the work, they who desire thee, choose thee as priest of the call in their discoveries of knowledge when the seekers of the godhead hold thy delight,³⁴ human beings who have plucked for thee the sacred grass of thy seat and have brought their offerings.

तवाग्ने होत्रं तव पोत्रमृत्वियं तव नेष्ट्रं त्वमग्निदृतायतः ।
तव प्रशास्त्रं त्वमध्वरीयसि ब्रह्मा चासि गृहपतिश्च नो दमे ॥ १० ॥

10. O Fire, thine are the call and the offering, thine the purification and the order of the sacrifice, thine the lustration; thou art the fire-bringer for the seeker of the Truth. The

³⁴ Or, set before thee the things of thy delight,

annunciation is thine, thou becomest the pilgrim-rite:³⁵ thou art the priest of the Word and the master of the house in our home.

यस्तुभ्यमग्ने अमृताय मर्त्यः समिधा दाशदुत वा हविष्कृति ।
तस्य होता भवसि यासि दूत्यमुप ब्रूषे यजस्यध्वरीयसि ॥ ११ ॥

11. [Not translated.]

इमा अस्मै मतयो वाचो अस्मदाँ ऋचो गिरः सुष्टुतयः समग्मत ।
वसूयवो वसवे जातवेदसे वृद्धासु चिद् वर्धनो यासु चाकनत् ॥ १२ ॥

12. For him these thoughts and utterances go forth from us, these words high and hymns of illumination and these high lauds and meet together seeking the riches for the master of riches, for the knower of all things born, and his desire is towards them.

इमां प्रत्नाय सुष्टुतिं नवीयसीं वोचेयमस्मा उशते शृणोतु नः ।
भूया अन्तरा हृद्यस्य निस्पृशे जायेव पत्य उशती सुवासाः ॥ १३ ॥

13. I would speak to the ancient One a laud new to his desire, may he hear us; may it avail to touch his heart deep within like a wife beautifully robed for her lord's desire.

यस्मिन्नशवास ऋषभास उक्षणो वशा मेषा अवसृष्टास आहुताः ।
कीलालपे सोमपृष्ठाय वेधसे हृदा मतिं जनये चारुमग्नये ॥ १४ ॥

14. Fire to whom are loosed and offered our horses, our bulls and oxen and heifers and our rams, to Fire the nectar-drinker who bears on his back the Soma wine, to the ordainer of things, I beget a thinking full of beauty from my heart.

अहाव्यग्ने हविरास्ये ते सुचीव घृतं चम्बीव सोमः ।
वाजसनिं रयिमस्मे सुवीरं प्रशस्तं धेहि यशसं बृहन्तम् ॥ १५ ॥

15. An oblation has been offered into thy mouth, O Fire, as if

³⁵ Or, thou art the priest of the pilgrim-rite:

clarified butter in a ladle, as if Soma wine in a bowl. Found in us the treasure in which are the heroes and which wins for us the plenitudes, — the treasure excellent³⁶ and glorious and vast.

JAMADAGNI BHARGAVA
OR RAMA JAMADAGNYA

SUKTA 110

समिद्धो अद्य मनुषो दुरोणे देवो देवान् यजसि जातवेदः ।
आ च वह मित्रमहश्चिकित्वान् त्वं दूतः कविरसि प्रचेताः ॥ १ ॥

1. High-kindled today in the house of the human being, thou doest sacrifice a god to the gods, O knower of all things born; bring them to us as one who has knowledge, O friendly Light; for thou art the messenger, the seer, the thinker.

तनूनपात् पथ ऋतस्य यानान् मध्वा समञ्जन्त्स्वदया सुजिह्व ।
मन्मानि धीभिरुत यज्ञमृन्धन् देवत्रा च कृणुह्यध्वरं नः ॥ २ ॥

2. O son of the body, revealing the paths of our journeyings to the Truth make them sweet with the Wine of Delight, O thou with thy high tongue of flame; enriching with our thoughts the mantras and the sacrifice set our pilgrim-sacrifice in the gods.

आजुह्वान ईड्यो वन्द्यश्चाऽऽ याह्यग्ने वसुभिः सजोषाः ।
त्वं देवानामसि यद्भ होता स एनान् यक्षीषितो यजीयान् ॥ ३ ॥

3. One prayed and adored, O Fire, calling them to us arrive, companioned by the Shining Ones, O mighty One, thou art the summoner of the gods, so, missioned, strong to sacrifice, do them sacrifice.

³⁶ Or, high-proclaimed

प्राचीनं बर्हिः प्रदिशा पृथिव्या वस्तोरस्या वृज्यते अग्रे अहाम् ।
व्यु प्रथते वितरं वरीयो देवेभ्यो अदितये स्योनम् ॥ ४ ॥

4. An ancient seat of sacred grass is plucked this morn, in the direction of this earth, in front of the days, wide it spreads beyond a supernal seat of happy ease for the gods and the mother infinite.

व्यचस्वतीरुर्विया वि अयन्तां पतिभ्यो न जनयः शुम्भमानाः ।
देवीद्वारो बृहतीर्विश्वमिन्वा देवेभ्यो भवत सुप्रायणाः ॥ ५ ॥

5. Widely expanding may they spring apart making themselves beautiful for us as wives for their lords; O divine doors, vast and all-pervading, be easy of approach to the gods.

आ सुष्वयन्ती यजते उपाके उषासानक्ता सदतां नि योनौ ।
दिव्ये योषणे बृहती सुरुक्मे अधि श्रियं शुक्रपिशं दधाने ॥ ६ ॥

6. Let night and day come gliding to us and queens of sacrifice, sit close together in their place of session, the two divine women, great and golden, holding a supreme glory of brilliant form, —

दैव्या होतारा प्रथमा सुवाचा मिमाना यज्ञं मनुषो यजध्वै ।
प्रचोदयन्ता विदथेषु कारू प्राचीनं ज्योतिः प्रदिशा दिशन्ता ॥ ७ ॥

7. The two divine priests of the call, also, the first and perfect in speech building the sacrifice of man that he may do worship, doers of the work impelling to the discoveries of knowledge, pointing by their direction to the ancient Light.

आ नो यज्ञं भारती तूयमेत्विळा मनुष्वदिह चेतयन्ती ।
तिस्रो देवीर्बर्हिरेदं स्योनं सरस्वती स्वपसः सदन्तु ॥ ८ ॥

8. May Bharati come swiftly to our sacrifice, Ila awakening to knowledge here like a human thinker, and Saraswati, the three goddesses, — may they sit, perfect in their works, on this sacred seat of happy ease.

य इमे द्यावापृथिवी जनित्री रूपैरपिंशद् भुवनानि विश्वा ।
तमद्य होतरिषितो यजीयान् देवं त्वष्टारमिह यक्षि विद्वान् ॥ ९ ॥

9. He who fashioned in their forms this earth and heaven, the Parents, and fashioned all the worlds, him today and here, O missioned priest of the call, do thou worship, strong for sacrifice, having the knowledge, even the divine maker of forms.

उपावसृज त्मन्या समञ्जन् देवानां पाथ ऋतुथा हवींषि ।
वनस्पतिः शमिता देवो अग्निः स्वदन्तु हव्यं मधुना घृतेन ॥ १० ॥

10. Revealing by thy self-power the goal of the gods, release towards it in the order of the Truth our offerings. Let the tree and the divine accomplisher of the work and the Fire take the taste of the offering with the sweetness and the light.

सद्यो जातो व्यमिमीत यज्ञमग्निर्देवानामभवत् पुरोगाः ।
अस्य होतुः प्रदिश्यतस्य वाचि स्वाहाकृतं हविरदन्तु देवाः ॥ ११ ॥

11. As soon as he was born Fire measured out the shape of the sacrifice and became the leader who goes in front of the gods. In the speech of this priest of the call which points out by its direction the Truth, may the gods partake of the oblation made *svāhā*.

UPASTUTA VARSHTIHAVYA

SUKTA 115

चित्र इच्छिशोस्तरुणस्य वक्षथो न यो मातरावप्येति धातवे ।
अनूधा यदि जीजनदधा च नु ववक्ष सद्यो महि द्रुत्यं चरन् ॥ १ ॥

1. Marvellous is the power to upbear of this young, this infant god, for he goes not to his two mothers to drink their milk, even though one without teats of plenty brought him to birth

then as now, from the first he did his carrying, performing his mighty embassy.

अग्निर्ह नाम धायि दन्नपस्तमः सं यो वना युवते भस्मना दता ।
अभिप्रमुरा जुह्वा स्वध्वर इनो न प्रोथमानो यवसे वृषा ॥ २ ॥

2. Fire, verily, is established, a giver and mighty doer of works, he clings to the trees with his blazing tusks achieving the pilgrim-sacrifice with his besieging tongue of flame, he is like a snorting bull, master in his pasturage.

तं वो विं न दृषदं देवमन्धस इन्दुं प्रोथन्तं प्रवपन्तमर्णवम् ।
आसा वह्निं न शोचिषा विरप्णिनं महिव्रतं न सरजन्तमध्वनः ॥ ३ ॥

3. He is to you like a bird settled on a tree, like the divine moon-flow of the Soma plant, like a clamorous spreading ocean; he is as one who carries in his mouth of flame, exuberant in strength, mighty in the way of his works, rushing on his paths.

वि यस्य ते ज्रयसानस्याजर धक्षोर्न वाताः परि सन्त्यच्युताः ।
आ रण्वासो युयुधयो न सत्वनं त्रितं नशन्त प्र शिषन्त इष्टये ॥ ४ ॥

4. O ageless Fire, when thou rangest the spaces in thy will to burn, there are all around thee as if unsinking winds like joyful fighters, having the command for the seeking they march towards the warrior of the triple world.³⁷

स इदग्निः कण्वतमः कण्वसखाऽर्यः परस्यान्तरस्य तरुषः ।
अग्निः पातु गृणतो अग्निः सूरीनग्निर्ददातु तेषामवो नः ॥ ५ ॥

5. This is the Fire, friend of the seer, himself the greatest of seers, who delivers from the inner foe; may Fire guard the speakers of the word, Fire the illumined seers, may he give his protection to them and to us.

³⁷ Or, Trita the warrior.

वाजिन्तमाय सहस्रे सुपित्र्य तृषु च्यवानो अनु जातवेदसे ।
अनुद्रे चिद् यो धृषता वरं सते महिन्तमाय धन्वनेदविष्यते ॥ ६ ॥

6. O high-born, thou art he who moves swiftly in the wake of the knower of all things born, the Fire forceful and most full of the plenitude and even in the waterless desert for him who is there and desires it and is full of greatness, winnest by the violence of thy bow that which is supreme.

एवाग्निर्मर्तैः सह सूरिभिर्वसुः श्रुवे सहसः सूनरो नृभिः ।
मित्रासो न ये सुधिता ऋतायवो
द्यावो न द्युम्नैरभि सन्ति मानुषान् ॥ ७ ॥

7. This is the Fire who is lauded accompanied by mortal illumined seers, the Shining One,³⁸ strong and glad by men, they who are seekers of the Truth, and like well-established friends, like the heavens with their lights have power on human beings.

ऊर्जो नपात् सहसावन्निति त्वोपस्तुतस्य वन्दते वृषा वाक् ।
त्वां स्तोषाम त्वया सुवीरा द्राघीय आयुः प्रतरं दधानाः ॥ ८ ॥

8. “O son of energy, O forceful One,” so adores thee the mighty speech of Upastuta, thee let us laud, by thee may we be armed with the heroes, holding more and more an ever longer life.

इति त्वाग्ने वृष्टिहव्यस्य पुत्रा उपस्तुतास ऋषयोऽवोचन् ।
ताँश्च पाहि गृणतश्च सूरीन् वषड्वषळित्यूर्ध्वासो अनक्षन्
नमो नम इत्यूर्ध्वासो अनक्षन् ॥ ९ ॥

9. Thus have extolled thee, O Fire, the sons of Vrishtihavya, the Upastuta Rishis;³⁹ protect them and the illuminates who speak the word, rising on high they have attained with the cry of “Vashat”, “Vashat”, with the cry of obeisance.

³⁸ Or, the master of riches,

³⁹ Or, sages, extolled;

CHITRAMAHAS VASISHTHA

SUKTA 122

वसुं न चित्रमहसं गृणीषे वामं शेवमतिथिमद्विषेण्यम् ।
स रासते शुरुधो विश्वधायसोऽग्निर्होता गृहपतिः सुवीर्यम् ॥ १ ॥

1. I voice the Shining One with its richly varied lights,⁴⁰ the fair and happy, the guest in whom is nothing hostile; Fire, the priest of the call, the master of the house gives the healing forces that sustain the world, he gives us the hero-energy.

जुषाणो अग्ने प्रति हर्य मे वचो विश्वानि विद्वान् वयुनानि सुक्रतो ।
घृतनिर्णिग् ब्रह्मणे गातुमेरय तव देवा अजनयन्ननु व्रतम् ॥ २ ॥

2. O Fire, take pleasure in my word, let thy joy respond to it, for thou knowest all discoveries of knowledge, O strong will! Robed in light, put out a path for the Word, the gods have begotten all according to thy law of works.

सप्त धामानि परियन्नमत्यो दाशद् दाशुषे सुकृते मामहस्व ।
सुवीरेण रयिणाग्ने स्वाभुवा यस्त आनद् समिधा तं जुषस्व ॥ ३ ॥

3. Encompassing the seven planes, O immortal, giving to the giver, to the doer of good deeds, grow great;⁴¹ O Fire, with riches full of hero-strength crowding on him, accept the man who has come to thee with the fuel.

यज्ञस्य केतुं प्रथमं पुरोहितं हविष्मन्त ईळते सप्त वाजिनम् ।
शृण्वन्तमग्निं घृतपृष्ठमुक्षणं पृणन्तं देवं पृणते सुवीर्यम् ॥ ४ ॥

4. The seven givers of the offering pray the lord of plenitudes, the supreme Ray of intuition, the vicar of the sacrifice, Fire, the Bull with the luminous back who hears our words, the god who on him who satisfies him with gifts bestows fullness of heroic might.

⁴⁰ Or, greatnesses,

⁴¹ Or, exalt him;

त्वं दूतः प्रथमो वरेण्यः स हूयमानो अमृताय मत्स्व ।
त्वां मर्जयन् मरुतो दाशुषो गृहे त्वां स्तोमेभिर्भृगवो वि रुरुचुः ॥ ५ ॥

5. Thou art the first and supreme messenger, as such when thou art called be rapturous for immortality: thee the life-powers make resplendent in the house of the giver, thee with their lauds the flame-seers made to shine out wide.

इषं दुहन्त्सुदुघां विश्वधायसं यज्ञप्रिये यजमानाय सुक्रतो ।
अग्ने घृतसुस्त्रिर्ऋतानि दीद्यद् वर्तिर्यज्ञं परियन्त्सुक्रतयसे ॥ ६ ॥

6. In one to whom sacrifice is dear, for the giver of sacrifice, milking the force that is a good milch-cow, the force that founds all, O strong will, O Fire, thrice pouring light, illumining the Truths, circling round our house and our sacrifice thou puttest forth thy strength of will.

त्वामिदस्या उषसो व्युष्टिषु दूतं कृण्वाना अयजन्त मानुषाः ।
त्वां देवा महयाय्याय वावृधुराज्यमग्ने निमृजन्तो अध्वरे ॥ ७ ॥

7. Thee, O Fire, making their messenger men have offered sacrifice in the outshining of this dawn; thee the gods have increased for their growing to greatness making bright the oblation of light in the pilgrim-sacrifice.

नि त्वा वसिष्ठा अहून्त वाजिनं गृणन्तो अग्ने विदधेषु वेधसः ।
रायस्पोषं यजमानेषु धारय यूयं पात स्वस्तिभिः सदा नः ॥ ८ ॥

8. The Vasishtas called thee within them, full of plenitude, voicing the Fire, ordainers of works in the discoverings of knowledge; uphold the increasing of the riches in the doers of the sacrifice, do you ever guard us with all kinds of weal.

AGNI PAVAKA

SUKTA 140

अग्ने तव श्रवो वयो महि भ्राजन्ते अर्चयो विभावसो ।
बृहद्भानो शवसा वाजमुक्थ्यं दधासि दाशुषे कवे ॥ १ ॥

1. O Fire, thy inspiration and thy growth and thy lights blaze in their greatness, O thou who shinest out with thy lustres; O great luminousness, O seer, thou foundest by thy strength for the giver a plenitude of utterance.

पावकवर्चाः शुक्रवर्चा अनूनवर्चा उदियर्षि भानुना ।
पुत्रो मातरा विचरन्नुपावसि पृणक्षि रोदसी उभे ॥ २ ॥

2. Purifying is thy flaming energy, bright is thy energy, in-
deficient is thy energy as thou ascendest with thy light — a
son thou rangest and protectest the Parents and thou joinest
together earth and heaven.

ऊर्जो नपाज्जातवेदः सुशस्तिभिर्मन्दस्व धीतिभिर्हितः ।
त्वे इषः सं दधुर्भूरिवर्षसश्चित्रोतयो वामजाताः ॥ ३ ॥

3. O son of energy, O knower of all things born, well-founded
rejoice in our perfect utterances and our thinkings; in thee
they have joined together impelling forces of many forms,
richly varied in their prospering, born to charm and beauty.

इरज्यन्नग्ने प्रथयस्व जन्तुभिरस्मे रायो अमर्त्य ।
स दर्शतस्य वपुषो वि राजसि पृणक्षि सानसिं क्रतुम् ॥ ४ ॥

4. O immortal Fire, ruling over creatures born, spread in us
thy Riches; thou art master of⁴² thy body of vision and thou
satest thy conquering will.

⁴² Or, thou shinest out from

इष्कर्तारमध्वरस्य प्रचेतसं क्षयन्तं राधसो महः ।
रातिं वामस्य सुभगां महीमिषं दधासि सानसिं रयिम् ॥ ५ ॥

5. A thinker, an arranger of sacrifice, a master of great achievement thou foundest a bounty of delight and a great and fortunate impulsion and conquering Riches.

ऋतावानं महिषं विश्वदर्शतमग्निं सुम्नाय दधिरे पुरो जनाः ।
श्रुत्कर्णं सप्रथस्तमं त्वा गिरा दैव्यं मानुषा युगा ॥ ६ ॥

6. Men have set in front this great Truth-possessing and all-seeing Fire for the bliss; thee who hast the ear that hears our words voice, wide-extended, one divine throughout the human generations.

MRIDIKA VASISHTHA

SUKTA 150

समिद्धश्चित् समिध्यसे देवेभ्यो हव्यवाहन ।
आदित्यै रुद्रैर्वसुभिर्न आ गहि मृळीकाय न आ गहि ॥ १ ॥

1. Already kindled thou art kindled again for the gods, O carrier of the offering, come along with the sons of Aditi and with the Rudras and with the Shining Ones, come to us for grace.

इमं यज्ञमिदं वचो जुजुषाण उपागहि ।
मर्तासस्त्वा समिधान हवामहे मृळीकाय हवामहे ॥ २ ॥

2. Accepting this sacrifice, this word come to us, we who are mortals call thee, O high-kindled Fire, we call thee for grace.

त्वामु जातवेदसं विश्ववारं गृणे धिया ।
अग्ने देवाँ आ वह नः प्रियव्रतान् मृळीकाय प्रियव्रतान् ॥ ३ ॥

3. Thee I voice with my thought, the knower of all things born,

in whom are all desirable things, O Fire, bring to us the gods whose law of working is dear to us, dear to us for their grace.

अग्निर्देवो देवानामभवत् पुरोहितोऽग्निं मनुष्या ऋषयः समीधिरे ।
अग्निं महो धनसातावहं हुवे मृळीकं धनसातये ॥ ४ ॥

4. Fire, the god, became the vicar priest of the gods, Fire the human Rishis have kindled, Fire I call in the conquest of the riches of the vast, gracious for the conquest of the riches.

अग्निरत्रिं भरद्वाजं गविष्ठिरं प्रावन्नः कण्वं त्रसदस्युमाह्वे ।
अग्निं वसिष्ठो हवते पुरोहितो मृळीकाय पुरोहितः ॥ ५ ॥

5. Fire protected Atri and Bharadwaja and Gavishtira, protected for us Kanwa and Trasadasu in the battle, Fire Vasishtha the vicar priest calls, the vicar priest calls him for grace.

KETU AGNEYA

SUKTA 156

अग्निं हिन्वन्तु नो धियः सप्तिमाशुमिवाजिषु ।
तेन जेष्म धनं धनम् ॥ १ ॥

1. May our thoughts speed the Fire on his way like a swift galloper in the battles, by him may we conquer every kind of wealth.

यया गा आकरामहे सेनयाग्ने तवोत्या ।
तां नो हिन्व मघत्तये ॥ २ ॥

2. The army by which we may make ours the Ray-Cows under thy guard, that army send to us⁴³ for the getting of plenty.

⁴³ Or, speed for us

आग्ने स्धूरं रयिं भर पृथुं गोमन्तमश्विनम् ।
अङ्घ्रि खं वर्तया पणिम् ॥ ३ ॥

3. Bring to us, O Fire, a stable wealth of the Ray-Cows and the horses of power, reveal heaven, turn away from us the evil Trafficker.

अग्ने नक्षत्रमजरमा सूर्यं रोहयो दिवि ।
दधज्ज्योतिर्जनेभ्यः ॥ ४ ॥

4. O Fire, make to ascend the ageless traveller-star, the sun in heaven upholding the Light for men.

अग्ने केतुर्विशामसि प्रेष्ठः श्रेष्ठ उपस्थसत् ।
बोधा स्तोत्रे वयो दधत् ॥ ५ ॥

5. O Fire, thou art the ray of intuition in creatures, most dear, most glorious, seated in the centre.⁴⁴ Awake, founding his expansion who lauds thee.

VATSA AGNEYA

SUKTA 187

प्राग्नये वाचमीरय वृषभाय क्षितीनाम् ।
स नः पर्षदति द्विषः ॥ १ ॥

1. Send forth the word to the Fire, the bull of the worlds,⁴⁵ may he carry us through beyond the hostile forces.

यः परस्याः परावतस्तिरो धन्वातिरोचते ।
स नः पर्षदति द्विषः ॥ २ ॥

2. He who shines beyond the desert across the supreme Beyond, may he carry us through beyond the hostile forces.

⁴⁴ Or, in the lap of the mother.

⁴⁵ Or, of the peoples,

यो रक्षांसि निजूर्वति वृषा शुक्रेण शोचिषा ।
स नः पर्षदति द्विषः ॥ ३ ॥

3. He who destroys the Rakshasas, the bull with the brilliant light, may he carry us through beyond the hostile forces.

यो विश्वाभि विपश्यति भुवना सं च पश्यति ।
स नः पर्षदति द्विषः ॥ ४ ॥

4. He who looks upon all the worlds and sees them wholly, may he carry us through beyond the hostile forces.

यो अस्य पारे रजसः शुक्रो अग्निरजायत ।
स नः पर्षदति द्विषः ॥ ५ ॥

5. Fire who is born brilliant on the further shore of this world, may he carry us through beyond the hostile forces.

SAMVANANA ANGIRASA

SUKTA 191

संसमिद् युवसे वृषन्नग्ने विश्वान्यर्य आ ।
इळस्पदे समिध्यसे स नो वसून्या भर ॥ १ ॥

1. O Fire, O strong one, as master thou unitest us with all things and art kindled high in the seat of revelation; do thou bring to us the Riches.

सं गच्छध्वं सं वदध्वं सं वो मनांसि जानताम् ।
देवा भागं यथा पूर्वे संजानाना उपासते ॥ २ ॥

2. Join together, speak one word, let your minds arrive at one knowledge even as the ancient gods arriving at one knowledge partake each of his own portion.

समानो मन्त्रः समितिः समानी समानं मनः सह चित्तमेषाम् ।
समानं मन्त्रमभि मन्त्रये वः समानेन वो हविषा जुहोमि ॥ ३ ॥

3. Common Mantra have all these, a common gathering to union, one mind common to all, they are together in one knowledge; I pronounce for you a common Mantra, I do sacrifice for you with a common offering.

समानी व आकूतिः समाना हृदयानि वः ।
समानमस्तु वो मनो यथा वः सुसहासति ॥ ४ ॥

4. One and common be your aspiration, united your hearts, common to you be your mind, — so that close companionship may be yours.

Appendix to Part Two

The following translations of the first hymn of the Rig Veda are reproduced from Sri Aurobindo's manuscripts to illustrate the development of his interpretation of the Veda. They are arranged as far as possible in chronological order.

Translations of the First Hymn of the Rig Veda

[1]

Hymns of the First Cycle

I.

A hymn of praise, welcome and prayer to Agni, Lord of Tejas, composed when the mind of the Yogin Madhuchchanda was full of sattwic energy and illumination.

====

1. Agni the brilliant I adore who standeth before the Lord, the god that has the ecstasy of the truth, the fighter that fulfilleth utter bliss.

2. Agni adorable to the sages of old, adorable to the new, holds up the gods with force & might.

3. By Agni one enjoyeth strength, one enjoyeth increase day by day and a mastery full of force.

4. O Agni, the Lord below about whom thou art on every side a flame encompassing, came by the gods into this world.

5. Agni the fighter, the strong in wisdom, the true, the manifold, the high of fame, has come to us, a god meeting with gods.

6. O beloved, that to the foe who would destroy thee thou, O Agni, doest good, this is the Truth of thee, O Lord of Love.

7. O Agni, to thee yearning if day by day we embrace thee with our mind and bear the law, then thou growest in mastery and might: —

8. To thee the shining one of the gods below who guardest the energy of the nectar and increasest in thy home.

9. Do thou therefore, O Agni, become lavish of thy approach to us as a father to his child; cleave to us for our heavenly bliss.

[2]

Agni I desire who standeth before the Lord, the god who knoweth all the law, the warrior who disposeth utterly delight.

Agni whom the ancient seers desired, the modern too adore; for in his strength he beareth all the Gods.

By Agni one getteth substance, yes, and increase day by day, and glorious success.

O Agni, that Lord here below whom thou encompassest on every side, is he that moveth in the Gods.

Agni, the warrior whose strength is wisdom, he of the Truth who has the knowledge rich, cometh, a God attended by the Gods.

O beloved, O Agni, that thou desirest to do good to him who seeks to hurt thee, this is utterly thy nature, O Lord of Love.

To thee, O Agni who protectest us in darkness day by day, if with hearts full of self-surrender we come, then thou towerest to thy height,

To thee, controller and protector of all things below, of the Immortal brilliant force, ever increasing in thy home.

So be thou easy to our approach as a father to his child, abide with us for our bliss.

[3]

१

1. अग्निमीळे पुरोहितं यज्ञस्य देवमृत्विजं । होतारं रत्नधातमं ॥ १ ॥

Agni I adore who stands before Yajna, the god that seeth right, the offerer of the oblation, chief disposer of delight.

2. अग्निः पूर्वेभिर्ऋषिभिरीड्यो नूतनैरुत । स देवानेह वक्षति ॥ २ ॥

Agni, adorable to the former sages, adorable to those of today, he brings here the gods.

3. अग्निना रयिमश्नवत्पोषमेव दिवे दिवे । यशसं वीरवत्तमं ॥ ३ ॥
By Agni one getteth delight (or force) and increase too day by day, & widest victory (or most manifest or most forceful).
4. अग्ने यं यज्ञमध्वरं विश्वतः परिभूरसि । स इद्वेषु गच्छति ॥ ४ ॥
O Agni, the Yajna here below which thou encompasseth on every side is that that moveth in the gods (or goeth to the gods).
5. अग्निर्होता कविक्रतुः सत्यश्चित्रश्रवस्तमः । देवो देवेभिरागमत् ॥ ५ ॥
Agni, the Hota, the strong in wisdom, the true, the varied in inspired knowledge, comes a god with the gods.
6. यदंग दाशुषे त्वमग्ने भद्रं करिष्यसि । तवेत्तत्सत्यमङ्गिरः ॥ ६ ॥
That thou, O beloved, doest good to the giver, O Agni, this is the truth in thee, O lord of love.
7. उप त्वाग्ने दिवे दिवे दोषावस्तर्धिया वयं । नमो भरन्त एमसि ॥ ७ ॥
To thee, O Agni, day by day because thou protectest in the dimness, we with the understanding (come) bearing salutation and thou growest to thy strength.
8. राजन्तमध्वराणां गोपामृतस्य दीदिविं । वर्धमानं स्वे दमे ॥ ८ ॥
Ruling over things below, O protector of immortality, a splendour increasing in its home.
9. स नः पितेव सूनवे अग्ने सूपायनो भव । सचस्वा नः स्वस्तये ॥ ९ ॥
Therefore do thou, O Agni, be accessible to us as a father to his child, cleave to us for our bliss.

[4]

Rigveda
Hymns of Madhuchchhandá Vaisvámitra
Mandala I. Hymns I–XI.

I

Agni I adore, the representative priest of the sacrificial act, the god who is the Adept of the sacrifice, the offerer of the action

who disposeth utterly delight. Agni adorable to the seers of old, is adorable always to the new, he beareth here the gods. By Agni one getteth energy and increase also day by day and effective strength of highest forcefulness. O Agni, whatso material action of sacrifice thou encompassest on every side, that verily moveth in the gods. Agni, the offering priest whose might is knowledge, the true, the exceeding rich in inspiration, cometh a god with the gods. That thou, O friend, O Agni, wilt surely effect the weal of the giver, that is the nature & truth of thee, O lord of love. To thee, O Agni, day by day, O dweller in the twilight, we with the discerning mind bring our submission when thy strength is at its height, to thee the ruler of all here below, guardian of Immortality, a high splendour increasing in its home. Therefore do thou be easy of approach to us as a father to his son; be thou strong for our felicity.

[5]

A Hymn to Agni. I.1.

Agni I adore, the representative priest of the Sacrifice, the god who sacrifices aright, the priest of the offering who disposes utterly delight. Agni adorable to the seers of old, is adorable also [to the] new, for he brings hither the gods. By Agni one gets him energy and an increase day by day full of success and full of power. Agni, the material sacrifice which thou encompassest with thy being on every side, that indeed goeth to the gods. Agni the priest of the offering, who has the force of the wisdom, the true, the full of rich inspiration, comes to us a god with the gods. That thou, O beloved Agni, wilt do good to the giver, this is the truth of thee, O lord of love. To thee, O Agni, day by day, by night & by day, we by the understanding come bringing to thee our submission, who governest all things below, protector of the Truth, a brilliant flame increasing in its home. Therefore do thou be easy of approach to us as a father to his child, cleave to us for our weal.

[6]

Rigveda.

Mandala I, Hymns of Madhuchchhandá Vaisvámitra.

I Hymn to Agni

1. Agni I adore, the priest who stands forward for the sacrifice, the god who acts in the truth of things, the giver of the oblation who disposes utterly delight.

2. Agni adored by the ancient seers is adorable still to the new, for he brings here the gods.

3. By Agni one gets day by day energy & increase victorious and full of force.

4. O Agni, whatsoever material sacrifice thou encompassst with thy being on every side, that goes to the gods.

5. Agni, he that offers the oblation, whose strength is in wisdom, the true, the rich in various inspiration, comes a god with the gods.

6. That thou, O Agni, wilt surely bring about good for the giver, that is the truth of thee, O lord of love.

7. To thee, O Agni, day by day, in darkness and in light we come in our minds bearing our submission, —

8. To thee, who rulest over all below, guardian of immortality, a brilliance increasing in its home.

9. Therefore do thou be easy of approach to us as a father to his child, cleave to us for our weal.

[7]

I.1

The Strength I seek who is set in front as our divine representative in the sacrifice and offers in the order of the Truth, the priest of our oblation who disposes utterly delight. The Strength [was] desirable to the ancient sages and they of today

must seek him too, for 'tis he that brings hither the gods. By the Strength one attains a wealth of felicity that increases from day to day and, full of hero might, victoriously attains. O Strength, the sacrifice in its march that thou encompasseth with thy being on every side, that reaches to the gods. Strength is the priest of our oblation, he has the seer-will and is true in his being and is rich in varied inspirations; may he come to us, a god with the gods. O Strength, that thou wilt create for the giver of the offering his weal, that is the truth in thee, O Puissance. To thee, O Agni, we approach day after day, in the light and in the darkness, bringing thee submission by the thought, To thee that rulest the march of the sacrifices, the protector of the Truth and its outshining, increasing in thine own home. Therefore be easy of approach to us, O Strength, as a father to his child; cleave to us for our blissful state.

[8]

I.1

1. The God-will I seek with adoration, divine priest of the sacrifice who is set in front and sacrifices in the seasons of the Law, giver of oblation who most ordains the ecstasy.

2. The Flame adored by the ancient finders of knowledge must be sought also by the new, for it is he that shall bring hither the godheads.

3. By the flame of the Will man enjoys a treasure of felicity that grows day by day and is a splendour of attainment and rich in hero-energies.

4. O Will, around whatsoever sacrifice travelling to its goal thou comest into being on its every side, that reaches truly the gods (or goes truly to the gods).

5. God-will is the priest of the oblation, for his is the Seer-will (or who has the will of the seer) true in its being, with a most rich and varied inspiration; let him come to us, a god with the gods.

6. The Good that thou wilt create for the giver of the sacrifice, thine is that Truth, O Will, O Seer-Puissance.

7. To the God-will we come day by day, in the night & in the light, carrying by our thought our offering of submission,

8. To the Ruler of our pilgrim sacrifices and shining guardian of the truth, increasing in his own home.

9. Therefore do thou, O Will, be as easy of approach to us as a father to his child, cleave to us for that happy state of our being.

[9]

I.1

The Will I seek with adoration, divine priest of our sacrifice who is set in its front and sacrifices in the seasons of the Truth and offers the oblation and establishes in us wholly the Bliss;

Will, the object of their adoration to the seers of old and to the seers who are now, for he brings into this world the godheads.

By the Will man attains to wealth of the felicity and it increases day by day and is victorious in attainment and full of hero powers.

That sacrifice which in its journey on the path thou encompassed with thy being on its every side, that travels to the gods.

Will the priest, the seer-will, the true in being, richest in his shining inspirations of the truth, may he come divine with all the divine powers.

O Will, in that thou wilt surely create his good for the giver of the sacrifice, thine is that truth, O Seer-Puissance.

To thee, O Will, day by day, we come both in the light and in the night bringing the offering of our submission by the thought;

To thee, who rulest our sacrifices in their march, to the shining guardian of the Truth who increases in his own home.

Do thou be easy of access as is a father to his child, cleave to us for the bliss.

[10]

Hymns of Madhuchchandas
son of Viswamitra.

A Hymn to Agni, the Divine Flame

A hymn to Agni the divine Flame, priest of the sacrifice, bringer of the gods to man, giver of the treasures, protector and leader and king of the sacrifice of the path, inspired seer will in works, giver of the supreme good and truth and its shining guardian.

I adore the Flame, divine vicar of sacrifice, Ritwik and offering priest who most founds the Delight.

The Flame adored by the ancient sages is adorable too by the new. He brings on earth the gods.

Man can get by the Flame a treasure that increases day by day, splendid and full of heroes' strengths.

O Flame, alone the sacrifice of the path which thou surroundest with thy being on every side, goes among the gods.

The Flame is a priest, a seer will to acts, true and rich in many lights of inspiration, and shall come to us a god with the gods.

O Flame, that happiness thou wilt create for the giver of sacrifice, is thine only and is that Truth, O Angiras.¹

To thee day by day, O Flame, in night and in light we come carrying to thee by the thought our adoration,

To the ruler of the sacrifices of the path, the luminous guardian of the Truth, who increases in his own home!

O Fire, be thou easy of access to us like a father to his son, cling to us for our happy ease.

¹ The seven Angiras seers, sons of the Flame, discovered, says the Veda, that Truth, the sun that was lodged in the darkness. This inconscient darkness is figured as the cave of the Panis; Indra and the Angiras seers enter and find the shining cows of the Dawn, the Dawn herself, the Day, the Sun, the vision of knowledge and man's path to immortality. This is the day said in the next hymn to be discovered or known by the adorers of Vayu. The name Angiras is given also to the gods as finders of the Truth.

[11]

Mandala 1, Sukta 1

1. I adore the Flame, the Vicar, the divine Ritwik of the sacrifice, the summoner who most founds the ecstasy.
2. The Flame, adorable by the ancient sages, is adorable too by the new; he brings here the gods.
3. By the Flame one enjoys a treasure that verily increases day by day, glorious, most full of hero-powers.
4. O Flame, the pilgrim sacrifice on every side of which thou art with thy environing being, that truly goes among the gods.
5. The Flame, the Summoner, the Seer-Will, true and most full of richly varied listenings, may he come, a god with the gods.
6. O Flame, the happy good which thou shalt create for the giver is That Truth and verily thine, O Angiras!
7. To thee, O Flame, we day by day, in the night and in the light, come carrying by our thought the obeisance,
8. To thee who reignest over our pilgrim sacrifices, luminous guardian of the truth, increasing in thy own home.
9. Therefore be easy of access to us as a father to his son; cling to us for our happy state.

[12]

First Mandal

I.

1. Fire I pray, the priest set in front of the sacrifice, the god Ritwik, the flamen of the call, who gives most the ecstasies.
2. Fire, desirable by the ancient sages and by the new, is he that brings here the gods.
3. By the Fire man enjoys a treasure that grows day by day, riches glorious, (most) armed with the heroes (to which most are joined the heroes).

4. O Fire, the pilgrim sacrifice around which thou comest into being on every side, that alone goes to the gods.
5. May the Fire, the priest of the call, the Seer Will true and most full of rich inspirations, come to us a god with the gods.
6. The happiness that thou wilt make for him that gives is That Truth of thee, O Flame-Seer.
7. To thee, O Fire, day by day, in the light and in the night we come bearing by the thought our surrender, —
8. To the luminous guardian of the Truth ruling over the (pilgrim) rites increasing in his own home.
9. Then be thou easy of approach to us like a father to his son, O Fire, — cling to us for our weal.

[13]

1. The Flame I pray, the divine vicar of the sacrifice, the ordi-
nant of the ritual, the Summoner who founds the ecstasy.
2. The Flame, desirable by the ancient seers and by the new,
may he come hither with the gods.
3. By the Flame is won an energy that surely increases day by
day, glorious and full of warrior-power.
4. O Flame, the pilgrim sacrifice that thou encompassest from
every side, goes to the gods.
5. The Flame is our priest of the call, the seer-will true and
brilliant in inspiration; may he come, a god with the gods.
6. The good that thou wilt create for the giver, O Flame, is that
truth of thee, O Angiras.
7. To thee we come, O Flame, day by day in the dark and in
the light bringing by the thought our obeisance; —
8. To thee, the ruler of our pilgrim-sacrifices, the shining
Guardian of the Truth, growing in thy own home.
9. O Flame, be easy of access to us like a father to his son,
cleave to us for our weal.

[14]

Hymns of Madhuchchandas
I. Hymn to the Fire.

1. The Fire I pray, the divine vicar of the sacrifice and ordinarant of the rite, the Summoner (or, priest of the offering) who most founds the ecstasy.
2. The Fire, desirable to the ancient seers, so even to the new, — may he come to us with the gods.
3. By the Fire one obtains a wealth that increases day by day, glorious and full of hero-powers.
4. O Fire, the pilgrim sacrifice which thou encompassest on every side, reaches the gods.
5. Fire, priest of the call, the seer-will rich in brilliant inspirations, may he come to us, a god with the gods.
6. O Fire, the happy good that thou wilt create for the giver, is That Truth of thee, O Angiras.
7. To thee, O Fire, day by day, in the dawn and in the dusk, we come bringing to thee by the thought our obeisance,
8. To thee, who rulest the sacrifices of the Way, the shining Guardian of the Truth, growing in thy own home.
9. O Fire, be easy of access to us like a father to his son; cleave to us for our weal.

Part Three

Commentaries and Annotated Translations

Mandala One

[1]

[RV I.1]

The Rigveda

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Translated into English with an etymological reconstruction of the Old Sanscrit or Aryan tongue in which it was rendered in the Dwapara Yuga and an explanation of the Yogic phenomena and philosophy with which it is mainly concerned.

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Hymns of the First Cycle

—
I.

A hymn of praise, welcome and prayer to Agni, Lord of Tejas, composed when the mind of the Yogin Madhuchchhanda was full of sattwic energy and illumination.

====

1. Agni the brilliant I adore who standeth before the Lord, the god that has the ecstasy of the truth, the fighter that fulfilleth utter bliss.

2. Agni adorable to the sages of old, adorable to the new, holds up the gods with force & might.

3. By Agni one enjoyeth strength, one enjoyeth increase day by day and a mastery full of force.

4. O Agni, the Lord below about whom thou art on every side a flame encompassing, came by the gods into this world.

5. Agni the fighter, the strong in wisdom, the true, the manifold, the high of fame, has come to us, a god meeting with gods.

6. O beloved, that to the foe who would destroy thee thou, O Agni, doest good, this is the Truth of thee, O Lord of Love.

7. O Agni, to thee yearning if day by day we embrace thee with our mind and bear the law, then thou growest in mastery and might: —

8. To thee the shining one of the gods below who guardest the energy of the nectar and increasest in thy home.

9. Do thou therefore, O Agni, become lavish of thy approach to us as a father to his child; cleave to us for our heavenly bliss.

=====
Linguistic.

अग्निम्. The word Agnis is composed of the root अग्, the suffix नि and the case-ending स्. The root अग् occurs in two other words of this hymn, अंग and अंगिरः. Its most common meaning is love, force or excellence. The original root अ of which it is a primary derivative meant existence. The addition of ग् adds the sense of force or power. To exist in force or power is अग् in its initial sense and all other meanings are derivative or deductive from the initial sense. The sound न् is added to roots with an adjectival force as in रत्न from रत्, यज्ञ from यज्. It may have adherent to it either अ, इ or उ, and may be pure or preceded by the enclitics अ, इ, उ or their prolonged forms आ, ई, ऊ. Thus करण, शयान, बलिन्, राजन्, वरुण, इष्णु, विष्णु etc. अग्नि means one who exists in force or power. Cf the Greek ἄγαν, exceedingly, ἄγαθός, good, originally meaning strong, powerful, brave. From the same sense of power, force, excellence come various senses of ἄγω, the Latin *ago*, lead, drive, act, etc. On the other hand the insertion of the nasal sound between अ and ग् gives the sense of love, sweetness, softness, beauty, as the particular kind of force or excellence implied in the root.

ईळे. The root ईल्, dialectically ईळ्, also takes by a slight modification of sound the form ईङ्. It is a primary derivative of the original root इ, implying motion towards. The addition of ल् gives the sense of approaching with love and gives rise to the signification, *adore, worship*. It has a strong sense of *bhakti*,

emotional worship.

पुरो हितम्. Two separate words, adverb and participle, “set before”. The participle is generally treated as belonging to धा, but it is originally the past verbal adjective of हि. The sound ह् conveys contact, motion or emission with force. Thus the root ह् is to throw, strike, kill and in its derivatives to leap, dance etc. The root हु is similarly to attack, fight, throw from one, drag away etc. The root हि means to pierce, penetrate, adhere, be set in and actively to strike away, wear away, impair with other meanings. From the sense of adherence, we get a deductive sense of fondness, clinging, love, friendliness, the classic significance of the adjective हित.

यज्ञस्य. This word is of the utmost importance in the Veda. Its subsequent meaning of sacrifice has overclouded the sense of the Scriptures ever since the later half of the Dwapara Yuga; but originally and in the age of Madhuchchanda it had no shade of this meaning. It is the root यज् with the suffix न adjectival, as explained under अग्नि. यज् is a primary derivative from the initial root य which had a sense of control, restraint, persistence, preservation. This we find in its derivatives यम् to order, control, regulate; यत् to use force upon, strive, practise; यक्ष् the habitua-tive, to keep carefully from which यक्ष् the guardians of wealth, the *ganas*, hosts of Kuvera; यच्छ् to importune, entreat, supplicate; यच् to control, to regulate, distribute, give. यज् means to regulate, rule, order, govern. यज्ञ is He who does these things, the Lord, Governor, Master, Provider, Giver, and in the Veda it is applied to the Supreme Being, Parameshwara, who governs the universe as the Master of Nature, the Disposer of its Laws, the Almighty Providence, the Master of the Dharma. It has a similar sense to the word यमः applied to the single god of Dharma, Yama. There is an echo of this use in the Vishnu Purana when it is said that Vishnu is born in the Satya Yuga as Yajna, in the Treta as the Chakravarti Raja, in the Dwapara as Vyasa. In the Satya Yuga mankind is governed by its own pure, perfect and inborn nature spontaneously fulfilling the *dharma* under the direct inspiration of God within as Yajna, the Lord of the Dharma. In the Treta the Dharma is maintained by the sceptre and the sword guarding

the unwritten law. In the Dwapara the Dharma is supported by codes, Shastras, a regulated and written system.

देवम्. From the root दिव् conveying the idea of active, rapid or brilliant energy. It means to shine, to play, (cf दीव् to gamble), to be bright, clear, strong, swift or luminous. The Devas are strictly speaking the sattwic and rajasic powers of the sukshma worlds, Swar and Bhuvar, who govern or assist the operations of intelligence and energy in man; but it came to be applied to all beings of the other worlds without distinction, even to the tamasic forces, beings and powers who hurt and oppose these very operations. It is in this latter sense that the Persians used it after the teachings of Jarad-drashta (Zaruthrusta, Jaratkaru) had accustomed them to apply other terms to the beneficent and helpful powers.

ऋत्विजम्. The word ऋत्विक् like the word पुरोहितम् only latterly came to mean a sacrificial priest. It is composed of two words ऋत् and विज्. In Old Sanscrit ऋ and रि were used interchangeably like ळ and ड. The root ऋ conveyed the idea of fixity, constancy, ऋत् or रित् is the old verbal noun forming the roots ऋत् and रित् and conveys the ideas [of] fixity, persistence, constancy, truth, steadfastness, wisdom, धैर्यं, सत्यं. From the same root is formed ऋषिः, the root ऋष् being a habitutive form of ऋ and meaning to be constant, wise, true, steadfast, calm and still. It was the old word answering to the धीर of the Upanishads. Similarly ऋतम् means truth, law etc, ऋतु is the fixed period or season, the habitual menstruation etc. The word विज् is a derivative of the initial root वि to open, manifest, from which are formed विद् to see, the root विल् conveying the idea of publicity, light, etc common in Tamil and Latin, and विज् meaning also to see. The ऋत्विज् is the drashta, seer or rishi, the one who has vision of spiritual truth.

[2]

[RV I.1.1-3]

ओम्

॥ १ ॥ मधुच्छन्दा वैश्वामित्रः ॥ अग्निः ॥ गायत्री ॥

अग्निमीळे पुरो हितं यज्ञस्य देवमृत्विजं । होतारं रत्नधातमं ॥ १ ॥
 अग्निः पूर्वेभिर्ऋषिभिरीड्यो नूतनैरुत । स देवाँ एह वक्षति ॥ २ ॥
 अग्निना रयिमश्नवत्पोषमेव दिवे दिवे । यशसं वीरवत्तमं ॥ ३ ॥
 अग्ने यं यज्ञमध्वरं विश्वतः परिभूरसि । स इद् देवेषु गच्छति ॥ ४ ॥
 अग्निर्होता कविक्रतुः सत्यश्चित्रश्रवस्तमः । देवो देवेभिरा गमत् ॥ ५ ॥
 यदंग दाशुषे त्वमग्ने भद्रं करिष्यसि । तवेत्तत् सत्यमंगिरः ॥ ६ ॥
 उप त्वाग्ने दिवे दिवे दोषावस्तर्धिया वयं । नमो भरन्त एमसि ॥ ७ ॥
 राजन्तमध्वराणां गोपामृतस्य दीदिविं । वर्धमानं स्वे दमे ॥ ८ ॥
 स नः पितेव सूनवेऽग्ने सूपायनो भव । सचस्वा नः स्वस्तये ॥ ९ ॥

Analysis.

॥ १ ॥ अग्निम् ।

Agni is a devata, one of the most brilliant and powerful of the masters of the intelligent mind. Man, according to Vedic psychology, consists of seven principles, in which the Atman cases itself, — annam, gross matter; prana, vital energy; manas, intelligent mind; vijnanam, ideal mind; ananda, pure or essential bliss; chit, pure or essential awareness; sat, pure or essential being. In the present stage of our evolution ordinary humanity has developed annam, prana and manas for habitual use; and well-developed men are able to use with power the vijnanam acting not in its own habitation, स्वे दमे, nor in its own rupa, vijnanam, but in the mind and as reasoning faculty, buddhi; extraordinary men are able to aid the action of manas and buddhi proper by the vijnanam acting in the intelligent mind indeed and so out of its proper sphere, but in its own form as ideal consciousness — the combination of manasic and vijnani action making what is called genius, pratibhanam, a reflection or luminous response in the mind to higher ideation; the Yogin

goes beyond to the vijnanam itself or, if he is one of the greatest Rishis, like Yajnavalkya, to the ananda. None in ordinary times go beyond the ananda in the waking state, for the chit and sat are only attainable in sushupti, because only the first five sheaths or panchakosha are yet sufficiently developed to be visible except to the men of the Satya Yuga and even by them the two others are not perfectly seen. From the vijnanam to the annam is the aparardha or lower part of existence where Vidya is dominated by Avidya; from the ananda to the sat is the parardha or higher half in which Avidya is dominated by Vidya and there is no ignorance, pain or limitation.

In man as he is at present developed, the intelligent mind is the most important psychological faculty and it is with a view to the development of the intelligent mind to its highest purity and capacity that the hymns of the Veda are written. In this mind there are successively the following principles: sukshma annam, the refinement of the gross annam out of which the physical part of the manahkosha or sukshma deha is made; sukshma prana, the vital energy in the mind which acts in the nadis or nervous system of the sukshma deha and which is the agent of desire; chitta or receptive consciousness, which receives all impressions from without and within by tamasic reaction, but, being tamasic, does not make them evident to the sattwic consciousness or intelligent awareness which we call knowledge, so that we remember with the chitta everything noticed or unnoticed, but that knowledge is useless for our life owing to its lying enveloped in tamas; hrit or the rajasic reaction to impressions which we call feeling or emotion, or, when it is habitual, character; manas or active definite sensational consciousness rendering impressions of all kinds into percept or concept by a sattwic reaction called intelligence or thought which men share with the animals; buddhi or rational, imaginative and intellectually mnemonic faculty, observing, retaining, comparing, reasoning, comprehending, combining and creating, the amalgam of which functions we call intellect; manasa ananda or the pure bliss of existence manifesting through the impure mind, body and prana impurely, ie mixed with pain of various kinds, but in

itself pure, because disinterested, ahaituka; manasa tapas or the pure will-power acting towards knowledge, feeling and deed, impurely through the impure mind, body and prana, ie mixed with weakness, dull inertia and ignorance or error; but in itself pure because ahaituka, disinterested, without any ulterior purpose or preference that can interfere with truth of thought, act and emotion; ahaituka sat or pure realisation of existence, operating through the impure organs as ahankara and bheda, egoism and limitation, but in itself pure and aware of unity in difference, because disinterested, not attached to any particular form or name in manifestation; and, finally, Atman or Self seated in mind. This Atman is Sat and Asat, positive and negative, Sad Brahma and Sunyam Brahma; both positive and negative are contained in the Sa or Vasudeva and Tat or Parabrahman, and Sa and Tat are both the same. The Buddhi again is divided into understanding (medha), which merely uses the knowledge given by sensation and like manas, chitta, hrit and prana is adhina, anisha, subject to sensation; reason or buddhi proper, (smriti or dhi, also called prajna), which is superior to sensation and contradicts it in the derived light of a higher knowledge; and direct jnanam, satyam or sattvam which is itself that light of higher knowledge. All these faculties have their own devatas, one or many, each with his ganas or subordinate ministers. The jiva or spirit using these faculties is called the hansa, he who flies or evolves upward; when he leaves the lower and rises to the sacchidananda in the mind, using Sat, chit and ananda only, and reposing in the Sad Atma or in Vasudeva, then he is called the Paramhansa, one who has gone or evolved to the highest in that stage of evolution. This is the fundamental knowledge underlying the Veda, the loss of which, aided by the corruption of nirukta, has led to the present confusion and degradation of its meaning.

Chandra is the devata of the smriti or prajna; Surya of the satyam; Indra of the understanding and manas; Vayu of the sukshma prana; Mitra, Varuna, Aryama and Bhaga are the four masters of the emotional mind or character; Brihaspati of the sahaituka chit or tapas of knowledge; Brahma of the sahaituka sat; Agni of the sahaituka tapas etc. This is only an indication.

The various characteristics and energies of the gods are best developed by an examination of the Veda itself. The gods strive to function perfectly for the Lord or Yajna, the Isha, Master of the adhara or sevenfold medium of manifestation; the Titans or Daityas, equally divine, try to upset this perfect functioning. Their office is to disturb that which is established in order to push man below or give him an opportunity of rising higher by breaking that which was good and harmonious in itself but imperfect, and in any case to render him dissatisfied with anything short of perfection and drive him continually to the Infinite, either by the *uttama gati* to Vasudeva or, if he will not have that, by the *adhama gati* to Prakriti. The Vedic Aryans sought to overcome the Daityas or Dasyus by the aid of the gods; afterwards the gods had themselves to be overcome in order that man might reach his goal.

Agni in the sphere of material energies is the master of *tejas*, the third and central material principle in the five known to Vedic science. *Tejas* itself is of seven kinds, *chhaya* or negative luminosity which is the principle of the *annakosha*; twilight or *dosha*, the basis of the *pranakosha* being *tejas* modified by *chhaya*; *tejas* proper or simple clarity and effulgence, dry light, which is the basis of the *manahkosha*; *jyoti* or solar light, brilliance which is the basis of the *vijnanakosha*; *agni* or fiery light, which is the basis of the *chitkosha*; *vidyut* or electrical illumination, which is the basis of the *anandakosha*; and *prakasha* which is the basis of the *satkosha*. Each of the seven has its own appropriate energy; for the energy is the essential reality and the light only a characteristic accompaniment of the energy. Of all these Agni is the greatest in this world, greater even than *Vidyut* — although the God of the *vaidyuta* energy is Vishnu himself who is the Lord of the *ananda*, the *vaidyuto manavah*, electrical Man, of the Upanishads. In the *vijnana*, *Surya* as well as *Vishnu* is greater than *Agni*, but here he and *Vishnu* both work under the dominant energy of *Agni* and for the satisfaction of *Indra*, — *Vishnu* in the Upanishads being younger than *Indra*, — *Upendra*. Translated into the language of physics, this means that *Agni*, commanding as he does heat and cold, is the fundamental

active energy behind all phenomena of light and heat; the Sun is merely a reservoir of light and heat, the peculiar luminous blaze of the sun being only one form of tejas and what we call sunlight is composed of the static energy of prakasha or essential light which is the basis of the satkosha, the electrical energy or vaidyutam, and the tejas of agni modified by the nature of Surya and determining all other forms of light. The prakasha and vaidyutam can only become active when they enter into Agni and work under the conditions of his being and Agni himself is the supplier of Surya; he creates jyoti, he creates tejas, he creates, negatively, chhaya. Right or wrong, this is the physics of the Veda. Translated into the language of psychology, it means that in the intelligent mind, which now predominates, neither jnanam nor ananda can be fully developed, though essentially superior to mind; not even Soma, the rational buddhi, can really govern; but it is Indra full of Soma, the understanding based on the senses and strengthened by the buddhi, who is supreme and for whose satisfaction Soma, Surya, Agni and even the supreme Vishnu work. The reason on which man prides himself, is merely a link in the evolution from the manas to the vijnanam and must serve either the senses or the ideal cognition; if it tries to work for itself it only leads to universal agnosticism, philosophic doubt and the arrest of all knowledge. It must not be thought that the Veda uses these names merely as personifications of psychological and physical forces; it regards these gods as realities standing behind the psychological and physical operations, since no energy can conduct itself, but all need some conscious centre or centres from or through which they proceed. A doubt will naturally arise, how Vishnu, the supreme Lord, can be the Upendra of the Vedas. The answer is that, whatever energy is of supreme importance at a particular stage of the evolution, is taken up by Vishnu-Virat as his especial care. We have seen that the Ananda is now highest in the developed evolution. Vishnu is therefore now preeminently the Lord of the Ananda and when he comes down into the material world he stands in the Sun as the supreme electrical force involved in Agni and evolving out of him, which is the physical counterpart of Ananda and without

which no action in the world can proceed. He is not inferior, he only subordinates himself, pretending to serve, while really by service he commands. But Upendratwa is not the highest plane of Vishnu's manifestation, the param dhama; rather it is a special function here in the lowest dhama. Upendratwa is not Vishnutwa, but only one of its workings.

Agni, therefore, is master of tejas, especially fiery tejas, and the agent of the sahaituka tapas in the mind. In the language of modern psychology, this sahaituka tapas is Will in action, — not desire, but Will embracing desire and exceeding it. It is not even choice, wish or intention. Will, in the Vedic idea, is essentially knowledge taking the form of force. Agni, therefore, is purely mental force, necessary to all concentration. Once we perceive this Vedic conception, we realise the immense importance of Agni and are in a position to understand the hymn we are studying.

The word Agni is formed from the root अग् with the nominal addition नि. The root अग् is itself a derivative root from the primitive अ meaning "to be", of which traces are found in many languages. The ग gives an idea of force and अग् therefore means to exist in force, preeminently — to be splendid, strong, excellent and Agni means mighty, supreme, splendid, forceful, bright. We find the same root in the Greek ἀγαθός, *agathos*, good, meaning originally, strong, noble, brave; ἄγαν, *agan*, excessively; ἄγω, *ago*, I lead; Latin, *ago*; ἀγλαός, *aglaos*, bright; the names Ἄγιδ, Ἄγαμέμνων, *Agis*, *Agamemnon*, and in the Sanscrit अग्र, अगस्ति. It is interchangeable with its brother root अज् from which some of the meanings of ἄγω are derived. It seems also to have meant to love, from the idea of embracing, cf Greek ἀγάπη, *agape*, but in this sense the old Sanscrit preferred अंग्. For the connection between the two roots, cf अंगति, in the sense of fire, अंगिरः as a name of Agni, अंगारः, a live coal.

ईळे ।

The root like all simple Sanscrit roots has two forms इळ् and ईळ्. The original root was इल् to love, embrace, flatter, praise, adore; the cerebral ळ is a later form, — a dialectical peculiarity

belonging to some of the dominant races of the Dwapara Yuga, which established itself for a time but could not hold its own and either resolved itself back into ल or was farther transformed into the soft cerebral ड with which it was interchangeable. So we have the form ईङ् in precisely the same sense. There is no idea necessarily involved of adoration to a superior, the dominant ideas being love, praise and desire. The meaning here is not “praise” or “worship”, but “desire”, “yearn for”.

पुरो हितम् ।

The words are two and not one. The sense of “priest, purohit”, put on the compound word in the later ceremonial interpretation of the Veda, is entirely absent in this hymn. The word पुरः was originally the genitive of पुर् used adverbially. पुर् meant door, gate, front, wall; afterwards, house or city; cf the Greek πύλη, pule, a gate, πύλος, pulos, a walled city or fort, πόλις, a city; so in front. हितम् is the participial adjective from the root हि in the sense of to cast down, throw down, plant, place, which appears in Greek as χέω, cheo, I pour (हया). पुरो हितम् means therefore set or planted before.

यज्ञस्य ।

The word यज्ञ is of supreme importance in the Veda. In the ceremonial interpretation यज्ञ is always understood as sacrifice and no other conception admitted. The Veda cannot be understood as the source of all Indian spirituality and divine knowledge, if this materialistic interpretation is accepted. In reality यज्ञ is the name of the Supreme Lord Vishnu himself; it also means धर्म or योग, and by a later preference of meaning it came to signify sacrifice, because sacrifice in the later Dwapara Yuga became the one dharma and yoga which dominated and more and more tended to replace all others. It is necessary to recover the proper meaning of this important word by Nirukta, and, in order to [do] so, to lay down briefly the principle of Nirukta.

The Sanscrit language is the devabhasha or original language spoken by men in Uttara Meru at the beginning of the Manwantara; but in its purity it is not the Sanscrit of the

Dwapara or the Kali, it is the language of the Satyayuga based on the true and perfect relation of vak and artha. Every one of its vowels and consonants has a particular and inalienable force which exists by the nature of things and not by development or human choice; these are the fundamental sounds which lie at the basis of the Tantric bijamantras and constitute the efficacy of the mantra itself. Every vowel and every consonant in the original language had certain primary meanings which arose out of this essential shakti or force and were the basis of other derivative meanings. By combination with the vowels, the consonants, and, without any combination, the vowels themselves formed a number of primary roots, out of which secondary roots were developed by the addition of other consonants. All words were formed from these roots, simple words by the addition again of pure or mixed vowel and consonant terminations with or without modification of the root and more complex words by the principle of composition. This language increasingly corrupted in sense and sound becomes the later Sanscrit of the Treta, Dwapara and Kali Yuga, being sometimes partly purified and again corrupted and again partly purified so that it never loses all apparent relation to its original form and structure. Every other language, however remote, is a corruption formed by detrition and perversion of the original language into a Prakrit or the Prakrit of a Prakrit and so on to increasing stages of impurity. The superior purity of the Indian language is the reason of its being called the Sanscrit and not given any local name, its basis being universal and eternal; and it is always a rediscovery of the Sanscrit tongue as the primary language that prepares first for a true understanding of human language and, secondly, for a fresh purification of Sanscrit itself.

This particular root यञ् from which यज्ञ is formed, is a secondary root on the base of the consonant य्, the gunas of which are strength and tenderness applied to action, motion, formation and contact. The primary roots are य, यि and यु, with their lengthened forms या, यी and यू, — the original devabhasha recognising only three pure vowels, the rest being either modified or mixed vowels. The primary root of यञ् is य, which means

essentially to go quietly and persistently, to act or apply oneself quietly and with force and persistence, to master (knowledge or any thing or person) by steady application, to come or bring into contact with gently or lovingly and effectively, to form or express clearly etc. The first sense appears, with its colour rubbed out, in the lengthened form या, in यक्ष्, in one of the meanings of यम् etc; the second in यत् & यस्; the third in यज्, यम् and यन्त्र; the fourth in यज् and याच् which is originally a causal of यच् to give, now lost except in certain conjugational forms of यम्; the fifth in one of the meanings of यम् (to show), etc. Besides यच् there are other lost roots यल् to seek after, love, desire (Greek ἰάλλω), यश् with a similar meaning, from which we have यशः which was originally an adjective meaning lovely, charming, and a noun meaning sometimes an object of love or pursuit, sometimes beauty, ambition, fame etc, or love itself, favour, partiality. This is a brief example of the method followed by the original tongue as it can now be observed with its distinctions and shades confused and the colours of the words expunged.

In the root यज् the force of the consonant ज् determines the meaning. Its essential nature is swiftness, decisiveness, rapid brilliance and restlessness. It has therefore a frequentative and intensive force. It means to love habitually and fervently, so to worship, to adore. It means to give freely, wholly or continuously; from these shades comes the meaning of sacrifice. It means to master thoroughly, habitually, with a continual repetition of the act of mastery; the word यत् means endeavour, but यज् can never have meant endeavour, it is too decisive and triumphant and must imply possession of mastery, action sure of its result. It means therefore to rule, govern, order, possess. That is why यज्ञ is Vishnu, in the sense of the Almighty Ruler, the Master of man's action, body, thought, the supreme Lord ruling from the higher faculty in man, the parardha or Sacchidananda.

यज्ञः is formed by the addition of न्, a nominal suffix which has the sense of action. It may be adjectival or nominal. It may convey the actor, the instrument, the manner or the sufferer of the action. यज्ञः therefore came to mean, he who rules, the governor or master; loving, adoring, also he who is loved; the means

of mastery and so Yoga, in its processes, not in its realisations; the manner of mastery and so dharma, a rule of action or self-government; adoration or an act of worship, though this sense was usually kept for यजुः, giving, offering, sacrifice. As the name of Vishnu it meant, predominantly, the Master who directs, compels and governs; but the idea of the Lover and Beloved, the Giver and the object of all action, ritual and worship, of all karma also entered into it in the associations of the worshipper and sometimes became prominent.

The Vishnu Purana tells us that Vishnu in the Satya Yuga incarnates as Yajna, in the Treta as the conqueror and king, in the Dwapara as Vyasa, the compiler, codifier and lawgiver. It is not meant that He incarnates as sacrifice. The Satya Yuga is the age of human perfection when a harmonious order is established, the perfect or chatuspad dharma, whose maintenance depends on the full and universal possession of Yoga or direct relation to God and that again on the continual presence of incarnate Vishnu as the Adored, the Master and centre of dharma and yoga. The chatuspad dharma is the perfect harmony of the four dharmas, Brahmanyam, Kshatram, Vaishyam and Shaudram; for this reason separate castes do not exist in the Satya Yuga. In the Treta the Brahmanyam begins to fail, but remains as a subordinate force to help the Kshatram which then governs humanity. Mankind is maintained no longer by viryam or tapas easily sustained by inherent Brahmajnanam, but by viryam or tapas sustaining the Brahmajnanam with some difficulty and preventing its collapse. Vishnu incarnates as the Kshatriya, the incarnate centre of viryam and tapas. In the Dwapara, the Brahmanyam farther fails and turns into mere knowledge or intellectuality, the Kshatram becomes a subordinate force supporting the Vaishyam which has its turn of supremacy. The main qualities of the Vaishya are kaushalam, order and method, and therefore the Dwapara is the age of codification, ritual, Shastra, external appliances to maintain the failing internal spirituality; danam, and therefore hospitality, liberality, the sacrifice and the dakshina begin to swallow up other dharmas — it is the yuga yajniya, — the age of sacrifice; bhoga, and therefore the Veda

is used for procuring enjoyment in this world and the next, bhogaishwaryagam prati. Vishnu incarnates as the lawgiver, ritualist and Shastrakara to preserve the knowledge and practice of the dharma by the aid of the intellect and abhyasa, customary practice based on intellectual knowledge. In the Kali all breaks down except love and service, the dharma of the Shudra by which humanity is maintained and from time to time purified; for the jnanam breaks down and is replaced by worldly, practical reason, the viryam breaks down and is replaced by lazy mechanical appliances for getting things done lifelessly with the least trouble, dana, yajna and shastra break down and are replaced by calculated liberality, empty ritual and tamasic social forms and etiquette. Love is brought in by the Avataras to break down these dead forms in order that the world may be rejuvenated and a new order and a new Satya Yuga emerge, when the Lord will again incarnate as Yajna, the supreme Vishnu in the full manifestation of the chatuspad dharma, knowledge, power, enjoyment and love.

It has been said that Vishnu in our present stage of evolution is preeminently the Lord of the Ananda, but he is also the Sanmay Brahman and the Tapomay. It is as the Sanmay that He is Yajna — the Sat containing in it the Chit or Tapas and the Ananda. It must be remembered that while in the Aparardha we envisage Brahman through thought, feeling, action etc, in the Parardha we envisage Him through essential realisation superior to thought, feeling and action. In the Ananda we realise essential delight; in the Chit, essential energy, intelligence and will; in the Sat, essential truth or be-ness. The Sat is therefore called the Mahasatyam and Mahakaranam, the highest truth in the manifestation, out of which everything proceeds. It is by this Mahasatyam — distinguished from the ordinary satyam or karanam called objectively mahat and subjectively vijnanam, the fourth of the seven bhumis, — that Vishnu as Yajna supports the dharma and yoga in the Satya Yuga. He is the Sad Brahma in manifestation. We shall see when we deal with the word ऋत्विजम् in what sense Agni stands before the Lord.

देवम् ।

A god. From the secondary root दिव् to flash, gleam, vibrate, play. On the basis of the consonant द् of which the gunas are force, heavy violence, density, dense penetration, dense movement, we get दा to cut, दि to vibrate and दु to trouble and from दि we get द्यु and दिव् or दीव् meaning to vibrate shinningly, gleam, scintillate or play. The Devas are those who play in light. Their proper home is in the vijnanam, महर्लोक or karanajagat, where matter is jyotirmay and all things luminous स्वेन धाम्ना, by their own inherent lustre and where life is an ordered lila or play. Therefore when the Bhagawat speaks of the power of seeing the life of the gods in Swarga, it calls that particular siddhi देवक्रीडानुदर्शनम्, watching the sports of the gods, because all life is to them a sport or lila. The Gods, however, dwell for us in the lower Swarloka, ie, Chandraloka of which the summit is Kailas and the basis Swarga with Pitriloka just above Swarga. Nevertheless even there they keep their jyotirmay and lilamay nature, their luminous bodies and worlds of self-existent bliss free from death and care.

ऋत्विजम् ।

This word is taken in the ceremonial interpretation of the Veda in the later sense of Ritwik, a sacrificial priest, and it is explained by separating as ऋतु + इज् one who sacrifices seasonably. In reality, ऋत्विज् is a very old word compounded in ancient Sanscrit before the creation of the modern rules of Sandhi, and is composed of ऋत् truth and विज्, ecstasy or ecstatic. It means one who has the ecstasy of the truth or satyam.

ऋत् is an abstract noun formed from the root ऋ whose essential meaning was to vibrate, shake, dart, go straight; and its derivate meanings to reach, acquire, or else attack, hurt, injure, or to be erect, rise or raise; to shine; to think, realise truth etc. From the sense of going straight in the secondary verb ऋज् with its adjective ऋजु straight, cf Lat. rego, rectus; ऋत straight, right, true; ऋतम्, truth, right, established law or custom, — सत्यम् applied to the Supreme Brahman as the satyam or mahakaranam; ऋतु, rule, fixed order, fixed time or season;

ऋषि, a thinker, direct seer of truth, cf Lat. reor, I think, ratio, method, order, reason, proposition, etc. The obsolete word ऋत् meant directness, truth, law, rule, thought, सत्यम्.

विज् is noun or adjective from the verb विज् meaning to shake, be troubled, excited, tremble, to be ecstatic, joyous, full of rapture, felicity or ecstatic energy. Cf Latin vigeo and vigor, from which comes the English vigour. ऋत्विज् is therefore one who is ecstatic with the fullness of the truth or satyam. Agni, it has been pointed out, is the god of the tapas or energy at work disinterestedly on the intellectual plane, one of the higher gods working on the lower level in the service of the lower deity Indra. He proceeds straight from the chit, which, when active, is known as mahatapas or chichchhakti, the energy of the essential intelligence in the Sad Brahman, Yajna or Vishnu. The Shakti begins creation by kshobha or ecstatic vibration in the calm Sad Atma and this ecstatic vibration or विज्, वेगः goes out as speed, force, heat, तपः or अग्नि, the basis of life and existence. This tapas born of the Chichchhakti (Shakti, Devi, Kali, Prakriti) is full of the ecstatic movement of the Sat or Mahasatyam manifesting itself. For this reason Agni is called ऋत्विज्, vibrating, ecstatic with the सत्यम्. For the same reason he is called जातवेदाः, he from whom the higher knowledge is born, because he holds in himself the Veda or Satyam and manifests it; tapas is the basis of all concentration of chit, awareness (the sanyama of Patanjali) and it is by sanyama or concentration of awareness either on the object of awareness (rajayoga) or on itself (jnanayoga and adhyatmayoga) that satyam and Veda become directly self-manifest and luminous to the Yogin. Without this sanyama no Yoga is possible, no effective action of any kind is possible. When Brahma turned his mind to creation, it was the cry of “tapas, tapas” that was heard on the waters of the karan samudra (Mahakaranam or Sad Brahma). The immense importance of Agni as the Ritwij to the Yogin, therefore, becomes manifest; and it is also clear why he is पुरोहितं यज्ञस्य for it is the tapas which stands before the Satyam, which we reach before we can get the Sat. It is the Chichchhakti which takes us to the Sat, — the Devi, Shakti or Kali who brings us to Brahma, to Vasudeva,

and Agni, her especial agent for tapas in the mind, is therefore a special intermediary between us and Yajna, who, as has been seen, is Vishnu, Vasudeva or Brahman, in the Sacchidananda or Parardha on the intellectual plane, which is all man in the average has yet reached. This is the reason why Agni was so great a god to the Rishis. To mere sacrificers and ritualists he was great only as the god of fire indispensable in all their ritual, but to the Yogin he has a much greater importance, as great as that of Surya, the lord of illumination, and Soma, the lord of Amrita. He was one of the most indispensable helpers in the processes which the Veda illumines and assists.

होतारम् ।

Hota is another word of great importance in the Veda. In all existing interpretations of the Veda hota is interpreted as the priest who offers the libation, हविः as the libation and हु in the sense of pouring the offering. So fixed is this notion born of the predomination through several millenniums of the ceremonial meanings attached to all the important words of the Veda, that any other rendering would be deemed impossible. But in the original Veda होता did not mean a sacrificial priest, nor हविः an offering. Agni may by a metaphorical figure be called a purohit of the sacrifice, though the figure will not have any very great Sanscritic exactness, but he can in no sense be the one who pours the libation. He devours the libation, he does not offer or pour it. Hota, therefore, must have some other signification which, without outraging fact and common sense, can be applied to Agni.

The root हु, like the roots हा and हि, is based on the consonant ह्, the essential gunas of which are aggression, violent action, impetuosity, loud breathing, and so challenge, summons etc. The verb हु originally like ह, हा and हि meant to strike or throw down, attack, slay, the vowel उ adding a sense of pervasiveness which easily brought the idea of battle. We find, therefore, that this root meant to attack, fight, as in आहवः battle; to call, shout, summons, as in ह्वे (originally हवे) etc; to throw, overthrow, destroy; to throw, pour, offer. From the last sense it came to have

its more modern meaning. The transference from the sense of battle to the sense of sacrifice is paralleled by the Greek word μάχη, battle, which is certainly the same as the Sanscrit मखः, sacrifice. It must be remembered that the Yoga was to the old Aryans a battle between the Devas and Daityas, the gods being the warriors who fought the Daityas for man and were made strong and victorious by the क्रियाः or effective practices of Yoga, the Daityas being the Dasyus or enemies of Yajna and Yoga. This will become clearer and clearer as we proceed. This view of life as well as Yoga, which is only the sublimation of life, as a struggle between the Devas & Daityas is one of the most fundamental ideas of Veda, Purana, Tantra and every practical system in Hinduism. Agni is par excellence the warrior whom the Daityas most dread, because he is full of the ahaituka tapas, against which, if properly used and supported by the Yajamana, the Yogin, no evil force can prevail. The Ahaituka Tapas destroys them all. It is the mighty effective and fighting force which once called in prepares perfect siddhi and an almost omnipotent control over our nature and our surroundings. Even when ashuddha, impure, tapas fights the enemy tamas; when shuddha, when the very action of Agni, it brings viryam, it brings jnanam, it brings Ananda, it brings mukti. Hotaram means therefore the warrior, the destroyer of the Daityas, Agni jatavedas; havis and hava mean battle or strength in violent action; hu to fight.

रत्नधातमम् ।

Superlative of रत्नधा, joy-giving, the disposer of delight. We have the root रत् as a derivative from the primary root र. The three roots र, रि, रु are themselves variations of the elemental shabda र् whose essential significance is tremulous continual vibration. र means essentially to vibrate, shake, quiver abroad, the vowel अ conveying essentiality, absoluteness, wideness, want of limitation as opposed to the vowel इ which gives a sense of relation and direction to a given point. From this essential sense come the derivative meanings, to play, to shine; as in रतम्, रत्न a jewel, रतिः, रम्, रञ्ज्, रजतम् silver, रजः dust, रजनी, रात्रि, night etc. From the former meaning there comes the sense, to

please, delight, love, adore, etc. as in रामा, रामः, राध्, रज्, रजः, (rajoguna) etc. The word रत्न in ancient Sanscrit, from the root रत्, had two sets of senses, delight, ananda, pleasure, play, sexual intercourse, a thing of delight, mistress, etc, and splendour, light, lustre, brilliance, a brilliant, a jewel, — the modern sense. At first sight it would seem that lustre, brilliance is more appropriate to Agni, and it would apply well to the warrior who destroys the darkness of the mind, but the central idea of the hymn is not Agni as the master of light, — that is Surya, — but as the master of force, tapas, which is the source out of which comes delight. The three terms of the parardha are sat, chit and ananda. In sat, chit abides and emerges from sat. As soon as it emerges, it generates the energy of chichchhakti which plays throughout the universe; this play, रत्न, is ananda in chit and it emerges from chit. All tapas therefore generates ananda, and the pure sahaituka tapas generates pure sahaituka ananda which being universal, self-existent and by its nature incapable of any admixture of sorrow, is the most sure, wide, and intense. Therefore Agni is most joy-giving, a great disposer of delight. The word धा means to set, create, give, arrange; here it is the old Aryan substantive expressing the agent and often used adjectivally.

॥ २ ॥ अग्निः पूर्वेभिर्ऋषिभिरीड्यो नूतनैरुत ।

There is nothing in these words that needs special explanation, since all the words and their senses are modern. The Rishi indicates Agni, master of the ahaituka tapas, as adorable in all ages by all seers ancient or modern, because to all seekers and at all times, ahaituka tapas is the condition and agent of suddhi, mukti, bhukti and siddhi, the fourfold aim of Yoga. The word Rishi means a knower of truth, one who attains, from ऋ to go straight, attain the goal, reach the object, know, think. Originally it had something of the sense of साधक, the ष giving a habitual force; one who continually goes straight (by knowledge or inspired thought) to the truth. The force of उत्त is here, “much more”, “as a matter of course”. The idea is that not only is Agni the great object of desire and worship to the high sadhaks of these days, but in all times he has occupied the same place in

the sadhan, even when man was in a different stage of evolution and walked in other paths of Yoga. Whatever Yoga is adopted, sahaituka tapas is of the first importance to full siddhi.

स ।

Sa is here used much in the sense of “who”, — it is the Greek ὅς (originally σός though by a common law in Greek the σ has been worn into an aspirate), and it gives the reason for the adoration of Agni.

देवान् ।

The gods of the lower functions in the body, prana, mind and vijnana are all borne up by the impartial strength of Agni and the delight, रत्न, which it generates. Ananda is the condition of all existence and persistence, — को ह्येवान्यात् कः प्राण्यात् यदेष आकाश आनन्दो न स्यात् ॥ Tapas is the stay, the supporter of ananda. Therefore Agni bears up the gods.

एह

From root इह्, an adverb meaning forcefully, with strength. The root इह् meant originally to put forth strength in a given direction, so to will, wish, desire. Cf for this sense of derivatives from the primary root इ, Greek ἴφι, ἴφθιμος, ἴς (ἴνα), इन्द्र, ईर् to utter, force out, etc. The adverb used is especially appropriate to the action of the god of tapas; it is in strength, by the force of tapas that he supports all the gods.

वक्षति ।

The root is वह् + ष, and ष in old Sanscrit gave a habitative or desiderative sense, the two being kin to each other, cf the Greek φιλεῖ, meaning both “loves” and “is wont to”. Cf also the previous note about ऋषि. We shall meet this habitative form frequently. Agni is wont to bear up, that is his perpetual office.

॥ ३ ॥ अग्निना रयिम् ।

The word रयिः (Latin res) means substance. It comes from the root र to vibrate + इः, an ordinary nominal termination which, when feminine, usually gives the idea of quality or

abstract existence. In ancient Sanscrit the semivowels य & व were used to bridge over the gap between two vowels, as in म्रिये, जाये, ह्रुवे, and this usage has been faithfully preserved in one of its surviving daughters of an elder group, Tamil. रयिः therefore means vibration, stir, play, motion, and, because all substance is merely Prakriti or Shakti in motion, it comes to mean substance. The word and the meaning are among the oldest in Sanscrit. By Agni, by sahaituka tapas is got or enjoyed substance, body. Into whatever that stream of force flows, however unsubstantial it may be at the time, it grows in body, being and solidity; it tends to establish itself, to become a *res* or established actual thing.

अश्वत् ।

The word अश् is a secondary root from अ to be, one of the most important of all old Sanscrit roots. From this root we have अस् to be, breathe, live, be strong; अद् to be (annam, substance, matter), to eat (अन्नं food); अह् to breathe (अही, प्राह); अन् to breathe, live, be (अनिलः, प्राणः, अनु); अर् to be, be strong, excel, fight, rule (अरिः, आर्य, अर्यमा, Gr. ἀρετή, ἄρης) and a number of others. Every Aryan primary root was capable of being used either transitively or intransitively, and in its transitive sense अ meant “to have”, whence we get अश् to have, possess, enjoy, eat, get, acquire. अश् becomes in Greek ἔχω. Here both the senses of “get”, and “enjoy”, must be taken together. The root is one of those which still preserves the old verbal enclitics न, ना, नु. The verbal termination वत् is here used impersonally; one gets, there is got.

पोषमेव ।

The sense of पोषम् is “increase”. The word completes the sense of रयिमश्वत् which, without the addition of पोषम्, might only imply a single and immediate accretion of substance, but the Rishi refers to the steady action of sahaituka tapas in the Yoga, by which once the stream of Agni is set flowing on the guna, vritti or jnanam to be obtained, it inevitably proceeds to get actuality and to increase in substance and power from day to day until it acquires यशसं वीरवत्तमम्, the utmost manifestation of splendour.

The root पु is important in Vedic etymology. The letter प् has the signification of sharp, swift and decisive movement, contact, formation etc. The roots based upon it give us variations of the ideas, “to rush, fall, dart, strike, leap, soar; to seize, master, own, be lord of; to enjoy, take, take in, devour, drain, drink, fill one-self, fill; to strike out, forge, do, make, effect; to produce, bring to being or fulfilment; increase, advance” and others developing from the elementary idea of the vocable. We get from the root पु, पुत्र one produced, cf Latin pullus, a son; पू to perfect, पूतः, पूताः (Vedic), पुण्यं perfection, virtue, merit; पवनः the wind, (the rushing one); पूषा the Sun, he who fosters, develops and perfects; पोषः increase; पूज् to foster, cherish, adore, worship; पुर् increase, advance, forwardness, front (पुरः, पूर्वः, पुरा, before, O.S. पुरा (Gr. πύλη) door, gate, पुर, पुरः, पुरी front, wall, fortified town, Gr. Πύλος, πόλις) etc.

एव in later Sanscrit means “indeed”, giving emphasis, or has a limiting and restricting sense, eg Isha Upanishad कुर्वन्नेव कर्माणि, “Thou shalt verily do actions (and not refrain from them).” But in old Sanscrit its original force was that of एवम्, so, this, thus; and then “and, also”. In the latter sense एवम् is still used in literary Bengali, for the spoken Sanscrit of the provinces often preserved forms and meanings the literary language lost and these, more or less corrupted, have passed into our modern vernaculars.

दिवे दिवे ।

From day to day. By the mere lapse of time, without effort on our part, the mere action of Agni being sufficient. This is an important principle of Yogic psychology which will be explained in the Commentary. The word दिवः is from दिव् to shine and may mean either “day”, दिवः कालः the bright period, or “heaven”, दिवो लोकः, the bright world. It has both senses in the Veda.

यशसम् ।

The word यशस् is from the root यश्, a secondary root from the primary य.

[3]

[RV I.1]

First Mandala.

I

अग्निमीळे पुरो हितं यज्ञस्य देवमृत्विजं । होतारं रत्नधातमं ॥ १ ॥

अग्निम् ।

The stem is अग्नि, the root अग्, with the addition of न् combined with इ.

The suffix न् is nominal, adjectival and verbal, and as an adjectival or nominal suffix denotes substance or actuality; it uses, like all other such suffixes, the enclitics अ, इ, उ to connect it with the root or with the termination or additional suffix or with both or neither.

The root अग् is a secondary formation from the primary old Aryan root अ which means essentially to be or, transitively, to have. अ expresses being in its widest and barest sense without any idea of substance or attribute. The sound ग् suggests application, contact or a gentle force or insistence. Combining with अ it gives the sense of being or having with an application of force to action, to men, to things and easily acquires significations on the one hand of strength, force, excellence, preeminence, brilliance, on the other of gentle contact, love, possession. Illustrative derivatives are Latin and Greek ago, ἄγω, to lead, drive, act; stir; move; ἄγαθός, excellent, good; S. अग्र, foremost, in front, Gr. ἄκρος, top, ἄκμῆ, extreme height, ἄκτῆ, extreme limit, border, coast; ἄγαν, excessively (O.A. अगाम्); ἄγανός, brilliant, graceful, gentle; ἄγλαός, brilliant; ἄγας, ἄγαμέμνων; ἄγαπάω, I love, prefer; अगस्ति, and with the nasal, अंग्, making the root अंग्, to stir, move, walk; अंग, beloved, distinguished; afterwards used only, from the two senses, as a respectful, yet affectionate mode of address; अंगति, fire (also a conveyance, cf ago, अंग्), अंगारः, a live coal, अंगिरः, from the sense of brilliant, forceful, distinguished, preeminent, foremost. The word Agni therefore means the strong, brilliant, mighty,

and may always suggest along with this, its proper signification as determined by usage, an allusion to its other possible sense of “loving” or “loveable”. Afterwards, it was confined to the sense of fire, Latin ignis.

ईळे ।

Dialectical form of ईले, also ईडे. Root इल् with the addition of the verbal suffix ए (composed of the connective enclitic अ and the personal termination इ).

The root ईल् is a secondary formation from the primary root इ, ई which means essentially to be in relation to some thing, person, time or direction, so to go, drive, press towards, master, study, approach, etc and also means to produce, arise, come into being, as opposed to the idea in अ of static existence. The sound ल् is the shabda of love, desire, entreaty, gentle and wooing touch; it expresses softness, sweetness, desire, and by a development passion, intensity, force of the heart. Combining with ई it gives the sense of close adherence, to embrace, cling to, love, adore, approach with love or adoration; of pressure, to crowd, press, pack, press together, make compact or strong; of maternal production, motherhood, to bear, produce, give birth to. It has also the primary senses of motion, to go, move, cast, strike; and by a development from the sense of clinging or persistence in a given place, the opposite idea of motionlessness, rest, — to rest still, lie, sleep. Its derivatives are इला meaning mother and applied to the earth, a cow, Speech; इलिका, earth; इली, a short sword or stick; and from the almost identical root इड् or ईड्, the nouns इड् and इडा having the same meanings, and also the meaning “libation, offering, that which is cast or thrown on the altar or earth”, “a draught, ie what is taken down at a cast into the throat”, “heaven”, the place of bliss, love and delight; (इड् also means people or subjects, from another sense, to control, master, rule, cf ईश्); इडः as an epithet of Agni; ईडा, love, desire, prayer or praise; ईडनम्, adoration; ईड्य or ईडेन्य, adorable, desirable. Greek derivatives are ἰλαδόν, in a close throng, pressed together, εἰλη, a crowd, troop; εἰλέω, press together, gather, assemble, hem in; εἰλαρ, a stronghold, fortification.

The word here means not to praise or hymn as taken by the commentators and Europeans, but to love, desire, adore, as is evident from the use of ईड्यः in a later verse. इडः as applied to Agni means the adored, loved or loving, from the other meaning of the root अग् noted under the word अग्नि above.

पुरो हितम् ।

Two words, not one. पुरो in front, originally fifth case (genitive) of पुर, meaning door, gate, wall, front; then city or house — cf Greek πύλη, gate; πύλος, walled fort; πόλις, town. Rt पु with the nominal suffix र्, in the sense of “cover, protect”, common to primary प् roots, as in प, पट, पा, पाल, पति, पुंस् (originally husband, protector, then male), पुमान्, पुटं (cup, sheath, covering), पुष्, to protect, nourish; पिटः (roof, house, basket), पिटरं, etc. Lat. pudor, shame.

हितम् fixed, stationed, put. Rt हि with adjectival suffix त्, in the sense of to cast, throw down, strike in, fix, plant, common to the primary ह् roots; afterwards the sense of striking predominated, the other being preferably expressed by धा and other roots. Gr. χέω (O.S. ह्या), I pour, ἵημι (O.S. हियामि), I throw, cast, send.

पुरो हितम् means him who stands before or in front of and was afterwards applied to the purohita or chief priest at the sacrifice.

यज्ञस्य ।

Root यञ् with the nominal suffix न्.

यञ् is a derivative from the primary root य which has the essential significances of motion to or from, yearning, contact and union. The sound ज् adds to it the idea of sharply applied and decisive or effective force in the motion, desire or contact. Hence it gets the meaning of effort, seeking after, wooing, application to, adhesion, or strongly maintained union or contact. The sense of successful effort gives that of mastery. Cf यम्, यत्, यस् (आयासः, प्रयासः, यमः, नियमः, यत्न, यत्ति). It means in its nominals labour, action, control, mastery, Yoga, and when used transitively, ruler, master, Yogin. The word यमः had the same significance. In another sense, to cast before, hand over to, cf यच्छ्, it means to give,

offer, sacrifice. A third sense is to woo, court, worship, adore, cf Gr. ἰάλλω, to desire. यज्ञः may therefore mean either, the Master, the Almighty, the Lord, Vishnu, Ishwara; or, action, or yoga; or, sacrifice. All three senses have to be taken into consideration in the Veda. Here and ordinarily it means Ishwara, the Lord.

देवम् ।

Root दिव् compounded after modification with the nominal and adjectival suffix अ, which gives simply and vaguely the sense of being.

The root दिव् or दीव् has two common senses, to play or sport and to shine, besides some of the significances common to द् roots, viz, to strike, throw; hurt, cause to suffer, vex, torment, harass; destroy; squander, give (द, दा, दान). The sense of to play, gamble, to sport, gambol, rejoice, etc is its most characteristic significance. The sense of shining comes from the sense of coruscation, brilliance caused by light playing brilliantly, vibrating powerfully. The Gods are therefore primarily those who rejoice, to whom life is play, lila or ananda — their occupations being described in the Smṛiti by the significant expression देवानुक्रीडनम्. Deva subsequently came to have the sense, luminous or flashingly brilliant, jyotirmaya, attached to it; also, heavenly, from दिव् the shining or blissful regions, and was used in the ancient language in all these senses, the associations of which have come down to us in the modern sense of देव. The gods are the jyotirmaya beings of the tejomaya, luminous Chandraloka or Swar and jyotirmaya, brilliant Suryaloka or Mahar, the two heavens attainable by mortals.

ऋत्विजम् ।

An ancient compound word ऋत् and विज् formed in the early childhood of the language before the modern laws of Sandhi were applied.

ऋत् is the root ऋ with the verbal and nominal suffix त् expressing either action or quality. ऋ signifies essentially to move or go vibrantly straight or swift to a mark. It means to go, to go straight; to attempt, attack; reach, acquire; master, know; think. Hence various meanings for its derivatives, eg ऋक्थं acquisitions,

wealth; ऋध् to flourish, prosper; ऋद्धिः; ऋष्टिः a weapon, sword; ऋक्ण wounded, etc; but the common meaning is based on the idea of straightness, fixity, directness, truth, knowledge, as in ऋजु, ऋतम् (truth, law, rule), ऋतु (fixed time, season; order, rule); ऋषि, knower, thinker, Latin reor, I think, ratio, reason, etc; ऋभु, wise, adept, expert. The word ऋत् here means truth or law.

विज् is a derivative root from the important primary root वि, which has essentially the significance of coming into existence, so to appear, open, separate, be discerned. These meanings can be traced through a host of derivatives in Sanscrit, Latin and Tamil. From the sense of appearing, being open, we get transitively the meaning to see, know, Latin video, Greek εἶδον, οἶδα, ἴσθι, etc; (cf Tamil விளங்கு to give light, shine; விழி eye); Sanscrit विद्. The form विज् implies successful, decisive, complete or spontaneous sight or knowledge. ऋत्विज् is therefore the knower of truth, the drashta of the Veda, Agni jatavedas, or the adept in law and rule. In the latter sense it came to mean a sacrificial priest versed in the rules of the sacrifice. The later Nirukta, fixing on the sense of priesthood, the only one then known, very naturally derived it from ऋतु and इज्, sacrificing in season, which is the only possible combination by modern rules and arrives at the right meaning by another road.

होतारम् ।

Root ह् after modification with the verbal termination त्.

The essential significance of ह् roots, हा, हि and हु, is violent contact, movement, application of force. Their primary meanings are to strike, dash, hit, destroy, slay; then, to cast, throw, hurl, fling; then, to hurl forth the voice, shout, call. The sense of abandonment, the sense of casting a libation on the altar, and other derivate senses are of later origin. होता in the old Aryan tongue meant a slayer, striker, destroyer, warrior; हवः and आहवः meant slaughter, battle, war; हविः slaying, strife; हु to hurl, fight, shout, call, invoke assistance (cf Grk βολή, βοληθῆω). The sacrificial application is of later origin and belongs to the Dwapara Yuga, the age of sacrifice and ceremonial.

रत्नधातमम् ।

रत्न and धा with the superlative termination तम.

The word रत्न is the word रत् with the adjectival & nominal suffix न expressing quality or substance. The root is र which has as its essential significance vibration, swift repeated action, tremulous, eager or impetuous contact, shock or motion, and its characteristic significance, to play, enjoy, sport, take delight; to love, embrace etc; also, to shine, coruscate, shed lustre. It and its derivatives also mean to rule, govern, protect; to fight, attack; set to, begin; to move rapidly, shout loud, make a noise. The word रत् had several of these meanings, but chiefly delight, enjoyment, love, sexual pleasure, passion, lustre, brilliance, and रत्न therefore means delightful, brilliant, and as a noun delight, ananda, or lustre. It is in later Sanscrit that it took the sense of jewel, from the adjectival sense, brilliant.

धा is the root धा to arrange, place, dispose, used as an adjective or noun. रत्नधा therefore means disposer of delight, रत्नधातमम्, mightiest disposer of delight.

॥ २ ॥ अग्निः पूर्वेभिर् ऋषिभिर् ईड्यो नूतनैर् उत । स देवाँ एह वक्षति ॥

पूर्वेभिः ।

Root पुर, पूर् previously explained under the first sloka and the suffix व which indicates substance, possession or being. Originally the word meant protecting, covering, in front, anterior, and by transference from place to time former, ancient, पुरातन. It had also the sense of first, foremost, best, leading, chief. Here the sense is ancient, those that were before.

ऋषिभिः ।

Root ऋ to think, reach, know forming the intensive derivative ऋष्, to know, reach or acquire thoroughly or finally, with the nominal suffix इ expressing action or possession. The rishi is one who knows, possesses, has reached or acquired knowledge, an adept, आत्त, master. (Cf the German word reich, English rich, O.S. ऋश्). See under ऋत्विजम् in the first sloka.

ईङ्यो ।

Root ईङ् to love, desire, with the possessive or qualitative suffix य used either actively or passively; here passively = desirable, adorable. See under ईङ्गे in the first sloka.

नूतनैः ।

Root नु or नू with the suffix तनः from root तन् meaning to hold, possess, contain (tenere, terra, तनुः) and therefore expressing a quality.

The root नु means to come forward, appear, come into being, come in, enter, penetrate, push in or forward, move forward, sail, walk etc. It belongs to the न् family of roots, whose essential signification is birth, manifestation, presence, appearance, entry, motion forward, progress (cf नः, nos, nascere, nare, natate, नौः, nauta, नट् meaning in Tamil to walk, नि, नुद्, नदः) and from the sense of birth or new appearance or arrival acquires the sense of newness, in नवः, Latin *novus*, Gr. νέος. The adverb नु or नू, meaning now, (cf the particle नु, Grk νυ, Latin nunc, which properly means now, now then, then) takes the adjectival suffix तन to signify the quality of newness; — like पुरा of old, पुरातन old, चिरं long, चिरन्तनः lasting, eternal.

उत्

Also. This is a particle which has survived from the ancient Aryan tongue. It belongs to the class represented [by] the Latin et, ut, at, Sanscrit इद्, उ, उत्, अत्ति, Greek ι at the end of a word for emphasis, οὐτοσί, Bengali ऐ, ओ, (तूमिहै, तूमिओ). They are all based on the original particles अ, इ and उ, meaning, “this here”, “this there”, “that”, and used for distinction, emphasis, addition, connection; with the addition of the definitive sound त्, they formed अत्, इत्, उत्, which again by the addition of the emphatic अ, इ, formed अत्ति, इत्ति, उत्ति, अत्, इत्, उत्. From these words a number of pronouns, adverbs, suffixes, affixes, conjunctions and prepositions are descended in the Aryan languages.

उत् has the force as an adverb of also, in addition, verily, much more, quite as much, indeed, or of course, according to the context and spirit of the passage or phrase in which it occurs.

स ।

The static root स, signifying existence in rest, used as a pronoun, expresses a fixed object resting before the eyes. It is the original of the Greek article, ὁ, ἡ, τό, the Greek relative ὅς, ἥ, ὅ, (O.S. सः, सा, स), cf ὅτι because, and in the old Aryan and Vedic languages had not only the demonstrative force, but also when connecting two clauses, the relative or copulative. Here it is the causal relative who, because, and connects ईड्यो and वक्षति. वक्षति gives the reason for ईड्यो. Adorable or desirable because he habitually bears.

देवाँ ।

The nasal at the end of a word in old Aryan tended always to be a pure nasal, anuswara, as in French, just as s final tended to become a pure aspiration, visarga. This is the reason for the metrical peculiarity by which final s in old Latin and final m both in old and classical Latin become silent and are elided before a vowel or do not affect the quantity of the syllable in the prosody of a verse. The later tendency was to materialise the sound.

एह ।

The spirit of the sound इ is a certain narrowness and intensity. The root accordingly easily acquires an association of force and strength in action; it easily forms derivatives like ईर् to force out, utter, इरस्यति to be angry, hostile, Latin ira, anger, Gr. ἰρημι, I throw, ἰσχω, to control, rule, and in certain forms compounded with strong sounds like ह, प, भ or even with soft sounds like न and ल it has the pure idea of strength, cf S. इन्द्रः, इन्द्रियम्, Gr. ἰσχυρός, ἰσχυρός, ἰσχυρός, ἰς (ἰνός G.), इष्, ईश्वरः. From this sense of the root इह् is formed इह्, एह्, substantives meaning strength, force, with an old form of the dwitiya or accusative case एह् used adverbially to mean strongly, forcibly, with strength. (The derivation of इह, here, is different and it was by an error that this sense was extended to the archaic word एह by the later grammarians on the analogy of इव, एव etc.)

वक्षति ।

Root वह् in the derivative वक्ष् (वह् + स्), to bear habitually.

The suffix स or क्ष added to a root gave three senses, intention or futurity, desire, or frequency and habit. It is in the last sense that it occurs here and forms words like वस् to dwell (be or occupy habitually), वक्षः breast, लक्ष् to notice, observe; ऋक्ष star, constellation, etc, इरस्यति. In the former sense स् forms the future in Greek and Sanscrit.

The root वह् is derivative from the primary root व in its sense of “be in space & substance, hold matter, contain, bear”. It also means to bring, carry, sweep, lead.

॥ ३ ॥ अग्निना रयिम् अशुवत् पोषम् एव दिवे दिवे । यशसम् वीरवत्तमम् ।
रयिम् ।

From the sense of vibration and motion in the root र, the word being the root र + the nominal suffix इ, य a merely connective semivowel between two vowels as in जाये, म्रिये, मन्ये (मँये). Sanscrit has lost, Tamil has preserved this connective use of the semivowels य and व as a constant rule of its system of euphony. रयिः is that which vibrates, moves, is in constant play; it comes therefore to signify substance, matter, force, energy, strength, prosperity, play, delight, laughter, with other kindred or derivative senses. It is the Latin res, “thing, affair, object, matter, fact”. In the sense of substance or matter it is constantly used in the Veda. In this passage it means substance or force of substance.

अशुवत् ।

Root अश् to have or enjoy, with the connective verbal affix नु and the impersonal adjectival or participial termination वत्. We find this general use of व in Tamil with the verbal stem to indicate a verbal adjective, “one who enjoys”. The root अश् is a secondary root from अ in its transitive sense “to have”. It is the same word as the Greek ἔχω, I have (अशा), and from the sense of possession develops other significances, to eat, enjoy, etc. अशुवत् is in this passage “one enjoys.”

पोषम् ।

Stem पुष् modified with the nominal suffix अ. पुष् is a habitual, frequentative or desiderative form from पु, to produce, beget,

possess, protect (see under पुरो in the first sloka) and develops the sense “to nourish, rear, increase”. It also means “to perfect, develop”, and “to cherish, foster, love”. Cf पुत्र, Latin, pullus; पूषा the Sun; पूज् to worship, adore, developed from the sense of cherishing or loving. The substantive पोषः means, therefore, “increase, development, increasing, perfection”.

एव ।

The pronominal and adverbial particle व (still used for the second personal pronoun plural as न is used for the first) meant originally “a substantial object, a thing before the eyes”. It came to mean, especially when compounded with अ, इ, उ, thus, this way, in that direction; cf इव, originally meaning, “so”, then, “as”; अव in that direction, in the direction of, then, down to, down; वै, so indeed, verily, वा “or”, originally meaning “so”, “and”, “or”. एव is merely a variant of इव giving a vaguer and more comprehensive sense. It was used formerly with its other form एवम् to mean, “so, and”, the latter significance surviving in the Bengali एवং, and only afterwards came to mean “indeed, verily, that and no other, so and not otherwise”. In this passage it has the significance of “and, also”.

दिवे ।

Root दिव् to shine, be bright, with the nominal suffix अ, “the bright period, day”, or “the bright world”, “heaven”. Here दिवे दिवे means “from day to day”.

यशसम् ।

Root यश् with the nominal suffix अस् “enjoyment, satisfied possession”.

यश् is an intensitive derivative from य, to reach, join or embrace entirely, (see under यज्ञः in the first sloka) and meant “success, fame, glory, possession, mastery”. It also meant “enjoyment, a thing enjoyed or enjoyable, love, beauty, charm, splendour,” (cf योषा, योषित्, from युष्) which it subsequently lost, and “seat of enjoyment, the vital organs, heart, liver etc,” Latin, jecur.

वीरवत्तमम् ।

वीर, manifestation from Root वी, with the adjectival suffix वत् and the superlative suffix तमः, from त in the sense of to stretch, extend; cf तन्, ततः, तालः etc. तमः means extensive, extreme, very, so “most”.

The roots वि and वी mean to open, expand, manifest, a sense chiefly found in the roots विद्, विल् (Tamil, Sanscrit, Latin), cf also आविः, वियत्, the open sky, B. बिजलि, lightning, Lat. verus, true etc, etc. From this sense it developed the idea of full and forceful manifestation, strength, energy, courage, heroism, Lat. vis, vir, virtus, Sanscrit वीरः, वीर्यं. The word वीर is here plainly used as a substantive since it needs वत् to give it the adjectival sense. वीर means either “strength, force”, or “manifestation, splendour, openness, fullness”. With यज्ञः in the sense of enjoyment goes most suitably the latter signification, “fullest, most expanded, unstinted”; but “forceful” would also not be inappropriate to the character and function of Agni.

॥ ४ ॥ अग्ने यम् यज्ञम् अध्वरम् विश्वतः परिभूः असि । स इद् देवेषु गच्छति ॥
यम् ।

The demonstrative relative in the old Aryan tongue, यः, implies motion or direction from one point to another as opposed to the static force of सः. यः means the one who is yonder, सः the one who is here.

यज्ञम् ।

Yajna (the Lord, Isha) here refers to the Jivatman; the distinction from the universal Yajna is indicated in the epithet अध्वरम्.

अध्वरम् ।

This word is an adjective formed by the addition of the common adjectival suffix र to अध्व (रुचिर from रुचि, असुर from असु, मधुर from मधु). अध्व itself is a substantive formed by the root अध् by the direct addition of the nominal suffix व. Kindred vocables are अधस्, below, अध्वन्, path, distance, sky, attack, time, place, अधम, lowest, अधर, lower, अधि, originally meaning

towards, down to, so from above, above, concerning (Gr. κατά), अधिक, more, आधिः, pain, अधिः, pain, misfortune. अध्वर itself is used in later Sanscrit to mean, “lasting, uninterrupted, attentive, the sky or air, and a sacrificial ceremony”. All these significations are recognisable as developments from the original Aryan root अध्, a secondary formation from अ, to be. The sound ध् signifies dull contact, downward motion or pressure from above, rest, finality with an idea of tamasic condition, establishment, etc. अध् therefore means to oppress, cover, rest, descend and rest, reach and end, attack, etc. The air or atmosphere covering or pressing on the earth, place, Time and distance, as continents, grief as a dull tamasic condition, are early derivative meanings. The same relation viewed from two different standpoints creates the opposite senses of “down, lower”, अधः and “above, towards, more”, अधि, अधिक.

अध्वरः means lower, relative, individual, from the lost word अध्व which signified philosophically the lower planes of the universe, the aparardha, τὸ ἔνερθεν. In relation to the word यज्ञः, adhwara signifies the Purusha, Lord or Ishwara manifesting in the aparardha and attached to an individual adhara; the Jivatman, not bound but relative in his manifestation.

विश्वतः ।

विश्व, root श्व to lie, remain, be spread out, with the prefix वि meaning open, outspread, diverse, manifold, and the suffix तः which expresses possession, relation or origin, commonly used to form adverbial expressions. On all sides.

परिभूः ।

पर, परि or प्र, all signifying in front, beyond, above, from in front, and afterwards variously for, to, towards, around, about, are kindred words from the root प to cover, protect. In the old language परि as preposition governs the second case even when it is part of a compound verb, adjective or noun; it had not at that time either become otiose or lost its separate existence in the compound, but was easily detachable and always bore its especial significance and power. भूः means “existent or in being”, परि “round about or in relation to”.

असि ।

Thou art. Root अ with the personal termination सि. In the old language there were two forms अस्सि and असि from the secondary अस् (अस्मि, अस्ति) and the primary अ; but the latter alone has survived.

इद् ।

The old enclitic इत्, kindred to अत् (Latin et) and उत् (Latin ut) and signifying that (Latin id), also, and, indeed, verily, the same (Lat. idem). Cf the use of इति answering to English "that". "He, the same Yajna whom you surround as the individual soul, is also beyond that relation and universal."

देवेषु ।

The gods, as masters of the forces and functions, physical, mental and spiritual which surround with their activities and minister to the individual knowledge and action of the Jiva.

गच्छति ।

The secondary root गच्छ् from ग is used to form certain tenses of the verb गम् which has replaced both ग and गच्छ्. Cf यच्छ् and यम् from the primary root य. ग means originally to move softly or steadily, or continuously. It is the characteristic root for general motion as opposed to the more specific senses of इ, ऋ, या, and conveys here the same sense of primary cosmic motion as in जगत्, जगती, गा (the world or earth).

॥ ५ ॥ अग्निः होता कविक्रतुः सत्यश्चित्रश्रवस्तमः । देवो देवेभिरागमत् ॥

कविक्रतुः ।

कवि. Root कु modified before a vowel with the nominal suffix इ. This root is only found in later Sanscrit in the modified form क्व्, to praise or describe, to compose a poem, to paint a picture. The क् roots are among those of the widest scope in the Aryan language. Primarily, they convey the idea of any kind of violent, strong or masterful contact, action or relation to any thing, person or action. The root कु was used in the more ancient language in the sense of do, act, form, make, design, create. कौ in कौविदः is the substantive, meaning "art, practice". It also meant

to desire, enjoy (Lat. cupio, and from the idea of any strong passion connected with love कुप् to be angry, cf कम्, कामः, खुनेω, to kiss, कुमारः etc), to master, seize, hold, contain, shut, confine, protect, imprison (कवचः, कवसः, कवषः, armour, a shield; कवकः, कवलः, कवडः, a mouthful; कवरकी, a prisoner; कव्यं, a handful, then the oblation to the Manes; कुटं, कुटी, कुटीरः; cf कोशः, कोलः, कोरकः, कोशः, कोटः, कोटरः, कूलं, कूपः, कुक्षिः, कुः, earth). Various ideas of calling, crying, crying on or at, praising, reviling (कु, कू, कूज्, कूट्, कुत्स् etc). The idea of curve or crookedness derived from the sense of the circle (Gr κύκλος, κυλίνω, कुलं, the circle, society, herd, race, family, कुटिलः, कुह्, to deceive, कुच्, कुटी, को in कोदण्डः etc) is fairly common. On the other hand, the root very rarely accepts the more strong and violent senses common to the forms क, कि and कृ, but it has them sometimes as in कुरु a master, ruler or priest, कुट्ट् to cut, pound, burn etc. In the word कवि the sense of perfect creative action is dominant. कवि meant a poet, artist, scientist, craftsman, sage, anyone who was कोविद, who could deal perfectly with his material physical or intellectual. It also meant the art or science itself and so, wisdom, skill, mastery, proficiency. It is in this latter sense that it is used in the compound कविक्रतुः, “whose strength is in the mastery of knowledge”.

ऋतु is the Root ऋत्, a tertiary formation from कृ by modification of the vowel to र. The root कृ expresses action, work, mastery, strength, rule or any strong, violent or mastering activity, to cut, pierce, slaughter, hurt etc. ऋतुः meant strength, action, force, power of any kind mental or physical. It often meant the Will or any activity of the will. Cf Greek κράτος, κάρτος, καρτερός. The word शतऋतु as a name of Indra meant not “he of the hundred sacrifices”, but he whose force was that of a hundred.

सत्यम् ।

True; free from the dwandwa of truth and falsehood. The root स to be in a fixed state or state of rest, to lie, rest, remain, be fixed, gives to सत् and सत्य the idea of that which is or is true, fact, reality, abidingness. सत्य is formed by the adjectival य from

the old substantive सत् existence, truth, reality.

चित्रश्रवस्तमः ।

चित्र, Rt चि with the verbal suffix त्र. चि indicates fundamentally any action that cuts, splits, divides, separates or distinguishes. Its characteristic significance is to discern, distinguish, analyse, group, arrange and collect. Its verbal adjective चित्र means that which discerns, groups, arranges in a collection or that which is so discerned, grouped and arranged. It has the sense of various, variegated, decorative or decorated, well-arranged and assorted.

श्रवः, from the Root श्रु, to hear, modified, before the nominal suffix अस्. The word is the same as the Greek κλέος, (κλύω, श्रुया, I hear) and had in early times the sense of “fame, repute, renown”, but the sense “to move vibrating, react with a strong harmonious contact”, developing the sense, “to resort to, take refuge with, join” in श्रि and “to be heard, to hear” in श्रु are a yet more essential and original association. श्रवः means the thing heard, the thing received by revelation, knowledge, learning, belief, faith (cf श्रद्धा).

चित्रश्रवस् means “analysed and grouped knowledge of great variety” or one who possesses such knowledge. Agni is he among the gods who possesses most such knowledge, proper to the vijñanam, ideal or purely ideative consciousness. He is जातवेदाः, the one who has the revealed knowledge, in whom and by whom it is born.

आगमत् ।

Root गम् to go, move, properly with a sense of direction, finality or intended or accomplished arrival. The preposition आ originally conveyed the idea of general relation; in this compound the sense of approach and arrival predominates. The preposition has no relation to the instrumental देवेभिः, which by itself implies union or accompaniment; divus cum divis, a god with the gods. The form आगमत् does not convey the idea of past time, but of general action, the time being vague, “arriveth”, whether now or habitually or as a past experience we have of him. It was from this vagueness that the form afterwards

acquired an imperfect or habitual significance with regard to the past.

॥ ६ ॥ यद् अंग दासुषे त्वम् अग्ने भद्रं करिष्यसि । तव इत् तत् सत्यम् अंगिरः ॥

यद् ।

That. The demonstrative यत् like स was originally used either as a demonstrative pronoun or a relative and in the neuter as a conjunction; the transition from the relative to the conjunctive use is seen in this construction, where यत् is really the relative to the correlative तत्. यत् is a hanging introductory relative vaguely referring to the idea of the sentence भद्रं करिष्यसि and not a relative pronoun qualifying भद्रम्.

अंग ।

See under अग्निम् in the first sloka.

दासुषे ।

Root दास् with the verbal suffix ष् preceded by enclitic उ, in a desiderative sense, the one who wishes to hurt, the enemy. The root द with its congeners दा, दि, दी, दु, दू, दृ, दृ, expressed always effective, rapid and aggressive movement, contact, action etc. It had predominatingly an aggressive sense, in the beginning to cut, slay, tear, bite, divide; to destroy, ruin, waste, squander; to burn, pillage, havoc. Its most important derivatives as well as its less important, दंश् to bite, दशनं, दत्, दन्तः tooth; दक्ष् to act quickly, hurt, kill (also to act or think ably); दच् to kill, hurt; दंच् to abandon (also, protect, cherish); दंङ् to chastise; दंम् to injure, hurt, deceive, drive; दम् to conquer, crush, tame; दय् to hurt, divide, as well as to love or pity; दल् to burst open, split, divide; दवः fire, heat, pain; दस् to toss up, destroy, perish; दहर wasted, thin; small and so young; दह् to burn, destroy, torment; दा to cut, divide, then, to give, its later though still ancient use; दात्रम् a sickle, दाश् to hurt, kill, give, grant, are all instances of the predominating frequency of this use. The same tendency may be found in the roots दृ, दू, etc, but other significances were developed in them more frequently, and by a not infrequent irony

of transmutation, the sense of loving, cherishing, protecting was developed from the sense of hurting, crushing, taming, and we find such words of tender import as दमः, house, Gr. δόμος, दानं, the Persian दिल (cf the name दिलीप), दयिता, दया, दाराः, etc as descendants of this root of violent or baleful significance. The word दस्यु in the Veda, meaning enemy, afterwards robber, दासः, a captured enemy, slave, (Gr. δούλος from दसुल) are from the roots दस्, दास्, meaning to hurt, afflict. दासुषे bears the same sense. There is no reason to take it in the later sense of “giver”.

त्वम्

Thou. तु, Lat. tu, Gr. σὺ, with the old definitive particle अम्. Cf अहम्, इदम्, Lat. idem, वयम् from व, यूयम् from यु etc. The word तु is demonstrative, that there, like the plural यु (cf यः, the one who yonder) and was used by itself or with the suffix व (त्व) to indicate the second person.

भद्रम्

The word भद्र from the root भ compounded with the noun द्र. It originally meant household wealth, from भ (भवनं, भुवनम्) being, a house, place, world, sky, etc, and द्र (द्रव्य) spoil, plunder, substance, possessions, wealth. From this sense it came to mean ease, happiness, good condition etc. Here it means simply “good”, its latest sense.

करिष्यसि ।

Thou intendest or desirest to do. The future sense was originally one conveying the significance of intention, purpose, will, all conveyed by the sibilant suffixes स, ष. Cf “I will do” in English.

तव ।

Originally possessive adjective from तु, thou.

सत्यम् ।

Here in the sense of “nature”, “essential quality”, from सत् being with the adjectival य, belonging to the being, essential, real. It may also be taken in the sense of truth, which will have the same significance. The sense “oath, vow, promise”, would be

out of place in the early language, though it would make good verbal sense, if the line stood by itself in some other context.

अंगिरः ।

Root अङ् to love with the adjectival suffix इर्, makes अंगिर् the lover, loving, and from the adjectival sense loving, is formed a secondary substantive अंगिरस्, again meaning lover or one who loves. Agni as Angiras is the lord of love.

॥ ७ ॥ उप त्वाग्ने दिवे दिवे दोषावस् तर् धिया वयम् । नमः भरन्तः एमसि ॥

उप ।

उ with the sense to cover, pervade, उप, over, above, through, under, and from the sense of over, in the direction of, towards; from the sense of under, in subjection to, up to. उप has here the sense of approach by an inferior to a superior.

दोषावस् ।

दोषा darkness, tamas, from दुष्, to assail, attack, overcome, oppress, cover, darken, eclipse. दोषा or दोः also means the striking part of the arm, the forearm.

अवस् Root अच् with the nominal suffix अस्. अच्, a secondary formation from अ, to be in substance, (च् conveying the idea of substance, solidity, patent or objective existence), to be strong, strengthen, maintain, keep, cherish, protect, confirm, desire, love; to rise, soar, fly, be exalted.

दोषावस् he who strengthens, maintains or protects in the darkness.

तर् ।

An old adverbial form still preserved in तर्हि and the Mahratti तर्, “so”; it meant there, then, thus, इति. Here it is used almost as a vocative “O!”

धिया ।

The essential meaning of the roots ध, धा, धि, is to set down, fix, place, settle, keep, hold. धि is that operation of the intellect which fixes, arranges and retains, the buddhi or discerning and judging intellect.

वयम् ।

व with the definitive particle अम् connected by the semivowel य; cf त्वम्, यूयम् (see under त्वम् in the sixth sloka). व was used for the plural of the pronoun both in the first and the second persons with a distinguishing prefix which was afterwards lost or replaced the व, न वः or नु वः, we, Latin, nos; य व or यु वः, you. When यूयम् replaced the second form, वयम् came to be restricted to the first pronoun.

नमो ।

The root नम् means originally go or bring to an end or conclusion. To lead, guide, control, dispose, distribute, mark off, arrange, shape, bend, are its more common later meanings. The Greek νόμος, law, νέμω, to distribute, give, arrange, regulate, occupy or to pasture, graze; νέμω, an apportioned ground or enclosure, so grove or pasturage; νέμεσις (O.A. नमतिः) the goddess who arranges, controls, rewards, punishes, avenges; ὄνομα, designation, name, (S. नाम), Lat. nemus, are survivals of these significations. In later Sanscrit only the intransitive sense of submission, being governed, ruled, subject, to bend, submit, bow, salute has left traces except in the sense, “to give”, attached to नम्, in the particle नाम, “granted”, “allowed”, “certainly”, and the substantive नाम, name. नमो means submission, self-surrender, नतिः; the later sense of salutation, obeisance does not apply to this passage.

भरन्तः ।

The participle used in place of the finite verb; the use is almost that of a loose nominative absolute or an anacoluthon. Rt भृ (Gr. φέρω, Lat. fero) with the verbal adjective or participial form of अ, to be. भृ means to occupy, fill, hold, uphold, bear, carry, contain, convey, bestow, be full of, feel within. It is used in this passage in the latter sense, to be full of.

एमसि ।

There are two words, the locative of एमस् (Rt इ modified with the nominal suffix मस् signifying, “way, path”) and the second person of the verb ईम् or एम्, a final derivative from

इ, to reach, to culminate, to grow to full strength. From this root comes ईम्, the intensive particle, meaning, utterly, actually, indeed, at once, now, and इमथा, as things actually are, now, under present circumstances, Lat. imus, uttermost, last, lowest. एमसि means, “thou culminatest, risest to thy full force”.

॥ ८ ॥ राजन्तम् अध्वराणाम् गोप अमृतस्य दीदिविम् । वर्धमानम् स्वे दमे ॥

राजन्तम् ।

Rt राज् intensive form of र, as र्ज् of र in the participial form. Like र, र has chiefly the cognate senses of play, enjoyment, satisfaction, bounty, love, (रागः, राध्, रात्रिः, रामः, रासः, etc) and, to shine, glitter, colour etc. A third set of significations depend on the idea of darting on, seizing, pouncing on, — to seize, ravish, plunder, hold and keep, squeeze, subdue, rule, regulate, conquer, oppress, strike, rend etc (रक्ष्, रद्, रध्, रसः, रक्षः, रावण etc, Lat. rapio, rego). We find राज् itself used in two senses, to shine or to rule, (cf राजी, a shining streak, line etc, राजीव, coloured blue lotus). He who rules, controls.

अध्वराणाम् ।

τῶν νεπέτρων. Of things or beings in the lower planes or aparardha.

गोप ।

Not a vocative, but the old accusative of गोप्, root गूप् modified and forming a noun, both substantive and adjective. Cf Grk. γύψ, γύπα. The secondary root गूप् is a strongly active, sometimes causal form of गू, to seize, swallow up, hold, contain, screen, hide, protect, embrace. The Grk. γύψ, vulture, is literally the seizer, the bird of prey. It also means, to hide from, fear, shun, loathe (जुगुप्सा). In this passage, as in most, it means “protector”.

अमृतस्य ।

अ, negative, with मृतः mortal, liable to death, Greek βροτός. The word is not अमृतम् but अमृतः, used like अक्षरः, to connote the Divine Personality, the imperishable being who is not subject to life or death, who as eternal, unchangeable Sat is the source of the principle of Immortality in the world.

दीदिविम् ।

Reduplication from दिव् to shine, with the nominal termination इ. The reduplication gives the idea of intensity, frequency or variety. “A shining force, brilliance, fiery energy.”

वर्धमानम् ।

Rt वृध्, secondary root from वृ to be, extend, cover, be in force, excel, be in activity, act, operate etc. The sound ध् always adds the idea of solid or heavy strength and persistence, — to spread, increase, be exalted.

स्वे ।

Own. स with the suffix व conveying the idea possession, makes either स्व (Lat. suus) or सव (Greek ἑός) as in तव.

दमे ।

दम् to conquer entirely, crush, tame, possess as entirely one's own, with the nominal suffix अ. Possession, personal property, home. (Lat. domus, Grk. δόμος.) His own home, ie, the parardha planes as opposed to the Aparardha which he protects.

॥ १ ॥ स नः पिता इव सूनवे अग्ने सूपायनो भव । सचस्व आ नः स्वस्तये ॥

स ।

Again the causal relative sense used loosely to mean therefore.

नः ।

The demonstrative न, used generally to indicate the person here, I, we.

पिता ।

The प roots mean principally to reach, obtain, make, do, produce, protect, cherish, strike, strike out. From the sense “to produce” in पि and पु, come पिता, the begetter, and पुत्र, the begotten.

इव ।

So, as. इ, this and व. See under एव in the third sloka.

सूनवे ।

The roots सु, सू are found chiefly in three senses, to press out, distil, pour out, create, beget, from which we have सूनुः, son or daughter, सू with the nominal नुः (न, नि); to besiege, strike, attack, wound, (सूद्, सूर, सूना, सूच् to pierce); and to be at rest, ease, firm, to confirm, ascertain, teach etc, सु, सुखं, सुष्ट, सूच्, सूत्र, सूरिः etc. The last is the primary meaning of the roots in स, but the addition of उ, gives as often an idea of violence, pressure etc, from which comes originally the sense, to press, squeeze, besiege, encroach on, insist, confirm and afterwards all the derivative meanings, even to the most remote from the original idea of rest, eg Greek σείω, I shake (साया from सि, सी), and the sense of siege and battle common in the Veda. See the next hymn.

सूपायनो ।

The adverb सु, well or very and उपायनो, Rt इ with आ (making the verb ए to go, come, approach) and उप towards, with the idea of submission or inferiority, prefixed and followed by the nominal suffix न preceded by the enclitic अ. One who can easily be approached, accessible, open.

भव ।

Root भू, Grk. φύω, Lat. fui, to be, become, from the sense of substantial containing existence essential in the sound भ्. Cf भुवन, भवन, भ, भृ etc.

सचस्व ।

Imperative of Root सच्. स means to be in a state of rest, to lie, lie with, adhere to, be with, embrace. सच् and सज् are intensitive and decisive, to be entirely with, cling, adhere utterly. It means to resort to, follow, love, serve, aid, also to enjoy physically. सचस्व means “Be with us, adhere to, abide with us.”

आ ।

Expressing relation, emphasises the idea of adherence in सच्.

स्वस्तये ।

सु and अस्ति, substantive from अस् to be, with the common nominal suffix ति, “happiness, welfare, prosperity, increase”.



Translation.

Agni I desire who standeth before the Lord, the god who knoweth all the law, the warrior who disposeth utterly delight.

Agni whom the ancient seers desired, the modern too adore; for in his strength he beareth all the Gods.

By Agni one getteth substance, yes, and increase day by day, and glorious success.

O Agni, that Lord here below whom thou encompassest on every side, is he that moveth in the Gods.

Agni, the warrior whose strength is wisdom, he of the Truth who has the knowledge rich, cometh, a God attended by the Gods.

O beloved, O Agni, that thou desirest to do good to him who seeks to hurt thee, this is utterly thy nature, O Lord of Love.

To thee, O Agni who protectest us in darkness day by day, if with hearts full of self-surrender we come, then thou towerest to thy height,

To thee, controller and protector of all things below, of the Immortal brilliant force, ever increasing in thy home.

So be thou easy to our approach as a father to his child, abide with us for our bliss.



Rishi — Madhuchchhanda Vaisvamitra.

Metre — Gayatri.



[4]

[RV I.1.1]

First Mandala

First Hymn

अग्निमीळे पुरोहितं यज्ञस्य देवमृत्विजम् । होतारं रत्नधातमम् ॥ १ ॥

“Agni I adore who stands before the Lord, the god who seeth Truth, the warrior, strong disposer of delight.”

So the Rigveda begins with a song to Agni, with the adoration of the pure, mighty and brilliant God. “Agni, he who excels and is mighty,” cries the Seer, “him I adore.” Why Agni before all the other gods? Because it is he that stands before Yajna, the Master of things; because he is the god whose burning eyes can gaze straight at Truth, at the satyam, the vijnanam, that which is the Seer’s aim and desire and the thing on which all Veda is based; because he is the warrior who wars down and removes all the crooked attractions of ignorance and desire, *juhuranam enas*, which stand in the way of the Yogin, because as the vehicle of Tapas, the pure divine energy which flows from the higher concealed hemisphere of existence, he more than any develops and disposes Ananda, the divine delight.

In order to look into the words of the inspired writing and comprehend, so far as mere intellectual exposition can help us to comprehend, their profound meaning, we must begin with the Vedanta, the great fundamental body of truth which all Veda assumes; for it is by the passing into oblivion of this fundamental knowledge that we have lost the key to the meaning of the Vedas, and it is only by a return to the knowledge that we can recover it. There are two states of being in consciousness, the divine Brahmi sthiti of blissful unity, from which we descend, and the divided state of the Jivatman into which we have descended. Parabrahman reveals himself first as Yajna, the Supreme Soul and Master of Things, Atman and Iswara; He is utterly one as Atman, He is both One and Many as Iswara, but always

without losing His unity, always one without a second, ekam evadwitiyam, because the Many, both in their individuality and totality, are nothing but the One. Nothing is but God; we too are God, each one of us is He, and that which we dwell in is God. The fundamental sayings, So Aham; Tattwamasi, Swe-taketo; sarvam khalu idam Brahma, are the sum of all Veda and Vedanta. All is merely the manifestation of Him for the sake of various delight; for Ananda the worlds are, from Ananda they proceeded, by Ananda they abide, to Ananda they return. Anandaddhyeva khalvimani bhutani jayante, anandena jatani jivanti, anandam prayantyaabhisamvishantiti. In this manifestation He as the Universal God pervades, governs, surpasses all. He is the master of the play, — यजति, He controls, rules and arranges it. This is Yajna. He again as the manifold individual God, ourselves, attaches Himself to every created thing (sarva-bhuteshu) and limits not Himself but His manifestation in each adhara, arranging and perpetually developing in each a particular nature or law of life, a swabhava, a dharma. So 'rthan yathatathyato vyadadhacchaśwatibhyah samabhyah. When we identify ourselves with the play of this various Nature reflected upon our consciousness and lose sight of our godhead, then we resort too utterly to the principle of Avidya, God's power of not knowing Himself, we become its servants, we are subject to Aparā Maya, we stumble about buffeted by grief and error and all sorts of vikaras and viparita vrittis, we know ourselves as the Jivatman and other than the Paramatman, we make division where there is no division; we turn play into bitter earnest and love and joy into hatred and weeping and gnashing of teeth. Nevertheless, this forgetfulness is allowed in order that our secret souls in the Parardha and Brahman in them may enjoy the viparita ananda, the contrary or perverse delight, of the dualities. When we forget the play of Nature on our consciousness, shut our consciousness to it, refuse to reflect it, then we resort too utterly to the principle of Vidya, God's power of knowing His essential unity, we become subject to the Maya of Knowledge, we seem to baffle and bring to nought for ourselves the joy of the Lila, and disappear into some principle of Oneness, Prakriti,

Asad Brahman, Sad Brahman, Nirvana or Sacchidananda. It is, or seems, an unnecessary movement; for the world remains just as before so long as God chooses that it shall remain and we cannot end it by our precipitation, and for ourselves we always were Brahman, we always will be Brahman and we are not any the more Brahman by our flight into the Absolute. Nevertheless, this withdrawal too is allowed in order that certain select spirits may help the joy of the manifest world from behind the veil by their immanent blessedness. For we have no need of laya and no need of lila, no need of freedom and no need of bondage, but all things are for delight and not from necessity. But when we remember always and continually our oneness with the Supreme, our eternal and indefeasible Godhead, and at the same time allow Nature to reflect its movements on our souls as on a magical canvas according to His eternal purpose, then we have inalienable joy, then we bring heaven upon earth, then we fulfil the highest purpose of existence. We are then free even when we seem to be bound, and even if we are born again, we are janmasiddha and janmashuddha, nityamukta, and wear the temporary limitations of Nature as children allow themselves to be bound in a game with bonds which the Yajna, Master of the Revels looses Himself when we have given Him and ourselves the intended and perfect satisfaction.

It is in the spirit of this knowledge that the hymns of the Rigveda have been written. The Isha Upanishad is the Upanishad of the Rigveda and it is there that its spiritual foundations are revealed. To make of Avidya a bridge to immortality and of Vidya the means of keeping our grasp on immortality, is the common aim of the Rigvedic Rishis. This is the keynote, this is the one great tone swelling through its thousand undertones. And as our fingers fall on string after string of this mighty and many-stringed harp of God, they return always one cry, the cry of joyous battle, of war between Deva and Daitya, between mortality and immortality, between man's temporary imperfection and his eternal perfectibility.

In this holy war the Gods are our chief helpers. There are seven planes of cosmic consciousness on which the soul of man

plays with the love and wisdom and power of God. When first the unknowable Parabrahman turns towards knowableness in this partial manifestation, — for utterly That allows itself not to be known, — the Absolute first becomes — to the possibility of knowledge, not to its actuality — the Eternal Being or Paratpara Purusha, paro 'vyaktad avyaktah sanatanah, who beyond the uttermost darkness of the Asat, Sunyam Brahma or eternal nothingness which is the ultimate negation of this manifest existence shines ever with the light unknown of which seven rays are sufficient to illuminate all these universal systems. He is that perceivable but unknowable glory seated for ever beyond the darkness that swallows up the worlds, tamasah parastat. Out of Him the Asad Brahma appears, the general negation, through which this mighty manifestation in the seven universes passes back into the unknowableness of Parabrahman; and out of the Asad, the Sat, the general affirmation which we know as pure Atman, Self of itself, not yet of things, where nothing is yet differentiated and even Chit and Ananda are involved in mere featureless existence. Asad va idam agra asit, tatah sad ajayata. Atman is featureless, unconnected, inactive, alakshanam avyavaharyam akriyam. It must be featureless in order to contain all possible feature; it must be unconnected with the play of the worlds in order that Chit may play upon Sat with perfect freedom and put forth into the worlds without limitation whatever name, form or being the Lord commands Her to put forth; it must be inactive in order that there may be illimitable possibilities for Her action. For Atman is the foundation and continent of our worlds and if Atman had any definite feature or any bondage of connection or any law of activity, the world play which it supports and contains would be limited by that feature, by that connection or by that activity and God in His manifestation would be bound and not free. Therefore it is that as the featureless, free, inactive Sad Atman the Eternal first manifests Himself on this side of the darkness of Asat. Next, in Atman, He appears to His self-knowledge as the Nirgun Brahma, the Being without quality of the Parabrahman, manifesting an impersonal self-existence, an impersonal self-awareness and an impersonal self-delight, Sat,

Chit, Ananda. This too is Tat or That, but being unlike Parabrahman Tat in manifestation can be described, defined, cognised, not as anything else but as Atman and as Sacchidanandam. Tat in manifestation can be aware or unaware of the worlds and It can be both aware and unaware, but its cognition is without relation. It has no connection with the worlds in which it cognises and perceives activity merely as the play of a dream on the surface of its imperturbable quiet. On the calm of the Nirgunam God next imposes Himself (*adhyaropayati*) as the Personality of the Eternal, the Paratpara Purusha manifest in relation to the world. Here first we get relation, quality, activity. At first, the Personality merely contains and informs the activity which plays in it not as unrealised dream, but as realised though not binding actuality and truth, as an infinite active blissfulness of the Chit in the Sacchidananda in place of an infinite passive blissfulness. The indifference of the Impersonal to the play of the Personal does not make the play an unreality or an immense cosmic falsehood with which Brahman amuses Himself or distresses Himself for a season, any more than the featurelessness of the Sad Atman makes feature a lie and an impossibility. On the contrary just as that featurelessness is the necessary condition for features to manifest truly, infinitely, divinely — for Truth, infinity and Deity are one, — so the detachment of the Impersonal is simply the condition for the security of the soul when it plunges into the myriad-billowed ocean of manifest existence. The Impersonal is detachment from *guna* and it is as detached from *guna* that God possesses and enjoys *guna*, otherwise He would be bound by and could not rightly enjoy it. It is because the tranquillity and indifference of the Nirguna is concealed within us that our souls can with impunity play at being bound, at being ignorant and at being sorrowful without being really bound by our bonds or darkened by our ignorance or destroyed by our sorrow. For being omnipotent God within us can always go back to the tranquillity within Him and look upon these things as a dream that falls away from Him the moment He cares to wake. It was a dream, but not a dream, just as when we are aware of sights and sounds without attending to them or remember the

past and it is to us dreamlike, swapnamaya. The world has a reality, but the Impersonal does not interest Itself in that reality, not attending to it; it does not properly recognise it except as a thing that is and yet is not, the Maya of Shankara. This also is not a lie but truth, not a foolish, blissful dream, but a perfect reality. Because it was avyakta in the Nirguna, it is not therefore false when it becomes vyakta any more than an apple hidden is an apple non-existent. The world is not utter reality because it is thing in manifestation, not thing in itself. Yet it is real because it is a manifestation of God in Himself and God who is satyam conceives nothing that is not satyam, nothing that is not Himself. He is not a seer of falsehoods. Anritam is merely a vikara or perversion of satyam. All ignorance is really partial or misplaced knowledge, all bondage a concealment of freedom, all evil good in the making, all sorrow a veiled delight. This the Saguna Brahman perceives and knows and as Vasudeva, or tranquil Personality, He utterly enjoys without any distinction of pleasure and grief, good and evil, the infinite play of the world within Himself. The Saguna is Sacchidananda envisaging cosmic activity. On the tranquillity [of] Vasudeva God by a new adhyaropa manifests Himself to Himself as the Sarvam Brahman in all things; He becomes the Lilamaya, the eternal Child frolicking in the Universe, the Playmate, Lover, Master, Teacher and Friend of all His creations; He is Hari, He is Srikrishna, He is the Personal God whom we love and adore and whom we pursue and seize through the Ages. Then, descending a step farther, avataran, He is known to Himself not only as the universal Lord of the Lila, but as the individual, Narayana concealed in Nara, playing through him, different from him, one with him. Many Adwaitins of the Kaliyuga insist that God is a myth and only the Sad Atman is a reality, just as many Buddhists deny the Sad Atman as well and say that only the Asad is a reality, but if we know only the Sad Atman or only the Asad, if we follow after only the Nirguna or only the Saguna, if we only embrace Vasudeva-Krishna-Narayan, then we know not the Eternal except in an aspect and we fall under the censure of the Upanishad, dabhran evapi twam vettha Brahmano rupam. We must shut

our eyes upon nothing, renounce nothing as absolutely false or illusive if we would know the All and be perfectly liberated. Only when we gaze we must gaze aright and see God in all things, not things as aught but God. Our fathers did not commit the error of sectarianism or a partial philosophy. They were mighty as Gods or Titans, not like the men of the Kali Yuga who shout and quarrel over their imperfect philosophies and little bounded religions; their souls were spacious enough to take in all truth for their portion.

In this Brahman then, on the sure foundation of this free and disinterested Atman, in the joy and infinity of this Lila consciousness manifests its sevenfold nature and its sevenfold regions. We are already aware in our human progress of the three lower levels of consciousness; the vyahritis of the Veda, Bhur, Bhuvar and Swar, planes in which we wander in the shadow of the Ajnanam lighted by a broken sunlight from above, erring under the control of Avidya who separated from her eternal companion and playmate Vidya and at strife with that glorious friend and helper stumbles about among the appearances of the world, ourselves always dissatisfied, always struggling, always seeking a good that we cannot grasp and crying out at the end, "Vanity of vanities, all is vanity & vexation of spirit." But in that too we cannot rest; for God condemns us to our own good and spurs us on ever to seek until we find the missing element [that] can complete the incompleteness of our existence. Meanwhile the soul imagining itself irrevocably bound, contents itself with the things of its prisonhouse and wears its chains as ornaments or else, touched by God and uplifted, delights to struggle upward to freedom. For above the three Vyahritis is the fourth, Mahas, where the soul is one with God, yet separate, free, yet consciously plays with bondage, — Mahas, the link between the Parardha and Aparardha, pouring the glory of the higher hemisphere into the lower, — Mahas which we enjoy and possess in the golden ages of our humanity, love and seek for in the iron. For to Mahas we rise, through Mahas we aspire to the perfect oneness of Sacchidananda.

Brahman at first becomes involved in gross matter, — he

becomes or seems to become Annam, the conscious principle of Bhu. In pure Annam consciousness is involved, implicit, latent; from annam it has to develop or manifest the other six principles and this development or manifestation is the evolution of the modern Jadavadins. It develops them here, under the law of the universal harmony, in annam and the Jadavadins perceiving this principle of evolution, imagine not unnaturally that it is annam which is evolving and suppose the other six, even Mind, to be mere changes and movements of annam. At first prana or vitality which is latent in the metal, manifests in the tree; then mind which is latent in the tree manifests in the animal, first as chitta or mere receptive consciousness, then as manas or sensational consciousness without any self-conscious centre of individuality, then as the discriminatory faculty or buddhi with its companion Ahankara, egoism, the self-conscious principle. In the animals reason is awake, but elementary and has to be largely replaced by vijnanam, intuitive faculty manifesting not in intellect but in sensational & vital consciousness. Then in man discriminative reason takes the lead, for discriminative reason is the shadow of the vijnanam, the link between the animal and the god and it is not till a fit body is formed for the works of reason that the spiritual evolution begins and the development of the higher states of consciousness is possible. Man is that fit body, sukritam eva, well indeed and beautifully made as a habitation for the gods. His business is to raise the animal in him and develop beyond manomaya being, transcending & subordinating even its crown and glory which he considers his peculiar privilege, the discriminative and imaginative reason. For he has to develop vijnanam or ideal thought on which all Veda is based, he has to develop Ananda, Chit and Sat, the higher hemisphere of cosmic consciousness. In the present stage of his evolution he can only develop consciously as far as Ananda with Sat & Chit implicit in Ananda; to Chit & Sat proper he cannot arrive in his waking state, but only in the deep trance of Sushupta Samadhi, concentration of consciousness in a state of illuminated Sleep. He began his task as the supreme animal, Pashu, Vanara, Nrisingha, developing all these potentialities purely in the annamaya kosha

or physical sheath of his being in Annam & Prana; he went on as the mixed animal, first the Pishacha or scientific, curious animal, then the Pramatha or aesthetic, curious animal; and from these levels climbed to the condition of the Rakshasa or animal-god who satisfies egoism through his sensational and emotional impulses; he is now the Asura, Titan or demi-god satisfying in the heart & buddhi his emotional and intellectual egoism. He has eventually to become the whole god; he must learn to satisfy himself without egoism through ideal knowledge and blissful spirituality. But always being in the annamaya world, in Bhu, resting always on the Anna Atma, he is compelled to base himself on the body even when rising above the body. The individual may leave the body, but the race has to keep it; it has not to leave the animal in humanity behind in its progress but to raise the animal until it is divine. It is his first business therefore to be conscious not only in the physical sheaths of the Annakosha and Pranakosha, — this he normally is, — but in the mental sheath or manahkosha, and there in his normal condition he is only partially active. Once awake in the mental body, he has to extend his waking consciousness, — whoever can so far develop, — into the Vijnana and Anandakoshas.

What are these bodies and these Atmas? The Vedantins of old recognised that divine consciousness on whatever level always creates for itself through Prakriti or Chit, its active creative knowledge, a world to live in & a body for its habitation in the world, and in that world and in that body manifests as a part of the Atman reflecting their conditions. If therefore there are seven distinct states of consciousness, there must equally be seven conditions of the Atman, seven distinct worlds with their denizens and seven kinds of bodies. These seven states are Annam, Prana, Manas, Vijnanam, Ananda, Chit and Sat; these seven worlds are Bhuloka, Bhuvarloka, Swarloka, Maharloka, Janaloka, Tapoloka and Satyaloka; these seven conditions of the Atman are the Visva Atma, Prana Atma, Buddha Atma, Mahan Atma, Mahajana Atma, Chaitanya Atma and Satya Atma; these seven bodies are the Annakosha, Pranakosha, Manahkosha, Vijnanakosha, Anandakosha, Chitkosha and Satkosha. In each

world the denizens, although living predominatingly in the body proper to their own element of conscious existence, also live latently or consciously in the other six, and all have therefore seven bodies, each in communication with its proper plane or world & containing its proper principle of consciousness. Man, living here in the Bhu, has, he too, his seven bodies. He has for instance the Manahkoshā containing his pure mental consciousness and, although mind can & does play in the other sheaths, it can only be by becoming awake & living in his mental body as well as his physical that he can realise the utmost potentialities of pure mental activity. It is because he has these other bodies, that he can, if he will, communicate with the other worlds and have relations with the Gods.

This then is the arrangement of the created universe, and the world we live in is its base, not only earth but all these sidereal systems, Bhuloka, the material universe, our present inheritance. Being the lowest of the Aparardha worlds, it is according to a common action of God's love and wisdom, at once the least and the most privileged, the least privileged because here alone grief and pain are utterly felt, here alone is the whole pain and struggle of evolution, — the most privileged because here alone is the evolution eventually complete in all the potentiality of its parts and heaven perfectly realised in a sevenfold blissfulness. Above us are the six other worlds, homes of the gods who change not ever, except by entering human bodies. First, there is Bhuvar, the Pranamaya world, where Prana is at its height, vitality is stupendous, grief and pain are felt but enjoyed, sensuous enjoyment is perfect and prolonged. Then there is Swar, lower & higher, Swarga and Chandraloka, where Indra and the greater gods reside, manas is at its height, sensation, emotion, aesthetic pleasure and intellectual joy are of a mighty intensity, grief and pain are not felt except as another kind of pleasure and rapture, mental enjoyment is perfect and prolonged. Above there is Mahas or Suryaloka where vijñanam is at its height, intuitive ideal perception, inspiration & revelation are the normal processes of knowledge and the joys of ideal and direct knowledge unmixed with falsehood and error are perfect and

prolonged. It is this state of consciousness which is so often called in the Veda, satyam, ritam, brihat and technically termed Bhuma, Mahas or Mahat, the abundant, full or mighty. These are the worlds of the lower hemisphere and of these states of consciousness we can have some conception, we can imagine and even realise or almost realise the condition of the beings who reside in these worlds, to the very highest. But what of the three supreme states of consciousness? what of the three worlds of the higher hemisphere? It is more difficult to conceive of them or to realise what man himself will be or is when he develops them — is, for even now by Yoga he can develop the Ananda. Still, because, debarred though we are from the actual tread of these infinite heavens, we can experience them indirectly and as conditioned by our existence on these lower levels, therefore some idea of them, not altogether inadequate, may be formed by those of us who have a touch of the ideal faculty.

[5]

[RV I.1.1]

First Mandala

First Hymn

Madhuchchhanda Vaisvamitra's Hymn to Agni written in the Gayatri metre in which the first verse runs in the devabhasha,

“Agnim île puro hitam Yajnasya devam ritvijam,
hotaram ratnadhatamam”

and in English,

“Agni I adore, who stands before the Lord, the god who
seeth Truth, the warrior, strong disposer of delight.”

So the Rigveda begins with an invocation to Agni, with the adoration of the pure, mighty and brilliant God. “Agni (he who excels and is mighty),” cries the Seer, “him I adore.” Why

Agni before all the other gods? Because it is he that stands before Yajna, the Divine Master of things; because he is the god whose burning eyes can gaze straight at Truth, at the satyam, the vijnanam, which is the Seer's own aim and desire and on which all Veda is based; because he is the warrior who wars down and removes all the crooked attractions of ignorance and limitation (asmajjuhuranam eno) that stand persistently in the way of the Yogin; because as the vehicle of Tapas, the pure divine superconscious energy which flows from the concealed higher hemisphere of existence, (avyaktam, parardha), he more than any develops and arranges Ananda, the divine delight. This is the signification of the verse.

Who is this Yajna and what is this Agni? Yajna, the Master of the Universe, is the universal living Intelligence who possesses and controls His world; Yajna is God. Agni also is a living intelligence that has gone forth, is *srishta*, from that Personality to do His work and represent His power; Agni is a god. The material sense sees neither God nor gods, neither Yajna nor Agni; it sees only the elements and the formations of the elements, material appearances and the movements in or of those appearances. It does not see Agni, it sees a fire; it does not see God, it sees the earth green and the sun flaming in heaven and is aware of the wind that blows and the waters that roll. So too it sees the body or appearance of a man, not the man himself; it sees the look or the gesture, but of the thought behind look or gesture it is not aware. Yet the man exists in the body and thought exists in the look or the gesture. So too Agni exists in the fire and God exists in the world. They also live outside of as well as in the fire and outside of as well as in the world.

How do they live in the fire or in the world? As the man lives in his body and as thought lives in the look or the gesture. The body is not the man in himself and the gesture is not the thought in itself; it is only the man in manifestation or the thought in manifestation. So too the fire is not Agni in himself but Agni in manifestation and the world is not God in Himself but God in manifestation. The man is not manifested only by his body, but also and much more perfectly by his work and

action, thought is not manifested only by look and gesture, but also and much more perfectly by action and speech. So too, Agni is not manifested only by fire, but also and much more perfectly by all workings in the world, — subtle as well as gross material, — of the principle of heat and brilliance and force; God is not manifested only by this material world, but also and much more perfectly by all movements and harmonies of the action of consciousness supporting and informing material appearances.

What then is Yajna in Himself and what is Agni in himself? Yajna is Being, Awareness and Bliss; He is Sat, with Chit and Ananda, because Chit & Ananda are inevitable in Sat. When in His Being, Awareness and Bliss He conceals guna or quality, He is nirguna Sat, impersonal being with Awareness and Bliss either gathered up in Himself & passive, they nivritta, He also nivritta or working as a detached activity in His impersonal existence, they pravritta, He nivritta. Then He should not be called Yajna, because He is then aware of himself as the Watcher and not as the Lord of activity. But when in His being, He manifests guna or quality He is saguna Sat, personal being. Even then He may be nivritta, not related to His active awareness and bliss except as a Watcher of their detached activity; but He may also by His Shakti enter into their activity and possess and inform His universe (pravishya, adhisthita), He pravritta, they pravritta. It is then that He knows Himself as the Lord and is properly called Yajna. Not only is He called Yajna, but all action is called Yajna and Yoga, by which alone the process of any action is possible, is also called Yajna. The material sacrifice of action is only one form of Yajna, which, when man began to grow again material, took first a primary and then a unique importance and for the mass of men stood for all action and all Yajna. But the Lord is the master of all our actions; for Him they are, to Him they are devoted, with or without knowledge (avidhipurvakam) we are always offering our works to their Creator. Every action is therefore an offering to Him and the world is the altar of our lifelong session of sacrifice. In this worldwide karmakanda the mantras of the Veda are the teachers of right action (ritam) and it is therefore that the Veda speaks of Him as Yajna and not by another name.

This Yajna, who is the Saguna Sat, does not do works Himself, (that is by Sat), but He works in Himself, in Sat, by His power of Chit, — by His Awareness. It is because He becomes aware of things in Himself by some process of Chit that things are created, brought out, that is to say, srishta from His all-containing non-manifest Being into His manifest Self. Power & awareness, Chit and Shakti are one, and though we speak for convenience' sake of the Power of Chit, & call it Chich-hakti, yet the expression should really be understood not as the Power of Chit, but as Chit that is Power. All awareness is power and all power conceals awareness. When Chit that is Power begins to work, then She manifests Herself as kinetic force, Tapas, and makes it the basis of all activity. For because all power is Chit subjectively, therefore all power is objectively attended with light; but there are different kinds of light, because there are different manifestations of Chit. Seven rays have cast out this apparent world from the Eternal Luminousness which dwells like a Sun of ultimate being beyond its final annihilation, adityavat tamasah parastat, and by these seven rays in their subjectivity the subjective world and by these seven rays in their objectivity the phenomenal world is manifested. Sat, chit, ananda, vijnanam, manas, prana, annam are the sevenfold subjectivity of the Jyotirmaya Brahman. Prakasha, agni, vidyut, jyoti, tejas, dosha and chhaya are His sevenfold objectivity. Agni is the Master of the vehicle of Tapas. What is this vehicle of Tapas of which Agni is the master? It is fiery light. Its Master is known by the name of his kingdom. Strength, heat, brilliance, purity, mastery of knowledge and impartiality are his attributes. He is Yajna manifest as the Master of the light of Tapas, through whom all kinetic energy of consciousness, thought, feeling or action is manifested in this world which Yajna has made out of His own being. It is for this reason that he is said to stand before Yajna. He or vidyut or Surya full of him is the blaze of light in which the Yogins see God with the divine vision. He is the instrument of that universal activity in which Yajna at once reveals and conceals His being.

Agni is a god — He is of the devas, the shining ones, the

Masters of light — the great cosmic gamesters, the lesser lords of the Lila, of which Yajna is Maheswara, the one Almighty Lord. He is free and unbound or binds himself only in play. He is inherently pure and he is not touched nor soiled by the impurities on which he feeds. He enjoys the play of good & evil and leads, raises or forces the evil towards goodness. He burns in order to purify. He destroys in order to save. When the body of the sadhak is burned up with the heat of the tapas, it is Agni that is roaring and devouring and burning up in him the impurity and the obstructions. He is a dreadful, mighty, blissful, merciless and loving God, the kind and fierce helper of all who take refuge in his friendship.

Knowledge was born to Agni with his birth — therefore he is called jatavedas.

[6]

[RV I.1]

1. अग्निमीळे पुरोहितं यज्ञस्य देवमृत्विजम् । होतारं रत्नधातमम् ॥

अग्निम् । The primitive root अ, to be, when combined with certain consonants क्, ग्, ज्, र्, contracted a sense of existence in the superlative, क् giving more the sense of height & intensity, ग् of strength, solidity or quantity, ज्, र्, of rapidity, vigour, activity, command. All strong action or quality could be denoted by अग्, as in अग्रः, Gr. ἄκρος, topmost, first, foremost; ἄγω, ago, I lead, act; ἀγαθός, good, brave; ἄγαν, excessive; names like Agis, Agamemnon, Agamedes (cf Sanscrit अजः, अजमीढः); ἀγλαός, brilliant; etc. In Sanscrit the root अर् is much preferred to the guttural combination. There can be no doubt, however, that अग् in अग्निः meant strong, brilliant, forceful. Nasalised, we have it in अंगति fire (also a conveyance, cf ἄγω & S. अंग्), अंगारः a live coal, अंग् to stir, move; and in अंगिरः and अगस्ति, — the former term often applied to Agni. There was another signification, to cling, embrace, love, which we find in the Greek

ἀγάπη, love, ἀγανός, tender, gentle, charming, which seems to have been another meaning of अंगिरः, loving, and appears in the mode of address अंग, in अंकः, अंगम् etc, & in अनंग the god of love. Agni is the bright and strong, the bright god of fire, the strong, burning god of Tapas, heat and force.

ईळे । The root is इल् or ईल्, ळ् being a modification which now survives only in the Southern Aryan tongues, Marathi, Tamil etc. इल् is itself a secondary root from इ to go, move, go after, wish for, desire, go to, reach, embrace, possess, control (cf ईह्, इच्छ्, ईश्). The liquid increases the closeness of contact, steadiness of action, or soft intensity of feeling. ईल् is to love, woo, desire, adore, embrace, press upon physically or mentally urge, crowd. The meaning, praise, is of later development from the sense of wooing or adoration. In words like इला, the earth, इल् has the original sense of motion. I adore or desire, or I praise will equally fit the first line, but in view of the second, where the coincident root ईङ् means obviously desirable or adorable, not praiseworthy, the more primitive meaning must be preferred.

पुरोहितं । Not Purohit, but placed in front. Unless we take Yajna in the sense of sacrifice, there is no need to take पुरोहितम् in any but its original and primitive sense. Agni may be described as the Purohita or representative of the gods in the sacrifice, he is in no sense a sacrificer at the ceremony, in no sense either Purohit or Ritwik. He is the eater of the sacrifice not its priest. Even if Yajna is taken to mean sacrifice, Agni cannot rightly be called its priest, and पुरोहितम् will still have to mean standing in front, but with the idea of the Gods supplied and the genitive यज्ञस्य understood of general relation without any idea of possession, “who stands forth for the gods at the sacrifice”. But the language of the Vedas is always precise and sufficient and no such omission of a word need be supplied.

यज्ञस्य । यज्ञ is acknowledged to be a name for Vishnu, for the Supreme Lord, and the Supreme is not a sacrifice. We must find some other meaning for यज्ञ in the etymology of the word. We find the kindred यमः which means he who controls, governs,

as in नियन्ता and other members of the य family of roots. The sense of force put forth to reach, obtain or control is a common significance in this group. “Restraint” is a sense of the word यः, “obtaining” of या; “effort, control, mastery” is found in यत्, यतः, यतिः, यत्न, यन्ता, यन्त्र, यम्, यमः (नियमः, संयमः), यामः; ययी is a name of Shiva; यज्ञः itself is a name of Agni, the master of तपः or force in action and exertion; यशः is fame, glory, beauty, wealth, — in Bengali, success, attainment, probably a survival of its original sense; in यविष्ठ youngest, from a lost यवः, not lost to the Veda, युवन् youth etc, & in यव barley, यवसः grass, the root sense is “strong, flourishing, vigorous”; यस्, यासः (आयासः, प्रयासः) bring us back to the idea of effort and labour. These significations arise [as] developments from the sense of “going”, (combined with effort or an original impetus), with its common, almost invariable development of going after, seeking, striving, desiring, (या, याच्), also reaching, meeting, mixing, acquiring, joining, embracing, enjoying (यु, युज्, योगः, यामी, योषा, युध्, योनि) and the sense of reaching to, joining to or handing, from which we have the idea of giving, यच्छ, यज् in the sense of sacrifice, cf याजयति. The sense of strong one, master, controller, lord is established for यज्ञः by the application to Vishnu and Agni, continued at a time when the etymological justification had been lost; the sense of sacrifice is established by the universal later use. But it is also capable of the same senses as योगः, यत्न or the lost यत् from which we have यतिः, यतः etc; it could mean effort, action, tapasya, Yoga; this sense is the basis of the idea attached to the word यज्ञः in the Gita and of the meaning of adhiyajna there as the One in whom all action, tapasya and Yoga rest and to whom they are consciously or unconsciously devoted. The modern form of the Gita is there trying to assimilate an older form in which यज्ञ had its natural meaning, — Yoga, action, tapasya.

देवम् । The root दिव्, दीव् commonly means either “to shine” or “to play”. It is the former sense that gives us देवः, the shining ones, referring to the luminous tejomaya bodies proper to the inhabitants of the Swarloka where tejah is the primary element

in all forms. देव by detrition of the व gives Latin deus and Greek θεός; from the long root दीव् we have divus and diva.

ऋत्विजम् । For a reason already alleged, this word need not & should not be taken in the modern sense. The modern derivation ऋतु & इज्, sacrificing in season, is a forced etymology, imposed after the word had contracted its modern meaning. The Ritwik was not a sacrificer in season any more than the Purohit, Hota, Brahma or Adhwaryu. The word meant originally “seer or knower of the truth, the right, the law, the Ritam”, and in this sense it was applied to the priest whose duty it was to see that everything was done according to the fixed rule and rationale of the sacrifice. But originally it had no such narrow significance. It meant “the seer of the ritam” and as applied to Agni it had the same sense as “jatavedah”, he to whom the Veda or direct vision of truth has appeared, — for *jata* in this word has nothing to do with birth. Even if we take the etymology to be ऋतु + इज्, this sense is perfectly possible, ऋतु will then be used in its original sense of established truth, ascertained thought, fixed law (from which the sense of “proper time, season” arose) and इज् in the sense “obtain, acquire, know”, common to the groups of roots which have the sense of motion towards. I suggest, however, that the combination is ऋत् truth, and विज् to see perfectly or decisively. The combination is not contrary to the old laws of sandhi, eg वर्त् + म = वर्त्म, पत् + नी = पत्नी etc. The liquid and nasal consonants did not originally call for the modification of the preceding hard consonant in composition.

The root ऋत् contracts the sense of truth from the original force of ऋ to go, move, go to, to reach, find, know, think, fix. We find in Sanscrit ऋजु, fixed, straight, honest; ऋत, right, proper, true; ऋतम्, rule, law, truth, right; ऋतु, a fixed time, season, period, a fixed order or rule; ऋमु, ऋभ्व, wise, skilful; ऋषि, thinker, knower, sage; ऋषु, wise. In Latin we have reor, I think, judge; ratus, thought, fixed, settled, valid; ratio, rule, method, reason, view, principle; also calculation, account etc; rectus, straight, right; regula, a rule.

The root विज् usually means an intense state of existence,

as in Latin vigor, strength, vigour; vigere, to flourish; cf vireo, to flourish, be green, vir, a hero, S. वीरः from a brother root; S. विज् to be excited (उद्वेगः), वेगः speed, intensity; but it has other meanings, eg to discriminate, decide, judge. The primary वि means to appear, burst out, be divulged, to split open, separate, and, transitively, to see, know, discriminate, separate, divulge, expose, etc. A great regiment of words in Tamil & a few in Latin bear evidence to this sense, especially the Tamil for eye விடு and the root வி with its numerous derivatives; a number of words meaning open, public, sale, auction, publication etc; Latin vile, common, cheap; villa, open place, country place, county seat; vendo, I sell; venalis, to be sold; but especially video, I see. In Sanscrit we have विद् to know; विज् to separate, discriminate; विच् in the same sense; वि itself always implying in some form division or separation; विना, except, without, from the same sense; विप् and विप्र a wise man, seer; आविर् manifest; विल् to divide, break, & in the causal form to send forth, throw out (originally, to divulge, manifest); विलम् (विलम्) a hole, fissure; विश् to enter in, penetrate; विष् to separate, disjoin; वी to be born or produced, appear; shine, produce; वीपा lightning; वियत् the open sky; and others. विज् may therefore mean either to see, or to separate and discriminate.

होतारम् । The word होता again means a sacrificial priest, and it is curious, if these senses are to be taken, that three different words meaning different kinds of sacrificial priests, should be applied to Agni in the course of a short line composed of eight words and not one with any definite appropriateness either to Agni himself or to the context. We must seek a more appropriate meaning.

The root ह् like all ह् roots must have had originally the sense of “to use force violently or aggressively, to come into aggressive contact, to throw, throw out, strike, kill”. This sense we find in ह् to throw away, abandon; हत from ह्, slain, killed; हन् to strike, injure, kill; हिंस्; हिंसा injury, slaughter; हेतिः a weapon; हंसः a swan (one who flies flapping the wings); हठः violence, force, rapine; हद् to discharge (excrement), (cf Bengali शगा); हनुः

weapon, disease, death, (Greek θάνατος, death, θνητός, mortal); ह्यः a blow, killing, death; ह्य् to be weary; ह्यः horse (galloper); ह् to seize, ravish; हरिः anything strong, swift, brilliant, bright coloured (cf हरिणः, हरित्); हल् to plough, move strongly (we find traces of the idea of moving strongly in the vernaculars, cf हिल्, हिल्लोल, ह्लल्); हस् to ridicule, originally to insult, slight, humiliate; cf हिण्ड् to disregard, slight; हि to cast, shoot; हिङ् to hurt, injure, kill; हुण्ड a tiger; हुल् to injure, kill; हुडः a ram (butter, fighter); हेड्, हेल् to slight; हेट् to vex, hurt; होड् a robber; होड्, हौड् to slight; हु to rob, take away; ह्स् to waste, diminish; ह्राद् & ह्रेष् to sound loudly, roar, neigh; ह्री to be put to shame. So insistent are these senses of this violent root that it is impossible to believe that हु alone, unlike its secondary roots, हुण्ड्, हुड् & हुल्, should not have shared in them. As a matter of fact we find that the sense of sacrifice comes from the idea of throwing; to throw in the fire, hence to sacrifice. We have also the sense of calling, ह्वः a cry, call; ह्वे to call, where the idea is of the violent throwing out of the sound from the throat (cf ह्राद्, ह्रेष्, हेष् etc) and finally आहवः, battle. It is in this word आहवः that we get the key to the ancient sense of हु to slay, strike, fight. If it had this sense in the time of the Veda we may take होता as slayer, fighter, ह्व as meaning both battle & cry, call, होत्रं as war, battle. On this supposition Agni hota is the slayer, the warrior, the smiter of the foe.

रत्नधातमम्। Again we have a word we cannot take in its modern sense. रत्न in the sense of jewel comes from the idea of glittering, coruscating which is an original sense of the root र & its derivatives. This root र & its brother root र, meant originally to vibrate, to be intense in movement, contact, feeling, so to coruscate, glitter, break up, play, rush, shout, rejoice, feel ecstasy. We have रः in the sense of fire, heat, love, desire, speed; रा gold; रं brightness, lustre; रंह् to go swiftly; रंहतिः, रंहस् speed, impetuosity; रक् the sunstone, crystal or a hard shower; रक् to taste, (take delight of); रक्त painted, brilliantly coloured, impassioned, playful; रघु swift; रंगः colour, amusement, passion; रजत्तं silver; रजस् originally strength, swiftness, passion, force; the dancing of broken dust, etc, cf रद्, रन्त्रं; रंज् to colour, be

enamoured, delighted; रट् to shout, call out; रणः (literally a charge), war, combat, ringing sound; रथः a chariot, a hero or fighter (महारथः, अतिरथः, अधिरथः where the sense is evidently a fighter and has nothing to do with chariot); ecstasy, delight; रम् to clasp, embrace; start off, begin; रभस् impetuosity, vehemence, in Bengali, violent delight or ecstasy; cf S. रामस्यं delight, violence; रम् to play, rejoice, delight; रंभ् to bellow; रय् to stream, go; रश्मिः ray, beam; रस् to cry out, scream; taste, relish; रसः delight, taste, liquid, (from “to flow”). Cf also रागः, राधा, राम, रामा, रावः, रवः etc. The root रत् from which रत्न may come (unless we compound र + त्, but this is contrary to the evidence of यत्नः, पत्नी etc) is not found except in रात्रिः and रातिः where it is significant that राति means a friend, a gift, ready or generous, which may all have come from the sense of delight, play etc; रात्रिः & रजनी may also mean the time of enjoyment. We have too रतिः, delight, which is usually derived from रम्. In any case the evidence of the other roots gives as the most probable meanings of a root रत्, delight, light or vehemence of feeling, motion or action. In this passage the two first alone will enter naturally into the sense of the verse. Agni is addressed either as the giver of light, ritvij and jatavedas — for physically Agni is the disposer of light only through Surya — or as the giver of delight, because tapas is the basis of all ananda. But this metaphorical sense of “light” is a doubtful use and for other reasons as well, foreign to the etymological considerations, I prefer the sense of “delight” to the other and more obvious significance.

Translation.

Agni I desire, who stands before the Lord, the god who seeth truth, — the warrior, who disposeth utterly delight.

2. अग्निः पूर्वेभिः ऋषिभिरीड्यो नूतनैरुत । स देवाँ एह वक्षति ॥

ईड्यो । ड and ल are often interchangeable in Sanscrit; cf हुड् & हुल्, हेड् and हेल्. There is no difference of force or use between इड् & इल्.

नूतनैर् । नु or नू is evidently an old Aryan word for “now” used both of time & logical sequence and in asking questions; this is evident from the adverbs formed from it — Sanscrit नु, Greek νυ, Latin num, nunc. Hence नवः in the sense of new, lit. “belonging to now”, नवीन = तत्कालीन. न, नि, नु seem to have pointed out an immediate object; whence the Sanscrit नि of close relation, Lat. in, Gr. ἐν (from इ-नि, अ-नि, the इ and अ being expletive for the sake of more exact demonstration); also the use of नः to mean us, and of நாம், நம் in Tamil to mean I, us.

उत् .. इद् ।¹ In the old Aryan language अ, इ, उ were evidently used as demonstrative pronouns, इ being this here near me, अ this a little farther off, उ that. We have precisely this use in Tamil; அவன், இவன், உவன், the demonstrative pronouns where व् is euphonic & अन् honorific; so too अत्तु, இत्तु. The three are liberally used to define other pronouns and adverbs, eg அப்போது, இப்போது, etc. We have similarly in Sanscrit अयम्, इयम्, where य् is euphonic and अम् definitive (as in वयं, यूयं); अव, इव, अति, इति, अतः, इतः etc. We have in Latin the two forms ille and olle, to say nothing of the suggestions in aliquis etc; we have is, ea, id, for the ordinary demonstrative pronoun. अः, इः, उः appear to have been the masculine forms, अत्, इत्, उत् or अद्, इद्, उद् the neuter. These neuter forms were used latterly only as emphatic adverbs, prepositions or conjunctions. We find similarly अ, इ, उ used by themselves as emphatic particles, or compounded with the adverbial neuters as in इति, अति. We have in Sanscrit इत्, उत्, अति & इति; in Latin at, et, ad, ut, uti; in Greek ἔτι which is evidently the Sanscrit अति, in the sense of still, besides, “encore”. उत् here is emphatic with something of the sense “of course”. इत् corresponds to the later एव. स इत् = स एव. इत् is also found in इत्था, इदा, इदानीम्. इति is इत् farther emphasised and used to mark off reported speech or to fill the place taken in English by inverted commas.

¹ When Sri Aurobindo wrote out the second verse above (evidently from memory), he initially substituted sa id deveṣu gacchati from the fourth verse for sa devān eha vakṣati. This paragraph on uta and id was written before the mistake was corrected. — Ed.

एह । The word is undoubtedly an adverb, but it is a question whether it is a mere variation of इह, as एव or एवम् undoubtedly were variations of इव. There is another possible signification. I suggest that the root इह् was used in the ancient tongue to signify “strength, force”. That this sense of strength was inherent in the इ roots is evident from the Sanscrit इन्द्रः, इन् to invigorate, force, compel, इनः able, mighty, lord, master, इभ्य wealthy, opulent, rich, a king, इषः full of sap or strength, ईश् to rule, master, Greek ἰφι, ἰφιθιμος. एह would be an adverb formed from इह् by gunation to एह् and the addition of अ either adverbially or as an accusative termination and would mean strongly, forcibly, with strength.

वक्षति । I take वक्ष् as a habituating or intensive form tertiary from वह् = वह् + स्, like रक्ष् from रह्, दक्ष् from दह्, जक्ष् from जस् & a lost जह् (जहकः, जहत्), नक्ष् from नस्. Agni ever bears up the gods with strength.

Translation.

Agni desirable to the seers of old no less than to those of today, mightily he beareth up the gods.

3. अग्निना रयिमञ्चवत् पोषमेव दिवे दिवे । यशसं वीरवत्तमम् ॥

रयिम् । We have seen that the र roots have a strong sense of swift motion. To the instances already alleged may be added री going, motion; रु to go, move; रंच् to hasten; रन्तु a way, road, river (cf रस्ता); रय् to go, move; रयः a current, river; speed, vehemence; रहस् swiftness; Gr. ῥέω, I flow; ῥόος, stream; ῥεῦμα, flow; Lat. rivus, a river. We have seen also that it bears the frequent sense of light and of delight. रयिः from रय् may mean either light, delight, motion or anything that moves, or from the old identification of substance with motion, it may mean matter, substance, wealth, force, substantial object. Compare the Latin res, thing, matter, affair. रयिः certainly has the sense of Matter in the Upanishad.

अञ्चवत् । Rt अश् to have, get, enjoy. Greek ἔχω. I have, hold.

एव । Literally “so”; here evidently used to mean, “so also, also, as well”.

वीरवत्तमम् । The word वीर here is a noun adjectivised by the addition of वत्. There must therefore have been a noun वीरः meaning not only hero, strong man, but strength, like vis, viris, in Latin. See under ऋत्विज् in the first shloka. Another possible meaning of वीर would be manifest, intense, splendid, shining. See the same. In either case यशः means not fame but either mastery or strength. See under यज्ञः ibid. We may translate it either strength most glorious or strongest, most vigorous mastery. The latter seems more probable.

Translation.

By Agni one getteth substance and increase too day by day, yea, mightiest mastery.

4. अग्ने यं यज्ञमध्वरं विश्वतः परिभूरसि । स इद् देवेषु गच्छति ॥

अध्वरम् । Not sacrifice, but an adjective from अध् a secondary root of अ to be. The sounds ध & व appear to have given an idea of weight, solidity and dullness, with which the ideas of dense matter or downward motion were easily associated. We have अव of descent. We have अधः, a formation from अध् by the addition of the nominal अस् used in the neuter adverbially; we have अधरः & अधमः, lower & lowest from some lost adjective अधः low; we have अध्वन् a path, originally perhaps a way of descent, a path down, but this is not certain as we have अट् to wander and there are other proofs of a sense of motion in अ roots. Given a word अध्व descent, as we have इत्वन् & इत्वरः formed from a lost इत्व, so we shall have अध्वन् & अध्वरः formed from this lost अध्व, & meaning descending or descended, lower. अध्व must also have been capable of the sense substantial or material being, like अन्नम् a kindred root, but अध्वर in the Veda evidently refers to more than the annamaya existence. It embraces the whole aparardha or lower hemisphere of existence believed in by the Vaidic thinkers. It is the opposite of उत्तरः.

गच्छति । In the original sense of moving, not of going towards a particular direction. Cf गा the moving earth, जगती etc.

Translation.

O Agni, the Lord below whom thou encompasseth with thy being on every side, is the same that moveth in the gods.

5. अग्निर्होता कविक्रतुः सत्यश्चित्रश्रवस्तमः । देवो देवेभिरागमत् ॥

कविक्रतुः । क्रतुः again has nothing to do with a sacrifice. It meant activity, mastery, strength, doing, action, or the adjectives of these significations. It also meant like क्रतुः a word of the same root family Will or Force. Cf Greek κράτος, κρατερός, κραταιός, κρείσσω (क्रतीयान्), क्रातिस्तोस. The Vedic शतक्रतुः does not mean Indra of a hundred sacrifices, but Indra of destroying strength. It is notable in how many cases the obsession of the idea of sacrifice has perverted the original sense of words. The perversion is beyond doubt. The only question is whether it was done before or after the composition of the Vedic hymns.

कविः. The root कु from the initial sense of curve, hollow, took the derivative idea of containing, holding, knowing, or forming, constructing, writing, drawing etc (cf the similar association of ideas in the म् roots). We have, therefore, the double idea of a sage and a poet or artist, familiar throughout Sanscrit literature. But for कविः in this passage we must suppose the sense not of the knower, but of knowledge. The addition of the nominal इः had always this double utility of indicating the agent or the state or action. कविः means the comprehensive knowledge, the art or science of a subject. Cf कोविदः.

चित्रश्रवः । श्रवः from श्रु to hear may indicate either fame, Gr. κλέω, κλέος or knowledge gained by श्रुति. We must take it in the latter significance when it is applied in a poem where all the words and circumstances are designed to show the principal qualities and activities of the god Agni, the jataveda. Sruti is one of the three processes of ideal knowledge by which Veda is conveyed.

देवेभिः । The third case used not to indicate the instrument, but the accompaniment.

Translation.

Agni, the warrior, the strong in knowledge, the true, the rich in revelation, has come a god with the gods.

6. यदंग दाशुषे त्वमग्ने भद्रं करिष्यसि । तवेत्तत्सत्यमंगिरः ॥

अंग्. From अग् to cling, embrace, love, nasalised. Originally “dear”, answering to the Greek φίλος or πέπων, it became a familiar style of address, “ὦ φίλε”, “ὦ πέπων”, and lost its original shade.

दाशुषे । This is a word of considerable importance. In the sacrificial interpretation of the Vedas it must mean a giver, sacrificer; in the religious interpretation it means an enemy, one who hurts or kills or desires to hurt or kill. Both significances are possible etymologically, both give a good sense in this verse. The ceremonial interpretation will run, “That thou wilt do good to the sacrificer, this is that truth of thee, O Agni Angiras”; the religious, “O beloved, that thou, O strong Agni, meanest to do good to him that would hurt thee, this is that truth in thee, O lord of might & love.” *Satyam* refers us back to the “satya” in the last shloka and indicates like every other epithet there used the truth to the right nature of things, the ritam, in the vijnana, the ideal or spiritual plane of existence, where hatred ceases and evil ceases, because these are asatyam, perversions and misunderstandings of the play of God in the universe.

अंगिरः । When applied to Agni, this epithet means etymologically the brilliant or mighty, like अग्निः itself, but there is an unmistakable allusion here to the other significance of “loving, tender, attached”, deduced from अंग् to love. In अनंग, the other notable Sanscrit word denoting this sense of अंग्, the अन् is obviously intensive or reduplicative, not privative. Cf अनर्च from अर्च् etc for reduplication; दीदिविः etc for its intensive force. When the idea of the true Nirukta was lost, the false idea of “bodiless” was conveyed into this name of Kamadeva and the story of the Kumarasambhava brought in to explain so inapt an epithet.

Translation.

That thou, O beloved, O strong Agni, meanest to do good to him that would hurt thee, this is that truth of thee, O lord of might and love.

7. उप त्वाग्ने दिवे दिवे दोषावस्तर्धिया वयम् । नमो भरन्त एमसि ॥

उप । The preposition expresses relation or subjection.

दोषावस् । दोषा is twilight or darkness; अवः, protector.

तर् । An old adverb still preserved in the compound form तर्हि and the Mahratti तर्. It seems here to have the force of “if”.

धिया । Used throughout the Veda of the Buddhi, the discerning reason. The reference in this line is to the buddhiyoga and yogic atmasamarpanam enjoined afterwards in the Gita.

नमो । Rt नम् to bend, submit. नमो means submission or obeisance (cf Grk. νόμος, rule, law, custom, that to which one is subject). But भरन्तः from the root भृ does not mean here to fill, but is used in the older sense of to bear (cf भारः, Greek φέρω, Lat. fero). We may therefore more appropriately take नमो in the active sense of that which bends, controls; as in the Greek νόμος, — law, rule, mastery. The participle here used as a verbal adjective dispenses with the necessity of a finite verb.

एमसि । We have seen that the इ roots develop the idea of strength; this sense is particularly appropriate to the combination with म् which means limit, extreme; cf Latin imus, originally extreme, farthest, afterwards lowest. एमसि means, on this supposition, thou growest to thy full or extreme strength.

Translation.

O Agni who protectest us in the darkness day by day, if under thee we bear by the discerning mind the law of thy full control, then growest thou to thy perfect strength.

8. राजन्तमध्वराणां गोपामृतस्य दीदिविम् । वर्धमानं स्वे दमे ॥

राजन्तम् । Either shining, brilliant or ruling, governing. In

connection with अध्वराणाम् we must take it in the latter sense, which is, besides, especially appropriate after the नमो भरन्तः of the last line.

अध्वराणाम् । of all things here below.

गोप । Protector, from गुप् to embrace, shelter, protect. There can be no doubt that this is the significance. The introduction of a vocative, however, is out of place in a series of accusatives. I suggest that गोप is an old form of the accusative preserved by tradition. That there was such an accusative form appears from the Greek γύψ, γύπα etc, where there is no trace of a terminal m. The nominative then would be not गोपः but गोप्.

दीदिविम् । A strong reduplicated form from दिव् to shine, meaning tejas, force, energy, brilliance, splendour. There is a doubt here as to the relation of अमृतस्य. If it is with गोप, it must be taken to mean nectar or immortality and Agni is the protector of the amrita in the body or of the immortality of the body; if with दीदिविम्, it must mean the Immortal, God, and Agni is a splendid energy of the Immortal. The general sense of the verse will be the same, since अमृतस्य दीदिविम् in the latter interpretation explains how Agni has the force to be the protector of all creatures here below.

दमे । house, home, territory. Greek δόμος house; cf also δῆμος people or deme. The root is दम् to master, conquer, own, from which we have the Greek δμῶες (दमायाः), servants, δέμας (दमस्), body, δάμαρ, δάμαρτος, wife (दम्रस्), δῆμος, territory or people conquered or owned, the Latin domus, house, dominus, master. In all probability दमः, δόμος, domus, originally meant the people of the household, the slaves etc, or the whole family as subject to the master, and was afterwards transferred to the house itself.

Translation.

Thee, the ruler and protector of all creatures here below, a splendour of the Immortal increasing in its home.

9. स नः पितेव सूनवेऽग्ने सूपायनो भव । सचस्वा नः स्वस्तये ॥

स has the force of therefore and sums up the hymn, but with special reference to the last line.

सूपायनो । Rt इ to go and उप to, with the idea of subjection or inferiority; easy to approach.

सचस्व । Cleave, in the ordinary sense of the root.

Translation.

Therefore be thou easy of approach to us as a father to his child, cleave to us for our bliss.

[7]

[RV I.1]

Rigveda.

Mandala I, Hymns of Madhuchchhandá Vaisvámitra.

I Hymn to Agni

1. Agni I adore, the priest who stands forward for the sacrifice, the god who acts in the truth of things, the giver of the oblation who disposes utterly delight.

2. Agni adored by the ancient seers is adorable still to the new, for he brings here the gods.

3. By Agni one gets day by day energy & increase victorious and full of force.

4. O Agni, whatsoever material sacrifice thou encompassst with thy being on every side, that goes to the gods.

5. Agni, he that offers the oblation, whose strength is in wisdom, the true, the rich in various inspiration, comes a god with the gods.

6. That thou, O Agni, wilt surely bring about good for the giver, that is the truth of thee, O lord of love.

7. To thee, O Agni, day by day, in darkness and in light we come in our minds bearing our submission, —

8. To thee, who rulest over all below, guardian of immortality, a brilliance increasing in its home.

9. Therefore do thou be easy of approach to us as a father to his child, cleave to us for our weal.

ऋत्विजं रयिः	ऋतु = law, truth, fixed arrangement, season. motion; so energy, matter, wealth. Cf Prasna Upanishad.
पोष वीर	more probably noun than adjective. in the Veda means 1. a hero. 2. force, strength. 3. manifest, vigorous, in full force, ví to open.
यज्ञमध्वरं	a passage conclusive showing that adhwara does not mean sacrifice except by transition from an earlier meaning.
कवि	one of the passages which show that कवि like ऋषि, सूर etc, is used of knowledge as well as of the knower. Another possible meaning would be “who is the strength of the seer or the strength of Wisdom”.
चित्रश्रवस्तमः	श्रवः = inspired knowledge, the result of the vijñanamaya process of sruti; coming with कवि & सत्य it cannot mean fame.
गोपामृतस्य	Cf राजानो अमृतस्य in a hymn of Kakshivan Dairghatamasa.
सचस्व	सच् means 1. to cling. 2. to be strong.

[8]

[RV I.1.1–5]

Rig Veda, First Mandala

Notes.

1. अग्निं । ईळे । पुरोहितं । यज्ञस्य । देवं । ऋत्विजं । होतारं । रत्नधातमं ॥

ईळे. To praise, in the ritualistic sense; but ईङ् is a secondary

root of ई and means to seek, go towards, attain, desire, adore, pray to, ask for (cf मातरमन्नमैदृ). The former senses have been lost and only “to desire”, “pray” or “ask for” are left in later Sanskrit; but the other senses must have existed, as the idea of desiring, asking is never a primary sense of any root, but derived figuratively from the physical sense “to go, seek, approach”. We may therefore render ईच्छे either “seek”, “desire”, “adore” or “pray to”.

पुरोहितं. Sayana, “Purohit”, or else “placed in the front of the sacrifice as the Ahavaniya fire”. The Purohita of the Veda is the representative power in the sacrifice who stands in front of the consciousness and the action and conducts it. This is always the force of the “placing in front” which is so common an idea in the hymns. Normally this place belongs to Agni who leads the sacrifice.

देवं. Sy. दानादिगुणयुक्तं. Sayana’s dealing with the word देव is peculiar; sometimes he renders it simply “god”, sometimes he gives it some root value, दान, देवन, sometimes he makes it mean the priest. There is not a single passage in the Veda where the ordinary sense “god”, “divine being” does not give a clear and sufficient & the best sense. No doubt, the Vedic poets never left out of sight its root meaning; the gods are the Shining Ones, the Lords of Light as are the Dasyus the Dark or Black Ones, the sons of Darkness.

ऋत्विजं. “He who sacrifices at the right season” is the outward or ritualistic sense; but ऋतु in the Veda, as we shall see, is the order of the truth, its arranged law, time, circumstance. Agni is the representative priest who sacrifices according to the law, order, season of the Ritam.

होतारं. Sy. “because he utters the Mantra” and he quotes अहं होता स्तौमि; but he renders it sometimes आह्वाता, sometimes होमनिष्पादकः, sometimes gives us the choice. Undoubtedly होता is the priest of the oblation, who gives the offering, हू to offer, and not हू to call. The hymn was an attendant circumstance of the offering, therefore the invocation or praise might also fall to

the part of the ह्योता; but in the system of the Rigveda the proper name for the reciter of the Mantra is ब्रह्मा. Agni is the Hotri, Brihaspati the Brahma.

रत्न. Sy. यागफलरूपाणां रत्नानामतिशयेन धारयितारं पोषयितारं वा. धा to hold and धा to nourish (cf धात्री nurse). But in other passages he takes रत्न = रमणीयं धनं which shows that he took it to mean literally “that which is delightful” and made it = wealth, as he makes द्युम्न = “that which is shining” and renders it “wealth”. We need not follow him. रत्नं means “delight” or Ananda (cf रम्, रतिः, रण्, रण्व, राध्, रंज् etc) just as द्युम्नं means “light”. धा is to hold or else to place.

Ritualistic sense

I praise Agni the Purohit (or, who is set in front) of the sacrifice, the god (or, bountiful), the Ritwik, the Hota who holds very much wealth.

Psychological

I seek the God-Will, the priest set in front of our sacrifice, the divine offerer who sacrifices in the order of the truth, who disposes utterly the delight.

2. अग्निः । पूर्वभिः । ऋषिभिः । ईड्यः । नूतनैः । उत । स । देवाँ । इह । वक्षति ॥

ऋषिः Lit. “seeker, attainer” so “knower” from ऋष् to go.

इह देवाँ — the divine powers into the mortal life and mortal being.

वक्षति. वह् + स् + ति. This स seems to have been either frequentative in force, “he constantly or habitually bears”, or intensive, “he entirely bears”, or desiderative, “he wills or intends to bear”. From the latter sense we have the use of स for the future, cf S. नी, नेष्यामि, Greek luo, I loose, luso, I shall loose, and English, I *will* go, where the desiderative will = wish, intend, has acquired the sense of a simple future.

“The God-Will is desirable as to the ancient sages, so to the new, for 'tis he that bringeth here the gods.”

3. अग्निना । रयिं । अस्मवत् । पोषं । एव । दिवे । दिवे । यशसं । वीरवत्तमं ॥

अस्मवत्. Sy. प्राप्नोति — but the form gives a certain semi-imperative sense or the idea of a rule of action or law of occurrence. “He shall attain.” अश्, to possess, have, obtain, enjoy — Gr. echo, I have.

यशसं. Sy. दानादिना यशोयुक्तं — so famous; but “a famous and man-fullest wealth” seems an absurd way of talking. यश् is literally to go, strive towards, attain; here it means success, fame; also from another sense “to shine” = splendour. It is connected in sense with या, यत्, यस्. We have in the Veda रयि, wealth or felicity, often described as expansive, pervading, breaking down obstacles on the way. There is therefore no inappropriateness or violence in rendering it “enjoyment that attains” or “a victorious riches”.

वीरवत्तमं. Sy. अतिशयेन पुत्रभृत्यादिवीरपुरुषोपेतं. It is absurd to take वीर = पुत्र as Sayana does; it means “men, heroes, strengths” and is often the equivalent of नृ which is never used for servants in the Rigveda.

रयिं. There are two words रयि, from रि to go and from रि to attain, enjoy. The latter means “enjoyment” or the things enjoyed, “felicity, prosperity, riches”. The former sense is found in the Upanishad where रयि movement or matter is opposed to प्राण life.

Ritualistic

By Agni one attains a wealth daily increasing, famous and most full of men.

Psychological

By the God-Will one shall enjoy a felicity that shall increase day by day, victorious, fullest of hero-powers.

4. अग्ने । यं । यज्ञं । अध्वरं । विश्वतः । परिभूः । असि । स । इद् । देवेषु । गच्छति ॥

अध्वरं. Sy. हिंसारहितं because it is not destroyed by the Rakshasas, from अ privative + ध्वर (ध्वृ to hurt). But अध्वर is used

by itself to mean sacrifice and it is quite impossible that the word “unhurt” used by itself can have come to mean sacrifice. It must express some essential quality of the sacrifice or it could not thus have been singled out. It is a notable fact that अध्वर is continually used for the sacrifice when there is a question of the sacrifice travelling or moving on the path towards the gods, as here. I therefore take अध्वर from an original Rt अध् to move, & connect it with अध्वन् path; it means the moving or travelling sacrifice, the sacrifice regarded as a pilgrimage of the soul or its gifts towards the gods.

Ritualistic

O Agni, the unhurt sacrifice that thou encompassest on all sides, that goes to the gods.

Psychological

O God-Will, whatsoever sacrifice on the path thou encompassest with thy being on every side, that indeed arrives to the gods.

5. अग्निः । होता । कविक्रतुः । सत्यः । चित्रश्रवस्तमः । देवो । देवेभिः । आगमत् ॥

कविक्रतुः. Sayana takes कवि here = क्रांत and क्रतुः = either knowledge or work. It means then “the priest whose work or whose knowledge moves”. But there is absolutely no reason to take कवि in any other than its natural & invariable sense. कवि is the seer, the one who has the divine or supramental knowledge. क्रतु from कृ or rather old root क्र to divide, to do, make, shape, work. From the sense “divide” comes that of the discerning mind, Sy’s प्रज्ञान; cf Grk. krites, judge etc; and this is the sense of karuttu in Tamil which means mind. But from the sense “to do”, क्रतु means (1) work, (2) power of work, strength, cf Grk. kratos, strength, (3) will or working force of the mind. For this last sense, cf Isha Upanishad क्रतो कृतं स्मर where the collocation क्रतो कृतं shows that that power of the mind is meant which conducts or dictates the work or action. Agni is the divine Seer-Will that works with the perfect supramental knowledge.

सत्यः. Sayana explains “true in its fruits”; but the collocation

of “seer will” and अत्रः inspired knowledge indicates rather the sense “true in his being” & therefore true in knowledge अत्रः and in will ऋतुः. अत्रः is the supramental knowledge called the Truth, ऋतं, the vijnana of the Upanishads; कविक्रतुः means having the will that is full of that knowledge, the vijnanamaya will, the divine Âjnana; सत्यः means “vijnanamaya in his substance”.

चित्रश्रवस्तमः. Sy. having most varied kinds of fame, — an insipid & meaningless epithet for a god. अत्रः is used like श्रुति to indicate the inspired hymn; it must therefore be capable of meaning inspired knowledge. There are two kinds of supramental knowledge, दृष्टि & श्रुति, sight & hearing, revelation and inspiration, but अत्रः is usually used to indicate the knowledge gained by the supramental faculties.

Ritualistic

Agni, the priest, who sets in motion the knowledge (or work), true in his fruit, very varied in his fame, may he come a god with the gods.

Psychological

The God-Will, priest of our offering, true in his being, with the will of the seer, with richest variety of inspired knowledge, may he come to us divine with the powers divine.

[9]

[RV I.1.8, 5–7]

I will cite first a passage in the first hymn of the first Mandala, the invocation to Agni with which the Rig Veda opens. Agni the god of the sacred flame, ruler of the sacrifice, is described there as the “shining guardian of the Truth increasing in his own home”, *gopâm ritasya dîdivim*. If we wish to render this verse ritualistically and take Agni as nothing but the physical fire we must interpret *rita* otherwise, “king of the sacrifices, the shining guardian of the rite”, and if he increases in his own home, it must be in the house of sacrifice or on his own place on

the altar. Or if “*rita*” is the cosmic Law Agni is the god of fire who is the guardian of the Law — in what sense? — and who is manifested in the sacrificial flame on the altar. Now, if we take the rik by itself, there is no means by which we can decide among these and other possible interpretations. But in the first place the idea of the guardian of the *rita* is a common thought of the Vedic Rishis and it occurs in passages where *rita* cannot well mean the sacrifice; even the phrase *gopâm ritasya* occurs elsewhere with this clear significance. The gods generally are said to be born in the Rita, *ritejah*, *ritajâtab*; they are increasing the *rita*, *ritâvridh*, protecting the *rita*, *ritapâ*, *ritasya gopâ*, touching the *rita*, *ritaspriç*, sending down streams of the *rita*, knowing the *rita*, *ritam id chikiddhi*, rita-conscious, *ritachid*. It is evident even at a first glance, and we shall be able to establish it conclusively enough, that *rita* must mean in these phrases some kind of truth and not the ritual of the sacrifice. Moreover this rik is preceded by three others in which there is repeated mention of the ideas of truth and thought and knowledge. Therefore in the absence of convincing reasons to the contrary we are justified in supposing that Agni is described as the shining guardian of the Truth and it must then immediately occur to us that if he is spoken of here in a psychological function and the Truth is a psychological not a physical conception, then he is described as its “shining” guardian because his light is necessary to that guardianship. The light of the god must therefore be an image for a psychological and not a physical illumination. Equally, the own home of such a deity increasing in the exercise of such a function should be rather a psychological region than the house of ritual sacrifice or a place on a sacrificial altar.

Let us examine the three Riks more minutely. The fifth verse runs: “Agni, the priest of the oblation (or, of the summoning), the seer-will (or he whose work, whose sacrifice or whose power-of-works is a seer’s), the true, who has most richly-varied (inspired) knowledge, may he come, a god with the gods.” In this verse we have two words of doubtful meaning, *çravas* and *kratu*. Sayana wherever he can, renders *çravas* food, elsewhere fame, or where neither of these will do, *çravas* (also *çrushti*) is for him wealth

or rarely hymn. But there is the word *satya*, true! That he forces to mean “giving true or right results of the sacrifice”, evidently a meaning which the text itself does not suggest and read into the word from the commentator’s mind. Again there is the phrase कविक्रतुः and we cannot fit this into the ritualistic interpretation unless we destroy the Vedic significance of the word Kavi. Well then, we have two words *satya* and *kavikratu* which suggest a profound psychological character for the god Agni, the shining guardian of the Truth. It does not matter how we take *kratu*. Kavi is the seer, one who has vision of the revealed Truth and receives the inspired word, the *drashtâ* of the Vedic mantra with the inspired mind of knowledge. If *kratu* is sacrifice — Sayana often prefers “work” — then Agni is the priest whose sacrifice is that of the seer, therefore the sacrifice over which he presides is that over which the divine knowledge presides; if work, then he is the god of the inspired workings; if power of workings, then the god whose power for works is guided by divine knowledge. I suggest that *kratu* which Sayana sometimes interprets [as] knowledge and which has for one of its senses “mind”, is in a psychological sense the mental power that presides over all action, that is to say the will or the volitional mind. The two words *kavikratuh satyah*, coming together in this intimate way, cannot be disconnected; the phrase must mean therefore that Agni is guided in his will or his works by the seer’s vision of the Truth because he is himself true in his being, free from the cosmic falsehood. What then of *chitraçravastamah*? Has it no connection at all with the two preceding words or does it mean that because Agni is true in being and has the seer-will, therefore he gives man all sorts of food or all sorts of wealth? I suggest that *çravas* means hearing or that which is heard (this is the root of its other sense fame) and is used by the mystics for the inspired knowledge which is contained in the Vedic mantra or else simply the inspirations that come from the divine Truth of which Agni is the seer. We have then a clear connection and interdependence of sense in the three epithets of Agni, he is the Truth in his being, therefore his will or works are those of the seer of the Truth and he receives all the varied inspirations of the

knowledge that comes from the Truth; for that reason he is the *hotâ* in the sacrifice which the soul of man offers to the Lords of the Truth. We see at once in these three illuminative epithets all that is meant by the description of Agni as the shining guardian of the Truth.

The next verse runs, "O Agni, the good which thou wilt create for the giver, thine verily is that truth, O Angiras." This is interpreted ritualistically, "The good that thou wilt do to the giver, that (good) is *thine*, (this statement is) true (and not false)." But it is hardly possible on any rational law of poetic composition that *satyam* here should have no relation to *satya* immediately preceding it in the last verse. At any rate, the phrase *tat satyam* is used elsewhere in the Veda to mean "that truth" and is applied to the hidden sun or imprisoned light which the Angirases find as the result of their sacrifice & seeking in the cave of the Panis. Here too in connection with the same phrase *tat satyam*, Agni is described as the Angiras. The coincidence can hardly be fortuitous. Now the Angiras of the Veda, we shall find, is precisely the seer-puissance or seer-will, *kavikratuh*. So the good which Agni, the Angiras or seer-will, is to create for the human soul, giver of the sacrifice, is that divine Truth now withheld from man, the hidden light, the lost Sun which the powers of the seer-will find for man. We see in another hymn that Bhaga, a Sun God, creates this good or *bhadram* for man by getting rid of the evil dream to which the darkness or falsehood of existence belongs. We shall find too that in the Vedic idea the divine bliss or immortality of beatitude was held to be a result of the winning of the supramental Truth and this is evidently the idea which the verse indicates. It is indeed the central conception of the Vedic doctrine.

The next verse introduces and is connected in syntax with the rik which speaks of Agni as the guardian of the Truth; the two have to be taken together. "To thee, O Agni, we come day by day, in the night and the light, bringing with (or, by) the thought the obeisance; to thee ruling over the sacrifices, shining etc." This in the ritualistic sense must mean that the priests offer sacrifice daily both during the day and during the night by means of the

hymn or the work (Sayana interprets *dhî* sometimes in one sense, sometimes in the other according to his pleasure, but sometimes admits the significance “thought” or “understanding”), bringing, that is to say, doing obeisance or perhaps bringing the food or portion to the god.² But if Agni is the god of an inner Flame, then we must interpret the verse differently. We see that the obeisance is brought, carried (*bharantah*, Latin *ferentes*, Gr. *φέρωντες*) by the thought; therefore, the obeisance must be an inner bowing down or submission to an inner flame. *Namas*, the obeisance, implies also obedience; the verb is used in the Veda in the sense of subduing. Now Agni kavikratuh is the luminous force or will-power of the Divine Existence, *ekam sat*; the force is the flame, the light of the flame is the knowledge; therefore he is the shining guardian of the Truth, for his unified power and knowledge protect all the workings of the divine Truth in the universe. The sacrifice offered by Man is a sacrifice offered for the conquest and conscious possession of this Truth at present concealed from him by ignorance and darkness. Therefore he is the ruler of the sacrifice; therefore the seekers come to him from day to day bringing to him submission in their thought so that the divine Will may govern their mentality and their action and lead it to the Truth. Day and night are, we shall see, symbols of the dark and illumined states of the human mind; the former is our ordinary consciousness, the latter that on which there comes the dawn, the light and power from the supramental Truth. Moreover this Agni increases in his own home. We shall see hereafter whether the own home of Agni is not the plane of the supramental Truth itself on which the divine powers dwell and from which they descend to the aid of the seeker. We must also understand the weal or “good state of being” [in] the closing verse, “Be easy of approach to us as a father to his child; cleave to us for our happy being”, as the state of bliss, the good, *bhadram*, which comes by the possession of the Truth. The Rishi is obviously not asking physical fire to allow him to approach

² Sayana interprets “*namas*” sometimes as food, a sense which he gives to a host of Vedic words, even to *brahma*, *dyumna* etc. I do not see why he should avoid it here, where it goes so well with भरतः.

and embrace it as a son with his father or pleading to fire to cleave to him for his welfare; the fulfilment of such a prayer would be slightly inconvenient and hardly lead to welfare. It is to the godhead, the Divine, that he prays, not the sacrificial flame on the altar, and what can be meant by the cleaving of a godhead to man, — not, be it noted, merely its succour or nearness — if Agni does not represent some divine power which must embrace the human being as a father his child and whose constant presence leads, not to the possession of herds and slaves and gold, but to a spiritually perfect state, *svastaye*? It is because the words of the Veda are not given their proper force, because we shirk their precise and evident meaning, preferring to think that the Rishis wrote loosely, clumsily and foolishly rather than to admit that they had other and profounder & subtler thoughts than ours — it is for this reason that we miss constantly the true sense of the Veda.

[10]

[RV I.1.1]

1. I adore Agni the god, the Purohit of the sacrifice, the Ritwik, the Hota, most delight-placing.

I seek with adoration the God-Will, divine priest of the sacrifice placed in front, sacrificer in the seasons, offerer of the oblation, who most ordains the ecstasy.

Agni (अग् and अज्) is the brilliant, the strong, the preeminent, he who moves, leads, drives, acts. He is the Flame, at once Heat and Light, Force and self-possessing Consciousness in the Force, Will with perfect revealing and intuitive knowledge in the will and its acts, — the Seer-Will of the one & infinite Divine Conscious-Existence at work in the universe.

The Rishi, seeker and finder of knowledge, adores and seeks this divine Seer-Will as the priest of the inner sacrifice by

which man seeks the godhead. He is the priest in the three chief functions of that divine priesthood. The divine Seer-Will is the Purohit, that power which is placed in front of our consciousness to act for the human being; replacing the fallible human will this divine force as soon as it is kindled conducts the sacrifice; he leads it in its journey through the stages by which the sacrificer rises to the supramental divine consciousness; he is its vanguard and front-fighter in the battle of the divine with the undivine and the march of man to his goal, पुरएता, प्रणेता. The Seer-Will is the Ritwik, he sacrifices in the order, the right seasons, the right periods, the twelve months, the hundred years of the sacrificial session: he knows the time, place, order by which the Swadha, the self-arranging self-movement of the divine Nature in man that is developing itself, progresses till it turns itself into the Swaha, the luminous self-force of the fulfilled divine Nature of the gods. This order of the sacrificial seasons is called ऋतु and represents the progressive movement of development of the hidden truth of things in man. The Seer-Will is also the Hota, the power that brings the divine powers into the physical consciousness of man by his flaming force in the revealed Word, manifests & forms them there and offers to them the whole activity of the being as a sacrifice of the lower human to the higher divine. The result of this progressive action is the divine delight or ecstasy, the Ananda of the infinite & divine Consciousness, brought into man, there established, held, expanding till it possesses the whole being and occupies all the energies. The Seer-Will is the godhead in us which is most powerful thus to establish, hold, order the action of the Delight in us. This delight is represented as the wealth of the divine existence, by the words रयिः, राधः, राः, रत्न, each of which has a different connotation. रयिः is simply the accumulation of the riches, the mass of the felicity; राधः its riches as affecting the mental, emotional heart-consciousness, its vital and sensible abundance; राः is the bliss, the higher joy of these riches, more than mental in its touch on man; रत्न is its pure ecstasy of the Ananda. This last aspect, as it is the culmination of the Vedic वेदस्, the finding, conscious possession of the Divine, is rightly put here in front in the first

rik of the Veda. The Seer-Will is the first means, the Ananda of the divine riches the ultimate aim and last achievement of the Vedic Yoga.

[11]

[RV I.12.1]

[A]

Annotations
of
Hymns to Agni

Medhatithi Kanwa. I.12

अग्निं दूतं वृणीमहे होतारं विश्ववेदसं ।
अस्य यज्ञस्य सुक्रतुं ॥

अग्निं दूतमस्य यज्ञस्य विश्ववेदसं (सर्वविदं) सुक्रतुं होतारमिति वृणीमहे ।

Agnim, the Fire *vrinîmahe* we choose *dûtam* (as) the Messenger, *asya yajnasya hotâram* the summoning priest of this sacrifice, *viśvavedasam* all-knowing, *sukratum* well-working or well-willed.

अग्निं तपोदेवतां वृणीमहे संभजामः । दूतं दूतरूपं दौत्ये नियोजयामहः इति भावः । अस्य यज्ञस्य विश्ववेदसं सर्वविदं सुक्रतुं सुकर्माणं यथार्थकर्मबुद्धिसमेतं वा ।

अग्निर्हि तपोदेवतांतरस्य तपोबलस्य प्रतीकरूपोऽयमग्निः । स च साधकानां दूतो भूत्वा देवानाह्वयति । यदा हि देवकामः साधकस्तपसा देवान् प्रत्युन्मुखचित्तो भवति तदैव तपसः सोऽग्निरुद्धेगामी भूत्वा तान् देवान् तस्य चेतनायामानीय स्थापयति । सोऽपि साधकस्य हृदये देवानामाह्वाता ।

[B]

Hymns to Agni

अग्निं दूतं वृणीमहे होतारं विश्ववेदसं ।
अस्य यज्ञस्य सुक्रतुं ॥ १ ॥

We choose (वृणीमहे संभजामः) Fire (अग्निं) the messenger (दूतं), the summoning priest of this sacrifice (अस्य यज्ञस्य होतारं), all-knowing (विश्ववेदसं सर्वविदं), well-working or well-willed (सुक्रतुं सुकर्माणं सुकर्मप्रज्ञं वा).

We choose Fire as the messenger and summoning priest of this sacrifice, all-knowing, right-willed.

विश्ववेदसं. Sayana सर्वधनोपेतं. विद् = to find, know, get. वेदः = knowledge or the thing got or possessed. Hence it may mean either knowledge or possession. The exoteric sense may be “having all wealth”; the esoteric is omniscient.

ऋतुः See I.1 under कविक्रतुः. Sayana सुकर्माणं सुप्रज्ञं वा. Rather सुकर्मप्रज्ञं.

The right-willed or rightly working omniscient Fire is evidently the inner Flame of power and aspiration, the divine Will-Force that takes up the sacrifice, योगयज्ञ. It rises up to the heavens above the mental consciousness and brings down the divine power into the being. It is man’s messenger to the gods, the priest of the call. It leads aright all the inner and outer actions because it is the Divine Knowledge-Will, all-knowing, unlike the ignorant mind and therefore unerring, unlike the stumbling mental will. For that reason it is chosen, वृणीमहे.

[12]

[RV I.31.1, 2, 4, 5]

I.31

1. त्वमग्ने प्रथमो अङ्गिरा ऋषिर्देवो देवानामभवः शिवः सखा ।
तव व्रते कवयो विसनापसोऽजायंत मरुतो भ्राजदृष्टयः ॥

Say.

अङ्गिराः because their father जनकत्वात्, cf Brahmana येऽङ्गिरा आसंस्तेऽङ्गिरसोऽभवन् ।

व्रते = कर्मणि Vrata (वर्तन) must mean more = motion, habitual

action, law of works, act & motion.

विद्यनापसो. So compounded Say. विद ज्ञाने विदो वेदनं — वि-
द्यनान्यपांसि येषां ते विद्यनापसः । ज्ञानेन व्याप्नुवाना ज्ञातकर्माणो वा. Rather,
whose works are governed by knowledge.

O Fire, thou becamest the first of the sages, a flame seer, a god
and benignant comrade of the gods; in thy act and motion the
Maruts with their blazing lances were born, seers whose works
are by knowledge.

2. त्वमग्ने प्रथमो अङ्गिरस्तमः कविर्देवानां परि भूषसि व्रतं ।
विभुर्विश्वस्मै भुवनाय मेधिरो द्विमाता शयुः कतिधा चिदायवे ॥

कविः. S. मेधावी

परि भूषसि S. परितोऽलंकरोषि. Rather भूषसि from भू like वक्षसि
from वह्.

विभुः. S. बहुविधः

द्विमाता. द्वयोररण्योरुत्पन्नः यद्वा द्वयोर्लोकयोर्निर्माता

भुवनाय. Here S. समस्तलोकानुग्रहार्थं

O Fire, thou art the first seer, the most full of thy Angiras flame-
force and thou encompassst with thy being all the works of
the gods; pervading thinker of every world, builder (or child) of
earth and heaven, in how many ways thou liest ready for man!

4. त्वमग्ने मनवे द्यामवाशयः पुरुरवसे सुकृते सुकृत्तरः ।
शवात्रेण यत्पित्रोर्मुच्यसे पर्या त्वा पूर्वमनयन्नापरं पुनः ॥

अवाशयः S. शब्दितवान् पुण्यकर्मभिः साध्यो द्युलोक इति प्रकटितवान् ।

पुरुरवसे S. etym. पुरु रौतीति पुरुरवाः ।

सुकृते सुकृत्तरः S. तव परिचरणं कुर्वते .. शोभनफलकारी ।

शवात्रेण क्षिप्रमथनेन

पूर्वं .. अपरं eastern (Ahavaniya) .. western (Garhapatya)

O Fire, thou madest heaven voiceful to man the mind of many
cries (lit. to Manu Pururavas); good his works but thou a worker
of better things. When by pressure (?) thou art loosed abroad,
the gods brought thee here the pristine and again the later fire.

5. त्वमग्ने वृषभः पुष्टिवर्धन उद्यतस्रुचे भवसि श्रवाय्यः ।
य आहुतिं परि वेदा वषट्कृतिमेकायुरग्ने विश आविवाससि ॥

वृषभः । कामानां वर्षिता

श्रवाय्यः । मंत्रैः श्रवणीयः

वषट्कृतिं । वषट्कारयुक्ताम् (आहुतिं)

परि वेद । परितो जानाति समर्पयतीति ।

एकायुः । मुख्यान्नः ।

अग्ने विशः । प्रथमं तं यजमानं तदनुकूलाः प्रजाः ।

आविवाससि प्रकाशयसि ।

O Fire, thou art the Bull of inspired knowledge that increasest his growth to man when he lifts to thee the ladle of the libation, when he wholly knows the way of the offering and the benediction, and thou standest in front, the one life, and illuminest the peoples.

[13]

[RV I.74]

1. As we move forward to the path of the sacrifice let us speak out the word of our thought to Agni who hears us from afar and from within.
2. He who supreme (ancient, first) in the worlds of our action that pour forth the clarity meeting together (or, when our labours that drip their fruit combine together), protects for the giver his attaining (or movement).
3. Yea, let *all* creatures born (be able to) say, "Up Agni comes into being, slayer of Vritras, conqueror of our wealth in battle after battle."
4. He whose messenger thou art to his home, thou takest his offerings on their journey (or, takest his offerings *on thy journey* to be eaten *by the gods*, or comest to the offerings); thou makest effective his path of sacrifice.
5. Him men call the man complete in his offering, complete in his gods, complete in his base of sacrifice, O Angiras, O Son of Force.

6. Thou bringest both those gods here that we may express them and bearest, O rich in delight, the offerings on their journey (or, to be expressed & to eat the offerings).
7. No tramp is heard of the horses of thy chariot in its going when thou goest on thy embassy, O Agni.
8. By thee fostered the horse *of life* goes undeviating, each one after that which preceded it, and the giver of sacrifices progresses, O Agni.
9. Yea, and thou lodgest throughout *his being* for the giver and his gods, O God, Agni, a vast and luminous completeness of energy.

The Hymn is a hymn of the Adhwara Yajna, the Sacrifice of the Path. Agni, the Divine Will-Force or Power of Consciousness, is the deity.

1. The Gotamas, illumined minds, are to proceed to the path of the sacrifice; let them then give voice to the thought in them which is to be the governing word of their progress for the Divine Will-Force to use; that Force hears the word and responds whether as the deity realised within or as the deity of the universe seated in the highest and most distant worlds.

2. The Divine Will-Force is the first and supreme among divine powers; it protects our movement in the sacrifice from plane to plane and all the planes of our being on which the Work proceeds come together in a conscious harmony and stream forth their riches in response to our giving.

3. Let this Divine Force manifest itself so that all shall say, "It is born and rises on high, slaying all the hostile powers that obstruct our progress and winning wealth on new wealth for the soul in battle after battle."

4. These results are attained, because the Divine Will-Force becomes a compelling envoy who carries our offerings on their journey to the goal which is our home and the home of the gods, the divine plane of the Truth, thus it makes the sacrifice of the path effective; the worlds meet together and drip their riches under the compulsion of the all-creative, all-manifesting Truth of Surya Savitri.

5. The man then becomes perfect in his sacrifice; the offering is effective, the godheads are completely manifested, the base of sacrifice in the soul includes all the various planes of our being. The Divine Force, the Angiras, the puissance of Seer Will and the Son of Strength overpowering the Panis and Vritras, effects this completeness.

6. He is the envoy & effects the great commerce between earth & heaven, bringing the gods down from the higher planes so that they may be manifested in man in the terrestrial and taking our offerings, the fruits of our terrestrial life upwards to be divinised, transformed into the divine essence, eaten, in the Vedic image, by the gods. That transformation is effected in the perfect bliss of the Divine Will-Force.

7–8. This great going & coming is effected in a silent spiritual rapidity; there is no rumour or clamour at all of the trampling hooves of the Vital Forces in their swiftness; but the chariot of the movement gallops swiftly.

9. Finally, the Divine Will-Force lodges in all our being for the benefit of the soul itself and of the gods who work in him, a complete and utter heroic energy, vast with the vastness of the Truth & luminous with its light.

1. अध्वरं. According to Sayana, the word is अध्वरं from ध्वृ to hurt, and means unhurt by the Rakshasas etc. But the word unhurt thus used could never have become by itself a synonym for sacrifice, as अध्वर has done. Throughout the Veda अध्वर is associated with the idea of movement on the path to the goal, and it is therefore more reasonable to connect it with अध्वन् a path; the adhvara is the sacrifice that travels on the paths of the divine journey (अध्वनो देवयानान्) and reaches the heavens of the gods. We have the words अध्वन्, sky, and अध्वर, sky; which show that the two words are from the same root and of a similar formation. That root is evidently an old root अध्, no longer formed as a verb, which must have had the same sense as अत्. We have also a lost root अथ् surviving in अथर्यति, to move constantly and अथर्यु, moving. For the Adhwara Yajna see Appendix I.

उपप्रयंतो अध्वरं. Coming to the sacrifice of the path with

the progressive movement which belongs to the sacrifice, प्रयति अध्वरे.

आरे अस्मे च. Sayana takes च rather unnaturally with the whole phrase because he could not understand the distinction “afar and in us”. There is always the distinction in the Veda between the far and the near, दूरे .. अंति in the planes of our being, the क्षेत्र or field of conscious existence, and the nearest, नेदिष्ठ, is within ourselves, अंतः.

शृण्वते. The hearing of the mantra by the gods always implies a response, the divine accepting the human thought and replying to it by its own vibrations. See I.10.4, एहि स्तोमौ अभि स्वर। अभि गृणीह्यारुव। ब्रह्म च नो वसो सचा। इन्द्र यज्ञं च वर्धय॥ which gives in a few words the theory of the divine acceptance of the Mantra.

2. स्नीहितीषु. Sayana takes as “slaying”, “those who slay” and he explains that Agni protects the sacrificer’s wealth गय when the peoples who hurt come together in the battle to destroy or plunder. His note is वधकारिणीषु — ष्णिह स्नेहने। स्नेहयतीति वधकर्मसु पठितः। स्नेह्यते हिंस्यन्ते प्रजा आभिरिति स्नेहितयः॥ The ordinary senses of स्निह् are (1) to be moist, wet, fluid; (2) to be thick, dense; (3) to be thickly fluid, so viscous, oily, greasy, fat; (4) by figure, to be full of love, affection, kindness; (5) to flow or make flow thickly, or continuously, anoint etc. We may compare सु to ooze, trickle, flow, stream & सिद् to go, where the sense of motion comes out more clearly. स्नेहः in the Veda seems to be used for the thick-flowing ghrita. स्नीह् here may mean then to drip the richness of the ghrita, cf the घृतसु of Indra’s horses etc, — or to move in a dense mass or to adhere together; the कृष्टयः come together and become cohesive or come together and move in a mass.

कृष्टिषु. This latter sense of स्नीहितीषु = शश्वत्सु would apply if कृष्टि means either people or the powers that labour in us; the sense of cohesion, if कृष्टि means the worlds which are the field of the working. For the sense of कृष्टि see Appendix II.

पूर्व्यः. Literally first or pristine. But in the Veda पूर्व्यः, प्रथमः often mean first also in the sense of supreme. Agni is the original power of the world and therefore the supreme power.

गयं. S. takes the word sometimes as wealth, sometimes as house. गयः must have meant originally movement, the mover or

the goal of movement. If it is the object of movement, it may mean क्षयः, the home to which we go; but it would more naturally be either the thing attained by the movement, the spiritual wealth, or that which comes to us, still meaning the wealth; or else the movement itself.

[14]

[RV I.74–76]

Hymns of Gotama Rahugana

74

1. उपप्रयन्तो अध्वरं मंत्रं वोचेम अग्नये । आरे अस्मे च शृण्वते ॥

उपप्रयन्तः. S. उपेत्य प्रकर्षेण गच्छन्तः which he considers equivalent to beginning and carrying out perfectly. I take अध्वरः in the sense of the sacrifice that travels to the gods by the divine path, that of the Truth; the offerings also so travel & the sacrificer. Therefore उपप्रयन्तो अध्वरं यज्ञं means “entering upon (उप) and proceeding forward (प्र) with the sacrifice on its journey”. The right performance of the sacrifice is a right progress to the godhead and the Truth.

मंत्रं. S. मननीयं स्तोत्रं; rather वचनीयं मननं. व्र expresses either the action or the means. “Let us express (by the word) the thought in our minds,” ie the thing we are meditating, the truth of the godhead we are seeking to express (शास, उक्थ, गीः, वचः, प्रशस्ति) and to fix in ourselves (स्तोम, धी).

आरे अस्मे च. Far (from a distance) and in us. Sayana gets rid of the idea by taking च = अपि and attaching it to आरे, who hears us even from afar. I prefer to take the natural order and the plain sense of the words. The distinction of far and near or far and within is common enough in the Veda; Agni is also constantly spoken of as in mortals, विश्व, मर्त्येषु; that this does not mean simply among — or here “from far and from among us” — is shown by I.60.2 where Agni is described as विश्वतिर्विश्व वेधाः and the विश्व is explained by 3, तं .. हृद आ जायमानं. Agni

created by the human Ritwiks and born from the heart cannot be the sacrificial fire or lightning, but must be the inner flame, the godhead within, who is also the cosmic godhead who hears from without, आरे.

शृण्वते. What is meant by the god hearing the thought? Not merely that he hears physically the Vedic hymn and comes to the sacrifice. As we see from other Suktas, this hearing is a response; it is the turning of the Godhead to the God-seeker; it is the answer of the Truth, सत्यमृतं, to the thought and word in the mind of man. The god hearing the *mantra* means that the divine truth it seeks to express comes and illumines and dwells in the mentality; the Word becomes a chariot of the godhead, स्थं न, a robe that he wears, वासः, a dwelling he inhabits, ओकः. So long as the Word is not heard by the god, does not call him into itself to manifest his status and working in the mental realisation it produces, it is not effective, nor is the realisation a true seeing.

Sayana's rendering.

Approaching and carrying on the sacrifice let us speak the hymn to Agni who hears us even from a distance.

Psychological rendering.

Advancing on the journey of the sacrifice let us express the thought to the Flame who heareth us from afar and heareth from within.

2. यः स्त्रीहितीषु पूर्व्यः संजग्मानासु कृष्टिषु । अरक्षद् दाशुषे गयं ॥

This rik is full of difficulties; we are in doubt about the meaning of three important words, स्त्रीहितिः, कृष्टिः & गयः. Sayana renders “when the killing peoples come together (to attack), he guards the wealth for the sacrificer.” The one strong objection to this version is that it has absolutely nothing to do with what comes before or what goes after and this is contrary to the rule of Vedic construction.

कृष्टिषु. This is rendered “people”, but it is doubtful whether it has fundamentally or always that sense. कृष् is originally a derivative of कृ, like वक्ष् from वह्, स्पृश् from स्पृ etc and only

intensifies its sense. कृ is, originally, do, make, hurt, cut, divide (कृत्, कृ); कृष् is to do any strong or forceful labour, eg to drag, draw (कर्षण), plough (कृषि) — senses which survive, and to hurt, waste with the various results of being hurt, killed, wasted still preserved in various significances of words like कृष्ण. If कृष्टि means people, it must be from the original sense of cultivator or labourer. In the Veda it seems to me that it meant (like चर्षणि, intensive of चर्), one who does the works of sacrifice; but also it means in certain passages, earths, worlds, places where work (of cultivation or other) is done, — just as क्षिति means sometimes an earth or world inhabited or the people dwelling in it or those possessing it. It is this sense of earths or worlds which obtains here; कृष्टयः means the worlds in which the five human peoples, पंचकृष्टीः, labour at the work of the Aryan. These worlds are described as coming together, meeting so as to become one. The idea of the seven rivers, various earths, different planes coming together is common enough in the Veda; eg कथा न क्षोणीः समारत, “How should not the earths come together (at the command of Indra)?” They unite their various movements or workings, welding their distinct laws and types into a harmony.

स्त्रीहितीषु. S. वधकारिणीषु. ष्णिह् स्नेहने — स्नेहयतीति वधकर्मसु पठितः. But is it so? That sense is very doubtful. स्निह् like स्निट् means to love, but that sense cannot be certainly proved in the Veda; स्निट् means to go, move (cf स्नु to flow) and स्नेहः means in the Veda a thick, fat or oily dropping or flowing; finally स्निह् means to stick, cleave, be thick, compact etc. It is possible that स्त्रीहितयः means (the worlds) that move compactly together or adhere to each other and it will then describe the result of the coming together and moving together संजग्मानासु.

गयं. गय may mean either “movement, march” or “that which is attained” = धनं or “that which is reached” = आश्रयः, शर्म, गृहं, in which case it will be equivalent in sense to the Vedic क्षयः. It is easy to see that any of these might be threatened whether by a banded attack of hostile people or in the psychological sense by the disturbance of a new combined movement of the “earths”. If the latter is the sense of the first two padas, then गय must mean either movement or abiding-place: in the former case, the

Seer-Will, Agni, guards the movement of the sacrificer travelling to the Truth-plane and harmonises it with the new-combined general movement; in the latter he keeps for him his abiding-place or his goal, which has practically the same sense. If it is “the peoples assembling to slay”, then the psychological sense is that the powers (people) of the regions which the divine traveller seeks to overpass unite to oppose and destroy him and the Seer-Will protects his march or his goal or his spiritual gains and possessions from their attack. We have then in this phrase the basis of the image of ten nations combined against the Tritsus, “those who seek to pass beyond”.

3. उत ब्रुवंतु जंतव उदग्निवृत्रहाजनि । धनंजयो रणे रणे ॥

जंतवः. Sayana जाताः सर्वे ऋत्विजः. “Agni has risen, let people (priests) speak (hymn him).” Sayana’s glosses are always those of the pedant; जंतवः, “creatures, those born”, is a most general term and obviously intended to be quite wide in its connotation, not confined to a particular class of men. No one says “let men say”, when he means “let the priests chant”. The sense is “let all men born see and declare that Agni the Vritra-slayer has risen up into birth”. The manifestation of the Flame is to be so great that the whole world will bear witness to it. There is no idea of chanting the hymn in ब्रुवंतु. Cf I.4.5, उत ब्रुवंतु नो निदो निरन्यतश्चिदारत.

वृत्रहा. Sayana, bound by his rendering of कृष्टिषु as men, has to take वृत्र° = आवरकाणां शत्रूणां; but वृत्रहा applied thus formally to the gods can mean only slayer of Vritra or at the most slayer of Vritra and his hosts. That Agni is, like Indra, Saraswati and others, a slayer of Vritra and releaser of the waters, there are several passages of the Veda to show, eg I.59.6, यं पूरवो वृत्रहणं सचंते । वैश्वानरो दस्युमग्निर्जघन्वाँ अधूनोत्काष्ठा अव शंबरं भेत्. If, therefore, the कृष्टयः of the last verse are the assailing peoples who attack on the path & the same battles are referred to here, they cannot be men, but must be Vritra-powers. The Dasyus are called दासीर्विशः, but not thus vaguely कृष्टयः. उत probably brings in a new idea; not only is the sacrificer to be guarded in his march to the goal of the

Truth, but Vritra the Coverer and his hosts who withhold the wealth of the Truth must be slain so that wealth on new wealth may be won in battle after battle.

Sayana's rendering.

Let all the born (ritwiks) declare (praise) him, Agni has been born, slayer of the enveloping enemies, conqueror of (the enemy's) wealth in all battles.

Psychological rendering.

Yea and let men say, "The Flame that slays the Coverer has risen into birth, conqueror of our wealth in fight after fight."

4. यस्य दूतो असि क्षये वेषि हव्यानि वीतये । दस्मत् कृणोषि अध्वरं ॥

क्षये. S. the house of sacrifice. It is rather the house generally, not here the goal or habitation to which he is proceeding, but that in which he is at present lodged, the *adhara* or dwelling-place of the soul,—the body with life and mind. This is the house of sacrifice, the triple सधस्थ. It is possible however that दूतः क्षये may be "messenger to the home" of Agni and the gods, the Truth-plane, which is also the goal of the pilgrim sacrifice.

वेषि. S. गमयसि, though elsewhere in a similar context, he renders it कामयसे. वीतये he takes as भक्षणाय. "Thou carriest the offerings to the gods for their eating." वेषि often means to go or come, but it cannot be here "thou comest to eat his offerings", हव्यानि accusative after वीतये, because that is not the office of the messenger. It is to carry the offering to the gods and to bring the gods to the sacrifice. वेषि .. वीतये suggests that वीतये may also have here the sense of motion, "thou comest (or, goest) for the taking thither of the offerings." Either interpretation is possible and it is difficult to choose.

दस्मत्. S. सर्वदर्शनीयं, visible to all; but this has no sense and no connection with the rest of the context. There must be some connection between the taking of the offerings and the making दस्मत् the sacrifice. I have taken दस्म consistently = effective, achiever, from दस् to do, perform, cf दंसः action, दास a slave, and दस्मत् must be taken in the same sense; "thou makest effective

the journeying sacrifice". It is evident that the carrying of the offerings to the gods is the first necessary effectivity of the अध्वर; the various offerings first, ie all human powers and activities directed Godwards, are lifted to the Truth and return as enriched being and power, — this is the first achievement and effectivity: next, the whole sacrifice reaches the godhead, man's entire being, power, consciousness is accepted by the divine Truth, — this is the second achievement and effectivity: last, the man himself attains that plane and lives upon it, divine, स्वराट्, सम्राट्, immortal; this is the क्षयः, the third and last effectivity, completing the अध्वर यज्ञ. The suffix मत् to a verbal stem is a peculiar and early form unless indeed दस् was originally a noun = action as well as a verb.

5. तमिन् सुहव्यमंगिरः सुदेवं सहसो यहो । जना आहुः सुबर्हिषं ॥

अंगिरः. S. अंगनादिगुणयुक्ताग्ने; he treats it as equivalent in meaning to the name अग्नि itself. But Angiras has a special sense in the Veda; Agni is the original Angiras and the seven seers are the powers of the luminous Flame, his children. The Angiras is the Seer who seeks the Light by the force of the will and finds first the Word as the mouths of Brihaspati, then the Light itself as the army of Indra. Agni Angiras is the Seer-Puissance; that as the messenger makes the human activities acceptable to the Truth and the sacrifice effective.

यहो. S. पुत्र. Has this sense of यहू any other reality than the idea of the commentators and grammarians that the phrase सहसो यहो in which alone it occurs must be equivalent to सहसः सूनो? यहू, यद्वी in the Veda means mighty, puissant; should not यहू be kin in sense, the puissant, the master? On the other [hand] the connection between the epithet Angiras, Seer-Puissance, and the description "Son of Force" is very close, eg V.11.6, त्वामग्ने अंगिरसो गुहा हितमन्वविन्दच्छिञ्चिञ्चियाणं वने वने । स जायसे मथ्यमानः सहो महत्त्वामाहुः सहसस्पुत्रमंगिरः ॥

सुबर्हिषं. S. शोभनयज्ञं. I cannot accept Sayana's frequent rendering of बर्हिः as यज्ञ. It means figuratively the seat of sacrifice and literally, from बृह्, the extension, the outspreading, the wide

fullness of the inner state upon which the work of the sacrifice is founded and on which the gods take their seat. It is, in the physical sacrifice, the thing outspread, स्तीर्णं बर्हिः, and, this being the sacred doorva grass, it came to mean the doorva. It is connected in sense with बृहत्, बर्हणा and often means a mass, stream, crest of light or force etc, anything spread wide or streaming out, thus the wide ether, the outstreaming peacock's tail, water flowing in a mass, a stream of flame, the बर्हिषि of Agni, radiating light. All its senses can be traced back to the one original sense of extension or wide fullness. So also the verbal senses of बर्ह् come from the idea of a heavy pervading pressure; it means to cover, spread, crush, overtop and so be preeminent or excel; to give in the sense of lavishing, cf रत्; to speak, from the sense of outbreathing. बर्हिः as a seat comes, like all the rest, from this sense of spreading widely and thickly or fully.

There are three elements given here for the sacrifice, the perfect offering, the effective godhead, the entire purity and fullness of the seat on which the godhead shall base himself and his working — psychologically, a pure, wide state of the soul.

Sayana's rendering.

He in whose house thou art a messenger, whose offerings thou carriest to be eaten (by the gods) and whose sacrifice thou makest to be seen by all, him indeed, O Angiras, son of Force, all men speak of as having good offerings, a good godhead and a good sacrifice.

Psychological rendering.

When in man's dwelling-place thou art the envoy, thou takest his offerings to be enjoyed by the gods (or thou comest to carry his offerings) and thou makest effective the journey of his sacrifice; him verily men speak of as perfect in his oblations, perfect in his godheads present, perfect in the wide seat of his sacrifice.

6. आ च वहसि ताँ इह देवाँ उप प्रशस्तये । हव्या सुश्चंद्र वीतये ॥

सुश्चंद्र. S. शोभनाद्वादन. चंद्र has two senses, "shining" and

“delightful”, both present in all the names of the Soma, चंद्र, सोम, इंद्र; but it is the sense “delight” which it usually carries in the Veda.

वहासि. In the early Aryan tongue the long and short syllable were entirely interchangeable and traces of this linger in the Veda — चरथ, चराथ; भवसि, भवासि; पथः, पाथः. Sayana takes as imperative, but it is obviously a continuation of the statements वेषि, कृणोषि, and now आवहासि.

प्रशस्तये. The प्रशस्ति is the expressing or manifesting of the god by the word, not yet his birth or creation, but a temporary mental realisation by the thought. It is not merely praise; there is no need for the gods to be carried to the sacrifice to be praised; but certainly the word must be an assertion of the powers, functions, characteristics of the godhead.

हव्या .. वीतये. Sayana takes आगतेभ्यो हव्यानि भक्षणाय प्रापय; but there is no प्रापय and we cannot extract one from आवहासि which gives the quite different idea of bringing from heaven. हव्यानि is an accusative governed by the verbal force in वीतये, a common Vedic construction, eg चक्रिं विश्वानि चक्रये. I.9.2.

तौ. The gods there in heaven of whom you are the envoy.

वीतये. Here it seems necessary to take as “eating” or “enjoying”, otherwise we shall have to translate the last pada separately, “Come, O perfect in delight, for the carrying of the oblations”; but this gives an insufficient coherence.

There are always two aspects of Agni’s embassy which seem to be inconsistent with each other, one the bringing of the gods to eat of the oblations in the house of the sacrificer, the other the taking of the oblations to be eaten by the gods in mid-air or heaven. In the physical sacrifice it may be said that the fire first carries the consumed offerings into the air to be eaten in their subtle parts by the gods of heaven and mid-air, then the gods are attracted by the voice and light of the flame and come to eat the rest of the offerings at the sacrifice itself. But this is not satisfactory. And what is meant by the fire carrying the gods from heaven to the place of sacrifice, — *vahasi, vehis*? That corresponds to no possible physical fact. Psychologically, the sense is clear enough. The Seer-Will first bears man’s activities to the higher planes by

his purified consecration of them to the Godhead. This is the first part of the embassy. Then comes the time for the descent of the divine Powers into the human mind & body, at first temporary, to enjoy there the activities offered to them, each activity to its proper god, then permanent by the creation, birth, growth (तातिः, वीतिः, अवः) of the divinities in the human being, each conducting his own proper activity first मनुष्वत् in the human type, then in the human divine, as Usha is described देवि मानुषि, O divine and human. In all these stages it is Will-with-Knowledge that leads. That summons and brings, in a way carries the gods in their descent, supports them in their workings.

Sayana's rendering.

O thou of the good delighting, bring hither those gods for the praise and give them the oblations for their eating.

Psychological rendering.

And thou bringest hither those gods for their expression by the word, O perfect in delight, for the enjoying of the oblations.

7. न योरुपद्विरश्व्यः शृण्वे रथस्य कच्चन । यदग्ने यासि दूत्यं ॥

Sayana explains that this absence of sound is due to the swiftness of the chariot. This cannot be the explanation: a swift chariot is likely to make a greater noise than a slow one. Either the phrase means simply that it is not a physical, but figurative or immaterial horses & chariot that are meant; or else the emphasis is on अश्व्यः. Aṣwa, the horse, is the Pranic power and swiftness of Pranic activity brings with it usually a disturbance and tumult pleasant or unpleasant in the being, but Agni's being the horses of the purified Prana, there is no disturbing sound of their gallop. उपद्विः is, I think, an ear-oppressing clamour, din. That this is the sense is proved, I think, by the next verse where the image of the horse is again taken up and the idea varied. The horse of Agni is वाजी अह्यः, the undeviating horse, that which does not go crookedly, that is the Pranic energy not stumbling into sin, error, false desire, but galloping on the straight path ऋजुना पथा of the Truth.

कच्चन्. Sayana कदाचन; more probably “at all”, “in any way”.

यासि दूत्यं. S. देवानां दूतत्वं प्राप्नोषि, but I think this is a purely Vedic construction meaning practically यासि दूतयात्रां, the दूत्यं being loosely made the object of यासि as a sort of cognate accusative, not because it is strictly so, but from a general idea of its sense, because the दूत्य here is in its essence यान or यात्रा, a going.

Sayana's rendering.

O Agni, no sound of thy moving car is ever heard made by horses when thou becomest the (gods') envoy.

Psychological rendering.

No sound of horses is heard at all from thy chariot in its motion, when O Agni, thou goest on thy embassy.

8. त्वोतो वाजी अह्यो अभि पूर्वस्मादपरः । प्र दाशवाँ अग्ने अस्थात् ॥

In the metre of this verse त्वोतः has to be taken as a trisyllable and अह्यः separated from वाजी.

त्वोतः — see Appendix for अव् = foster, increase. Even with Sayana's rendering of the rest of the verse “fostered” gives a better sense than “protected from harm”.

अह्यः. Sayana's लज्जारहितः is absurd. ह् is used in the sense of crookedness as well as ह् in the Veda, cf जुहुराण crooked. If not, we must take ह् not in the sense of shame, but of a violent emotion; it means joy and wrath as well as shame, or any disturbance of the emotional being. अह्यः must then be taken with दाशवान्, the sacrificer becomes full of the divine plenitudes, free from all violent emotions and so goes forward on his journey प्र अस्थात्.

अभि पूर्वस्मादपरः. S. यः पुरुषः पूर्वस्मात् स्वस्मादधिकारादपरो निकृष्टो भवति; he now becomes rich in food and free from shame. This is one of those forced & ingenious interpretations which illustrate the learning of the commentator, but not the text. पूर्वस्मादपरः can only mean “a later after the former” or if पूर्व means superior, a lower after the higher, but never an inferior to the former, because then the sense-correlation of पूर्व & अपर is entirely lost;

nor is there any hint of any अधिकार in the text. There must be either a later वाजी (or दाश्वान्) opposed to a former or an inferior दाश्वान् opposed to a superior दाश्वान्. In the latter case, the sense may be “the sacrificer inferior to the supreme sacrificer advances when fostered by thee and becomes वाजी like the one who was superior to him.” But this is very forced and clumsy. More naturally it would mean, if we suppose only one clause, “The later sacrificer after the former”, that is, “one sacrificer after another goes forward (प्र) fostered by thee to the goal (अभि), full of plenitude, straight in his course.” It is possible, however, to take वाजी in the sense of horse, the Pranic अश्व and अभि will stand for a verb; “fostered by thee, one steed of thine following its leader, undeviating, reaches the goal; the sacrificer (as the result of Agni’s journeying) passes forward on his journey.”

प्र अस्थात्. Sayana takes अभि = ऐश्वर्यमभिप्राप्य and प्रास्थात् = प्रतिष्ठति सर्वोत्कृष्टो भवति. Neither can stand. Too much is read by him into अभि and the second preposition is प्र not प्रति; the verse speaks of प्रस्थान not प्रतिष्ठा. Sayana quite missed the Vedic image of the sacrificial journey or ascent to Swar and is therefore always at a loss when this idea becomes prominent.

Sayana’s rendering.

The man that has become lower than his former position, now giving thee offerings and being protected by thee becomes rich in food and free from shame and thus attaining is established.

Psychological rendering.

Fostered by thee, steed following after steed undeviating reaches the goal, (so), O Flame, the giver of the sacrifice goes ever forward.

or

Fostered by thee, the later sacrificer following him who went before (or simply sacrificer after sacrificer) goes forward undeviating, rich in the plenitudes.

9. उत द्युमत्सुवीर्यं बृहद्गने विवाससि । देवेभ्यो देव दाशुषे ॥

सुवीर्यं. Sayana takes शोभनवीर्योपितं धनं. I see no धनं anywhere in the verse, and therefore take सुवीर्यं as a noun, सु + वीर्यं as in सुनयः, सुप्रयोगः, सुपथ् etc. Even when सुवीर्यं occurs entirely by itself as in I.94.2, Sayana renders it as शोभनवीर्योपितं धनं; yet nothing is commoner in the Veda than the idea of strength and the prayer for strength. Here the vast and luminous energy is the pranic force made a vastness by the vastness of the Truth-will, ऋतं बृहत् and full of the light of the supreme knowledge, ऋतं ज्योतिः.

विवाससि. Sayana abandons his favourite परिचरसि and interprets गमयितुमिच्छसि — प्रापयसीति यावत् basing himself on the sense of वा to go. वास् (वस्) means either to dwell or to shine. विवाससि means either thou makest to dwell or thou makest to shine widely in all the being. It is difficult to decide, for द्युमत् favours “shine” and बृहत् favours “dwell”.

देव. Sayana द्योतमानाग्ने. Sayana feels that an importance is attached to the appellation, but misses the equal importance of the collocation देवेभ्यो देव. To him who gives to the godheads, the Seer-Will representing the divine existence responds with the gift of light, of power, of vastness.

Sayana's rendering.

Also, O shining Agni, to him who gives to the gods, thou bringest a shining wealth endowed with good energy.

Psychological rendering.

Yea, and for him who giveth to the divine Ones, thou, O divine, O Flame, lodgest wide in all his being a perfect forcefulness vast and illumined.

1. जुषस्व सप्रथस्तमं वचो देवप्सरस्तमं । हव्या जुह्वान आसनि ॥

सप्रथस्तमं. S. अतिशयेन विस्तीर्णं स्तोत्रलक्षणमस्मदीयं वचनं. But what is meant by a very wide or extended word? A long hymn? but the hymn is one of the briefest. It is clear that वचः is some-

thing more than mere speech; it is the word and all its contents, the thing expressed, an expression of a new state of wideness, प्रथम्, in the being of the god-seeker. It is because it carries this wideness. Therefore it is देवप्सरस्तमं, a great enjoyment for the gods, the children of the Infinite whose home is in the vastness. It is the wideness of the seeker's being growing towards this vastness that is the cause of their enjoyment and not the hymn itself as mere speech or praise.

प्सरः. Sayana's attribution of this noun to the root स्पृ is bad philology. There is no reason why the easier sound स्पृ should corrupt into the more difficult sound प्स. We should rather suppose an old root प्स. The initial प्स sound must have been common enough in the original Aryan tongue, since it figures so largely in Greek, but it has left few traces in Sanscrit. We have besides प्सरः, प्सु form, प्सुर lovely, beautiful, having a form, which points to a root प्सु, and प्सा to eat with its derivatives. Possibly all these three roots had a similar sense to encompass, contain (whence form), embrace, enjoy and then प्सा to eat; cf अश् which means to pervade, to enjoy and to eat.

2. अथा ते अंगिरस्तम अग्ने वेधस्तम प्रियं । वोचेम ब्रह्म सानसि ॥

अंगिरस्तम. S. अतिशयेनांगनादिगुणयुक्त — यद्वा अंगिरसां वरिष्ठ. Obviously "O most Angiras" cannot mean merely the best of the Angiras, it must mean one who has most the qualities of the Angiras. We know what those qualities are, among them is the possession of the word of power and light, ब्रह्म सानसि, the word of the seven-mouthed Angiras Brihaspati which wins the Sun, the Dawn, the Herds etc, सूर्यं सनत्, therefore ब्रह्म सानसि.

वेधस्तम. S. वेधा इति मेधाविनाम. वेधा: does not mean मेधावी but विधाता and especially the disposer, right ordainer (विध्, विध्) of the sacrifice and its parts, prominently the hymn स्तोम. Cf I.7.7, न विधे अस्य सुष्टुतिं, I cannot succeed in arranging (composing, putting in right order of speech and thought, cf in Bengali the use of रचना for style) his perfect affirmation. The epithets are not chosen at random; because Agni is the most Angiras, has most power of seer-will for the word that conquers the desired luminous

wealth, because being the most Vedhâ (also a characteristic of the Angirases), that is most skilful by his right knowledge and right force to order rightly the hymn in relation to the stages of the sacrifice, therefore he can help the Rishis to speak the ब्रह्म सानसि.

प्रियं refers us back to the idea in देवप्सरस्तमं; it means pleasing प्रीतिकरं, that which brings with it the satisfaction of the soul, — here, because of its right expression of that which the soul (ब्रह्म) seeks to express.

सानसि. S. संभजनीयं and he gives वन षण संभक्तौ; but सन् also means to win, possess and only secondarily to enjoy. As we have ब्रह्म सानसि in conjunction with the epithet अंगिरस्तम it can only mean the brahma that conquers, wins and takes possession of the wealth as did the hymn of the Angirases in connection with whose achievement the word सन् is continually used.

अथा ते. S. तुभ्यं. I think it is here rather तव, otherwise there is no sense in अथ = अनंतरं. In the first verse Agni is invited to cleave with love, जुषस्व = सप्रीत्या सेवस्व, to the word; and now the Rishi says “then may we speak the satisfying, conquering soul-word that is thine”. It is only after Agni has embraced the वचः and made it his that it becomes not only सप्रथस्तमं & therefore देवप्सरस्तमं but also सानसि; therefore अथ. The word is frequently spoken as being the gods’, especially in connection with Agni and Indra.

Sayana's rendering.

O best of the Angirases, O very intelligent one, then may we speak to thee a pleasing and enjoyable hymn.

Psychological rendering.

Then, O most puissant in the seer-will, O most skilful Ordainer, O Flame, may we speak a soul-thought that is thine, that satisfies, that conquers.

3. कस्ते जामिर्जनानाम् अग्ने को दाश्वध्वरः । को ह कस्मिन्नसि श्रितः ॥

जामिः. Who is thy companion? That is to say, thou art alone and transcendent, अद्भुतः; what creature born (जनः) can boast of

being a necessary twin of thy being? जामिः is more than बंधुः (S.), it gives the idea of constant companion and closeness in kinship or in being, eg जामिः सिंधूनां भ्रातेव स्वस्रां. I.65.4.

दाश्वध्वरः. S. दत्तो यज्ञो येन .. कर्मण्युण्प्रत्ययः. I am sceptical of this passive sense for दाशु. S. thinks the phrase means that there is no one capable even of sacrifice to Agni, “Who is there that has given thee sacrifice?”; but surely this is to read more sense into the word than it will bear. Anyhow, the Rishis constantly giving sacrifice to Agni would hardly say “Who is there that has ever given thee sacrifice?”, they would use some phrase which would at least hint the idea of unfitness. दाशु means naturally giver or fit to give, and we may take दाश्वध्वरः as an inverted compound = अध्वरदाशु, and the question asked is “Who is really able to give sacrifice that will reach the gods, being thy जामिः, companion and equal in being? It is really thou that speakest the word and doest the sacrifice, thou art the only वेधाः and होता and without thee man’s hymn and offering have no force or power.” Otherwise it is the अध्वर that is दाशु, and the question is “Whose sacrifice is able to reach the gods and give them the offering? Only Agni is able to carry the offering to the gods and lead the sacrifice to the goal.” None else is his जामिः and therefore none else has the same power.

को ह. S. कथंभूतस्त्वं ie all cannot know what you are like. This is both fanciful and feeble. को हासि means *who* thou art, ie what wonderful and transcendent being, अद्भुत. Agni is not this nor that person, not one of the जनानां, but the Deva himself, eternal and supreme.

कस्मिन्. S. कस्मिन्स्थाने. No one knows thy abode; but if Agni is the physical flame everyone knows his abode, the वन, अरणि, अप्सु etc. कस्मिन् must mean either in what object or in what person; there is nothing to indicate place. “In whom art thou lodged?” None can contain and bind to him Agni, because he is the transcendent and infinite in whom are all the gods and all the worlds.

Sayana’s rendering.

Who among men is thy (fit) friend? Who is there that has

given the sacrifice? What art thou (in thy nature)? In what place art thou lodged?

Psychological rendering.

Who of creatures born can companion thee? O Flame, who can give sacrifice? Who art thou? In whom is thy abode?

4. त्वं जामिर्जनानाम् अग्ने मित्रो असि प्रियः । सखा सखिभ्य ईड्यः ॥

जामिः. Thou, being beyond all, unborn and transcendent, yet makest thyself the companion of all these human creatures, stooping to their humanity, अमृतो मर्त्येषु.

मित्रो .. प्रियः. S. प्रीणयिता यजमानानां प्रमीतेस्त्रायकोऽसि. This explanation of मित्र is extravagant philology and poor sense. मि is to embrace, enjoy, love (also to contain, put together, form) and त्र here expresses the agent of the action; it means therefore friend or else giver of delight; Agni is the divine Friend and Lover, God as Mitra, प्रियतमो नृणां; therefore प्रियः, dear especially because of the satisfying principle of harmony he brings into thought, feeling, act and state. He is not only जामिः but मित्रः, a dearer word of love, since the first only expresses closeness in being, companionship in life and action, the other the embrace of love and the companionship of the heart. The answer here is to को ह् & को दाश्वध्वरः. This Infinite is He who comes to man as his friend and lover and sets and helps him on his path, for Mitra जनान्यातयति, sets them moving पथिभिः साधिष्ठैः, by the most effective paths of the Truth which accomplish perfectly the sacrifice, अध्वर, and carry it and the sacrificer to their divine goal.

सखा. Although not lodged in any as his abode, yet is this infinite deity a comrade to be sought by adoration by men, his comrades, मनुष्वत्, humanly and in a human relation.

Sayana's rendering.

O Agni thou art the friend of all men, thou art the deliverer from harm and satisfier (of the sacrificers), and a friend to the sacrificing priests who is worthy of praise.

Psychological rendering.

Thou art the companion of all beings; O Flame, thou art

the beloved Friend, a comrade to be sought with adoration by comrades.

5. यजा नो मित्रावरुणा यजा देवाँ ऋतं बृहत् । अग्ने यक्षि स्वं दमं ॥

मित्रावरुणा. Varuna because he gives the प्रथः, the wideness, Mitra because he is the प्रिय who by his harmonising principle of light and love gives the प्सरः. The last line goes back in thought to the first; it prays for the divine fulfilment through Agni of that which has been expressed by the aspiring thought of humanity, of the सप्रथस्तमं देवप्सरस्तमं वचः.

देवाँ. All the gods, constituting the whole Divine Birth, the ऋतं बृहत्.

ऋतं बृहत्. The vast Truth. This is either in a sort of apposition to देवाँ, “sacrifice to (all) the gods, to the vast Truth” which is the being of the infinite Godhead; or else there is a double accusative of the person and the object: “win for us from the gods by sacrifice the vast Truth”. Sayana takes ऋतं = true, and explains it as सत्यं यथार्थफलं यज्ञं, which is unnatural enough, as no one would say “sacrifice for us the true” when he means “sacrifice for us a sacrifice”, — ritam may mean sacrifice, or it may mean truth; but it cannot mean “true” in the sense of “a sacrifice”, — but astonishingly enough he does not take ऋतं बृहत् = “a great sacrifice”, as he does elsewhere, but separates the neuter बृहत् from the neuter ऋतं to which it belongs by grammar, by verse-movement and by syntactical form & structure, — for यज .. यज .. यक्षि each naturally introduces its own clause, — and attaches it to the masculine दमं to which it has no conceivable right to belong. This is one of those purposeless and awkwardly floundering ingenuities hostile to grammar & syntax, to the evidence of parallel passages, to all literary sense and to poetic fitness, in which Sayana’s commentary abounds.

यक्षि. S. makes यक्षि = यज संगच्छस्व. He thinks that it means पूजय, “worship thy own big house”, but it is only when Agni is within it that the sacrificial house becomes worshipable, त्वय्यंतर्विद्यमाने सति हि यज्ञगृहं पूज्यते, therefore to ask Agni to worship his own house amounts to asking him to get into it!

Comment on such an absurdity is hardly needed.

स्वं दमं. The ऋतं बृहत् in the form of the world called स्वः, उ लोकः, उरु लोकः is the own home of Agni and all the gods.

Sayana's rendering.

Worship for us Mitra and Varuna, worship the gods, sacrifice a true (fruitful sacrifice), worship (ie enter) thy own big house.

Psychological rendering.

For us sacrifice to Varuna and Mitra, win for us by sacrifice from the gods the vast Truth; O Flame, win for us by sacrifice thine own home.

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1. का त उपेतिर्मनसो वराय भुवदग्ने शंतमा का मनीषा ।
को वा यज्ञैः परि दक्षं त आप केन वा ते मनसा दाशेम ॥

वराय. S. तव मनसो निवारणायस्मास्ववस्थापनाय. This is a most improbable sense for वर. It is much better to take वर (= that which is वरणीय) in its ordinary Vedic significance of good, boon, thing desired, with a shade which makes it amount to “supreme good”, and मनसः with उपेतिः, ie, How shall the mind approach thee so that it may gain its desirable good? Or मनसो वराय may be taken together, “for the supreme state or desirable good of the mind”. In the one case the phrase anticipates & leads up to केन वा ते मनसा; in the second it anticipates and leads up to यज्ञा महे सौमनसाय of v. 2. ते मनसो no more goes together here than ते मनसा in the fourth pada of this verse.

मनीषा. S. स्तुतिः, “How shall our praise be most happiness-giving to thee”, ie there is no praise even suitable to thee, and he thinks the answer to को वा is न कोऽपि. It certainly does not mean that any more than केन वा मनसा means that no one has the right mentality in the sacrifice. The series of questions merely express the seeking of the mind for the right way of approaching Agni, the right thought, मनीषा, the right mentality in the self-giving, मनस्, the power to embrace in the human mind the right

judgment and discernment of the divine seer-will. मनीषा does not mean स्तुति in the Veda, but either the intellectual mind as distinguished from the wider मनस् which embraces the emotional mentality and sense-mind also, or else the intellectual thought that seeks for the Truth. Cf इमं स्तोमं .. सं महेमा मनीषया (I.94.1) which certainly does not mean “we will form the hymn [of] praise by the hymn of praise.” There is no reason for assigning different meanings to मनीषा here and in that passage. But Sayana can seldom forego an opportunity of making a word mean “hymn” or “food”.

शंतमा, not तव सुखकरी, but full for *us* of the bliss.

दक्षं. S. वृद्धिं बलं वा. Neither, but the judgment, discerning thought. ते must go surely with दक्षं not with यज्ञैः.

परि .. आप्. परि gives the idea of “all round”, ie an embracing possession of the whole दक्ष.

Sayana's rendering.

O Agni, what kind of approach should there be for stopping thy mind (keeping it with us)? what kind of hymn most gives thee happiness (there is probably none); who can get strength (or increase) by sacrifices to thee? or with what mind should we give to thee?

Psychological rendering.

How shall the mind of man approach thee for his supreme good? what thought, O Flame, must that be which carries with it the extreme bliss? who hath by sacrifices embraced all thy discerning? or with what mind shall we give to thee the offerings?

2. एह्यग्नि इह होता नि षीद अदब्धः सु पुरएता भवा नः ।
अवतां त्वा रोदसी विश्वमिन्वे यजा महे सौमनसाय देवान् ॥

एहि होता takes up the idea of हवीषि implied in दाशेम. The answer to the questions of the first rik is that Agni, the Seer-Will, must himself come as the होता, the होमनिष्पादक (Sayana takes it wrongly here as देवानामाह्वाता) and bring about the right mentality by his sacrifice, महे सौमनसाय.

पुरएता, the leader in the march of the sacrifice towards the

gods and the vast Truth, a leader who at once guides on the right path, पथिभी रजिष्ठैः and slays the besetters of the way, विश्वान्नक्षसः (v. 3). The यज्ञ of which Agni is the होता is the अध्वरो यज्ञः.

अवतां. Not “protect”; Agni is अदब्धः पुरएता who burns all the Rakshasas; what need has he of protection who protects all? अवतां means “foster, increase” the Seer-Will. Let the earth and heaven, the physical and mental being, attain their full, all-embracing wideness, विश्वमिन्वे and by that wideness give full scope to the increase of the Seer-Will.

सौमनसाय. Perfect or right mentality including मनीषा, right thought enlightened by the दक्ष and not only the emotional part of the मनः. The सौमनस is vast, महे, as a result of the wideness of the Rodasi, the mental and physical being, which prepares the manifestation of the vast Truth; this wideness of the Rodasi is always a feature of the ascent of the gods, Agni or Indra, in that upward progress to the plane of the Truth, Swar, of which Agni here is the पुरएता, he who goes in front.

Sayana's rendering.

Come, O Agni, sit here as the summoning priest; because thou art beyond the injury (of the Rakshasas) be well he who goes in front of us. May all-pervading earth and heaven protect thee; worship with sacrifice the divine ones for great grace.

Psychological rendering.

Hither come, O Flame, and take thy seat within as the priest of our oblation; be the unconquerable power that marches (leading and defending us) aright in our front; may our heaven and our earth, all-embracing, foster thee; sacrifice for a vast right-mindedness to the gods.

3. प्र सु विश्वान्नक्षसो धक्ष्यग्ने भवा यज्ञानामभिज्ञस्तिपावा ।
अथा वह सोमपतिं हरिभ्याम् आतिथ्यमस्मै चकृमा सुदात्रे ॥

Indra, the Divine Mind-Power, is to be brought, after the path has been cleared of all Rakshasas, all wealth-detaining and destroying agencies, who prevent the सौमनस and break (अभिज्ञस्ति) the uninterrupted progress of the अध्वर यज्ञ. Indra

comes with his two bright powers to drink the purified wine of the Ananda offered in the clear and happy state of the mind (सौमनस) and to give in return the wealth of his world, स्वः (सुदात्रे).

सोमपति. S. सर्वेषां सोमानां पालकं. Rather, lord of the Somas as he is of the गिरः, not in the sense that Soma is of the wine or Brihaspati is master of the ब्रह्माणि, because to him all speech and all outpourings of the intoxicating wine go as rivers to their sea, as herds to the bull, as women to their lord, अजोषा वृषभं पतिं.

चकृम्. Possibly = we have prepared; ie the Soma is ready for the divine guest.

Utterly burn before thee all the Rakshasas, O Flame; become the protector of our sacrifices against the destroyer; then bring to us the master of our Soma-pourings with his two shining steeds; for him we have prepared guest-honour, for the perfect giver.

4. प्रजावता वचसा वह्निरासा आ च हुवे नि च सत्सीह देवैः ।
वेषि होत्रमुत् पोत्रं यजत्र बोधि प्रयतर्जनितर्वसूनां ॥

प्रजावता. प्रजा here seems not to be अपत्य in the technical Vedic sense, but to refer to all fruits of the sacrifice; S. दातव्यापत्यादिफलोपेतेन.

वचसा. S. स्तुतः सन्. I cannot accept such a clumsy construction; it means that Agni upbears the sacrifice (वह्निः) by means of the word and by his flaming mouth. That is to say, if वह्निः really refers to Agni and आसा to his flame, आस्यस्थानीयया ज्वालया as S. suggests. In that case we have to understand असि with the first pada. But the natural rendering would be to take वह्निः as referring to the Rishi. "I, upholder of the word by the breath of my mouth, call thee by the fruitful word and do thou at once take thy seat with the gods."

वह्निः. "Upholder, maintainer" either of the word (cf सखायः स्तोमवाहसः, गिर्वाहः etc) which is most appropriate here, — "as the sustainer of the divine chant by his breath he calls him with the fruitful word", — or else of the whole sacrifice, the inspired word of the hymn and therefore the breath of the mouth being the means by which the वह्निः upholds the course and strength of the sacrifice. Cf I.3.11, यज्ञं दधे सरस्वती.

आसा. 1. breath. 2. mouth. The first seems to me the appropriate sense; it is the Pranic force, मुख्यः प्राणः, by which the ब्रह्म is uplifted from the heart where it has been shaped and held in the mind, हृदा तष्टं.

आ च .. नि च, gives importance to the prepositions; there are two immediately successive actions, the motion of the Rishi drawing the Seer-Will to him by the word, the motion of Agni and the Gods entering and taking their settled station within him, नि.

वेषि. S. कामयस्व. I think it is यासि, the verb used in its pure indicative sense, “’tis thou takest upon thee the office of होता and the office of पोता, O master of sacrifice, (therefore) awake.”

यजन्न. S. यजनीय. Rather त्र here seems to express the agent as in मित्र. Agni is here the sacrificer (होतः .. यजस्व v. 5) and not the god to whom sacrifice is given.

प्रयंतः. S. प्रकर्षेण नियंतः । वसून्यस्मदायत्तानि कुर्वन् ।

जनितः. S. आहुतिद्वारा सर्वस्य जनयितरग्ने. I presume S. means सर्वस्य धनस्य.

प्रयंतर्जनितः. जनितः he who brings the spiritual wealth into being in man. प्रयंतः he who brings it by his labour into right use or possession by man.

बोधि. S. अस्मान्बोधय. There is no reason to take transitively a verb usually intransitive.

Psychological rendering.

By the fruitful word I, bearer of the sacrifice by the force of my breath, call thee to me and, thou, take thy seat here within with the gods; ’tis thou takest on thee the oblation and the purifying; wake, O bringer into being, O bringer into use of our riches.

Sayana’s rendering.

(Hymned) by a fruitful word (he who is) the bearer of the offerings to the gods, him I call; and, thou, — sit down here with the gods, desire that which is done by the Hota and the Pota; wake us, O thou who entirely controllest riches and producest (all things).

5. यथा विप्रस्य मनुषो हविर्भि- देवाँ अयजः कविभिः कविः सन् ।
एवा होतः सत्यतर त्वमद्य अग्ने मद्रया जुह्वा यजस्व ॥

मनुषः. S. मनोः — मन ज्ञाने. मनुषः does indeed mean the thinker, but the mental being generally, not Manu.

विप्रस्य. S. मेधाविनः, from विप् to be luminous — cf सूरिः which like सूर्यः means also luminous; men of knowledge are in the R.V. frequently called द्युमतः, luminous.

अयजः probably an aoristic past; “as thou hast always sacrificed”.

कविभिः कविः. S. renders कविः = क्रांतदर्शी, & कविभिः = मेधाविभिः. He makes a difference between the two senses in a note on I.79.5, कविः क्रांतदर्शनो मेधावी वा. I presume that the former means a seer, one whose vision is active, the other merely an intelligent man or thinker. Perhaps S. is unwilling to attribute omniscient seerhood to men. But why should there be a difference of meaning between कविभिः कविः? I cannot understand this remarkable principle of composition attributed to the Rishis of putting the same word together in different cases or with different governing words in order to convey quite different ideas and with nothing to show the difference! It is only in Bedlam or else in Pundit-land that such a rule can stand. Mark that sometimes S. makes कवि mean simply क्रांत! As a matter of fact there is no reason to suppose that कवि ever means anything in the Vedas but a seer. Who are the कविs here? Not I think men, but the divine powers who assist the Seer-Will.

होतः. S. होमनिष्पादक. This passage होतः .. जुह्वा यजस्व and others show clearly enough that होता meant originally the priest who conducted or made the offering; the other sense देवानामाह्वाता is, in the R.V., extremely doubtful.

सत्यतर. S. अतिशयेन सत्सु साधो! An extremely clumsy and unnecessarily philological antic. Agni is frequently called सत्य, eg I.1.5, होता कविक्रतुः सत्यश्चित्रश्रवस्तमः. Here also Agni is the होता, कविः & सत्यतरः. In I.1.5 S. interprets सत्य giver of true results of the sacrifice, here in a precisely similar context, where the same words and ideas are repeated, he gives quite another and fantastic explanation. सत्य means true, full in his being of

the truth of the ऋतं बृहत् of which the कवि is the knower, and therefore no doubt a giver of the riches of the truth to the sacrificer; but the latter idea cannot justly be read into सत्य when that word is divorced by Sayana from all idea of the ऋत & the काव्य. The comparative means ever growing in truth.

मंद्रया जुह्वा. S. हर्षयित्र्या होमसाधनभूतया स्रुचा. The जुहू is the flame of Agni by which he gives the offering to the gods, as Sayana's explanation would lead us to believe; but perhaps he means the fire-tongue by स्रुच्. It is the flame or uplifting movement of the Will that lifts the Soma etc from the mind upward to the divine Superconscious with a motion of rapture — the rapturous will-movement, not, I think, the joy-giving will. The rapture comes from the state of सौमनस, clear of the Rakshasas etc, which Agni's priesthood, the conduct of the Yoga by the divine Will, brings to man.

[15]

[RV I.77.1–2]

Hymns of Gotama Rahugana

1. कथा दाशेम अग्नये का अस्मै देवजुष्टा उच्यते भामिने गीः ।
यो मर्त्येषु अमृतो ऋतावा होता यजिष्ठ इत् कृणोति देवान् ॥

कथा. This ancient form follows the analogy of सर्वथा, अन्यथा etc. Sayana thinks that कथा दाशेम is a confession of incompetence. This is possible but not necessary. The question may simply express the seeking, naturally with a sense of difficulty, for the right manner of giving and the sufficient word.

भामिने. भा is ज्योतिः, भाम is rather तेजः.

देवजुष्टा. S. सर्वैर्देवैः सेवितव्या वाक्. The gods have to be created by Agni in the mortal, therefore a revealing word is needed to which the cosmic deities will attach themselves, making it their dwelling-place, so that through its instrumentality Agni may create the corresponding godheads in the individual. गीः like

शंसः is the word which expresses, which brings out, makes प्रशस्त what is unexpressed in the state of अशस्त and therefore latent.

मर्त्येषु अमृतः. The usual description of Agni, the divine Will; he is the precondition of man's immortality, always present even in his mortality, always shining though smoke-obscured even in his state of night; it is this Will that wakened to greatness and clarity by the Dawn rises up heavenward and calls the gods to take their seat in the human soul that sacrifices to them.

ऋतावा. It is the Seer-Will and possesses the Truth, therefore it is the priest of the offering most powerful for sacrifice. In other words it will know the right way to sacrifice and find the right word for creating the Truth-powers.

कृणोति. S. हविर्भिर्युक्तान् करोत्येव. Prodigious! By what alchemy of the mind are we to find in the plain phrase "makes the gods", the meaning "makes them have the offering"? The mystic idea of the creation of the godheads in man is necessarily beyond the understanding of the ritualist; but what gymnastic feats are needed to wriggle out of the plain sense of a plain phrase!

Sayana's rendering.

How should we give to Agni, what praise that can be accepted by the gods is spoken to the shining one, who, Hotri immortal and possessed of sacrifice, a great sacrificer, dwelling in (among?) mortals makes the gods possessed of the offering?

Psychological rendering.

How shall we give unto the Flame? What word is spoken to the lord of fiery light to which the gods shall cleave, the Flame who immortal in mortals, possessed of the Truth, a priest of the offering most mighty indeed for sacrifice, forms the gods?

2. यो अध्वरेषु शंतम ऋतावा होता तमू नमोभिरा कृणुध्वं ।
अग्निर्यद्वैर्मर्ताय देवान् स चा बोधाति मनसा यजाति ॥

शंतम ऋतावा. Always in Veda there is the same connection, the Truth is the way to the bliss, its cause, foundation, support; through Vijnana we arrive at Ananda.

आ कृणुध्वं. S. अभिमुखीकुरुत. आ भू & आ कृ have a special sense

in Veda. आ भू is to become in, enter into another's being, to cast oneself into his, as the god manifests himself in the man, the man lifts his being into the divine consciousness. Cf I.56.2–3 where the phrase आभूषु is applied to those who ascend upon Indra, इंद्रमधि रोह तेजसा and range in that divine Mind as on an ocean, तं गूर्तयः .. परीणसः समुद्रं न संचरणे. आ कृ is the converse action of man bringing the godhead into him and forming it there in his human being.

नमोभिः. Agni is first to be brought into man and formed there, so that he may form the other godheads; it is true that he is already there, but veiled; he has to be brought in in his own divine form from the Truth, his own home. How is this to be done? by what manner of sacrifice? by what word? Simply by the sacrifice of submission, the word of adoration and surrender. He will do the rest.

वेः. S. गच्छति. It may mean “goes”, “desires”, “manifests”. गतिप्रजननकान्तिषु. This is the difficulty of fixing the sense of देववीति; we have to choose between “going to the gods” and “manifesting the gods” for the mortal.

बोधति. S. जानाति or “wakes to the knowledge”. This is the answer to the question in the first rik. The Seer Will once awake and formed in the man by submission and adoration of the human to the divine Will itself knows the godheads aright and sacrifices through the mind to them in the right manner of the Truth which he possesses and with its right word.

[16]

[RV I.94.1–10]

Hymns of Kutsa Angirasa

I.94–98 .. 101–115

A Critical Edition, with Notes & Translation,
establishing the symbolic and Vedantic
meaning of the Rigveda.

I

Text.

॥ १.४ ॥ इमं स्तोममर्हते जातवेदसे रथमिव सं महेमा मनीषया ।
भद्रा हि नः प्रमतिरस्य संसदि अग्ने सख्ये मा रिषामा वयं तव ॥ १ ॥
यस्मै त्वमायजसे स साधति अनर्वा क्षेति दधते सुवीर्यं ।
स तूताव नैनमञ्जोति अंहतिरग्ने सख्ये मा रिषामा वयं तव ॥ २ ॥
शकेम त्वा समिधं साधया धियस्त्वे देवा हविरदन्ति आहुतं ।
त्वमादित्यानावह तान्हि उश्मसि अग्ने सख्ये मा रिषामा वयं तव ॥ ३ ॥
भरामेध्मं कृणवामा हवीषि ते चितयन्तः पर्वणापर्वणा वयं ।
जीवातवे प्रतरं साधया धियो अग्ने सख्ये मा रिषामा वयं तव ॥ ४ ॥

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1. स्तोमम्. The hymn of praise is the central note of the Rigveda. Praise and prayer are the two outward expressions (गीः) of the soul founded on the heart, which awaken the consciousness there (प्रचेतयन्ति) to the force or the presence of the god. They establish the god in the heart and increase him there, सादयति बर्हिषि, वर्धयति. The word स्तोम is from the root स्तु which means to set or be set firmly, closely or solidly; from this original sense there come the senses to pile, accumulate, erect, raise, of स्तूप् with its noun स्तूपः which means a heap, pile, monument or pyre and also strength, power; the significance, to stop or stupefy of स्तुम् and स्तुम् with the noun स्तोभः obstruction, a stop, a pause. From स्तु or स्तुच् we have स्तुकः a bunch of hair, braid or knot, स्तुका in the same sense, but also meaning the hip or thigh and स्तोकः a drop or small quantity collected, hence little, short, few. स्तोमः itself has the sense of mass, collection, group; स्तोमं means

the head, riches, wealth, grain; स्तवकः means a cluster of flowers or bouquet, as well as praise. The root can mean also to push (स्तुभः & स्तुनकः a goat, स्तुम् to expel, स्तोभः disrespect, spurning contumely). The significance hymn, praise, eulogy belonging to the verb and its nouns स्तुति, स्तोम, स्तोत्रं, स्तवः as also to स्तुम् and its noun स्तोभः (cf स्तुच् to be pleased, propitious) must come by transition from the same original force as all the other derivatives. Stoma is, therefore, the praise which supports, the praise which nourishes & increases or the praise which impels and gives force. It was, in other words, to the Vedic Rishis that which establishes & increases the god, supports him and gives him force for effective action. But the literal meaning must have been support and from this sense the idea of laudation, praise must in the first instance have risen. That the etymological sense must have been present to the mind of the singer is shown by the verb महेम and the simile रथमिव. The hymn is to be strongly compacted, a real erection, stoma or stupa, on which Agni is to take his seat as in a chariot. Cf other families of this root. The same meanings will be found to persist. स्तक्, स्तनः, स्तम्, स्तम्भः, स्तम्, स्तम्भः, स्तिभिः, स्तिम्, स्तिमित, स्तृ to spread, cover, strew, स्था, स्थानं, स्थूणा, स्थूल.

अर्हते. The word अर्हत् is generally taken to mean worthy or deserving, from the later and derived sense of the root अर्ह्, to deserve, to owe, which replaced the earlier & simpler senses in classical Sanscrit. "Let us forge strongly a hymn for Agni who deserves it" will make a good grammatical sense, but very poor poetry & no philosophical significance. The Buddhist Arhat certainly did not mean merely a deserving person; it meant one extremely exalted, or one who had risen high above the world. Agni, the high exalted, meaning ultimately one of those who dwell in the Parardha, will be a more probable, as well as a more forcible rendering. See Rt ar in the *Aryan Word Book*.

सं महेम. I am certain the word here must mean to make great in the sense of "to compact, to construct laboriously or solidly", with something of the force of the Latin moliri. From the idea to make strong or great, such a sense would naturally

arise; the idea of strong or laborious action, work or construction is characteristic of the M roots and no other sense will go so well with रथमिव. Otherwise we must translate “Let us strengthen the hymn with or by the intellect,” ie let us put our minds to it to give it greater force; but this is a good sense by itself, but it leaves रथमिव in the air. One does not strengthen a chariot with the intellect or indeed by any other means [unless] it is ramshackle or broken down, which cannot be the Rishi’s meaning. For the construction of a chariot with the mind for the tool of the worker, cf Rigveda I.20, Medhatithi’s hymn to the Ribhus, the heavenly artificers, य इन्द्राय वचोयुजा ततक्षुर्मनसा हरी .. तक्षत्रासत्याभ्यां परिज्मानं सुखं रथं, “who fashioned, by the mind, yoked to speech, for Indra his yoke of steeds, and fashioned for the Aswins a spacious car of ease.”

प्रमतिः. Throughout the Veda I take प्रमतिः in its simple and obvious etymological sense of प्रज्ञा, mental knowledge. The Greek & Latin sense of प्र, beforehand, need not be premised of the Sanscrit particle. The force of प्र in प्रमतिः and प्रज्ञा comes from the idea of the object of knowledge standing before the mind & the mind moving out to embrace it in its scope.

Translation.

This hymn for the Exalted One to whom Knowledge appeareth let us construct with the intellect as if it were a chariot (for him); for auspicious is his mind of thought to us in the assembly. O Agni, (secure) in thy friendship may we come not to harm.

2. आयजसे etc. The Atmanepada expresses the vague and general idea of inner action applied to any ends of the soul. The yajna of the Veda is the yoga of the soul or of any of its faculties, mental, spiritual, vital or bodily, its preparing and bringing into action for growth towards peace, perfection, plenty (vajas), joy, strength, immortal godhead. The Yajamana, for whom Agni is the agent of the yajnic action, the hota, perfects himself in these things, sadhati; he gets his habitation, firmly establishes himself in the objects of the Yoga or in some state of the soul which is

the object of the Yoga, ksheti, holds & confirms for himself the full Yogic force, suviryam, increases & prospers, tutava, and is guarded by Agni from all evil, internal or external, anhati.

साधति. We see the early use of the word which has played so great a part in the spiritual thought and practice of India ever since. Sadhaka, the yogic seeker of perfection, sadhana, his spiritual effort & discipline, siddhi, his success and attainment whether in particular faculty or general soul-condition, sadhu, the man in his state of perfection, remain to this day current & familiar words in our vernaculars and colour the thoughts of a nation.

अनर्वा. The exact sense of अनर्वा has, I think, been missed; it is “not fighting” & hence sometimes “without an enemy”, not अन् + अर्वन्, an enemy. The root अर् expresses excellence, force or preminence of any kind, whether (1) in being, state & position, (2) in action, (3) in movement, (4) in light & splendour. From (1) we have the idea of excellence, virtue, nobility, lordship, honour, lifting, leading, height in अर्य, आर्य, अर्घ, अर्च, अर्ह. The Tamil aran, aram (virtue), the Greek ἄριστος, αἶρω, ἄρχω, ἄρχομαι, ἀρετή, ὄρος a mountain; from (2) the sense fight, slay or hurt, oppress, in अर्, अर्व, अर्च, अर्ह, अरि, Ares, अराति, arma, अररः, and plough, work, row, propel in अर्, aro, arum, ἀρόω, ἄροτρον, ἄρουρα, अरित्रं, अरर्यति; from (3) the sense of swift motion in अर, अर्व.

The idea in anarvá ksheti is that the sadhaka for whom Agni, master of pure tapas, works out all the actions of the Yoga, the inner sacrifice, gets firm establishment in the siddhi (sadhati) and dwells established in it (ksheti) without any need of fighting; Agni destroys all the inimical forces, the amivas, and prevents by his protection (avas) farther attack.

क्षेति. क्षय and क्षेति are technical words of the Vedic Yoga. क्षय is established dwelling or habitation in a fixed condition of consciousness or that condition so fixed and inhabited. क्षेति describes such an established condition. Cf such phrases as उरु क्षयाय चक्रिरे, they make the Vast (mahat) their habitation. I.36.8.

सुवीर्यं. The word virya in the Veda, derived from वी to open,

expand, display, open into full vigour, includes in the forms वृ, वीर etc the idea of excellence, full or superior force etc. Hence the later idea of strength, energy or heroism. दधते means here to hold firmly. सुवीर्यं, the thing held firmly by this sadhaka, is usually in the Veda the fullness of force, knowledge & being-manifestation, sat-tapas, on any plane of the being, although sometimes the idea of knowledge is almost suppressed in the more general and radical idea of manifestation, sometimes it predominates & almost conceals the idea of force. Sometimes both are combined equally. Ila, for instance, in I.40.4, is described as devi sunrita & Ilam suviram, supraturtim anehasam, clear & strong (suvira) going swiftly forward (supraturti) but not hurtful by excessive force (anehasam). There is here no reference to knowledge. The idea is that of a safe & seated fullness of forceful being.

तूताव. Again the idea of strength, vigour, always contained in the root *tū* where it keeps its radical force. So far as the context of the single line goes, it is quite possible & appropriate to take the word in the sense “he attains safety”, cf Lat. tutus, tueor etc, but it is more likely to be “he attains vigour” or “is in full force, prospers”.

अश्नोति. अश् is the Greek ἔχω. It means to have, possess, & so to enjoy, to eat. This instance of its use shows how these meanings developed out of each other. “Evil cannot have him or hold him, cannot possess him” with a strong trace of the idea of enjoying & devouring.

अंहतिः. अंह् like अह् means to put out force against, so to attack, hurt, kill, wound. अंहति means defect, flaw, sin, evil, calamity. It means here evil with the special idea of defect or flaw in the siddhi.

Translation.

For whom thou, O Agni, workest at the Yoga, he attains fulfilment, he sits established free from enemies, who finds the full force of being; he flourishes and evil cannot enjoy possession of him. O Agni, secure in thy friendship may we come not to harm.

3. शक्रेम with the accusative means “May we be equal to, able to bear”. It is the dharana-samarthya, the power to hold the force, delight or vast expansion pouring into the system without either suffering injury or letting the flood escape from the system by exhaustion of or rejection from the latter, — it is this Yogic fitness of the adhara or receptacle that is indicated in shakema twa samidham.

समिधं. From idh to attain fullness, increase, flourish & sam expressing completeness.

साधया धियस्. Perfect the movements or faculties of the understanding. The plural is constantly used in this sense. Dhi is the discerning mind which holds and places perceptions. They are to be perfected so that they may hold & place rightly the knowledge that streams in when Agni or pure tapas increases in the system.

हविराहुतं. The offering cast. Havis in the Veda is anything spiritual, mental, vital or material offered to the gods so as to strengthen them each in their proper activity. The base of the Vedic system is this idea of the interchange of offices between god & man, man surrendering his inner & outer gains to the gods so that they by their activity in him & his concerns may repay him, as is their habit, a thousandfold.

अदन्ति. The gods eat or enjoy the offering cast into Agni, into the pure tapas. In other words, speaking psychologically, all the faculties are strengthened by the surrender of actions, thoughts, feelings into the hands of the pure energy which distributes them to the proper centres.

आदित्यान् .. तान् हि. Hi is here simply emphatic, not causal & the tan refers back to देवा of the last line. The Adityas, sons of Aditi, the infinite existence in the paravat, parardha or higher being of man & the world.

उश्मसि. The word is from the root उश् and must therefore mean “desire, wish, yearning out, aspiration”. But these words do not exactly express the Vedic idea. It is that state of the Yogin

when existence reaches out after an effect or a fulfilment (lipsa); there is no corresponding word in English. The gods are often represented as ushataṣ, when they are called to the sacrifice. It is the movement towards a stronger existence or activity which we are conscious of in the faculties when the system has been brought into a fit state for the sacrificial action.

Translation.

May we have power to bear thee in the fullness of thy increase; perfect the faculties of our understanding; in thee when the offering is cast, it is enjoyed by the gods. Do thou bring hither those sons of Infinite Being in the self-extending aspiration of the soul. O Agni, secure in thy friendship may we come not to harm.

4. भरामेध्मं कृणवामा हवींषि ते. May we bring or may we load on the altar the fuel of thy burning — idhma, that by which thou increasest, may we make the offerings to thee. The idea of the inner sacrifice in the Veda is that what we possess, mentally, vitally, physically etc, our dhanani, have all to be offered to the divine force, Agni, to grow in us by devouring it. This is the idhma. To him who thus makes, havinshi, offerings to Agni, he returns tenfold the strength & joy that is given him, for, as Madhuchchhanda says in the first hymn of this Mandala, that is his satyam, his truth or vow to do good to the giver. In other words, whatever we surrender to the Divine Force, it returns to us in an increased wealth, in viryam, sahas, posha etc. Te with both इध्मं & हवींषि.

चित्तयन्तः. The word may mean either to pile up (cf चित्ता) or become aware of, take into cognizance (cf चित्तं).

पर्वणापर्वणा. The word is from the root पृ, to fill, by gunation and the addition of the compound suffix वण. पर्व & पर्वन् are the brother forms. In the sense of holy day पर्वन् must have originally meant either the same as पूर्णिमा or else a filling up day, a connecting day; so it means also the connecting joint. पर्व in the sense of chapter means a “completed” part. In I.9.1. the expression सोमपर्वभिः must mean with the fullnesses of the

nectar. चितयन्तः must certainly mean heaping here, and पर्वणापर्वणा describes the offerings that are heaped on the altar. Does it mean then “Heaping up all our inner possessions alike, complete and incomplete, perfected and imperfected”?

जीवात्वे. For increase of life, of vitality & perhaps length of days — a frequent prayer of the Vedic Rishis who followed unhesitatingly the rule of the Isha Upanishad, jijivishech chhatam samah.

प्रतरं swiftly, or else forcibly.

साधया धियो. The same prayer as in the third verse. There is no reason to interpret धियो otherwise than faculties of धी, the discerning mind. As every Yogin knows, length of life can be assured by liberation of the mental movements from the sanskaras of disease and death.

Translation.

May we heap the fuel of thee and make the offerings heaping them up both complete and incomplete; forcefully for the life perfect the faculties of our understanding; O Agni, secure in thy friendship may we come not to harm.

5. He is the protector of the peoples, by his drivings all living beings range whether the two-footed or the four-footed; thou art the various perception of the Dawn, mighty art thou; O Agni, secure in thy friendship may we come to no harm.

विशां ie the various kinds of creatures. From वि to come into being, appear, be born.

अक्तुभिः. From अज् to act forcibly, work, drive. Gr. ἄγω & Latin ago. Aktu must therefore mean either workings, cf ago, I act, or drivings, cf ἄγω, I drive; and, since the verb is चरन्ति, the latter must be accepted. Agni is the Master of Tapas or World-force. It is by the drivings, the impulsions of that Force that all creatures move.

चित्रः. The word has the sense of various, but with the idea of curiousness or richness, from चि meaning to divide & to

accumulate. It is the Greek ποικίλος.

प्रकेतः. केतः is perception, प्रकेतः perception going forward to the object that presents itself. In Usha, the Dawn of Knowledge, Being or Joy objects of experience present themselves and Agni as Force that is Awareness dwells on all of them & knows them minutely & perfectly. He is not only Force of Action but also Force of Knowledge, jatavedas.

महान्. There is an evident reference to महस्, the ideal knowledge. It is because Agni is great with the wideness of Mahas or vijnana, ideal knowledge, that he is chitra, so rich & various in his perception in the prajana, mental knowledge.

6. Thou art the Adhwaryu and the Hota also from of old, the controller & purifier of beings, the Purohita; thou knowest, O wise one, all the functions of the Ritwik & (by that knowledge) increasest; O Agni, secure in thy friendship, may we come not to harm.

अध्वर्यु. We find here the names of different priestly functions in the sacrifice applied to Agni, the master of Tapas. He is usually spoken of as the Hota, he who offers the sacrifice, and often as the Purohita, he who stands in front as the personal representative of the sacrificer. In I.1.1. he is spoken of in addition as the Ritwik — देवमृत्विजं. ऋत्विक् is usually derived from ऋत् + इज् and supposed to mean one who sacrifices in season. But this would apply equally to every priest in the sacrifice. The names Purohita, Hota, Brahma, Udgata etc all apply to particular functions & bear that function on their face. It must be the same with Adhwaryu & Ritwik. ऋत्विक् is either from ऋत् + इज् in the sense of one who knows the laws, rules or rituals of the sacrifice; or from ऋत् + विज् in the sense of Knower of truth, Knower of the law. Both the इ roots & the वि family bear the significance of knowledge. In the former the sense is comparatively rare & has been handed over to other verbs expressing motion, गम् in its compounds & या; but we still have ईक्ष् & ईष् in the sense of seeing, & the goddess इळा in the Vedas is the power of Revelation. Similarly अध्वर्यु from अध्वर was originally the priest especially

in charge of the materials of the oblation. प्रशास्ता and पोता also refer to sacrificial functions, the direction by controlling word of the ritual and the purification of the offerings. We can see how these functions are all combined in Agni. He is the hota, for Tapas is the chief agent both of action and of surrender to the divine power. He is adhwaryu, because he is dravinoda, it is Tapas which supplies all forms in the Universe & all forces and maintains them. He is prashasta; tapas controls & directs the actions of all creatures. He is pota, is pavaka; tapas of Chit supplies the knowledge & moral force which purify. He is purohita; Tapas is the agent of all our activity, which stands in front for the Purusha & does his works. He is ritwik; as jatavedas, tapas of Chit knows & arranges all action in its proper place and season.

जनुषा. From जन्, as मनुष् from मन्. All things born, all creatures: the accusative after प्रशास्ता and पोता. The word shows that Kutsa is regarding all world-existence as one great sacrifice to the divine powers.

आत्विज्या. Accusative after विद्वान्. The functions of knowledge which are the basis of action.

धीर. From धा to hold & arrange. Connected with धी, the mind as that which holds & arranges stuff of knowledge. Dhira indicates a steady & discerning knowledge. By this steady & discerning frame of mind tapas or pure force increases in the soul (पुष्यसि).

7. Thou who art everywhere in thy beauty and hast vision, discerning afar, shinest exceedingly like the lightning, thou seest, O god, beyond the darkness of the night. O Agni, secure in thy friendship may we come not to harm.

सुप्रतीकः. With a beautiful face. सद्द्. With the sight of the higher vision, drishti. प्रतीक is that which faces or confronts — so a face or figure. Agni as divine Tapas is everywhere, a thing of beauty & delight behind all being in activity. Agni as force of knowledge is like a flash of lightning brilliantly illuminating

everything, speeding to the utmost distance, flashing through & beyond the thickness of the night.

अंधस्. The अ roots signify intrinsically general existence, being. अंध्, अद्, अध्, the dental combinations give the idea of firm consistency, substantial existence & easily come to give such meanings as density, gross existence, matter, food. We have from अद्, अन्न in the sense of gross matter, as well as अदिति, Existence; from अध् a lost अधस् matter, food, still found in Greek ἄθος, ἄθου, pasture (अधस्, आधस्), hence the lower or material world, अध्वर, the material oblation, material, the material existence; from अंध्, अन्ध blind (originally thick, dark), अन्धस् thickness, thick darkness, food, matter.

8. May ours, O ye gods, be the pristine delight of him who expresses (the nectar), may strong self-expression be with us; that word do ye know & in that word increase. O Agni, secure in thy friendship, may we come to no harm.

रथः. It is evident that रथः here is not chariot, since there can [be] no meaning in praying to the gods for an old chariot; on the other hand ratha in v. 10, where the sense of a chariot is evident, clearly recalls the रथः of this verse. This passage is, therefore, an excellent indication of the symbolic nature of the divine chariots in the Veda. रथः may mean etymologically either swift motion, from which the sense, chariot, arises, or strong emotion esp. delight, ecstasy, cf रति, राति (pleasure, delight), रायः, राः (felicity), रः (love, desire), रंसु (delightful); रंज्, रक्त etc, रंगः, रागः, रजस् (rajoguna); रणः delight, joy; रम्, राम, रत etc; रस pleasure, taste, delight; रासलीला; रभस which still keeps in Bengali its original sense of ecstasy; रत्न & राधस् in the Veda have the same sense, as will be shown elsewhere. रक्षस्, राक्षस, the name रावणः had originally the same sense & meant indulgence in violent aggressive satisfaction of the impulses. Other common senses of the र root family are strong dazzling light, and loud thrilling or piercing sound. The root is a violent root, expressive of strong vibrations of all kinds in being but not of the most violent. The sense of Ananda seldom leaves it, the sense of force & vibration

never. रथ has other meanings, eg reed, fighter & must have meant also fighting, etc, but “ecstasy, delight” and “chariot” are its common Vedic senses. This ratha or strong vibrating ananda is the chariot of Agni, the vehicle of the divine Tapas. For Tapas in the Vedic system descends through Ananda and it is in Ananda that it pours itself through the world. Therefore there is no action which has not as its basis some kind of pleasure, the stronger the delight, the greater the force of action, provided always that the system can bear the vibration. The Purva ratha may mean either full, supreme delight or the pristine delight of the soul before it is stained by imperfections, when it enjoys its Brahma-state avranam, unwounded. In any case, the sense is full or supreme delight.

सुन्वतो. Throughout the Veda in connection with the word सोम, the wine symbolic of the joy of immortality, the nectar or ichor that flows in the bodies of the gods in place of blood, the root सु is used in a double sense of production, distilling and of good, pleasure, happiness as in सु, सोम्य, सोमन्, सुवन etc. We find both senses in सोम, सूनुः, etc.

शंसो. Another fundamental word of Vedic psychology. The proper meaning of शस् is to cut, pierce; it is used of sharp, swift & trenchant motion, action, pressure, feeling etc. We have शश् to leap, शष् to hurt, injure, kill; शष्कुली the orifice of the ear; शस्य loss of intellect; शस् to cut, kill, destroy, शसनं, शस्ति, शस्त्रं etc; शास् to punish, hence to rule, govern, tame, subdue, to teach. From this fundamental sense came the idea of shooting out, piercing one’s way into appearance, like a plant; eg शस्य corn, grain; and so it came to mean expression,—expression in speech, praise etc, expression in being, self-expression, & from these last senses gave such meanings as शस्तं excellence, happiness, best, right; शस्तं the body. The nasal form शंस् had the same senses; to hurt, injure, revile; to praise, express, declare, show; etc. These roots also indicate wish, desire. The tradition of the old Vedic meaning “expression” of anything in the being, has been lost to tradition, but it still remains stamped on the Veda. It would be possible here to translate शंसो as praise and

दुःशंसौ in the next verse as evil-speakers, especially in view of the तद् वचः in the second line of this shloka. The Rishi must then be supposed to say, “May I have the former or old delight, may our energetic praise (of Agni?) attain it; know that word of praise & increase by it. By blows, kill energetically the evil speakers and opponents & the devourers”, — a comprehensive massacre! It is not that these translations cannot be made, but that they make no coherent sense, have no inherent plausibility to make up for their random & rambling character & only succeed in making a mass of barbarous nonsense out of the Veda. The real sense is, “Give me the old perfect ecstasy; let there be with it an energetic or forceful expression of the divine being in me; do you, the gods, know that expression (that is to say, embrace it in your consciousness) & by it increase. All who oppose destroy & so make the path to the fulfilment of this inner yajna easy, swift & safe.” This is a coherent sense & well in touch with what comes before & what follows.

दूढ्यः is either a verbal adjective like कार्य from a root दूढ् or a nominal adjective from a noun दूढः. Its use twice in this passage is of a kind favourable to the nominal force. The root दू has as its common and characteristic force the idea of a violent, impetuous or troubling activity and taken in connection with रथः and जहि in the next verse we may suppose it to mean “forcible, impetuous, strong or overpowering”. It is a chanda and not a saumya ecstasy & expansion of being that Kutsa demands from Agni, one violently overcoming all Asuric opposition of the spiritual enemies of the Yoga.

वचो. The roots वच् and उच् as also उद् and वद् mean properly, expression, expansion like शस्, for this is the fundamental object of the U family of roots, wide or widening but unfinished being. Hence the sense of high swelling in उद् and उच्चः, of dawning in व्युच्छ्, the idea of wish, yearning in उश् and other roots. If we suppose वचस् here to preserve its original sense, we shall get an appropriate & coherent meaning, “Know ye this expression and increase.” Take cognisance of the shansa referred to in the previous line and make it your own by this

mental reception, enter into it & be nourished by it, increase in it.

9. Drive away with thy smittings impetuously those who are opposed to expansion, or such as from afar (stand) against me or all such as are devourers, then make an easy path for the sacrifice to express itself. O Agni, secure in thy friendship, may we come not to harm.

दुःशंसान्. This verse describes those Asuric forces which are opposed to our divine growth & manifestation. The दुःशंसाः are those who are identified with self-division & self-limitation, the sons of Diti who stand in the way of Aditi or infinite being & oppose the शंस referred to in the last verse.

जहि is, in the usage of later Sanscrit, the imperative of हन् but in origin it is evidently the imperative of ज to slay, strike. अजहि means to strike away, to drive off by blows from the path.

अंति. Greek ἀντί, against.

अत्रिणः. From अत् to eat, devour — the devourers. The दुःशंसाः oppose self-expression by entering the system & limiting it; those who oppose from far-off try to prevent the action of the शंसः; the अत्रिणः go farther and seek to devour & destroy the शंस once gained. All these are enemies of the yajna.

यज्ञाय गृणते. This is an important passage for the sense of these two words. यज्ञ here is evidently the internal Yoga or tapas which is seeking with the help of the Gods who [are] fostered by its activities to express itself. गृ like many words used to mean “speech”, like शंस्, वच् & वद् means properly expression. Hence the easy confusion by which afterwards all these words were taken in the sense of “praise, prayer, speech”. If we take गृणते as “speaking”, we shall have to separate it from यज्ञाय with which it evidently goes and translate “a good path for the sacrifice for him who speaks”. Like all the ceremonialist interpretations it is highly awkward in expression & almost criminally feeble & disjointed. The idea is evidently of Yogic tapas in action expanding & moving to its goal over a path beset by hostile

forces. Agni is to drive them from the path & make the शंस smooth & easy.

10. When thou hast yoked the rosy and scarlet-red to the car driven by the Wind, thy cry is like a bull's; thou ravagest the forest-places of delight with thy flag of smoke, O Agni, secure in thy friendship may we not come to harm.

अरुषा. The rose-red horses of Agni are physically the red flames, psychically the movements of love. In the Yogic signs rose is the colour indicative of love, scarlet, the colour of physical passion, kama. When Tapas pours itself out in prema and kama, yokes there its steeds of speed & strength to the car of delight, then the cry of its force & joy is like a bull's bellowing in the ananda of its strength.

वनिनः forest-places, understanding देशान् in the image; delightful things or persons in the fact imaged. The idea is that of Ananda enjoying the delight of love & beauty of all beautiful things & people with the full ecstatic force of the strong universal love & delight, आदिन्वसि, there is the idea in दि of breaking up to enjoy, ravaging with the soul's kisses of love so as to enjoy every detail of the enjoyable.

धूमकेतुना. Ketu is perception or a means of perception, a badge, signal or flag. धूमः from धू to trouble, shake, agitate, be agitated, vehement, move excitedly or with gusts, meant not only smoke, incense, but also wind and passion (Gr. θυμός). From the sense of wind it came to mean prana as the seat of passion & desire. The Greek θυμός meant originally prana or the emotional mind, then the movements of the prana & chitta, passion, anger, feeling. For the same reason smoke is the sign in Yoga of the prana in the human system. The horses of love & kama are driven by Vata or Vayu, the force of prana, वातजूता; the signal of Agni's enjoyment is the smoke or strong movement of prana in physical delight.

[17]

[RV I.140]

Dirghatamas' Hymn to Agni I.140.

1. Offer like a secure seat that womb to Agni the utterly bright who sits upon the altar and his abode is bliss; clothe with thought as with a robe the slayer of the darkness who is pure and charioted in light and pure-bright of hue. (शुक्र = a white brightness.)

2. The twice-born Agni moves (intense) about his triple food; it is eaten and with the year it has grown again; with the tongue & mouth of the one (or with his tongue in the presence of the one) he is the strong master & enjoyer, with the other he engirdles & crushes in his embrace his delightful things. (मृश् is used of the sexual contact; वारणः from वृ to cover, surround.)

3. He gives energy of movement to both his mothers on their dark path, in their common dwelling, and both make their way through to their child (or following their child), for his tongue is lifted upward, he destroys and rushes swiftly through and should be cloven to, increasing his father.

(Explanation. Heaven & earth, Mind & body dwelling together in one frame or in one material world move in the darkness of ignorance, they pass through it by following the divine Force which is born to their activities. कुपयं is of doubtful significance. The father is the Purusha or else Heaven in the sense of the higher spiritual being.)

4. For the thinker becoming man his swift-hastening impulses dark & bright desire freedom; unequal, active, rapid-quivering, they are yoked to their works, swift steeds and driven forward by the Breath of things.

5. They for him destroy & speed lightly on (or speed & pervade) creating his dark being of thickness and his mighty form of light; when reaching forward he touches the Vast of Being, he pants towards it and, thundering, cries aloud. (महीमवनिं might mean the vast earth, but अबनि & even पृथिवी are not used in the Veda invariably, the former not usually, to mean earth,

but stray or return to their original sense — सप्त अवनयः.)

6. He who when he would become in the tawny ones, bends down and goes to them bellowing as the male to its mates, — putting out his force he gives joy to their bodies (or he makes blissful the forms of things) and like a fierce beast hard to seize he tosses his horns. (बभ्रूषु, the cows, अरुणयः of a later verse — knowledge in the mortal mind.)

7. He whether contracted in being or wide-extended seizes on them utterly; he knowing, they knowing the eternal Agni lies with them, then again they increase and go to the state divine; uniting, another form they make for the Father & Mother.

8. Bright with their flowing tresses they take utter delight of him, they who were about to perish, stand upon high once more for his coming. (ममृषीः is uncertain. It may be dead or dying. रेभिरे = delight is here perfectly proved.) For he loosens from them their decay and goes to them shouting high, he creates supreme force and unconquerable life.

9. Tearing about her the robe that conceals the Mother he moves on utterly to the Delight with the creatures of pure Being who manifest the Force; he establishes wideness, he breaks through to the goal for this traveller, even though swiftly rushing, he cleaves always to the paths. (रिहन्, रेरिहत् are uncertain.)

10. Burn bright for us, O Agni, in our fullnesses, be henceforth the strong master and inhabit in us with the sisters; casting away from thee those of them that are infant minds thou shouldst burn bright encompassing us all about like a cuirass in our battles. (श्वसिः is the Greek $\chi\acute{\alpha}\sigma\iota\varsigma$ and an old variant of श्वसृ — wife or sister. Therefore it is coupled with वृषा — like पत्नी.)

11. This, O Agni, is that which is well-established upon the ill-placed; even out of this blissful mentality may there be born to thee that greater bliss. By that which shines bright & pure from thy body, thou winnest for us the delight.

12. Thou givest us, O Agni, for chariot & for home a ship travelling with eternal progress of motion that shall carry our strong spirits and our spirits of fullness across the births and across the peace.

13. Mayst thou, O Agni, about our Word for thy pivot bring to light for us Heaven & Earth and the rivers that are self-revealed; may the Red Ones reach to knowledge and strength & long days of light, may they choose the force and the supreme good.

Mandala Two

[18]

[RV II.4.1–5]

II.4.

Hymn to Agni attributed to Somahuti Bhargava.

1. सुवृक्ति. Sayana gives his two alternatives, “released from sins” (सुवर्जितं पापैः) or “having good praise”. Both of these senses are artificial. सुवृक्ति (not वृक्ति as Sayana’s interpretation would demand) is undoubtedly used for a hymn, but in a special aspect of the hymn. The word may come either from वर्च् or वर्ज् and must either be equivalent to सुवर्चः or to सुवृजन. The present passage in which it is connected with सुद्योत्मानं seems to point to the former sense.

सुप्रयसं. Sy. “having good food”. प्रयः from प्री to be pleased = pleasure, satisfaction and is coupled with मयः bliss, happiness. Agni is the प्रिय अतिथि because he is अतिथिः सुप्रयाः, a force of work inhabiting us that gives perfect pleasure as the result of the working. Because he is सुप्रयाः, therefore he is मित्र इव. All these expressions must be taken in sequence. Agni is a force of will resident in man that gives a perfect light (सुद्योत्मानं) and therefore perfect energy of light (वर्चः = तेजः) and therefore perfect pleasure (सुप्रयसं); because he has these three qualities he is like Mitra, the Friend of Creatures, the lord of light, love & harmony, who has the capacity of holding (दिधिषाय्यो) all things in their proper place & relation, & this he does on each plane of man because he is जातवेदाः, knower of all the planes of the soul on which it is successively born. Or else दिधिषाय्यो means who has to be held in man as Mitra. This is better as it gives a better connection in sense with the verses that follow.

देव आदेवे जने. Divine in man who reflects the divinity. Sayana says “in all creatures up to the gods”; but cf IV.1.1. मर्त्येष्व्वा देवमादेवं जनत प्रचेतसं विश्वमादेवं जनत प्रचेतसं, “They gave being in mortals to the god as the reflected divinity who has the *prajnana*, the universal reflected divinity conscious in knowledge.” This is the sense of आ in आ कृ & आ भू as applied to the gods who are formed or become in mortals; that is to say, they throw there their reflected image or being which is shaped in himself by man.

Sayana. I call for you Agni, the well-shining, well-praised *or, well-abandoned* (by sin), well-fooded guest of people, — the god who as a friend, *or, as the Sun* becomes the holder in (all) beings up to the gods, the knower of things born.

For you I call on the God-Will, guest of the peoples with his perfect light, his perfect energy, his perfect pleasures, he who becomes as the Lord of Love & Harmony, and has to be held in man as the god in the creature born who reflects in him the godhead and knows all his births.

2. अपां सधस्थे. Sy. सहस्थाने — the place where the waters are together = the antariksha. सधस्थे = place of session & is used in the sense of world. This सधस्थ is the world or seat of the waters and may refer either to the upper or lower ocean. Here, however, it must necessarily indicate the upper ocean.

द्विता doubly, in their manifest human & their secret divine parts.

भृगवः. Sy. The Maharshis who preceded us. These are the Ancestors (the Gritsamadas are Bhargavas); as the Angirasas are powers of Agni, so the Bhrigus are powers of Surya.

आयोः. Sy. man = yajamana & vikshu = प्रजासु = his offspring = the ritwiks! Obviously विक्षु आयोः = मानुषीषु विक्षु in the next line and means mankind in general, not the Ritwiks.

विश्वानि भूमा. Sy. takes विश्वानि = all enemies and भूम = भूम्ना = अत्यर्थ. All this learned ingenuity is entirely wasted. भूम either = all the worlds or all the largenesses, that is the divine worlds from महस् upwards.

अरतिः. Sy. ईश्वरः or शीघ्रमरणशीलः. अरणशीलः (there is no शीघ्रं) is correct, but the idea of the root अर् includes not only

movement, but battle, aspiration & labour. Agni has been set by the gods in man as the worker & fighter to raise him up to immortality. Cf IV.1.1. देवमरतिं न्येरिरे .. मर्त्येष्व्वा देवं जनत प्रचेतसं.

जीराश्वः. जृ has three senses, 1. rapidity, 2. waste, destruction as in जरा old age, and 3. enjoyment, love, adoration as in जारः, जरिता.

Sayana's rendering. The Bhrigus serving him held him in the meeting place of the waters (antariksha) in the people (the Ritwiks) of the man (the Yajamana) and from the place of the two; may he, swift-horsed, the lord of the gods (or, the swift-mover among the gods) overcome very much all (enemies).

I confess I cannot make any sense of Sayana's rendering. I render:

“Him setting in the order of the sacrifice the Shining Ancestors established in the session of the waters and doubly in the peoples of man. May this (flame) with his rapid steeds, the toiler for the gods, take possession of all the vast worlds.”

The sense is that the Ancestors who incarnated or typified the powers of the luminous Truth have established him in his right place in the sacrifice in such a way that he pervades the upper ocean, to the superconscient existence, and occupies two places in man, his conscious mortal being and his secret divine being. In the mortal man he drives the rapid swiftnesses of the vital strength upwards to the ocean of the superconscient, for he is the aspiring toiler set here to that end by the gods. Let him then so rise and take possession for man of all the vastnesses, the different worlds of the divine existence.

3. क्षेप्यंतो. S. takes in a double sense, first, as applied to the gods = when about to go to their home, then as proper to the simile = as men going for wealth leave a friend to guard their house. प्रियं S. says = giving pleasure to the gods. This is ingenious; but the Rishi is merely taking up the idea already given in verse 1, सुप्रयसं मित्र इव यो दिधिषाय्यः. The gods have set him in man as a power of love or a power that satisfies because they mean by him to set Mitra in his home; that is to say this Force contains the secret Power of Love & Harmony and as it rises to the Truth,

the home of that Power, reveals itself as that. Cf VI.2.1. त्वं हि क्षैतवद्यशोऽग्ने मित्रो न पत्यसे — cf VI.3.1. यं त्वं मित्रेण वरुणः सजोषाः पस्ति. Meanwhile he shines in the Nights, the states of human ignorance, — the Rishi goes on to say, — because he has Mitra’s light of Truth as well as his power of Love; these darkened states are full of desire which Agni satisfies by his pleasantness which increases with his light. Being a power of light, it is full of the power of discernment, दक्षाय्यः, which belongs to “Mitra of the purified discernment”.

दीदयत्. S. shines in the Nights that desire or else “illuminates the Nights”.

दक्षाय्यः. S. समर्धयिता or दाता. दक्ष means discernment, cf Greek δόξα, δοξέω etc, skill, capacity, cf दक्ष, दक्षिण or else strength. The original sense is to “divide”, & from this we can get the sense of discerning, that of destruction and therefore of martial strength, and that of giving which S. here very unnecessarily suggests.

दमे. S. the यागगृह. Rather the human system, the house of the soul.

Sayana’s rendering. The gods established Agni who satisfies them among the human peoples when they were about to seek their home as men departing to seek wealth establish a friend; he shines in (or, illuminates) the desiring nights, who is a giver for the giver of the offering in his house (of sacrifice).

I render. “Agni the gods have set in the human peoples, a satisfying friend, as seeking to bring Mitra to his home; he illuminates the desire of the billowing Nights, he who for the giver of the sacrifice dwells in his house as a power of discernment.”

The purpose of the gods and the action of Agni thus expressed explain verse 2. The vast worlds are the home of Mitra; in taking possession of them Agni is fulfilling the purpose of the gods in setting him here as well as the arrangement made by the Bhrigus; he is bringing Mitra to his home. And he is able to do this because he has the light & joy of those worlds in him; he is the intermediary who brings that light from the divine into the human; he shines illuminating with it our dark states of ignorance and for the sacrificer who makes him his envoy to the gods, he bridges the gulf and turns this light of obscurity into

the very divine discernment even here in this mortal body (दमे). He also turns, as we see in the next verse, the mortal satisfaction & pleasure (प्रिय, प्रयः) into the divine delight.

4. रण्वा. S. रमणीया or शब्दयुक्ता. It is difficult to understand why S. suggests this alternative meaning which makes sheer nonsense of the verse. रण्वा, delightful, takes up & develops the idea in प्रियं & सुप्रयसं. The increase of the Force is a delight and as it were the increase of one's own self.

संदृष्टिः. Either "the vision of him is of one speeding & burning" or "his vision is that of one speeding to his goal and seeking to discern". दक्षोः seems to refer back to दक्षाय्यः in the last line & in that case must have a kindred sense.

भरिभ्रद्. S. विहरति = कंपयति. It is rather the "carrying" (भृ) forward & backward of the flame; the complete reduplication suggests this constant or repeated motion; the word is a contraction for भरिभरत्.

दोधवीति वारान्. S. shakes his tail (hairs) to get rid of biting flies; but this makes a meaningless ornament. धू (ध्व्) means any violent & impetuous movement; shaking, pouring, streaming, running. The root धाव् to run was originally no independent root, but only a modified form of धृ. When the language became less fluid, धृ was fixed in the sense of shaking, धाव् in that of running, but in the Veda the community of significance has not yet been lost. दोधवीति = runs & takes up the idea in हियानस्य which already suggests the figure of the horse so constantly applied to Agni & Soma. वार will then = वारं, supreme boons, blessings, the desirable things of the Vedic discipline. In the Veda the fluid variation between masculine & neuter is sufficiently common.

Sayana's rendering. Delightful is his increase as of the sacrificer himself and his appearance as he spreads & burns, he who shakes his tongue of flame among the plants (logs), as a chariot-horse shakes his tail.

Note that in Sayana's rendering the स्वस्येव is absolutely forced & inappropriate. What is meant by saying that the increase & appearance of the fire on the logs is as pleasant (or as resonant) as that of the sacrificer himself? I render:

“Delightful is his increasing and is as that of one’s own being and he has the vision of one hastening (on his path) and seeking to discern; when he darts to & fro his tongue upon the growths of earth (lit. heat-holders) he is as the galloping chariot-horse and is running towards the supreme boons.”

The sense is that the growth of the Force is a delight & is as if the growth of one’s own being; his light, his vision is that of a power in us hastening like a horse towards a goal, — the kshaya of Mitra, the viçvani bhuma, — and seeking to discern. This force is constantly satisfying our desires & increasing its own heat by enjoying the objects of our material life imaged as the growths of earth, the plants that hold the heat of life and by eating which we get that vital heat & force into us; but in all this action of devouring desire the Force acts as the Steed of Life yoked to our chariot and is hastening always towards the supreme boons, the objects of a higher desire. This mortal enjoyment is to be strengthened & purified till the Strength is ready to convert it into the immortal. This is done, as the Rishi goes on to state in the next two verses, by the Power lifting itself from vital desire into mental knowledge. The capacity & the attempt to discern (दक्षाय्यः, दक्षोः) has to arrive at pure mental knowledge (चिकित्ते .. चिकेत द्यौरिव).

5. यत्. S. says यत् = यस्य. Such a violent conversion is wholly unnecessary. यत् means, as so often, “when” or “because”.

अम्बं. S. महत्त्वं. अम्ब means anything vast, vague, chaotic as in अम्बविहित, “covered up in chaos”. द्यावो न यस्य पनयंत्यम्बं भासांसि वस्ते सूर्यो न शुक्रः VI.4.3.

वनदः. Sayana connects this with मे and says this means either the enjoyers connected with me (an awkward construction only possible to the most bungling & incompetent writers) or else वनदः = अवनदः, that is, those who make a big noise = the praisers! It means obviously either the seekers or the givers of enjoyment, probably the former, and refers either to the gods or to the powers in man that aspire to the bliss (वारान्).

आ पन्त. S. praised from all sides. I take पन् in the Veda to mean “do, deal, work, labour”, cf Gr. πόνος, पणि dealer,

trafficker, Tamil paṇ, to do, act. Although this sense is not preserved in Sanscrit, it certainly existed in the root and may have still existed in the Vedic times. "Praise" in many passages gives no appropriate sense.

उशिग्भ्यो नामिमीत वर्ण. Sayana takes न = च, उशिग्भ्यः = those who desire my form, वर्ण = a form like his own, मिमीत = निर्मिमीते. We get then "whose greatness my makers of a big sound (praisers) praise and he makes a form like his own for those who desire my form." I confess that I can make no shadow of sense out of this rendering.

वर्ण. This word seems to me to be used in two different senses, first, colour, appearance, (lit. surface from वृ to cover), secondly, as here, the supreme world or heaven, whether from वृ to cover, spread as in वरुण (sea or ether) or from वृ to choose, as in वार. In the latter case it means "the supreme desirable state" or "desirable world". उशिग्भ्यो न, as to them desiring = according to their desire, and the sense will be, "Because or when the seekers of delight laboured at my chaotic being, he forms (in it) according to their desire its supreme desirable state." The last verse describes the labour of Agni hastening through mortal desire to the supreme delight; this verse gives the transformation, the attainment.

रंसु. Sayana takes as locative plural, in the pleasant things, ie ghee, etc; this seems to me forced & improbable. I believe रंसु must be taken as an adjective, formed from the root रस् nasalised + उ or the root रस् + सु = that which is delightful as प्रियं is used for pleasure in general.

चिकित्ते. Sayana takes as passive, "he is distinguished by his many-coloured light in the pleasant things", — a clumsy way indeed of expressing the sense. I take as the middle voice = he comes to knowledge of that which is delightful by his varied light.

Mandala Three

[19]

[RV III.1.1–12]

Rigveda. Mandala III.

I. Viswamitra's Hymn to Agni.

1. सोमस्य मा तवसं वक्षि अग्ने वह्निं चकर्थ विदथे यजध्वे ।
देवानच्छ्वा दीद्यद्युंजे अद्रिं शमाये अग्ने तन्वं जुषस्व ॥ १ ॥

Sayana renders the sloka — O Agni, since thou for sacrificing in the sacrifice hast made me the bearer of the Soma, therefore desire me who am powerful. O Agni, I shining towards the gods apply the stone (for pressing the Soma) and become calm (or praise). O Agni, cleave to my body (for protection) or cleave to me who am carrying out works.

A confused & incoherent rendering. Moreover सोमस्य introducing the sentence मा तवसं वक्षि cannot be shunted into the later sentence वह्निं चकर्थ from which it is entirely divided by the verb वक्षि; nor is there anything in the text to justify the construction यन्मां चकर्थ तन्मां वक्षि. The rendering of वक्षि as कामयस्व makes no good sense and is needless since वक्षि can be as well from वह् to bear as from वश् to desire. There is no connection of sense between the application of the stone to its work of Soma-pressing and the resultant calmness of the sacrificer. "Praise" for शमाये, Sayana's alternative rendering, makes a better sense. Then, what sense has the cleaving of Agni to the body of the sacrificer in a physical sacrifice? Therefore Sayana does well to suggest another rendering. But तन्वं always means body in the Rigveda.

शमाये. For his alternative rendering "praise" — note how every word has to be forced into a ritualistic sense, praise, food,

priest etc, which it does not naturally bear, — Sayana quotes Rigveda VI.1.9 सो अग्न ईजे शशमे च मर्तः, but there the sense of acquiring stillness is as possible & better than the ritualist rendering, O Agni, therefore I sacrifice and become thereby still in my mortal being.

अद्रि. Sayana's rendering connects well with the idea of the physical Soma offering, but अद्रि occurs in a host of passages where it cannot mean the stone of the Soma-distilling.

The final phrase अग्ने तन्वं जुषस्व points clearly to a moral sense for the sacrifice, since only as the god of pure tapas can Agni cleave to the body of the sacrificer and not as the god of physical fire. I render: —

“Sustain me, O Agni, with strength for the Soma; thou hast made me the bearer of it in the knowledge (Vidya) for action of sacrifice; flaming up towards the gods I yoke to them my (material) being and grow still within. Cleave, O Agni, to my body.”

The sense is clear and each word bears the unvarying sense I give it in the theosophic rendering of the Veda. Soma is the symbol of Ananda, विद्य is Vidya, the higher knowledge; the sacrifice is the offering of the realised Ananda to the gods of the higher life. Every other word, also, bears its plain & natural sense.

Agni, the pure tapas, has made the sacrificer, Viswamitra, by establishing him in the higher knowledge, a fit vessel for the divine Ananda which is to be offered up in Yogic action & enjoyment to the gods. He calls upon the god to sustain his lower parts and maintain him in full strength for that divine burden. Then, sustained by Agni, his whole nature flames up in divine force from its natural mortality towards the divinity of the gods and he attains that pure stillness of the mind & life-energies which is the foundation of the higher life. He prays to Agni to cleave to his body, that is, to dwell constantly as pure divine tapas in his corporeal & mortal being so as to sustain permanently that higher life.

2. प्रांचं यज्ञं चकूम वर्धतां गीः समिद्धिरग्निं नमसा दुवस्यन् ।
दिवः शशासुर्विदथा कवीनां गृत्साय चित्तवसे गातुमीषुः ॥ २ ॥

Sayana renders the mantra — O Agni, we have performed a sacrifice which goes entirely; may my hymn of praise increase; our people served Agni with fuel and the oblation. The gods came down from heaven and taught knowledge (or hymns) to the praisers and to Agni praiseworthy and increased the praisers desire also to sing.

Comment on this is superfluous; it is sheer incoherent futility. Grammatically also, it is impossible that there should be three different unexpressed subjects for the verbs दुवस्यन्, शशासुः and ईषुः. Note that in this verse Sayana is compelled to take विदथ in a different sense from his rendering of it in the first verse; he is compelled to give the natural meaning knowledge, but still cannot forsake his ritualism & at once offers his usual rendering for every word he can press into that sense, स्तोत्राणि. He takes कवि in the sense of “praisers”, “makers of hymns”, approaching to its modern sense, poets; but कवि in the Veda means a seer and not a poet, — a seer, that is to say, one who has the direct ideal knowledge of the vijnana, as distinguished from those who have mentally acquired knowledge, manishī. विदथा कवीनां can only mean the realisations of (ideal) knowledge possessed by the seers.

In my rendering I take, as usual, प्रांचं in the sense of “higher, supreme” = परांचं, दुवस्यन् in the sense of “made active”, नमस् of submission or adoration, गृत्साय of “eager, desirous to acquire”. गीः is the goddess Vak who expresses the विदथा, समित् the activities by which pure Tapas is fed, दिवः the realm of pure mind. दिवः may be a locative genitive, from the heaven of pure mind or depend on vidatha. The past tenses here I take as having the sense of habitual action always done in the past & still done.

“We have offered the high sacrifice, let Speech increase in us; by the fuel of their activities, by devout submission men have set Agni to his workings, they have taught the realisations of heaven of the seers, yea, they have had power to chant them to the man who hungers after them & has strength (to bear their force).”

Viswamitra has offered the supreme sacrifice of the Ananda to the gods; he prays that as a result the power of divine speech by which men chant the Vedic knowledge in these inspired poems may grow in him; for it is so that men have always prevailed (ishuh) to sing the Veda in the past. They have given the activities of their being to the divine & infinite Force of God as its fuel, they have submitted themselves devoutly to that Force not interfering by the lower egoistic personal effort, then has it worked in them & done its miracles; then they have taught to mankind those realisations of the ideal planes which have been revealed in or from the pure heaven of mind to the Vedic sages and have had power to express them in divine song for the soul which hungers after the Vedic knowledge and has the force to receive and assimilate it.

3. मयो दधे मेधिरः पूतदक्षो दिवः सुबधुर्जनुषा पृथिव्याः ।
अविंदन्नु दर्शतमप्स्वतर्देवासो अग्निमपसि स्वसृणाम् ॥ ३ ॥

Sayana: — Intelligent, pure in strength, a good friend from his birth, Agni, who disposes bliss of heaven & earth, the gods found that beautiful Agni within the waters of the flowing streams in (for?) the work (of bearing the sacrifice). अपसि & स्वसृणाम् obviously go together and there is no necessity or room for Sayana's rendering of the latter, सरणशीलानाम्; the sense "sisters" is proved by युवतयः सयोनीः of the sixth mantra.

I render: — "Wide in mental capacity, purified in discernment he, the perfect friend, has established Beatitude by his birth in heaven & on earth; within the waters the gods found Agni of glorious beauty (or, the seer), in the work of the sisters."

Pure divine tapas in man, says Viswamitra, equipped with the full capacity of the mind and a power of discernment purified from the errors & disorder of the lower mortality, establishes, as soon as it can manifest, the divine bliss of Sachchidananda both in the purified mind & in the purified body of this mortal. Viswamitra then enlarges the word जनुषा by the usual Vedic symbolisms which recur almost in the same language in so many hymns. This divine tapas is hidden, not born, not manifested, in

the waters of our sevenfold being, in the working of the seven sisters, the seven states of our consciousness which begin from Sat the pure state of conscious being & descend to Bhuh, its material state. The gods, that is to say, the great powers which work in our being to uplift the mortal to divinity, find the hidden Force of God concealed in the secret working of these sisters & bring him to light in our waking consciousness.

4. अवर्धयन्त्सुभगं सप्त यद्वहीः श्वेतं जज्ञानमरुषं महित्वा ।
शिशुं न जातमभ्यारुरश्वा देवासो अग्निं जनिमन्वपुष्यन् ॥ ४ ॥

Sayana:—The seven flowing great (rivers) increased Agni of good wealth born bright and shining by his greatness. As mares(?) go to a child that is born, so did they; also the gods made Agni a brightness in his birth (or in the water).

I confess I do not understand the sense of Sayana's rendering and doubt if it has any.

सुभगं. भग means either enjoyment or splendour or what is enjoyed, & in the latter significance has various derivate meanings. We may take it either as describing Agni, the pure tapas, to be also full of Ananda or as referring back to दर्शत, if दर्शत means beautiful, in the sense of "shining gloriously".

अरुषं. अरुष in the Veda means bright, and especially rosy-bright or rosy-red or simply bright red. We should then take the words of the text to mean, "white in his birth, rose red (or red) by (ie after) his growth to greatness". We must remember that in Indian yoga which has all its roots in the Veda, there is a fixed symbolism of colours. White is the symbol of purity; the pure Sat, the inactive luminous Brahman is imaged in the Vedanta as of a white lustre, शुभ्रं, शुक्रं; Shiva is white; sattwaguna is white; on the other [hand] red is the colour of Brahma, the creator, of the rajoguna and symbolic of action, force, desire etc. The rose brings in the idea of love & delight into the idea of action. Agni is सुबन्धुः, सुभगः. If we accept, as we have already accepted in hypothesis, this Yogic symbolism as already formed in the times of Viswamitra, the sense of the image will be that Agni, the divine force, comes out white & pure from the state of non-

manifestation, but as it grows and casts itself on its object it assumes the hue & lustre of enjoyment and action. In the next verse we see a distinction drawn between the brightness of the body of Agni and the brightness which he wears as a robe which probably refers back to this distinction between श्वेतं and अरुषं, for, there, it is by his bright white limbs that he purifies the strength in man; it is when he wears his brilliant robe that he acts and builds up the glories of life.

आरुः. It is difficult to fix the meaning of this word. The sense of अर् is strong energy in being, action, motion, light etc; it means to lift, be high (Gr. ἀΐρω, ἄρδην, arduus), to plough, ἄρῶ, to fight, (Ares, arete, etc), to excel, to be swift, bright, as in अरुष. We must fall back on its connection with अश्वाः to determine its meaning in this passage. If अश्वाः could mean horses, Sayana would be right in taking आरुः as expressive of motion, “galloped towards”. But to take अश्वाः in the sense [of] horses results in this as in some other passages of Veda, in sheer futility. We must take अश्वाः in the sense of “strong ones, lords of force” and as an epithet of देवाः the gods. आरुः will then mean laboured over, increased or reared to strength. वपुष्यन् also means “gave him body, increased his substance”. A perfectly good sense then emerges.

I render, “The seven great currents increased him in his splendours, born white but rosy-red in his growth; the lords of strength laboured over him as over a newborn child, yea, the gods increased Agni in his body at his very birth.”

Again we have the familiar images. All the seven streams of consciousness give of the milk of their udders to increase this pure force of God that has been born in man, born white in its utter purity, but as it grows, it assumes the rosy hue of pure enjoyment & action; as soon as it is manifested, all the other divine powers are at work over it and increase it immediately in its substance. For it is said that Agni as soon as born grows at once to his full strength; divine force takes possession of its world & springs at once to maturity of power & action, unlike the hampered & slow growth of our limited mortal capacities.

5. शुक्रेभिरंगै रज आततन्वान् ऋतुं पुनानः कविभिः पवित्रैः ।
शोचिर्वसानः पर्यायुस्पां श्रियो मिमीते बृहतीरनूनाः ॥ ५ ॥

Sayana:— Agni with his bright lustres pervading the mid-air, purifying the doer of works (the sacrificer) with intelligent (or praiseworthy) and purifying lustres, wearing brightness about him as a dress creates for the active performers of ritual food and large & perfect prosperities.

I object to this rendering that अंगैः means limbs and not lustres and should be so rendered, ऋतुं may mean mind (cf Tamil karuttu, thought) or will or strength, (cf Gr. kratos) but hardly a doer, the rendering praiseworthy or hymnable for कविः is an unnecessary violence and क्रांतप्रज्ञैस्तेजोभिः lustres with intelligence imparted to them is an absurdity. I cannot accept आयुः in the sense of food; आयुः from the ancient root आ to be, means life or being and nowhere in Veda is it necessary to take it in any other than its natural sense. Otherwise, the rendering is more coherent than is Sayana's wont. It means that the sacrificial fire when it pervades the air with its flames purifies the sacrificer & brings him great prosperity,— a simple & natural, if shallow sense, suitable to the ritualistic interpretation of Veda. Unfortunately, while intelligible in itself as a separate verse, the mantra so understood, sheds no light on its context with which it seems to have no earthly connection.

I take कविभिः in the sense of ideal illuminations. The words ऋषि & कवि in the Veda mean a seer, but I think they are capable also of bearing the sense of the “knowledge” & this seems best to suit the context in several passages. The termination इ added to a root may give the sense of the action or state implied in the root or of the doer or instrument of action or possessor of the state, eg जनिः birth or a mother, छिदिः axe and cutting etc etc. So कविः the seer or the knowledge.

ऋतुः. That which does, the force, or in the mind, the mind-force or will, or the mind which possesses the force or will. “Mind” here gives the most obvious sense, but I think, in spite of this apparent probability, it is the will or strength in a man which is supposed to be purified by the divine force entering

it & illumining its otherwise blind or half blind action with illuminations of ideality.

अपाम्. अप् may mean “creative forces” or “works, actions” or “doers of works or actions” or else “waters”. I take परि as governing आयुः which gives us a better construction than the awkward coupling of आयुः & श्रियः as objects of मिमीते. “Throughout the being of the doers of works” or “throughout the being of the waters”, ie the seven streams of world-consciousness. As the whole passage is concerned with the working of Agni in these waters the latter sense seems to me, in spite of the tradition of Vedic scholars, far the more probable, although it makes a less superficially simple & attractive sense than the other rendering. Both however make good sense and fit into the context.

रजः is taken by Sayana = अंतरिक्षं. It means properly either light or kingdom.

श्रियः. I take श्री as equivalent in Veda to शक्ति. This, I think, was its original sense.

I render then: — “Extending himself through this kingdom with his pure bright limbs & purifying our strength with pure illuminations, wearing a robe of brilliance over all the being of the waters he builds up (measures out) vast & undefective powers.”

Agni, the divine Tapas, growing to fullness of body, extends himself in that body of bright purity through this kingdom of our mortal being and in doing so purifies our human strength by the illuminations of ideality which are pure of the disorder & errors of the mortal mind. He wears brilliance like a robe, — the various brilliance of Tapas poured into many kinds of workings, and builds up throughout the whole range of our sevenfold conscious being powers which are vast as proceeding from the infinity of the ideal consciousness, that mahas which is satyam ritam brihat, and not like our human & mental powers subject at every step to defect, narrowness, insufficiency & limitation.

6. वव्राजा सीमनदतीरदढ्ढा दिवो यद्दुीरवसाना अनग्नाः ।
सना अत्र युवतयः सयोनीरेकं गर्भं दधिरे सप्त वाणीः ॥ ६ ॥

Sayana. Agni went from every side to the waters which are children of heaven, which neither devour him (as water quenches fire) nor are hurt by him (as fire evaporates water), are neither clothed nor naked; these seven rivers who are immortal & young (immortally young, always grown up) and have one place of residence (the mid-air) held one Agni in their wombs.

Sayana thinks the Rishi means that the rivers do not need to wear any dress because they are clothed with water & therefore not naked! I take वाणी here as equivalent to वनिता or वना.

He went all about the mighty streams of heaven, & they devoured not nor were overcome, clothed they were not, yet were they not naked; here the eternal damsels born of a common womb held, seven women, their one common child.

The divine force pervading this mortal kingdom with its bright limbs goes all about the sevenfold conscious being manifested in the heaven of pure mind, it fills our whole purified & liberated mentality with itself. Then these activities in us of mentalised infinite being, mentalised infinite force, mentalised infinite beatitude, mentalised ideality, mind pure in itself, mentalised life-energy, mentalised material being work perfectly & without harm to us or deficiency in themselves; they do not devour & break up the life & body by their unharmonised intensities, neither are they dominated by the lower energies (adabdhah); they are not revealed in their sheer nakedness of self-being, for all of them are rendered in the mental values proper to this existence of mind in material life, neither are they covered & concealed by the obscurations of the lower & false values given by our present tainted & muddied perceptions. The truth of them shines through the thin mental veil they wear. Here, in this lower kingdom, the seven in their eternal youth & vigour, children of one universal mother Prakriti, are as seven women with a common child; all of them, that is to say, enjoy the possession of this divine force, Agni, which they formerly kept concealed in their workings, but now hold manifested as if

a child born to them in the world of human life. The imagery of Veda only seems to us confused & unintelligibly mystic so long as we have not the clue; once the clue is in our hands there is an admirable force, clearness & sublimity in every word & image of the sacred writings. The idea is that of the existence of the mental being man in this world made absolutely full in all its parts & harmonious by the completest power, range & complexity possible to our beings; this is the great result of the waking & working of divine Tapas in the human soul.

7. स्तीर्णा अस्य संहतो विश्वरूपा घृतस्य योनौ स्रवथे मधूनाम् ।
अस्थुरत्र धेनवः पिन्वमाना मही दस्मस्य मातरा समीची ॥ ७ ॥

Sayana — In the womb of water (the mid-air) the massed many-formed and spreading rays of this Agni stand in the flow of waters. Here the waters becoming full became pleasers of all. The shining great earth & heaven became the mothers of beautiful Agni.

Sayana's rendering is sufficiently incoherent and barren of sense but to arrive at it he has to do some extraordinary violences to language & reason which are very characteristic of his method. We have seen him already suggesting that जनिमन् which naturally & in its context can mean nothing but birth should be taken as equivalent to water; here he insists on taking two words घृत & मधु in the wholly foreign & inappropriate sense of water. This he has to do because he is taken aback by the idea of clarified butter & honey flowing from the sky. Equally violent is his transference of अस्थुः the natural verb of धेनवः to an unexpressed रश्मयः in the first line, his rendering of धेनवः as an adjective with an understood अभवन्, & his gloss upon समीची that it is equivalent to समचंत्यौ, as if it were derived from the root अंच्, and consequently signified shining or beautiful. In my rendering I take संहतो for a noun, as it is obviously intended, not an adjective, स्तीर्णा as its predicate, घृत & मधु in their usual symbolic sense, धेनवः in its ordinary sense of the seven rivers with the usual double entendre of rivers & cows. समीच is an adjective formed from सम on the system explained in my Origins of Aryan Speech,

like घृताच, पिशाच, पराच, वरूच, दधीच, प्रतीच from घृत, पिशु, पर, वर, दध्, प्रति. The meaning is easy to fix; we have समीच: in the sense of the level expanse of ocean, समीचक signifying sexual union, समीचीन meaning fit, & so right, proper or true. समीच, समीचीन are therefore merely secondary adjectives, (cf likely, whitish etc in English) modifying temperamentally the original senses of सम in same, equal, level, joined, harmonised, fit, true. Earth & heaven, the two mothers of Agni, are मही liberated from limitation and समीची harmonised with each other, सम.

I render: — The gathered substances of Agni taking all forms are spread in the womb of richness, in the outflow of sweetnesses; here the Rivers stand growing fat therewith; the two mothers of the bounteous god become vast & equal.

Viswamitra pursues his free but consistent strain of ancient symbolic imagery. As the divine Tapas grows, as it pervades the harmonised consciousness of the purified nature, it begins to gather its masses of force into definite forms, into all the forms of life & thought and action and these spread themselves in the mind which becomes a womb of rich faculty, a flowing river of sweetness & delight; with this richness and delight the seven streams of our being, force, bliss, ideality, mind, life, body are all fattened & nourished; they stand here अत्र in this lower kingdom, receiving these life-giving nectars. Mental being & bodily being become harmonised in us, each answering to the calls of each other, not at discord, their mutual vibrations equalised, not harmful by one unevenly dominating, the other suffering; they are now मही, wide & vast, partaking of the infinity of the higher realms. They are the two mothers of Agni, like the rivers, because in them & out of them the force manifests.

8. बभ्राणः सूनो सहस्रो व्यद्यौद् दधानः शुक्रा रभसा वपूषि ।
अचोतंति धारा मधुनो घृतस्य वृषा यत्र वावुधे काव्येन ॥ ८ ॥

Sayana. O son of force, held by all, thou shinest holding bright & speedy rays. Where (for whatever sacrificer) Agni increases by the hymn, there streams of very sweet water flow out. Sayana explains the passage to mean that when Agni is pleased with

the hymn of the sacrificer, then it rains. Possibly; but that is not what Viswamitra says. He says that when Agni increases, then streams of घृत flow out. The pluvial interpretation of the Agni & Indra legends (they are not legends but symbols & metaphors) suffers always from this defect that a few words or slokas here & there acquire a false clearness & aptness; but all the rest becomes hopelessly muddled, inapt, strained, words have to be tortured out of their plain significance and the writers convicted of such a hopeless anarchy & licence of language & chaotic confusion of imagery that the Veda becomes capable of meaning anything & everything which its interpreter pleases. There is no straightforwardness, no honesty or efficiency in their language, no consistency of ideas, no coherence, no logical development.

I take बभ्राणः here as a middle like दधानः, not a passive. मधुनो घृतस्य might mean sweet butter, if we had not had in the preceding verse घृतस्य .. मधूनाम् which binds us to take मधुनो in this passage also as a noun. शुक्रा वपूषि recalls शुक्रैरंगैः, but the sense of वपूषि is not limbs, it is bodies, — the संहतो विश्वरूपा of the last verse.

I render: — O son of Force, bringing (all this wealth) thou hast lightened forth upholding thy bright & rapturous forms; the streams of sweetness & richness flow down where he as the strong lord increases by the ideal knowledge.

Agni, born of the might of God, has blazed out in the whole range of our being, illuminating it with strength whose substance is knowledge & knowledge whose force is strength, the Chit-Tapas from which he sprang; in that blaze of strength & light he holds up all the bright & rapturous formations of thought & action & life & physical self-expression with which the ways of our existence are now strewn; for it is when Agni as the vrisha, the master & lord with all our capacities, the ग्नाः, the बृहतीः अत्रियः, as his paramours, increases in us by the growth of ideal truth & knowledge that all these streams of richness & sweetness, glad force & utter delight, begin to drip, to trickle & to stream out upon our exalted mortal nature.

9. पितुश्चिद्रूधर्जनुषा विवेद व्यस्य धारा असृजद् वि धेनाः ।
गुहा चरन्तं सखिभिः शिवेभिर्दिवो यद्वीभिर्न गुहा बभूव ॥ ९ ॥

Sayana:— Agni of himself knows the region of water which is as the udder of his father the mid-air; he poured out the streams from that udder & the middle words(?); this Agni living in the cave with his beneficent friends the winds and the waters, children of mid-air, no one situated in the cave was able to get.

This rendering is merely a confession that Sayana could make nothing of the verse and may be dismissed without comment.

पितुः — the father must be taken in the absence of other indication in its ordinary sense, the world-Purusha, father of all. ऊधः used of a male being shows that the Vedic Rishis still used words with the freedom of their early life when they had not crystallised into their derived significances. ऊधः means teat, udder; but this is certainly not the pure original significance. It means obviously anything raised or swollen or holding in itself swelling contents, — so the continent, womb, teats, breasts, bosom — & into the latter senses it has crystallised. (The sense given by the lexicographers, “a secret place to which only friends are admitted”, may be rejected at once as a gloss & nothing to the purpose.) The real difficulty of the passage lies in the accusative गुहा चरन्तं. न गुहा बभूव obviously refers to Agni, — he who had been concealed in the secrecy of our sevenfold consciousness did not in this action, though he went into the secret places of the Purusha to draw out these streams, relapse into the unmanifest state. The general meaning is clear. But if चरन्तं is correct, & we are forced to accept it, there is an ellipse somewhere in the sentence. We have to take then गुहा चरन्तं as referring to an understood पितरं, — that is easy & natural, — and governed by विवेद understood from the first pada, — which is not easy, though just possible, & far from natural. I cannot help suspecting an original गुहा चरन् सं सखिभिः शिवेभिः.

I render: — He knew from his birth the secret hold of the Father, of that he poured out the showers, the rivers; him dwelling in secrecy he found, (yet) by the help of friendly comrades and

the mighty ones of heaven he became not hidden.

Agni, the divine force, is able to pour out these liberated rivers of being, these showers of richness & sweetness, because he manifests himself in man with the inborn knowledge of the divine Purusha and the secret hold from which he pours out this sevenfold stream of the workings of Prakriti with all its riches; he knows at once where to go for the enrichment of our life & nature, to the Spirit's secret hold whence all things are produced; instead of the little powers & pleasures of our mortal life he pours out thence the full richness. To bring it he has to plunge into that higher secret place far above the mortal mind, but supported by his comrades the gods & the liberated action of our sevenfold consciousness he himself does not again become unmanifest, but is able to enter into the secrecy & yet remain active on the lower plane. For when we are full of the divine force, when our nature is liberated, then the higher principles of Sat, Chit, Ananda & Tapas, the four great rivers, are active on the plane of mind and in free touch with their secret sources. The Force in us is able therefore to draw power & delight & knowledge thence without the danger of losing itself in the higher planes so difficult for us to be in touch with — they being sushupta in us, — that we also in our ordinary state must become sushupta in the trance of Samadhi to reach them and cannot command them in our waking consciousness.

10. पितुश्च गर्भं जनितुश्च बभ्रे पूर्वैरिको अधयत्पीप्यानाः ।
वृष्णे सपत्नी शुचये सबंधू उभे अस्मै मनुष्ये नि पाहि ॥ १० ॥

Sayana. This Agni bears the world (herbs etc) of the Brahman, father of the whole world, which is the offspring (by rain) of the father (the mid-air); one Agni eats many which have grown; Heaven & Earth co-wives (of the Sun) & beneficent to men are friends to this raining & pure Agni. O Agni, protect them.

The rendering of this verse also may be dismissed without comment. The difficulty in पितुश्च जनितुश्च is that two words are used with an identical meaning “father” to express two different

persons. There is no meaning in the words “the child of the father & also of the begetter”. I suggest that पिता च जनिता च is an ancient pre-Vedic phrase preserved in Vedic Sanscrit with the force of father & mother. The termination तृ with a feminine force is still preserved in very ancient words like माता, दुहिता, but it was afterwards replaced by the later feminine form त्री, which obviously grew up by analogy & could not have been originally native to the तृ forms. जनिर्तृ in the oldest Sanscrit must have been masculine, feminine & neuter and borne equally the sense of father & mother; & as in जनिः, जानिः, जामिः the feminine sense may originally have been preferred.

अधयत्. धे to suck, suck the milk of, drink. Agni drinks of the rivers, the streams & showers of honey which he has himself set flowing; they are nourished by him, he by them.

मनुष्ये. मनुष्य from मनुष् a man is originally an adjective, human, belonging to man; but it cannot mean, surely, good for man. This is a strained and far-fetched interpretation resorted to by the grammarians in order to avoid a difficulty created by their own ignorance, because not having the clue they could not understand how Heaven & Earth could be described as human. I take मनुष्ये with नि पाहि. It will make equally good sense in the preceding clause, but the other rendering is simpler in construction & idea.

I render: — He bore the issue of the father & the mother; he being one, drank of the many whom he nourished. Both heaven & earth are common wives to his mastery, common friends to his purity. Them in man do thou protect.

The garbha, that which was contained in the secret hold of the father & which now comes forth as the child of Purusha & Prakriti, Agni bears & brings to man, all this higher fruit of their union upon the levels of purified mind. Agni, alone possessing the whole of our nature as Force divine manifested in many forms, drinks the joy of all these many rich streaming rivers of our conscious being which he has nourished with the streams of richness & sweetness, of glad force & delight. He increases all our being & capacities & uses them again for his own increase. Thus divine force continues ever increasing in our

purified mentality. To heaven and earth in man, manushye, mind & matter manifesting in this mortal world & in human nature, Agni stands in two relations. Divine force in us is purity & to the soul that is pure both mental & physical nature become harmonious, amical, like two friends and helpful playfellows. Divine force in us is also mastery & enjoyment; to the strong soul mental & physical nature become like wives submitted to its command for action and demand on their delight. They are his common wives, common friends — not discordant or incompatible. He is not divine & lord & pure in mind, fallen or struggling in body, but in both supreme, great & holy. Protect, O Agni, cries Viswamitra, these thy two wives & friends in our human totality.

11. उरौ महाननिबाधे ववर्ध आपो अग्निं यशसः सं हि पूर्वीः ।
ऋतस्य योनावशयद्दमूना जामीनामग्निरपसि स्वसृणाम् ॥ ११ ॥

Sayana: — This great Agni increases in the unhampered wide mid-air, — for many foodful waters increase him; he, thus increased, situated in the place of water (the mid-air) lies down with a controlled mind in the water of the self-moving sisters.

Again, I pass from this rendering without comment; for comment is superfluous. उरु is the common word in the Rigveda for mahas, the realm of vijnana. यशसः I take in the sense of victorious, successful, who have attained their end. The word दमूना is a little difficult to fix. It is obviously connected with the दम्येभिरनीकैः of a later verse, & both are, I think, adjectives from दमः, house. In that case, दमूना will mean, dwelling in the house or in his own house स्वे दमे. जामि means properly associated, companion. I render: —

Huge in the free Vast he increased, for many waters victorious increased Agni; in the womb of Truth he lay down in his home, even Agni in the working of the companions & sisters.

Viswamitra now passes on to the final stage of this great movement in the Vedic Yoga, for the object of the awakening of divine Force in our mortal nature is not the perfection of our bodily & mental being on their own levels, but, as a result of

that perfection, the arising of our human life out of that mortal & materialised mentality which is now our seat & centre into the ideal plane, ऋतस्य योनौ, of the pure truth, the spontaneous law, the vast & unhampered being. Agni is now released into the Vast, mahas, satyam ritam brihat; in the wideness of the ideal self where there is no limit, hindrance or wall of enclosing consciousness, where the soul is vast, universal & free, Agni, mahán, wide & great in the nature of mahas increases yet farther; for the seven streams of being, now full & victorious, all in their multitude increase him so that he may take them up with him into those ideal vasts. There he arises, there in that womb of the realised & actualised truth, ऋतं, he reposes in his own home of ideal force, — calm & still in the free & effortless working of the seven sisters, always companions, but here revealed in their perfect harmony & sisterhood.

12. अक्रो न बभ्रिः समिथे महीनां दिदृक्षेयः सूनवे भाक्रजीकः ।
उदुस्त्रिया जनिता यो जजान अपां गर्भो नृतमो यद्द्वो अग्निः ॥ १२ ॥

Sayana: — Agni who, father of all the worlds, child of the waters, a perfect leader (a great protector) of men & great, is the assailant of his foes (or unassailable by them) & in the battle the bearer (or master) of his great armies visible to all & self-luminous, he created the waters for the giver of the oblation.

Sayana's renderings of अक्रो as आक्रमिता, महीनां as great with सेनानाम् understood & भाक्रजीकः as self-luminous seem to me astonishing rather than convincing. अक्र is an old Vedic word to the meaning of which our one clue is the Greek ἄκροϛ. If that identity holds, अक्र means supreme, highest or on a height. But it may also mean not acting, अ negative and क्र = कर from कृ to do. This will give a better sense, though both are possible.

समिथे is “coming together” either friendly in the sense of union or hostile in the sense of battle.

महीनाम्. The seven rivers, described now as all great & full, like Agni himself, उरौ महाननिबाधे ।

दिदृक्षेयः. दिदृक्षा must mean either the desire of seeing or the power of seeing, दिदृक्षेयः I take as an adjective from दिदृक्षा, the

sight referred to being the ideal दृष्टि of the Rishis, or सत्यदृष्टि, which belongs to the vijnana & is referred to in the Isha Upanishad, सत्यधर्माय दृष्टये ।

सूनवे. सूनुः means son, “that which is produced or begotten”; it means “producer of Soma”, “Soma-sacrificer” & “sacrificer” generally. But it may also bear another sense, [*incomplete*]

[20]

[RV III.1.1–12]

1. Viswamitra’s hymn to Agni.

1. O divine Strength, bear me up, thou who hast made me strong to bear in the knowledge the Soma for life’s sacrifice; brightening towards the gods I yoke to them my settled being and tranquillise it; cleave, O Agni, to my body.

वक्षि Sayana. कामयस्व — but elsewhere [वह]

अद्रिं " ग्रावाणं युंजे । अभिषवणाय युनज्मि ।

शमाये " शाम्यामि च । तथा च मंत्रांतरं । ऋतेन देवः सविता शमायते । ऋग् ८.८६.५ । यद्वा स्तौमि । शशमानो जरतीति स्तुतिकर्मसु पाठात् । तथा च मंत्रांतरं । सो अग्न ईजे शशमे च मर्तः । But these can be otherwise interpreted, “By truth the god Savitri attains calm”, “tranquillising his heart he adores or desires”, “That mortal, O Agni, sacrifices & becomes calm.”

तन्वं. Say. शरीरं । यद्वा कर्माणि तन्वंतं मां ।

2. We have turned towards the supreme our sacrifice, may our expression increase! By fuel of his burning, by worship of submission they have set Agni to his workings, they have declared in the heaven of mind the perceptions of the seers and for the strong desiring soul they yearn towards their farther journey.

प्रांचं । प्रकर्षेण गच्छंतं । But प्रांचं is परांचं । पर supreme — पराच, परांच् belonging or tending to the supreme.

नमसा दुवस्यन् । हविषा .. अस्मदीयाः परिचरेयुः । but he says देवाः शशासुः ।

दिवः । द्युलोकादागत्य । I take it as rather a genitive of vague & general locality.

गृत्साय । गृणातेरिदं रूपं । स्तोतव्यायाग्नये । or from गृध् + स, cf वत्स.

गातुम् । स्तोतुं .. स्तोतार इच्छन्ति च ।

3. With his containing brain, with his pure discernings he established the divine Beatitude, from his birth the good friend of earth and heaven; Agni the gods found revealed in the waters of being, in the working of the sisters.

पूतदक्षः । शुद्धबलः ।

मयः । सुखं ।

दर्शतं । दर्शनीयं ।

स्वसृणां । सरणशीलानां नदीनामप्स्वंतर्गूढं स्थितमपसि यज्ञवहनरूपे कर्मणि ।

This is one of Sayana's impossible pedantic clumsinesses; the dissociation of अपसि from स्वसृणां & the addition of स्वसृणाम् as a sort of afterthought far away from the words with which it is connected & separated from them by a parenthetical अपसि is not only impossible to any sound literary style, but needless, when a simple & straightforward construction & rendering make excellent sense. It is equally needless and pedantic to take स्वसृणाम् as सरणशीलानाम् when the metaphor of the Sisters, स्वसृ, जामि for the seven rivers pervades the Veda.

4. The seven great goddesses increased him in his rich enjoyings, white of purity in his birth, red of action in his growing; as on a child that is born the powers of Life worked at him, the gods in his very birth increased the body of Agni.

शिशुं न । यथा जातं शिशुमश्वा वडवा अभ्यारुः । अभिगच्छन्ति तथा नद्य उत्पन्नमग्निमभिजग्मुः ।

जनिमन् । जन्मन्युदके वा ।

वपुष्यन् । वपुर्दीप्तिमकुर्वन् ।

I see no reason for taking janiman in the sense of water, when the whole talk is about Agni's birth, जनुषा, जज्ञानं, जातं, or वपुस् = light, when the whole talk is about the growth of a child that is born. अवर्धयन् — महित्वा, वपुष्यन्, अंगैराततन्वान् ।

5. With his limbs of brightness he extended this kingdom of Life purifying the will in it by the pure powers of ideal knowledge, wearing light like a robe he throughout the being of the waters holds in his embrace powers that are wide and void of defect and limitation.

आततन्वान् । व्याप्नुवन् ।

ऋतुं । कर्मणां कर्तारं यजमानं ।

कविभिः । क्रांतप्रज्ञैः स्तोतव्यैर्वा तेजोभिः ।

परि. Say. takes with वसानः and constructs आयुर(न्नं) त्रियः संपदश्च मिमीते ।

मिमीते । करोति ।

अपाम् । अपस्यतां कर्मवताम् ।

6. He went all about the great goddesses of heaven (or the rivers of heaven) and lo! they devoured not neither were they overpowered, they were not clothed, neither were they naked; the seven Words of Life, eternal, young, daughters of one womb, held in our world that single Birth.

अनदतीरदब्धाः । अग्निरपां शोषकः तं चापः शमयति तदुभयमिह नास्तित्युक्तं ।

दिवो यद्भीः । अंतरिक्षस्यापत्यभूताः ।

अवसानाः । वस्त्रमनाच्छादयन्त्यः वस्त्रस्थानीयस्य जलस्य विद्यमानत्वात् । अत एवानगनाः । सनाः सनातन्यो युवतयो नित्यतरुण्यः । नित्यवृद्धा इत्यर्थः ।

सयोनीः । समानमंतरिक्षं स्थानं यासाम् ।

7. At once wide extended & gathered in masses, wearing universal shapes, they stood here in the womb of richness, in the flowing stream of sweetnesses, his cows of plenty, and were nourished; equal & vast were the two mothers of that Lord of bounty.

घृतस्य योनौ । उदकस्य गर्भस्थानेऽंतरिक्षे ।

स्तीर्णाः संहतः । पुंजीभूताः सर्वत्र प्रसृता अस्याग्ने रश्मयः ।

मधूनाम् । उदकानाम् ।

धेनवः । सर्वेषां प्रीणयिष्य आपः ।

दस्मस्य । दर्शनीयस्य

8. O Son of force, thou bearest them up and shinedst wide abroad holding many bodies of brightness and rapture; streams of honey & richness come dripping out wherever the Mighty One has been greatedened by divine knowledge.

बभ्रणः । सर्वैर्धार्यमाणः ।

रभसा । वेगवंति ।

काव्येन । स्तोत्रेण ।

मधुनो घृतस्य । अत्यंतं मधुरस्योदकस्य धाराः । यदा यजमानस्तोत्रेणा-
ग्निस्तुष्टो भवति तदानीं वृष्टिर्भवतीत्यर्थः ।

9. From his birth he knew the fullness of the father also, wide he poured out his streams, wide his rivers; with comrades beneficent, with the great goddesses of heaven he knew him though moving in the hidden places and himself became not hidden.

पितुर् । अंतरिक्षस्य ।

ऊधर् । ऊधःस्थानीयं जलप्रदेशं ।

धेना । माध्यामिका वाचः ।

सखिभिः । सखिभूतैर्वायुभिः ।

चरंतं । एनमग्निं ।

न गुहा बभूव । गुहा चित् गुहायां स्थितः कोऽपि प्राप्तुं समर्थो नाभवत् ।

10. He bore the child of his father and his creator (or and of his mother); he was one and drank of the fullness of many; the two powers of our human being had the pure one, the strong master for their common husband and friend; them protect.

गर्भं । वृष्टिद्वारा गर्भभूतं लोकमोषध्यादिकं ।

बभ्रे । विभर्ति ।

पूर्वीर् । बह्वीः .. ओषधीरधयत् भक्षयति ।

वृष्णे । वर्षिन्ने ।

मनुष्ये । मनुष्येभ्यो हिते ।

11. In the unobstructed vast he grew to greatness, many waters victoriously increased Agni; in the womb of truth he lay down, he made it his home, Agni in the working of the consorts and sisters.

यशसो । यशोऽन्नं तद्वत्यः ।

ऋतस्य । उदकस्य ।
 अपसि । पयसि ।
 दमूना । दांतमनाः ।

12. As one on his summit, bearing up all in the coming together of the mighty sisters, he becomes the impulse to vision in the giver of the nectar; straight are his lustres; this is the creator who made to appear on high the daughters of light, child of the waters, Agni most strong, the Master.

नृतमो । नेतृतमो ।
 यद्भो । महान् ।
 समिथे । संग्रामे महतीनां स्वसेनानां भर्ता ।
 दिदृक्षेयः । सर्वैर्दर्शनीयः ।
 भाऋजीकः । स्वदीप्त्या प्रकाशमानः ।
 उस्त्रिया । अपः ।

Mandala Four

[21]

[RV IV.1.1]

त्वां ह्यग्ने सदमित्समन्यवो देवासो देवमरतिं न्येरिर इति क्रत्वा
न्येरिरे । अमर्त्यं यजत मर्त्येषु देवमादेवं जनत प्रचेतसं विश्वमादेवं
जनत प्रचेतसं ॥

IV.1 Thee it is, O Flame, whom the gods with one passion have ever sent in as the divine worker; therefore by the will they sent thee in; O Lord of sacrifice, (or they sacrificed), the divine and immortal in mortals they brought to birth as the conscious knower divine within, they brought to birth the universal, the conscious knower divine within.

त्वां हि thee indeed, अग्ने O Agni, समन्यवो देवासो the gods together-minded or like-passioned सदमित् ever indeed न्येरिरे sent in देवं the god, अरतिं the striver, इति therefore न्येरिरे they sent him in क्रत्वा by the will or the work. यजत O sacrificial one, मर्त्येषु आ in mortals, जनत they brought to birth अमर्त्यं the immortal, देवं the god, आदेवं the in-divine, प्रचेतसं the wise knower, विश्वं the universal, आदेवं जनत प्रचेतसं — *as before*.

अग्ने, त्वां हि सदमित् समन्यवो देवासो देवमरतिं

सर्वदैव समानहृदया देवाः देवम्

इति क्रत्वा न्येरिरे । यजत, मर्त्येषु अमर्त्यं देवं प्रचेतसमादेवं जनत विश्वं प्रचेतसं आदेवं जनत

समन्यवः. S. मन्यु = स्पर्धा vying with their equals. मन्यु means passion, especially wrath; in the Veda it seems to vary between the general significance of mind, the particular significance, “emotional mind” and the still more particularised sense “anger”. Cf मानः = mind, wrath, resentment (अभिमानः), pride. मनः is the mind generally, but more the sensational, emotional and

perceptive than the thought mind; the termination यु giving the idea of motion, effort, tendency, desire tends naturally to stress the word towards the emotional significances.

देवासो देव. S. द्योतमानं. The gods are certainly the Shining Ones as opposed to the dark Titans, but I see no reason in this passage, or in any other, to give it its etymological sense of shining to the exclusion of its natural sense. S. seems to think it means, “they shining him shining”. Rather it is “they godheads him a godhead”.

अरति. S. शीघ्रं गंतारं. There is nothing to indicate swiftness. अर् may mean to move, travel, to fight, to strive, to labour, to plough, to lead, to excel. I take it as connected in sense in the Veda with the words अर्यं, अरि, आर्यं and since the text immediately adds इति ऋत्वा = कर्मणा I understand it in the sense of “worker”, or rather “striver”. Agni is the divine worker or warrior.

इति. S. says “the gods send him to war, therefore men send him to call the gods or carry the oblation”. This seems to me sufficiently pointless and incoherently antithetical to satisfy even the most learnedly ingenious taste. There is nothing in the text to indicate that gods are the subject of the first न्येरिरे, men of the second; on the contrary since we have देवासः as subject of first न्येरिरे and no other noun in the clause of repetition, we must take it as subject also of the second. Neither is it indicated that there is a different object for each sending. On the contrary इति indicates a common idea between the clauses; because they sent him as देवमरति the divine worker, therefore it was ऋत्वा by the work (of the Aryan?) or by the working power, strength or the will that they sent him. In other words Agni is the divine and immortal force that labours in the mortal, brought in, created either by the sacrificial work, the तपस्या of the mortal himself or by the will-force of the gods pouring itself into the mortal.

न्येरिरे. S. always takes नि = नितरां. It certainly means in the Veda “in”, “within” or “into”, cf निहित, निष्प, निधि. “Send in” is here most appropriate because of जनत in the next line. The bringing to birth & the sending in are one action differently described or rather two stages of one action.

यजत्. S. यजनीय. But यजत like यजत्र may also be active = यज्यु.

Cf भरत which has an active sense. I am not sure that यजत here is not a verb, like जनत.

मर्त्येषु आ. आ gives here the sense of place.

आदेवं. Cf देवान् आ कृ, आ भू in the Veda. आ gives the idea of the divine element entering into and occupying and being possessed by the mortal. I do not understand S's आगंतारं.

विश्वं. S's व्यासं = present all over the world in various sacrifices is a ritualist ingenuity. विश्व simply means all-pervading or universal.

प्रचेतसं. Sayana thinks this means "knowing the ritual". प्रचेताः is the later प्रज्ञः. Agni is the Wise One, the Knower or Perceiver of all objects of knowledge. There is nothing in the text or in the Veda to limit its sense to that of ritualistic expertness.

[22]

[RV IV.1]

1. Hymn to Agni.

Subject. The final siddhi and liberation by true knowledge into the triple fullness of Sachchidananda.

1. Thee verily, O Agni, have the gods, thee too a god, ever & always (सदमित्) in their activity of mind sent down into the world (ni) as the worker (in man), by the force of their will they have sent thee down; immortal in mortal men & everywhere divine they gave thee being, O sacrificer, as the god who perceives consciously in the mind (prachetasam), they gave being to the universal, the utterly divine perceiver in the mind.

Text. Twám hyagne sadam it samanyavo, deváso devam aratim nyerire, iti kratwá nyerire;

Amartyam yajata martyeshu á, devam ádevam janata prachetasam, vishvam ádevam janata prachetasam.

Sy. अरतिं — शीघ्रं गंतारं. Arati from ar to fight, to labour, to drive on (Ashti) — Agni is the divine worker & fighter who pushes

man on in his journey. इतिशब्दो हेत्वर्थः — therefore men too send thee by the work (hymn). नि = नितरां according to Sy.; rather = in = into the strife & labour of the lower world. आदेवं — नानादेशवर्तिषु यज्ञेषु व्याप्तं.

2. So do thou, O Agni, by right thinking turn towards the gods Varuna thy brother who delights in the sacrifice, thy eldest who delights in the sacrifice, Varuna who has the Truth, the son of the Infinite who upholds our works, the King who sustains our works.

Text. Sa bhrátaram Varuṇam Agna á vavṛitswa deván achchhá
sumatí yajnavanasam jyeshṭham yajnavanasam;
Ṛitávānam Ádityam charshaṇídhrītam rájānam charsha-
ṇídhrītam.

Sayana takes deván = देवनशीलान्स्तोतृन्, सुमती with चर्षणीधृतं, ṛitávānam = उदकवंतं and explains charshaṇídhrītam as मनुष्याणा-मुदकप्रदानेन धारकं. सुमती can by its order in the sentence belong either to vavṛitswa or to yajnavanasam, but it is against all the laws of style and decent literary structure to take it with so distant a word as charshaṇídhrītam.

3. O friend, turn thy friend hither for us, O creative actor, even as two impetuous coursers speed forward a swift wheel. Agni, thou in company with Varuna win (for us) a gracious mood in the Maruts, they who are the play of light in all existences; O burning pure for the protection of that which we create, do thou make for us peace, O maker, do thou make for us peace.

Text. Sakhe sakháyam abhyá vavṛitswa áshum na chakram
rathyeva rathyá, asmabhyam dasma rathyá;
Agne mṛīḷīkam Varuṇe sachá vido Marutsu vishvabhánu-
shu;
Tokáya tuje shushuchána sham kṛidhi, asmabhyam dasma
sham kṛidhi.

Sy. दस्म — दर्शनीय. This rendering has no appropriateness in the context and brings in an otiose epithet. दस्म may be either “bounteous” or “active, formative”, cf दस् in दसना, दसः etc.

Sy. मृळीकं — सुखकरं हविः. There is no mention of any havir. Sayana gets it from verse 5, मृळीकं वीहि. The prayer for a gracious mood in the gods, मृळीकं or मर्डीकं and not wrath, हेळः, is a common feature of the Veda.

Sy. तोकाय — तुज्यते पीड्यते माता गर्भवासेनेति तोकं पुत्रः. An absurd derivation. तोक is from obsolete root तुच् to cut, shape, form, create, cf तिच् & तच् in Greek τόχος, τίχτω; it may mean anything formed or created or formation or creation. The image is that of the putra or apatyam, the creation of our works.

तुजे — गच्छत्यनेनानृण्यं पितेति तुक् पौत्रः — a still more wildly impossible derivation. तुज् (also तुज्) means to strike, hurt, push, drive, also to screen, guard, protect. I take तोकाय तुजे as the ordinary Vedic construction of the double dative, one dependent on the other, तोक being in the dative because it is the beneficiary of the action expressed in तुज्.

4. Thou, O Agni, know and put away from us by thy workings the wrath of Varuna, the god; mightiest in the act of the sacrifice and in its upholding, burning bright, do thou deliver us from all hostile powers.

Text. Twam no Agne Varuṇasya vidván, devasya heḍo ava yásisishṭháh;

Yajishṭho vahnitamah *shoshucháno*, *vishvá* dweshánsi pra mumugdhi asmat.

5. So, O Agni, do thou with protection (or with growth in us) down in this lowest world become very close to us in the wide-shining of this dawn; taking thy delight in us, work away from us Varuna, manifest his grace, increase as our good helper.

Text. Sa twam no Agne avamo bhavotí, nedishṭho asyá ushaso vyushṭau;

Ava yakshva no Varuṇam raráṇo víhi mṛiḷikam suhavo na edhi.

Say. takes *avamo bhavotí* as either come down to us with protection or become our protector by thy coming (útyá). He explains *ava yakshva varuṇam* as “get rid of the dropsy Varuna has

given me” and *vīhi mṛīḷikam* as “eat this pleasant oblation”. I see no mention of dropsy anywhere. *Varuṇam ava yakshva* obviously means “work off from us by the sacrifice Varuna in his anger” and *vīhi mṛīḷikam*, manifest his gracious form in place of the angry Varuna. I take *vī* in its ancient sense of “coming or bringing into being, manifestation, widening, outspreading” as in *vayas*, *vayunam* etc.

6. Best and most richly varied in mortals is the vision of this god who is perfect in delight, desirable even as the pure & warm ghee (ghritam) of the Cow indestructible, yea, as the thick fullness of the Cow of God.

Text. *Asya shreshṭhá subhagasya sandṛig, devasya chitratamá martyeshu;*
Shuchi ghṛitam na taptam aghnyáyáh, spárhá devasya manhaneva dhenoh.

Sy. *chitratamá*. पूजनीया. मंहना. दानं । मंहतिर्दानकर्मा. With *sandṛig* *chitra* must surely mean bright, rich or curious. मंह् means to be great, full or to greaten; there is no reason why we should take it in the sense of giving; the gift of the cow would be at least a strange expression.

7. Three are those supreme, true and desirable births of the god Agni; manifested pervasively within the Infinite may he come pure and bright and noble and shining.

Trir asya tá paramá santi satyá, spárhá devasya janimáni
 Agneh;
 Anante antah parivíta ágách, chhuchih *shukro* aryo roruchánah.

त्रिः. अग्निवायुसूर्यात्मना. परिवीतः. स्वतेजसा परिवेष्टितः. I find nothing in the text suggesting स्वतेजसा; and “surrounded within the infinite may he come” makes no intelligible sense. वी in the sense of “manifestation” or परिवीतः in the sense of pervading, from *vī*, to go, suits best with the phrase *anante antah*. अर्यः as in अरति = one fit to do the work of अरणं, the fight, journey or ascension from mortality to the divine existence.

8. He, the messenger, controlleth all habitations, the priest of the offering with his chariot of gold, with his tongue of delight; red are his steeds, full of body is he and wide-shining and ever rapturous like an assembly-hall where the wine faileth not.

Sy. takes *ransu* and *raṇva* in the sense of beautiful, but they are rather “delightful, rapturous, joyful”. पितृ may mean either food or drink.

9. He is the builder of the sacrifice (or the friend in the sacrifice) and awakens the minds of men; him with a great cord they lead forward, he dwells perfecting in the houses of this being, a god he has become the means of perfection to the mortal.

Martasya must be taken, obviously, with *sadhanitwam*; *asya* with *duryásu* means simply this being here on earth. *Sadh* & *sád*, *sadhan* & *sádhana* are different forms of one word, *cf bhavati* & *bhaváti*, *charatha* & *charátha*, *rati* & *ráti*.

Text. 8-9. Sa dúto *vishved* abhi vashṭi sadmá, hotá hiraṇyaratho
ransujihvah;
 Rohidashwo vapushyo vibhává sadá raṇvah pitumatíva
sansat.
 Sa chetayan manusho yajnabandhuh, pra tam mahyá
rashanayá nayanti;
 Sa ksheti asya duryásu sádhan, devo martasya sadhani-
 twam ápa.

10. So may that Agni lead us on in his knowledge to that bliss of his which is enjoyed by the gods, which all the Immortals made by Thought and father Dyaus begot it increasing Truth.

Sa tú no Agnir nayatu prajánann, achchhá ratnam deva-
 bhaktam yad asya;
 Dhiyá yad *vishve* amṛitá akṛiṇvan, Dyaushpitá janitá
 satyam ukshan.

Sy. takes यद् = यमग्निं. But the neuter can only refer to ratnam. Sy. also takes satyam = true Agni and उक्शन् = the adhwaryu sprinkled the true Agni (with ghee & other oblations).

11. He was born the first in the waters in the foundation of

the kingdom of the vastness, in the womb of the Truth (asya); without head or feet, concealing his ends, setting himself to his works in the lair of the Bull of Heaven (vṛishabhasya).

Text. Sa jāyata prathamah pastyāsu, maho budhne rajaso asya yonau;

Apādashīrshā guhamāno antā, āyoyuvāno vṛishabhasya nīle.

Sy. पस्त्यासु — गृहेषु or नदीषु. रजस् either “kingdom” or from A.R. रज् to shine = रोचन & दिव्, in the sense of heavenly world, Sy. रजसः = तेजसः. वृषभस्य — Sy. वर्षणसमर्थस्य मेघस्य. Rather Bull, Male, Mighty One, Master, a common epithet, like उक्षन्, नृ, of the gods, but specially applicable to Indra or to the Purusha. Cf वृष्ण्यानि = might, masteries, mighty actions, वृषन्, वृषभ = वीर strong, mighty, heroic; both from A.R. वृ to be strong, luxuriant, abundant. नील, nest, means probably in Veda no more than lair, stall, home.

12. Forward he moved, a supreme force, by illumined knowledge, in the womb of Truth, in the lair of the Bull, desirable and young and great of body and widely shining. Seven Masters of Love gave him being for the Mighty One.

Pra śhardha ārta prathamam vipanyan, ṛitasya yonā vṛishabhasya nīle;

Spārho yuvā vapushyo vibhāvā, sapta priyāso ’janayanta vṛishne.

विपन्यँ. P.P. विपन्या = विपन्यया by the illumination, by knowledge. Say. स्तुत्या — but Sy. interprets even अजनयंत = स्तोत्रमकुर्वन्! ऋतस्य he takes = उदकस्य.

13. Here our human fathers attained (अभि प्र) & have their seat enjoying the Truth. The bright kine of plenteous milk were shut within in a strong pen; the Dawns drove them upward at the call.

वद्रे I take to be a verbal form from वृ, the passive correspondent to the active ववृः. Sy. says वृणोत्याच्छादयतीति वद्रे पर्वतविलांतर्वर्ति तमः, and explains, “The Angirasas surrounded by the mountains in the cavern darkness drove up out of the cleft

the cows of plenteous milk, calling the Dawns who destroy the darkness.” It is not clear why the Dawns should or how they could destroy the natural darkness in the bowels of the hills. हुवानाः means called by the fathers.

Text. Asmákam atra pitaro manushyá, abhi pra sedur řitam
áshushánáh;
Ashmavrajáh sudughá vavre antar, ud usrá ájann ushaso
huvánáh.

14. Cleaving the hill asunder they put forth their strength (or shone in brightness); to that knowledge of theirs others all around gave expression; with the vision for their engine (or, driving the Cow of Light or controlling the Animal) they sang the hymn of realisation to the master of the action, they found the light, they fulfilled the fruit of the sacrifice by their thoughts.

Text. Te marmrijata dadřivánsó adrim, tad eshám anye abhito
vi vochan;
Pashwayantráso abhi káram archan, vidanta jyotish
chakřipanta dhíbhih.

मर्मृजत. Sy. अग्निं पर्यचरन्, the idea apparently being that they shampooed Agni. मृ & its derivatives mean to put out force, as in मृ to strike, kill, मृद् to crush, मृज् to rub, मृण् to kill, slay, मृष् battle, मृश् to touch, rub, मृष् to bear, suffer, cf सह्. Cf also म्रक्ष्, म्रद्, मर्य (which does not mean mortal, but male). मर्मृजत means therefore to put forth strength in action &, in sense, prepares the कार & चकृपंत that immediately follow. On the other hand मृ also means to shine intensely, glitter etc, eg मरीचिः a ray, Gr. marmairo, to shine, marmareos, shining, Lat. marmor, marble, & the sense may possibly extend to मृज्.

चकृपंत. कृप् to do completely, fulfil, succeed, get or bear fruit, cf Grk. καρπός fruit.

पश्वयंत्रासः Sy. पशुनिर्गमनार्थानि यंत्राण्युपायो येषां ते. If यंत्र = engine or means of action then पश्व cannot mean animal = पशु, but must = विपन्या, दृष्टि from पश् to see; if पशु means the cow, the animal, then यंत्र must mean either driving or controlling as in गा येमानं in the next rik.

15. Te gavyatá manasá dṛidhram ubdham, gá yemánam pari
shantam adrim;
Dṛiḍham naro vachasá daivyena, vrajam gomantam
ushijo vi vavruh.

They with the light-seeking mind the firm-closed & massive hill surrounding and keeping in by force the cows opened, men with the word divine opened for their joy the firm pen full of the herds of light.

उशिज्: कामयमानाः. But it is doubtful if उशिज् & उश् in Veda always mean precisely desire. The word is used = देव, & “the desirers” has hardly sufficient force by itself to be equivalent to the idea of godhead. उश् may mean also to shine or burn like वश् (in the consension of the grammarians उश् is only a form of vash), like उष् & उस् (eg उस्त्र, उषः) and that is its sense in उशिज् fire & उशिज् ghee (cf घृत from घृ to shine); then उशिज् & देव become equivalent in sense; or उश् = enjoy & उशिज् may mean “joyous, rapturous”. Cf उशना, joyfully, willingly, वशा a woman, wife, daughter, sister (cf जाया, जनि, वनिता which all originally mean an object of enjoyment or companion in enjoyment, so woman, the general words for woman being afterwards applied to particular feminine relationships).

16. Te manvata prathamam náma dhenos, trih sapta mátuh
paramáni vindan;
Taj jānatír abhyanúshata vrá, ávir bhuvad aruṅír yashasá
goh.

They conceived the first (supreme) name of the Cow, yea, they found the thrice seven highest seats (or names) of the Mother; that knowing the Brides dawned towards it, the rosy Morn was manifested by the victorious arrival of the Cow of Light.

Sy. takes प्रथमं = first; but प्रथम here means rather first in the sense of supreme, chief or original & qualifies nama. परमाणि he explains as the 21 metres. I do not see in the Vedic text any warrant for this gloss; परमाणि must mean either परमाणि पदानि (धामानि) or परमाणि नामानि, referring back to नाम in the first pada, but it is usually the पदं or धाम to which the word विदन् is applied.

उष् in अनूषत I take to have the same sense as in the word उषः; वरा, the bride, refers often to उषः or to the sisters उषासः or to the rays of light themselves otherwise imaged as the cows of Usha. यशः means literally arrival, attaining, winning, so success, victory, glory, splendour or the results of winning, things won, wealth, etc. I take it here to mean by a sort of double association the victory & arrival of the herd driven by the Fathers to the thrice seven seats of the Mother, the seats of Sachchidananda.

17. Neshat tamo dudhitam rochata dyaur, ud devyá ushaso
bhánur arta;
Á Súryo bṛihatás tishṭhad ajrân, řiju marteshu vṛijiná cha
pashyan.

Vanished darkness oppressed, Heaven shone out, up the lustre of the divine Dawn arose; the Sun entered the fields of vastness beholding in mortals their straight things & their crooked.

दुधितं Sayana takes in the sense of “driven; propelled”. The sense of the दु roots is, more often, to press, hurt, crush, compress, push; eg दु, to hurt, torment, afflict, burn; also to grieve; दुःख pain; दुष् to kill, hurt; or to push, drive; दुर्व to hurt, kill; दुल् to swing; दुष् to damage, spoil; दुह् to squeeze out, milk. Darkness disappears under the conquering pressure of Dawn, but it is not clear that the precise sense of the pressure is that of driving.

अञ्ज I take to be akin in sense to अजिर a court, open space, field of exercise or action, and equivalent to the Greek agros, Lat. ager, a field.

18. Ád it pashchá bubudháná vyakhyann, ád id ratnam
dhárayanta dyubhaktam;
Vishve vishvásu duryásu devá Mitra dhiye Varuṇa satyam
astu.

Then indeed they were awakened in mind to the beyond and saw perfectly, then indeed they held the bliss that is enjoyed in Heaven. May all the gods be in all the gated homes, may there be, O Mitra, Truth, and thou, O Varuna, for the thought.

पश्चा. Sy. पृष्ट्यदेशेषु. रत्नं. If ratnam does not mean delight, it is curious that it should be so frequently associated with the word

भक्तं especially in such phrases as द्युभक्तं; the wealth enjoyed in heaven or enjoyed by the gods, रत्नं यदस्य देवभक्तं, has no meaning; it is a bizarre & senseless phrase; bliss enjoyed in heaven or by the gods is natural and makes a good and simple sense.

19. Achchhá vocheya *shushuchánam* Agnim, hotáram vi-
shvabharasam yajishṭham;
Shuchi údho atriṇan na gavám, andho na pútam pari-
shiktam *anshoh*.

I would speak the mantra towards Agni as he burneth pure, the offerer strong in sacrifice who bringeth us all boons; he presses out as if the pure udder of the cows, as if the pure & wide-poured liquid of the Soma-creeper.

Sy. takes *na* = not, & explains, “he did not milk the cows, the Soma was not purified nor sprinkled; the yajaman only offered praise.” I see no sense or appropriateness to the context in this rendering. *Na* simply conveys, as in other passages, that the cows & the Soma are symbolic figures not material cows or the intoxicating juice of a material plant.

20. *Vishveshám* aditir yajniyánám, *vishveshám* atithir mánu-
shánám;
Agnir devánám ava ávriṇánah, sumṛiḷiko bhavatu játa-
vedáh.

The infinite being of all the sacrificial Powers, the guest of all human beings, may Agni, taking to himself the being of the gods, become gracious to us, the knower of all births.

अवः = अन्नं says Sayana, & देवानाम् = स्तोतृणाम्. अवः certainly here does not mean protection and this passage throws doubt upon the sense of protection ascribed to the word in other passages where we have the phrase अव आवृण and it is rendered “I choose the protection”. अच् or ऊ means to bring into being, increase, keep in being, be, have; to protect, to cover etc, eg अवि, originally, a creature, beast, afterwards particularised as bird or sheep; even, a rat, also a master (to have); *avis*, an extender, enlarger; *avas*, wealth, provision (to have). Latin *avus*, forefather. *Avas* may, therefore, mean the birth & presence of

the gods in man all drawn into the totality of the divine Tapas, Agni, who is the aditir yajniyánám, that infinite from which they took their birth.

[23]

[RV IV.2]

2. Vamadeva's second hymn to Agni.

1. Yo martyeshu amṛito ṛitává, devo deveshu aratir nidháyi;
Hotá yajishṭho mahná *shuchadhyai*, havyair agnir manu-
sha írayadhyai.

He who was established immortal in mortals as the possessor of the Truth, a god in the gods as the worker of our perfection, Agni, priest of the offering strong in sacrifice by his might to purify, by the offerings of man to impel him on the path;

2. Iha twam súno sahaso no adya, játo játán ubhayán antar
Agne;
Dúta íyase yuyujána ṛishva, ṛijumushkán vṛishaṇah
shukránscha;

Here born today, O child of Force, thou, O Agni, goest as our messenger between the births of either world, yoking, O swift attaining, thy strong stallions straight and full-bodied and bright of hue.

ऋष्व्. Sy. gives two renderings, दर्शनीय and महत्, neither of which am I able to accept. ऋ means to go, move, ऋष् to reach, attain as probably in ऋषि or simply to go, flow etc as in ऋष्, ऋष्य an antelope. Its other sense is to pierce, injure, hurt, burn, shine as in ऋष्, ऋष्टिः a sword or lance, ऋषु fire, brand, sunbeam. ऋष्व् may mean therefore either speedy, swift, or warlike, powerful, valiant or like ऋषि and ऋषु wise. In all probability ऋष्व् as applied to Indra & Agni means swift on their journey, or swiftly attaining the Vedic goal, with a covert sense of knowledge as in ऋषि, ऋतं etc, or simply “swift in their action”.

ऋजुमुष्कान्. Sy. takes ऋजु = प्रसाधक & मुष्क = मांसल. We must await a better interpretation.

3. अत्या वृधसू रोहिता घृतसू ऋतस्य मन्ये मनसा जविष्ठा।
अंतरीयसे अरुषा युजानो युष्मांश्च देवान्विश आ च मर्तान्।

Red coursers of the Truth (or of the True One) dripping increase, dripping brightness swiftest by the mind in my mind I hold; yoking those rosy steeds thou movest between thy divine peoples (lit. you the gods) and the race of men.

वृधसू घृतसू. Sy. interprets, dripping food, dripping water. This, I suppose, Max Muller would call part of Sayana's clear & rational method & spirit; but if horses can drip food & water I do not see why they should not drip increase & brightness quite as easily. But सू here = सनू, procuring or giving abundantly, and I use dripping concretely as a figure of abundant giving. ऋतस्य is for Sy. सत्यभूतस्य तव. It is possible. मन्ये = स्तौमि says Sayana. I demur. There is an obvious connection in sense between मन्ये & मनसा which necessitates some such rendering as I have given. It means really I meditate on in my thought so as to possess in mental faculty.

4. Aryamaṇam Varuṇam Mitram eśhām, Indrāvishṇú Maru-
to Ashwinota;
Svashwo Agne surathah surádhá, edu vaha suhavishe
janáya.

Aryaman, Varuna & Mitra of these, Indra & Vishnu, the Maruts and the Aswins, do thou, O Agni, good in thy steeds, good in thy chariot, good in thy delight, bear hither to men good in their offerings.

5. Gomán Agne avimán ashwí yajno, nṛivatsakhá sadam id
apramṛishyah;
Ílaván esho asura prajáván, dírggho rayih pṛithubudhnah
sabháván;

Rich in the cows of light, in the flocks of sight, in the horses of strength the Sacrifice is like a human friend ever inviolable; long (or long-enduring) is this felicity, O mighty one, wide of

foundation in the house of the sacrifice and attended with the revealed knowledge & the human fruit.

Sy. takes एष = यज्ञः & रयि as an adjective = धनवान्, but the epithets are all suitable & most of them common epithets of the noun रयिः, not of यज्ञ. रयि may be masculine as well as feminine.

6. Yas te idhmam jabharat sishwidáno, múrdhánam vá tapate twáyá;
Bhuvas tasya swatavánh páyur, Agne vishvasmat sím agháyata urushya.

He who has brought to thee thy fuel with sweat of his body, he who has heated his head with his desire for thee, mayst thou become to him a protector self-strong; O Agni, protect him on all sides from every power of evil.

Sy. explains स्वतवान् = धनवान्. I take it as स्व self & तवान् strong from तु meaning strength as in tavisha, tavishí, tavas.

7. Yas te bharád anniyate chid annam, nishishan mandram atithim udírat;
Á devayur inadhate duroṇe, tasmin rayir dhruvo astu dásván.

He who bringeth food of matter to thee although rich in matter, intensifies and sends upward his rapturous guest, he who desiring the godhead kindles thee in the gated house, in him may felicity be firm-enduring and creative (or bounteous).

अन्नियते. Sy. takes = अन्नमिच्छते & चिद् = and, apparently with the next clause. The interpretation I have selected avoids this difficulty & gives a natural sense to the words. निशिषत्. Sy. takes निशिषत् मद्रं = मदकरं सोमं नितरां प्रयच्छति. But it is absurd to take मद्रं by itself = सोम, esp. when both निशिषत् & उदीरत् can apply to मद्रमतिथिं, supposing always that the Padapatha is right in reading निशिषत्. It takes शिष् as a strengthened form of शि to be sharp, sharpen, excite, intensify in force or keenness etc; this is as good & possible a sense as प्रयच्छति. दास्वान् like दस्र may mean either bounteous or active, creative, formative. Cf also दानु eg दानुमद्वसु. Sy. interprets रयिः here as पुत्र; but anything is possible in his system.

8. Yas twá doshá ya ushasi prashansát, priyam vá twá
 kṛiṇavate havishmán;
 Ashwo na swe dama á hemyáván, tam anhasah píparo
 dāshwānsam.

He who expresses thee at night, who at dawn, or makes thee glad with the oblation in his hands, thou like a steed impetuous in thy own home bring that giver safe beyond all evil.

अंहसः. Sy. पापरूपाद् दारिद्र्यात् (!) — & he interprets बहु धनं प्रयच्छेत्यर्थः! हेम्यावान्. Sy. सुवर्णनिर्मितकक्ष्यावान्. In that case the image must be that as a horse adorned in its own stable with a golden ornament rewards his master's kindness by carrying him through some danger, so should Agni, similarly pleased by the praises & gifts of the sacrificer, carry him beyond evil or calamity. I suggest that हेम, हेम्या is from हि to rush, throw & when used of a horse in Veda, akin in sense to ह्यः, the charger, the swift charger. हेम्या will then mean impetuous in speed. स्वे दमे हेम्यावान् refers directly to Agni, not to अश्व, although the idea of the horse is preserved in the choice of the epithet.

9. Yas tubhyam Agne amṛitāya dāshad, duvas tve kṛiṇavate
 yatasruk;
 Na sa ráyá shashamáno vi yoshan, nainam anhah pari
 varad agháyoh.

He who giveth, O Agni, to thy immortality and doeth in thee the action of sacrifice with managed ladle, let him not in attaining calm be divorced from joy, him let not the evil of the evil-wisher ring around.

सृक् — “a pourer” (it means also a spring or cascade) — & in its implied psychological sense the motive force or motor instrument of action fulfilling the internal or external act, यत् well-guided in one case, in the other well-controlled and regulated. In the latter sense, it is equivalent in a way to यतेन्द्रिय.

10. Yasya twam Agne adhwaram jujosho, devo martasya su-
 dhitam rarāṇah;
 Pṛitá id asad dhoṭrá sá yavishṭha, asáma yasya vidhato
 vṛidhásah.

Of whomsoever thou, O Agni, cleavest to the sacrifice, a god the sacrifice of a mortal, that well-established, thou full of delight, glad indeed becometh that Lady of the offering, O young & vigorous god, of whom disposing the action may we be the increasers.

Sayana with startling coolness explains the feminine सा होत्रा as स होता! यस्य surely refers to Agni, who is alone mentioned in this line & to whom & not to a man the expression vṛidhásah could appropriately be used. विधत्: may be either in agreement with यस्य or with वयं implied in असाम.

11. Chittim achittim chinavad vi vidván, pṛishṭheva víta
vṛijíná cha martán;
Ráye cha nah swapatyáya deva, ditim cha ráswa aditim
urushya.

In his wisdom may he distinguish the Knowledge and the Ignorance like wide open levels and those that hamper mortals; and, O god, for our felicity fruitful of its works enrich for us the divided being and widen the undivided.

Sayana explains “like the beautiful backs of horses & those that are unfit to carry”, takes martán = पुण्यकृतोऽपुण्यकृतश्च मनुष्यान् after विचिनवद्, — a stupendous extension, — creates a कुरु after राये & interprets दिति & अदिति as the giver & the non-giver. All this incoherence is unnecessary. वीता is, like ऋजूनि, as wide, open & flat, opposed to वृजिन = crooked or uneven, lit. shutting off by bends or undulations, पृष्ठा means any level, surface, not the back of a horse. मर्तान् is the objective after the verbal idea in the adjective वृजिना, a frequent type of construction in the Veda, राये expresses the purpose of the action रास्व & उरुष्य, दिति & अदिति are the fixed terms expressing in Diti the broken & divided consciousness (*bheda*) of the Avidya (*achittim*) & in Aditi the infinite unbroken consciousness of the Vidya. Sayana is driven to ignore the fixed sense of अदिति in the Veda, because he cannot see any other sense in उरुष्य except ward off, get rid of, protect from. But उरुष्य can mean also to desire or give wideness, to widen. The thought & language are perfectly

simple, connected & logical. चित्तिं, पृष्टेव वीता, अदितिम् also refer to the free unity consciousness proper to Vidya, achittim, vṛijiná, ditim to the multiple divided consciousness proper to Avidya. The verse expresses briefly what is expressed at greater length in three slokas of the Isha Upanishad — 9–11.

12. Kavim *shashásuh* kavayo adabdhá, nidhárayanto duryásu
 áyoh;
 Atas twam *drishyán* Agna etán, paḍbhih pasbyer ad-
 bhután árya evaih.

The seer the Seers unconquered expressed, establishing him in the gated houses of being, (or of the creature), — therefore do thou behold all these wondrous ones, the objects of vision, with rangings of thy feet.

Note that the kavi is here the drashṭá.

13. Twam Agne vághate suprañítih, sutasomáya vidhate
 yavishṭha;
 Ratnam bhara *shashamánáya* ghṛishve, pṛithushchan-
 dram avase charshañipráh.

Thou, O vigorous Agni, art a perfect guide to the sacrificer who has pressed out the soma & disposes the rites, O vigorous god; O bright god, bring to his self-expression a delight wide-extended in its pleasurable, filling his action with thyself.

सुप्रणीतिः. Sy. सुष्टूत्तरवेद्यां प्रणयनीयस्त्वं. But it means more naturally leading the sacrifice or the sacrificer to his goal. पृथुश्चंद्रं. The Padapatha reads पृथु चंद्रं — the sense will be almost the same, wide & pleasurable; but I take पृथुश्चंद्रं as a compound as in other passages.

14. Adhá ha yad vayam Agne twáyá, paḍbhir hastebhisḥ
 chakṛimá tanúbhih;
 Ratham na kranto apasá bhurijor, ṛitam yemuh sudhya
 áshusháñáh.

And now in truth by what we, O Agni, in our desire of thee have

done with our feet and hands and bodies, making as it were a chariot by the work of the two worlds (or of the arms), they of wise-understanding have laboured & mastered enjoying the Truth.

चकृम. Sy. interprets त्वामुपपादयामः. This is possible, but there is no त्वाम्. भुरिजोः. विभृतः कर्मकरणसामर्थ्यं पदार्थान्वेति भुरिजौ बाहू. I take भुर् here in the ordinary sense we have in भुरण्युः etc & suppose it to be equivalent to भूमि, अग्नि, but especially applied to the रोदसी, heaven & earth, mind & body. ऋतं Sy. takes = सत्यभूतं त्वाम्. This is possible in grammar but not in sense. ऋतमाशुषाणाः must have the same significance as in v. 16 where it is certainly “the Truth” gained by breaking the hill & freeing the cows of knowledge.

15. Now may we supreme & with the seven illuminations of Dawn the Mother give being to the strong Ones who dispose, may we become Angirasas, sons of heaven, being purely bright may we break the hill full of substance.

Adhá mátur ushasah saptaviprá, jáyemahi prathamá vedhaso nr̥in;
Divas putrá angiraso bhavema, adrim rujema dhaninam
shuchantah.

सप्तविप्राः I take as a single word & विप्र in the sense of knowledge, not of knower or else if knower, then in the sense, “knowers of the seven”. Otherwise the prayer must mean, “Let us become the seven Rishis & give being to the gods”. This is possible, if the rik be taken by itself without any connection with its context. अंगिरसो. The sense seems to be, “Let us, Angirasas in bodily birth, be truly Angirasas in our spiritual being.” Sy. says भूतिमंतः स्याम for which I see no justification, nor for his rendering of the plain & straightforward दिवस्पुत्राः as meaning physical children of the Sun. The Sruti when it says दिवस्पुत्रा अमृतस्य पुत्राः is using a plain & simple expression which we have every right to take in its natural significance, — emphasised as it is & brought out by the देवयंतो देवाः of the 17th Rik.

16. Adhá yathá nah pitarah parásah, pratnáso agna řitam
 áshusháṇáh;
 Shuchíd ayan dídhitim ukthasbásah, kshámá bhindanto
 aruṇír apa vran.

Now as when the ancient supreme fathers, O Agni, enjoying Truth by the expression of the word reached the purity, the light, breaking their two worlds (or their earth) they uncovered the red (herds of the Dawn).

क्षामा. The Padapatha reads क्षाम. It is more natural to take it as it stands, the dual क्षामा = द्यावाक्षामा or रोदसी. Sy. takes us ten miles out of the way to interpret क्षयकारणं तमः पापं वा.

17. Sukarmáṇah surucho devayanto, ayo na devá janimá
 dhamantah;
 Shuchanto Agnim vavřidhanta Indram, úrvam gavyam
 parishadanto agman.

Perfect in action, perfect in light, desiring the godhead, they, grown gods, working out the births as one works the iron ore, making Agni pure-bright, increasing Indra, they went on their way & made their [home] in all the wideness that is the world of the Light (of the Herds).

शुचंतो, not merely दीपयंतः ; the repeated शुचंतः (15), शुचि (16), शुचंतः (17) shows that it is the idea of the pure light of knowledge, the pure mental & moral state, which is intended.

18. Á yútheva kshumati pashvo, akhyad devánám yaj jani-
 mánti ugra;
 Martánám chid urvasbír akřipran, vřidhe chid arya upa-
 rasya áyoh.

Like herds in the dwelling (or field) of the Cow, thou didst behold, O forceful god, the births of the gods in front of thee; they both fulfilled the wide enjoyments of mortals and were strong in high activity for the increase of the higher life.

अख्यद्. Sy. takes इन्द्रोऽख्यत्, reading in Indra from the last line. It is just possible, but very forced. Agni is the jatavedas, it

is Agni who is addressed in उग्र. अख्यद् is really a form of the Rt ख्य lost, like all the short अ roots in later Sanscrit; cf अति ख्य etc; it is an old survival & therefore keeps more easily than other verbs the old tendency to have the same characteristic consonant for the second & third persons.

उर्वशीः. Yaska उर्वभ्यश्नुत ऊरुभ्यामश्नुते & this we are to take as equivalent to प्रजाः! There is no need to drag in the human thighs & to argue lightly that “those who enjoy with the thighs” must naturally mean children! उर्वशीः may mean either wide being, wide possession, wide enjoyment or wide desire or even desire of wideness; but the चिद् .. चिद् shows that a contrast is intended between the ordinary mortal life & the higher existence; human enjoyment in its widest largeness & an increased divine nature & bliss are possessed in harmony by the siddha. अर्यः, अरिः always suggests the high tapasya of the seeker after godhead or the exalted nature which is the result of तपस्या. No single English word can express the Vedic sense. Sy. takes अर्यः = स्वामी, but अर्यः is also the plural of अरिः & the balanced rhythm & structure चिदकृप्रन् .. चिदर्यः demand the same subject for both clauses.

आयोः may mean either existence or the being who exists, either life or man. We may take “the higher man” as opposed to मर्तानाम्, but the expression would be a little forced & “existence” is more natural & gives the same sense more easily & straightforwardly.

19. Akarma te svapaso abhúma, řitam avasrann ushaso vibhátih;

Anúnam agnim purudhá sus̄chandram, devasya mar-
mrijatash̄cháru chakshuh.

We do actions for thee & become perfected in works & the outshining dawns make their dwelling in the Truth (or clothe themselves with the Truth); we give strength to (or put to strong action, or brighten) Agni in his unstinted being & full delight, the bright vision of the God.

ऋतमवस्रन्. तेजो .. आच्छादयति. Sy. चक्षुः. Sy. तेजः. This is just possible; but चक्षुः also & more commonly means sight or eye; it

may also mean that which is seen. Agni is the sight or the eye of the divine life & existence, through him it sees the births or worlds hidden from the mortal vision.

20. Etá te agna uchatháni vedho, avocháma kavaye tá
jushasva;
Uchchhochasva kṛiṇuhi vasyaso no, maho ráyah pu-
ruvára pra yandhi.

We have uttered these words to thee, O Agni, Disposer, who art the seer, to them do thou cleave; shine bright & pure, make us richer in being; the great felicities do thou effect for us, O lord of many boons.

[24]

[RV IV.3]

3. Vamadeva's third hymn to Agni.

1. आ वो राजानमध्वरस्य रुद्रं
होतारं सत्ययजं रोदस्योः ।
अग्निं पुरा तनयित्त्नोरचित्ता-
द्विरण्यरूपमवसे कृणुध्वं ॥

The fierce king of the sacrifice, the offerer, who effects by sacrifice truth in the two firmaments, Agni for yourselves before the extending ignorance set in his brilliant form for your growth (or for your protection).

तनयित्त्नोः. Say. renders "before that thunder death", अचित्ता being death because in death there is no sense-consciousness. This far-fetched learned scholastic ingenuity is typical. तन् means to extend as well as to thunder, & in Vedic Sanscrit the different possible senses of a root had not been so rigidly distributed between its various forms & derivatives as afterwards in the classical tongue. Moreover तनयित्त्नु is here obviously an adjective & not the noun thunder.

2. अयं योनिश्चक्रमा यं वयं ते
जायेव पत्य उशती सुवासाः ।
अर्वाचीनः परिवीतो नि षीद
इमा उ ते स्वपाक प्रतीचीः ॥

Here is the place of thy joy we have made for thee as a wife for her lord passionate, beautifully-robed; descended, widely-manifest take there thy seat; lo these (thy energies), O perfect worker, move to thy encounter.

योनिः. There is here the double sense, the woman's yoni & the receptacle, symbolically the altar, psychologically the human heart. **परिवीतो.** Not "surrounded by the gods" as Sayana would have it, but either "widely manifested" or "encompassing, going all round, pervading" = परिणीतः. **इमाः** either "these energies" of action in the human being or these mantras expressing the sense of that action; in either case Agni is to take & fulfil them in energies of divine activity.

3. आशृण्वते अदृपिताय मन्म
नृचक्षसे सुमृळीकाय वेधः ।
देवाय शस्तिममृताय शंस
ग्रावेव सोता मधुषुद्यमीळे ॥

O disposer of the sacrifice, express thy thought to the kindly one, the puissant of vision, who responds to the mantra & is beyond all harms (or is not violent), a means of expression for the god in his immortality; like the stone of the distilling he bringeth out the wine of sweetness whom I adore.

अदृपिताय — "who hears & is not arrogant" is Sayana's rendering. दृप् is of the दृ family, admits the sense of hurting, tearing; it is from this sense that the idea of violence, then of insolence — in action, manner or feeling — is derived. Cf also द्रापिः etc. दृपित may be either passive or active, either "unhurt" or "violent, hurtful" as opposed to सुमृळीकाय. **ग्रावेव.** Sy. interprets "Agni whom the Yajaman praises pressing out Soma as the stone presses it out". Applied to the Yajaman the image is wholly needless & becomes a stupid & inappropriate ornament; for what is meant by the Yajamana producing Soma with the stone just as the stone

produces it by itself? The simile has force & propriety only if applied to Agni who produces the Ananda as the stone of the grinding produces the Soma wine.

4. त्वं चिन्नः शम्या अग्ने अस्या
 ऋतस्य बोधि ऋतचित् स्वाधीः ।
 कदा त उक्था सधमाद्यानि
 कदा भवन्ति सख्या गृहे ते ॥

Do thou verily, O Agni, waken in us to this peace, waken to the Truth with the Truth-consciousness, perfectly putting thought to its work. When shall there be thy hymns of the joy of fulfilment, when in this house the works of thy friendship?

शम्याः. Sy. कर्मनाम. But it may mean, like शमः, the peace or inner quiet of the mind in which the vijnâna manifests. सधमाद्यानि. सध् & साध् have one sense in Vedic Sanscrit, eg सधनित्वं, सधन for साधन etc.

5. कथा ह तद्वरुणाय त्वमग्ने
 कथा दिवे गर्हसे कन्न आगः ।
 कथा मित्राय मीळ्हुषे पृथिव्यै
 ब्रवः कदर्यम्णे कङ्गाय ॥

How hast thou declared that to Varuna, O Agni, how to Heaven? what sin in us dost thou rebuke? How to Mitra bounteous or to the earth hast thou said it or what to Aryaman & what to Bhaga?

6. कद् धिष्ण्यासु वृधसानो अग्ने
 कद्वाताय प्रतवसे शुभंये ।
 परिज्मने नासत्याय क्षे
 ब्रवः कदग्ने रुद्राय नृष्टे ॥

What hast thou said in the seats of being, O increasing Agni? what to Wind who driveth forward in his force, the giver of bliss, or to the wide-extending Nasatya & to earth? Or what didst thou declare, O Agni, to Rudra the slayer of men?

परिज्मन्. Sy. परितो गन्त्रे. I take it = capacious, Rt जम्.

7. कथा महे पुष्टिभराय पूष्णे
 कदुद्राय सुमखाय हविर्दे ।
 कद्विष्णव उरुगायय रेतो
 ब्रवः कदग्ने शरवे बृहत्यै ॥

How to Pushan great, bringing increase or what to Rudra the good sacrificer, the giver of the oblation? what offence to Vishnu wide-striding hast thou told? what to Sri of the Vastness (or Sri who is mighty)?

सुमखाय. I accept provisionally “sacrifice” for मख, sin for रेतः (from री to injure, offend). उरुगाय I take to be wide-moving — त्रिविक्रमाय — from O.A. गा to move, & शरु = श्री, lit. Movement or Force, the Energy of Vishnu.

8. कथा शर्धाय मरुतामृताय
 कथा सूरे बृहते पृच्छ्यमानः ।
 प्रति ब्रवो अदितये तुराय
 साधा दिवो जातवेदश्चिकित्वान् ॥

How to the strength of the Maruts that is true in its paths, how to Surya vast when he questioned thee? or what didst thou reply to Aditi & Tura? Know & perfect the heavens in us, O world-Knower.

9. ऋतेन ऋतं नियतमीळ आ गोर्
 आमा सचा मधुमत्पक्वमग्ने ।
 कृष्णा सती रुशता धासिनैषा
 जामर्येण पयसा पीपाय ॥

By the truth I seek continually the truth of the Cow of Light, together the unripe fruits and that which is ripe & full of sweetness, O Agni; she being black nourishes with milk that is bright and firm and full of substance.

ईळे. We get here the true meaning of ईळ् — to seek (इ to go), desire, & so love, adore & to pray rather than to praise. धासिना. धासि is firm settlement, firm place etc, धासिन् should be that which is firm or that which makes firm. Sy. प्राणिनां धारकेण. जामर्येण. Sy. makes a wild guess at the sense; I take it from the sense of body, substance in the ज roots which we find in जम्ब

mud, mire, in the Persian, & the vernaculars, in परिज्मा (as I interpret it = capacious). We must be content with uncertainty.

10. ऋतेन हि ष्मा वृषभश्चिदक्तः
 पुमाँ अग्निः पयसा पृष्टयेन ।
 अस्पन्दमानो अचरद्वयोधा
 वृषा शुक्रं दुदुहे पृश्निरूधः ॥

For by truth as his mover he too, Agni, the Bull, the Male, by the water from the levels, unmoving ranged establishing wide being; the dappled Bull milked a pure-bright udder.

Sy. takes वृषभः as फलवर्षकः, but वृषा as अपां वर्षकः सूर्यः. Obviously both must have a single meaning & allusion, if we are to credit Vamadeva with the least scintilla of the literary faculty. The image is of Agni, the bull calf, sucking the pure-bright teats of the Cow of Knowledge.

11. ऋतेन अद्रिं व्यसन्भिदंतः
 समंगिरसो नवंत गोभिः ।
 शुनं नरः परि षदन्नुषासम्
 आविः स्वरभवज्जाते अग्नौ ॥

By truth the Angirasas broke the hill and parted it asunder and they moved forward with the herds of light; men, they entered into the blissful dawn (the bliss, the dawn), Heaven was revealed because Agni was born.

शुनं. Sy. सुखेन. It means properly सुखं & may be either a noun or an epithet qualifying उषासं or as Sayana takes it an adverb. स्वर. Sy. सूर्यः. It suits Sayana's naturalistic & ritualistic theory to take स्वर, wherever possible, as the Sun; I take स्वर always = Heaven, the third vyahriti, & सूर् or सूर्य only as the sun.

12. ऋतेन देवीरमृता अमृक्ता
 अर्णोभिरापो मधुमद्भिरग्ने ।
 वाजी न सर्गेषु प्रस्तुभानः
 प्र सदमित् स्रवितवे दध्न्युः ॥

By truth the divine, immortal and undammed rivers with their

streams of honey, O Agni, as a horse that sets its breast against the wind when loosed to its gallopings, so have ever & always grown in mass for the flowing.

आपः. It is difficult to say why Sy. renders आप्तव्याः सत्यः — देवीरापः is a common enough expression in the Veda. अमुक्ताः — rendered usually unhurt. Sy. अबाधिताः. It is, I think, unopposed, unobstructed. Cf मर्चयति द्वयेन, limits by division or duality. दधन्युः. Sy. प्रगच्छति. But “ran to flow” would be a curious tautology; moreover धन् means either sound or mass & substance, धन, धनुः a sandy shore, धन्वन् desert, shore, dry land, sky, or sometimes perhaps hurt, injury. In the whole ध् clan, it is only the धू roots, a few derivatives like ध्रज्, etc, & धेनः, धेना ocean, river, which retain the sense of motion. Probably, then, दधन्युः means either sounded, neighed like a horse for its gallop or to get mass, volume. The latter agrees best both with the image in प्रस्तुभानः & the stress on ऋतेन.

13. मा कस्य यक्षं सदमिद् धुरो गा

मा वेशस्य प्रमिनतो मा आपेः ।

मा भ्रातुरग्ने अनृजोऋणं वे-

र्मा सख्युर्दक्षं रिपोर्भुजेम ॥

Go not thou ever to the control (or the sacrificial activity) of any who would rob us, nor of the neighbour or the friend who seeks to limit us; manifest not in us, O Agni, the knowledge (or the journeying) of a brother who goes not straight, nor suffer us to enjoy as our own the thought (or the share) of friend or of foe.

हुरो. Sy. हिंसकस्य. But cf जुहुराणमेनः. It means that which takes us out of our straight path or else that which robs us of knowledge: the idea is always drawing, seizing, ravishing. ऋणं. Sy. ऋणवद् देयं हविः. This is absurd. ऋण = motion, the root ऋ implies straight or forward motion and often attains to the sense of knowledge, rule or right — eg ऋतं, ऋषिः, ऋभु, ऋजु. It may mean here either the knowledge attained or the progress on the Vedic journey. वेः may mean either “enter into”, “resort to” or “manifest in us”. The last is most probable. दक्षं, either “share”, cf दश् to distribute, or discernment, cf Gr. doxa, dokeo — idea.

14. रक्षा णो अग्ने तव रक्षणेभी

रारक्षाणः सुमस्व प्रीणानः ।

प्रति ष्फुर वि रुज वीडु अंहो

जहि रक्षो महि चिद्वावृधानं ॥

Guard us, O Agni, with thy protections, putting forth thy vehemence, O full of substance, in thy gladness (or revelling in thy delight); break forth, shatter strong-piled evil, slay the Rakshasa, huge though he be, in his increase.

रारक्षाणः. It is hardly likely that the idea of protection should be thrice repeated. र्ह् means to separate, screen, cover, conceal, hence the sense of protection or keeping in रक्ष्; but, also, like रभ्, it means swiftness, violence, vehemence & may mean passionate delight like रभस्. The three closing words will then be connected & complementary in sense in the true Vedic style.

15. एभिर्भव सुमना अग्ने अर्कै-

रिमान्स्पृश मन्मभिः शूर वाजान् ।

उत ब्रह्माणि अंगिरो जुषस्व

सं ते शस्तिर्देववाता जरेत ॥

By these hymns of realisation become gracious to us, O Agni, & touch by their thoughts, O Agni, these riches; cleave too to the soul-mantras, O Angiras, & let that expression of thee manifesting thy godhead (manifested by the gods) woo thee for us.

अंगिरः. Sy. ये अंगारा आसंस्ते अंगिरसोऽभवन्निति ब्राह्मणं । ये अंगिरसः सूनवस्ते अग्नेः परि जज्ञिरे । ऋ. १०.६२.५. अग्नि, अंगति, अंगार, अंगिर्, अंगिरस् all come from अग् & its nasal form अंग्, to be strong in being, forceful in motion, action, heat or brilliant in light. These are the ideas contained in the Vedic idea of Agni, the divine Lord of Tapas, who is अंगिरः full of strength & force, heat & brilliance. सं जरेत. Sy. संवर्धयतु. But the sense of जृ in the Veda is fixed & there is no ground here for departure from its ordinary significance.

16. एता विश्वा विदुषे तुभ्यं वेधो

नीथान्यग्ने निण्या वचांसि ।

निवचना कवये काव्यानि

अशंसिषं मतिभिर्विप्र उक्तैः ॥

Lo, all these secret words that guide us in the journey, for thee, O Agni, Disposer, who hast the knowledge, I illumined in the thoughts of the mind, in the expressions of the speech have uttered forth, — secrets of seers' wisdom expressive for the seer.

[25]

[RV IV.4]

4. Vamadeva's fourth hymn to Agni.

1. कृणुष्व पाजः प्रसितिं न पृथ्वीं
याहि राजेव अमवानिभेन ।
तृष्वीमनु प्रसितिं दूणानो
अस्तासि विध्य रक्षसस्तपिष्ठैः ॥

Make the mass of thy strength like a wide marching, go like a king strong with his army; charging in the line of thy swift march, — an Archer art thou, — pierce the Rakshasas with thy most burning strengths.

पाजः — strength, but with the idea of mass, bulk, cf Gr. pagos, a hill, pegnumi etc, पंजि a ball (mass) of cotton, पाजस्यं footing (firm ground for the feet) etc. प्रसितिं may mean a path, but literally it seems to mean an assault or a march & that sense is most appropriate here. In any case the sense of the rik is perfectly lucid & simple & it is painful to see Sayana stumbling about it under a clumsy load of laborious & inapplicable learning.

2. तव भ्रमास आशुया पतंति
अनु स्पृश धृषता शोशुचानः ।
तपूषि अग्ने जुह्वा पतंगा-
नसंदितो वि सृज विष्वगुल्काः ॥

Swiftly gallop thy ranging steeds, follow & attain by violence burning bright & pure; unfettered pour forth by thy force on every side, O Agni, thy heats and thy flying sparks and thy streaming flames.

जुहू. Sy. हूयंतेऽस्यामाहुतय इति जुहूर्ज्वाला. This learnedly fanciful derivation cannot be accepted. हू is to cast, pour forth; it expresses any violent motion or action; जुहू must be either the act or the force of the casting or the thing cast, not the thing into which the object is cast.

3. प्रति स्पशो वि सृज तूर्णितमो
भवा पायुर्विशो अस्या अदब्धः ।
यो नो दूरे अघशंसो यो अंति
अग्ने माकिष्टे व्यधिरा दधर्षीत् ॥

Send forth thy éclaireurs in thy great swiftness, become the protector indomitable of this people; he who would express evil in us from afar, he who from near, let no troubler do violence to thee, O Agni.

स्पश् is exactly expressed by the French éclaireur, — they are the flaming illuminations of Agni Jatavedas which help us to distinguish friend & enemy, Arya & unArya, truth & falsehood.

4. उदग्ने तिष्ठ प्रत्या तनुष्व
न्यमित्राँ ओषतात्तिग्महेते ।
यो नो अरातिं समिधान चक्रे
नीचा तं धक्षि अतसं न शुष्कं ॥

Rise up high, O Agni, spread thyself against them, scorch our unlovers, thou with the sharp missiles; he who hath done to us undelight, burn him to the roots like a dry trunk.

अरातिं. Sy. शात्रवं. There is always the ambiguity in अराति, which may mean either enemy or undelight, राति being the long form permissible in the early Aryan tongue of रति. The enemies denounced are the यातुजू, यातुधान, यातुमावत्, the impellers of pain & trouble, vessels of torture, holders in the body & mind of the activity of pain. Therefore “undelight” is the most probable sense of अराति in this passage.

5. ऊर्ध्वो भव प्रति विध्याधि अस्म-
दाविष्कृणुष्व दैव्यानि अग्ने ।
अव स्थिरा तनुहि यातुजूनां
जामिमजामिं प्र मृणीहि शत्रून् ॥

Be high-exalted, smite them in our march from above us, reveal the things divine, O Agni; lay low the established things of the impellers to anguish; whether sole or companioned he be, crush before us our enemies.

Sy's gloss अस्मदधि — अस्मत्तोऽधिकान् — is both improbable & unnecessary. प्रति & अधि-अस्मद् express the two ideas of piercing the foe in front & smiting them from above, — therefore ऊर्ध्वो भव.

यातुजूनां. Sy. प्राणिनः क्लेशयितुं ये जवं कुर्वति तेषाम्.

6. स ते जानाति सुमतिं यविष्ठ
 य ईवते ब्रह्मणे गातुमैरत् ।
 विश्वानि अस्मै सुदिनानि रायो
 द्युम्नानि अर्यो वि दुरो अभि द्यौत् ॥

He knoweth the perfected mind in thee, O young & strong Agni, who has sent forth the chant of fulfilment (or has sent thee forth on the road) for the soul in its march; the worker & uplifter illumines for him about all the doors of his being all brightnesses of his days & felicities and shining energies.

गातुम् often means a road or to go and ईवते seems to demand the latter sense; on the other hand the idea of the गायत्र or गाय is usually closely connected with the idea of ब्रह्म in the Veda & we have the mention of उक्थ in a similar context. Possibly the ambiguity is intentional in order to maintain the secrecy of the निष्पन्नं वचः about the soul. I cannot accept Sayana's interpretation of ब्रह्मणे = परिवृढाय तुभ्यं. ब्रह्मणे in Veda means either to the mantra, or to the soul, or to Brahma; we need not embarrass ourselves with a fourth & unnecessary choice.

7. सेदग्ने अस्तु सुभगः सुदानु-
 यंस्त्वा नित्येन हविषा य उक्थैः ।
 पिप्रीषति स्व आयुषि दुरोणे
 विश्वेदस्मै सुदिना सासदिष्टिः ॥

May he, O Agni, be perfect in enjoyment and activity who thee with constant oblation, who with expressive mantras seeketh to satisfy in his own being, in its gated house, may that sacrifice of his be in all its scope attended with brightness of its days.

दुरोणे. Sy. दुरवने कृच्छ्रलभ्ये शतवर्षाख्ये जीवने. I take दुरोणे as usual = दुर्या. Sy. takes सुदिना = सुदिनानि, & सासदिष्टिः a separate sentence, अस्तु = फलसाधनसमर्थो भवतु, — a tall order. I take सुदिना simply as an adjective to इष्टिः, cf सुदिनत्वमहाम्.

8. अर्चामि ते सुमतिं घोषि अर्वाक्
 सं ते वावाता जरतामियं गीः ।
 स्वश्वास्त्वा सुरथा मर्जयेम
 अस्मे क्षत्राणि धारयेरनु दून् ॥

I effect by the rik the perfect mind in thee; with sound descend; may this word woo thee entirely to me by its wide force of manifestation (or this word that I have uttered); may we with perfect steeds, in a perfect chariot put forth strength towards thee. Mayst thou uphold all might in us from day to day.

Sy. वावाता — going to thee. घोषि — Sy. घोषयुक्तं यथा भवति & अर्वाक् = त्वदभिमुखं. क्षत्राणि — Sy. धनानि.

9. इह त्वा भूर्या चरेदुप त्मन्
 दोषावस्तर्दीदिवांसमनु दून् ।
 क्रीळंतस्त्वा सुमनसः सपेम
 अभि द्युम्ना तस्थिवांसो जनानाम् ॥

In this world one can direct one's works by the self & with largeness towards thee shining in darkness & by light all man's days; perfected in mind and at play may we possess thee prevailing in our force over the energies of creatures.

Sy. दोषावस्तर् day & night or O coverer of night, rather shiner in the darkness. सपेम. Sy. परिचरेम. सप् means to be wise — सप्त, sapio, sapiens — or to possess, enjoy, taste — sapor etc. सपर्या means seeking to possess, keep up or enjoy, so courting, wooing, tending. Sy. द्युम्ना = धनानि.

10. यस्त्वा स्वश्वः सुहिरण्य अग्न
 उपयाति वसुमता रथेन ।
 तस्य त्राता भवसि तस्य सखा
 यस्त आतिथ्यमानुषग् जुजोषत् ॥

He who cometh to thee with perfect steeds, with wealth of gold, O Agni, and his car full of substance, to him deliverer thou

becomest and to him friend, who accepts thy uninterrupted hospitality (or thee with un- etc).

जुजोषत्. Sy. प्रापयति — app^d = जोषयेत्. This is wholly improbable; it would ignore the ते & give an unusual force to the simple जुष्.

11. महो रुजामि बंधुता वचोभि-

स्तन्मा पितुर्गोतमादन्वियाय ।

त्वं नो अस्य वचसश्चिकिद्धि

होतर्यविष्ट सुक्रतो दमूनाः ॥

With my narrow strength I break down great opposers by the words of the mantra; for that power has come to me from Gotama my father. Housed in my being do thou take knowledge of this word of ours, O young & vigorous, O perfect in force, O offerer.

बंधुता. Sy. बंधुतया — by friendship with thee won by my praises. I take बंधुता from बंध् to confine, limit — or as in बंधुर = crookedness, in either case referring to the limitations of the mental being.

12. अस्वप्नजस्तरणयः सुशेवा

अतंद्रासो अवृका अश्रमिष्ठाः ।

ते पायवः सध्र्यंचो निषद्य

अग्ने तव नः पांतु अमूर ॥

Unsleeping that carry us over & are full of felicity, undrowsing, unrent, ever most unwearied, may those protecting powers of thine continuously seated in us, O Agni, shield us, O illimitable Agni.

अवृकाः. Sy. not tearing. अमूर — अमूढ सर्वज्ञ । यद्वा अमूर अप्रति-हतगते ।

13. ये पायवो मामतेयं ते अग्ने

पश्यंतो अंधं दुरितादरक्षन् ।

ररक्ष तान्सुकृतो विश्ववेदा

दिप्संत इद्रिपवो नाह देभुः ॥

Thy protecting powers, O Agni, which guarded the son of Mamatá from stumbling; the Omniscient guardeth them in their

right doing and the foe that strive to do us hurt cannot overcome them.

मामतेयं. A long story is told to explain this allusion —
 उच्यथस्य गर्भिणीं ममतानामधेयां भार्या तदनुजो बृहस्पतिरचकमत । तस्यां
 रेत आधित्सुं तं बृहस्पतिं गर्भस्थं रेतोऽब्रवीत् । रेतोऽत्र मा सैक्षीरहमत्र
 वसामीति । एवमुक्तो बृहस्पतिर्निरुद्धरेतस्कः सन् रेतोरूपं गर्भं शशाप ।
 जात्यंधत्वरूपं दीर्घं तमः प्राप्नुहीति । ततस्तस्यां दीर्घतमा अजनिष्ट । स
 चांध्यपरिहारायाग्नं स्तुत्वा चक्षुरलभतेति । This story like other myths
 of the Brahmanas seems to be a Vedantic parable. In any case
 the blindness of the text is obviously a spiritual blindness. दुरितं,
 false going, stumbling = sin or misfortune, here sin, as we have
 सुकृतः.

14. त्वया वयं सधन्यस्त्वोता-

स्तव प्रणीती अश्याम वाजान् ।

उभा शंसा सूदय सत्यताते

अनुष्ठया कृणुह्यह्याण ॥

By thee may we effecting our perfection, by thee increased in
 being (or protected), by thy leading taste all substantial pos-
 sessions; impel both the divine and human self-expressions, O
 builder of Truth; O thou undeviating, accomplish each step
 successively.

सधन्यः. Sy. सधनाः. It may, however, be सधनिः from सध् to
 effect, accomplish. सूदय. Sy. (आसन्नविप्रकृष्टौ) पापानां शंसितारौ जहि.
 This is forced & unnatural & has no connection with सत्यताते.
 अह्याण. Sy. अलज्जितगमन. Again far-fetched & improbable. It
 may be from ह् to attract out of the way, cf जुहुराण & हुरः IV.3.13,
 or to be troubled in heart, disturbed by passion, cf हृष्, हृणानः
 etc.

15. अया ते अग्ने समिधा विधेम

प्रति स्तोमं शस्यमानं गृभाय ।

दहाशसो रक्षसः पाहि अस्मान्

दृहो निदो मित्रमहो अवद्यात् ॥

With this fuel, O Agni, we would dispose the sacrifice for thee,
 do thou take to thyself the hymn of thy confirming as it is

expressed, burn the Rakshasas who would take its enjoyment (or who would devour us), protect us, O thou might of Love, from harm and limitation and fault.

समिधा. Sy. दीप्त्या स्तुत्या! मित्रमहः. Sy. मित्रैः पूजनीय. A sufficiently absurd explanation. अवद्यात्. Sy. परिवादात्. अवद्य is either non-expression or insufficient expression, fault of शंस or positively fault or defect, that which should not be spoken or expressed.

[26]

[RV IV.5]

5. Vamadeva's fifth hymn to Agni.

1. वैश्वानराय मीळ्हुषे सजोषाः

कथा दाशेम अग्नये बृहद्भाः ।

अनूनेन बृहता वक्षथेन

उप स्तभायदुपमिन्न रोधः ॥

Together how shall we give to Agni Vaishvanara in his bounty, who have gained the wide light (of the Truth); with a vast & illimitable upbearing he supporteth verily the firmament from below like a pillar.

बृहद्भाः. Sy. महते भासमानायाग्नये! वक्षथेन. Sy. वोढव्येन स्वशरीरेण.

2. मा निंदत य इमां मह्यं रातिं

देवो ददौ मर्त्याय स्वधावान् ।

पाकाय गृत्सो अमृतो विचेता

वैश्वानरो नृतमो यद्दो अग्निः ॥

Confine not (or blame not) the god who in his self-fixity has given to me, to a mortal this felicity, seizer of things immortal & wise in knowledge he has given it to my ripeness — the lord of universal strength, the mighty & mastering Agni.

Sy. मा निंदत । स्तुतेत्यर्थः! पाकाय — परिपक्वज्ञानाय. गृत्सो. Sy. मेधाविनामैतत्.

3. साम द्विवर्हा महि तिग्मभृष्टिः
 सहस्ररेता वृषभस्तुविष्मान् ।
 पदं न गोरपगूळ्हं विविद्धा-
 नग्निर्मह्यं प्रेदु वोचन्मनीषाम् ॥

May the Bull of Force with his thousandfold seed of delight, fiery in his burning strength, express in me, he who has fullness of the two worlds, mighty Sama; may Agni express in me in speech the Intelligence as it were finding perfectly in knowledge the hidden place of the Cow of Light.

द्विवर्हा. Sy. द्वयोः स्थानयोः परिवृढः. तुविष्मान्. Sy. बहुधनः — तुविः, तवस्, तविषी etc have all one meaning, strength, force.

4. प्र तानग्निर्बभसत्तिग्मजंभ-
 स्तपिष्टेन शोचिषा यः सुराधाः ।
 प्र ये मिनन्ति वरुणस्य धाम
 प्रिया मित्रस्य चेततो भ्रुवाणि ॥

Them may he sharp-tusked (or fiery-weaponed) burn with his most afflicting lustre (or most energetic), he who is perfect in delight, who awaken in consciousness to the glad & enduring seats of Varuna, of Mitra, & then seek to limit them.

प्र मिनन्ति. Sy. प्रकर्षेण हिंसन्ति. मि like मा (cf मन् & also मु in murus, muh etc) means literally to confine, comprehend, limit, diminish, measure, embrace, contain, hold. It may also mean to injure.

5. अभ्रातरो न योषणो व्यंतः
 पतिरिपो न जनयो दुरेवाः ।
 पापासः संतो अनृता असत्या
 इदं पदमजनता गभीरं ॥

Moving about like women who have no protector, like women of evil impulses who do hurt to their husbands, they, though themselves evil & wandering from the truth & the right have brought to birth (in our consciousness) this deep world of knowledge.

पदं. Sy. नरकस्थानं but see 6. रिपो. Sy. द्वेषिण्यः.

6. इदं मे अग्ने कियते पावक

अमिनते गुरुं भारं न मन्म ।

बृहद् दधाथ धृषता गभीरं

यद्दं पृष्ठं प्रयसा सप्तधातु ॥

When, O Agni, I who am so little, O purifier, could not contain my thought as one who cannot hold a heavy load, this vast & deep & controlling level thou didst establish for me violently by thy endeavour in all its seven principles.

Sy. अमिनते — अहिंसतेऽत्यजते. This is merely a scholastic ingenuity. मन्म — मननीयं धनं! Another.

7. तमिन्वेव समना समान-

मभि क्रत्वा पुनती धीतिरश्याः ।

ससस्य चर्मन्नधि चारु पृश्ने-

रग्ने रुप आरुपितं जबारु ॥

Him indeed in his pervading equality may my thought too purifying and pervadingly equal even now by its power (or the will) attain; in the action of the bliss is reflected on high, bright and firm(?), the form of the dappled Cow of Light.

रुपः. Sy. takes as 6th case of रूप् = earth. आरोपयति स्वात्मनि सस्यादीनि रुबिति भूमिरुच्यते, पृश्नि = द्युलोक, आरुपितं = आरोपितं, जबारु = जवमानरोहि (Yaska). All these are forced derivations & forced senses. चर्मन् — Sy. चर्मणे चरणाय & ससस्य = निश्चलस्य.

8. प्रवाच्यं वचसः किं मे अस्य

गुहा हितमुप निणिग्वदति ।

यदुस्रियाणामप वारिव ब्रन्

पाति प्रियं रूपो अग्रं पदं वेः ॥

What of this word must I declare in speech? That which is established in the hidden places they speak of secretly (or as a secret) and that which they unveil as the sea of the bright ones, yet one guardeth its form of bliss & the supreme place of the manifest being.

निणिक्. नितरां नेनेक्ति शोधयतीति निणिक् क्षीरमुच्यते. Sy. ignores the murdhanya nasal. It is from निण् — cf निण्यं. प्रियं रूपः. भूम्याः प्रियं स्थानं.

9. इदमु त्यन्महि महामनीकं
 यदुन्निया सचत पूर्व्यं गौः ।
 ऋतस्य पदे अधि दीद्यानं
 गुहा रघुष्यद्रघुयद्विवेद ॥

This verily is that mighty & pristine force of the great ones to which cleaveth the Cow of brightness; shining in the seat of Truth I knew it whether turning to swift motion towards the hidden places or thither swiftly moving.

रघुष्यद् is clearly a desiderative form of the nominal रघुयद्.

10. अध द्युतानः पित्रोः सचासा
 अमनुत गुह्यं चारु पृश्नेः
 मातुष्पदे परमे अंति षट्शो-
 वृष्णः शोचिषः प्रयतस्य जिह्वा ॥

Now he shines with the Father & Mother & near to them and has knowledge in mind of the bright & secret thing of the dappled Cow; opposite us (or near) in the highest place of the Mother, of the Cow of Being, is the tongue of the flaming-bright Lord in His activity.

आसामनुत्. Sy. आस्येन पानायाबुध्यत!

11. ऋतं वोचे नमसा पृच्छ्यमान-
 स्तवाशसा जातवेदो यदीदं ।
 त्वमस्य क्षयसि यद्ध विश्वं
 दिवि यद्दु द्रविणं यत्पृथिव्याम् ॥

With obeisance of submission & by thy command, O Knower of the worlds, I declare to the questioner this truth that I have; thou art its inhabitant, yea, of all this that is substance in heaven and all that is substance on the earth.

नमसा. Sy. takes with पृच्छ्य°, I take with वोचे. आशसा. Sy. स्तुत्या. क्षयसि. ईश्वरो भवसि.

12. किं नो अस्य द्रविणं कद्ध रत्नं
 वि नो वोचो जातवेदश्चिकित्वान् ।
 गुहाध्वनः परमं यन्नो अस्य
 रेकु पदं न निदाना अगन्म ॥

What is the substance of this Truth, what its delight, perceive & declare to us, O Knower of all births; that which is its last secret seat at the farthest end of the path, over & above all other, may we reach & avoid (or refuse) all bondage & limitation.

रेकु. रिक्तं ie अतिरिक्तं beyond the four other padas.

13. का मर्यादा वयुना कद्ध वाम-

मच्छ्वा गमेम रघवो न वाजं ।

कदा नो देवीरमृतस्य पत्नीः

सूरो वर्णेन ततननुषासः ॥

What are its confines, what its wideness, what its delightfulness towards which we must go like swift steeds to their goal? What for us have the divine wives of the Immortal One, the Dawns, extended by the light of the Sun?

कदा I take = कद् आ contrary to Padapatha. वाजं from वाज् to go, वाजी a horse, goer (goal or perhaps stable). वर्णेन. Sy. प्रकाशेन.

14. अनिरेण वचसा फल्वेन

प्रतीत्येन कृधुनातृपासः ।

अधा ते अग्ने किमिहा वदन्ति

अनायुधास आसता सचंताम् ॥

Unsatisfied any longer with a Word that is unadvancing & slight and easily assailed and petty what now may men express of thee here, O Agni; unweaponed let them cleave to thy seated being.

अनिरेण. इरात्रं तद्रहितेन! I take “without impetus or force” = unable to carry man forward. फल्वेन. Sy. उक्थेन. Simply फल्गु. कृधुना. कृध्विति ह्रस्वनाम कृधुको वम्रक इति तन्नामसूक्तत्वात्. आसता. P.P. असता. Sy. दुःखेन. It may mean, if from आस् either “seated” or “near”, if from अ = आ + सता, then “near” or in sense of आभू.

15. अस्य श्रिये समिधानस्य वृष्णो

वसोरनीकं दम आ रुरोच ।

रुशद्वसानः सुदृशीकरूपः

क्षितिर्न राया पुरुवारो अद्यौत् ॥

For opulence of our being shineth out in its home (or in this our house) the force of this Lord & king of substance blazing high;

he wears his robe of redness and with a form gloriously visible (or of perfect vision) as one who has made his home with the felicity he shines out rich in blessings.

श्रिये. श्रेयसे. पुरुवारः. बहुभिर्ऋत्विग्भिर्वरणीयः. क्षितिः. राजादिः
क्षितिरिति मनुष्यनाम.

[27]

[RV IV.6.1–3]

6. Vamadeva's sixth hymn to Agni.

1. ऊर्ध्व ऊ षु णो अध्वरस्य होत-
रग्ने तिष्ठ देवताता यजीयान् ।
त्वं हि विश्वमभ्यसि मन्म
प्र वेधसश्चित्तिरसि मनीषाम् ॥

Perfectly high do thou stand for us, O offerer of our sacrifice, more mighty for its workings in the extending of the gods; for thou art about every thought and thou carriest forward on its way (or givest) the intellect of the disposer.

देवताता. देवास्तायते विस्तीर्यतेऽत्रेति देवतातिर्यज्ञः. प्रतिरसि. प्रवर्ध-
यसि Sy. मनीषां. मतिं स्तुतिं.

2. अमूरो होता न्यसादि विक्षु
अग्निर्मद्रो विदथेषु प्रचेताः ।
ऊर्ध्व भानुं सवितेव अश्रेन्
मेतेव धूमं स्तभायदुप द्याम् ॥

The priest illimitable of the oblation has taken his seat in the peoples (creatures), Agni rapturous in the movements of knowledge, he who in the mind perceiveth; like the sun may he move to his high lustre, like a pillar may he set his smoke (of temperamental force) to support heaven (within us).

3. यता सुजूर्णी रातिनी घृताची
प्रदक्षिणिद् देवतातिमुराणः ।
उदु स्वरुर्नवजा न अक्रः
पश्वो अनक्ति सुधितः सुमेकः ॥

Rich & bright, full of impetus, full of delight it is governed & directed (or, it is in action); moving to the right, increasing the divine extension he drives upward the herds of vision, on the heights like an active driver (or a high pole) manifested in the nine, well-established, perfect in capacity.

घृताची ie मनीषा. उराणः. Sy. उरु कुर्वाणः. स्वरुः. यूपशकलवाची स्वरुत्र यूपं लक्षयति । चषालवंतः स्वरवः पृथिव्याम्. R.V. 3.8.10. स्वरुणा पशुमनक्तीति श्रुतेः. Therefore it can hardly be यूप. Perhaps सु + अरुः. सुमेकः. मेकः must be from either मि, मिक् [or] मिच्. Lat. mico, Grk. μικρός, S. मेकः do not help us.

[28]

[RV IV.6]

1. ऊर्ध्व ऊ षु णो अध्वरस्य होतरग्ने तिष्ठ देवताता यजीयान् ।
त्वं हि विश्वमभ्यसि मन्म प्र वेधसश्चित्तिरसि मनीषां ॥

S. [Sayana:] देवताता देवास्तायंते विस्तीर्यतेऽत्रेति देवतातिर्यज्ञः मन्म मननीयं शत्रूणां धनं चित् पूजायां अभ्यसि अभिभवसि प्रतिरसि प्रवर्धयसि

(देवताता Agni on high as Hotri of the Adhwara in the Devatati. Agni overpowers every मन्म and carries forward the intelligence of the Vedhâ.)

S. High, very high for us stand, O summoner (or, performer of offering), O Agni, a great sacrificer in the sacrifice (in which the gods are extended).

Tr. [Translation:] High, yea, very high, stand, O Flame, O offering priest of the journeying sacrifice, be very mighty for sacrifice in the forming of the gods. For thou comest over every thought and thou carriest on its way the thinking mind of the orderer of the work.

2. अमूरो होता न्यसादि विक्ष्वग्निर्मद्रो विदधेषु प्रचेताः ।
ऊर्ध्व भानुं सवितेवाश्रेन्मेतेव धूमं स्तभायदुप द्यां ॥

अमूरः अमूढः प्रगल्भ इत्यर्थः मद्रः मदनीयो मादयिता वा मेता स्थूणा

उप द्यां द्युलोकस्योपरि

S. The intelligent offering priest, the enrapturing Agni of great knowledge is settled among the peoples (the priests) in (for) the sacrifices; he resorts upward to his lustre like the sun; like a pillar he supports his smoke above the heaven.

Tr. The offering priest inspired of mind has taken his seat in the peoples, Agni, the rapturous, the wise thinker in the gettings of knowledge; he has risen high into light like the all-creating Sun; like a pillar he holds up his smoke against the heavens.

3. यता सुजूर्णी रातिनी घृताची प्रदक्षिणिद्वेवतातिमुराणः ।

उद्गु स्वरुर्नवजा नाक्रः पशवो अनक्ति सुधितः सुमेकः ॥

यता संयता सुजूर्णी शोभनजवा सुष्ठु जीर्णा पुराणी वा घृताची घृतमंचतीति जुहुः रातिनी रातिर्धनं हविर्लक्षणधनवती आज्यपूर्णा भवतीति उराणः उरु कुर्वाणः प्रदक्षिणिद् प्रदक्षिणगमनः (प्रदक्षिणमेति) अकारलोपश्छांदसः स्वरुः यूपशकलः = यूपः (cf चषालवंतः स्वरवः पृथिव्यां Rv. III.8.10 etc) न समुच्चये = अपि उद्गु उन्नतो भवति or उत्कृष्टः अक्रः आक्रमिता सुमेकः सुदीप्तः सुधितः स्वधितिरित्यर्थः अनक्ति गच्छति. स्वरुणा पशु-मनक्तीति श्रुतेः

S. The (ghee-giving) flame (or ladle?) controlled and very swift (or very old) is wealthy (ie full of ghee); he (Agni or the Adhwaryu) becomes or goes (round from left) to right, widening the sacrifice; and also the new-born post becomes high; approaching, very bright, the axe(?) goes to the animals (or the post excellent etc and well placed goes to the animals).

अक्रः. Gr. ἄκρος high, or अज् moving. सुमेकः cf Gr. μῆχος = long, or bright, L. micare.

Tr. The clear-shining flame of him is reined and swift and opulent (or, delightful), he on his right hand circling widens the extension of the gods; high like a post of sacrifice, new-born, moving, firm on his base and bright he brings the (seeing) herds.

4. स्तीर्णे बर्हिषि समिधाने अग्ना ऊर्ध्वो अध्वर्युर्जुजुषाणो अस्थात् ।

पर्यग्निः पशुपा न होता त्रिविष्टेति प्रदिव उराणः ॥

जुजुषाणः देवान्प्रीणयन् प्रदिवः पुरातनः उराणः increases (that is, though little, makes them fit for the gods) यद्वै देवैर्जोष्यते हविस्तद्गिरिमात्रं वर्धत इति श्रुतेः त्रिविष्टि पर्येति पशून् त्रिरावृत्य पर्येति

त्रिहिं पर्यग्निः क्रियते

S. The altar spread, the fire kindled, the leader of sacrifice pleasing the gods stands high; the offering priest ancient, greatening (the offering), goes like a herdsman thrice round (the cattle).

5. परि त्मना मितदूरेति होताग्निर्मद्रो मधुवचा ऋतावा ।
द्वन्त्यस्य वाजिनो न शोका भयंते विश्वा भुवना यदभ्राट् ॥

मितदूः परिमितगतिः ऋतावा यज्ञवान् वाजिनः हविष्मतः न अपि or
वाजिनो न = अश्वा इव

S. Limited in motion he goes round himself (in his own form), the offerer Agni enrapturing, sweet-voiced, having sacrifice; his lustres run fooded (or like horses); all beings fear when he blazes.

Tr. He encompasses with himself in his measured motion, the Flame, the offering priest, rapturous, honey-worded, master of truth; his lustres run like horses; all the worlds are in awe when he blazes forth.

6. भद्रा ते अग्ने स्वनीक संदृग् घोरस्य सतो विषुणस्य चारुः ।
न यत्ते शोचिस्तमसा वरंत न ध्वस्मानस्तन्वी रेप आ धुः ॥

विषुणस्य सर्वतो व्याप्तस्य भद्रा स्तुत्या कल्याणी वा मूर्तिः संदृक् संदृष्टिः
सम्यग्दृश्या भवतीत्यर्थः

S. O fair-flaming Agni, the delightful, praisable (or auspicious image) of thee terrible, pervading on every side, is full-seen, because they (the nights) do not stop thee with darkness nor the destroyers put (create) sin in thy body.

Tr. O thou Flame of great force (or, fair of face), though thou art terrible as thou goest abroad over the regions, happy and beautiful is the vision of thee; for the nights envelop thee not with darkness nor have the destroyers cast sin into thy body.

7. न यस्य सातुर्जनितोरवारि न मातरा पितरा नू चिदिष्टौ ।
अधा मित्रो न सुधितः पावकोऽग्निर्दीदाय मानुषीषु विक्षु ॥

जनितुः creator of rain सातुः सनिः पशवादिलक्षणं दानं दीप्तिर्वा इष्टौ
प्रेषणे नू चित् क्षिप्रमेव न प्रभवतः अधा अपि च सुधितः सुतृप्तः

S. Of whom, father (of rain), his giving (or, lustre) is not

stopped (by anybody); and in whose sending the father and mother (heaven & earth) do not quickly prevail, the purifier like a well-pleased friend shines among the peoples of Manu.

Tr. The gettings of this begetter of things (or the light of this begetter and getter of things) cannot be shut in; nor our Father and Mother when he urges. Then shines the purifying Flame as the Friend, well-based, in the human peoples.

8. द्विर्यं पंच जीजनन्त्संवसानाः स्वसारो अग्निं मानुषीषु विक्षु ।
उषर्बुधमथर्यो न दन्तं शुक्रं स्वासं परशुं न तिगम् ॥

S. Whom the ten sisters coming together (the fingers) bore, Agni, among the peoples of Manu, like women (अथर्यः, स्त्रिय इव), the waker at dawn, the eater (of offerings), bright, fair-faced, like a sharp axe (killing the Rakshasas).

Tr. Twice five sisters who dwell together gave birth to this Flame in the human peoples; they like women(?) gave birth to the brighter eater who awakes with dawn, whose face is beautiful; and he is like a keen axe.

9. तव त्ये अग्ने हरितो घृतस्ना रोहितास ऋज्वंचः स्वंचः ।
अरुषासो वृषण ऋजुमुष्का आ देवतातिमहंत दस्माः ॥

अहंत आहूयंते घृतस्नाः नासापुटादिस्थानेभ्य उदकं क्षरंतः वृषणः युवानो
वर्षितारो वा ऋजुमुष्काः साधनमुष्काः दस्माः दर्शनीयाः

S. Those horses of thine, Agni, streaming water, red, straight-moving, well-going, shining, young (or rainers), well-formed and beautiful, are called to the sacrifice.

Tr. Those bright steeds of thine, O Flame, who stream clear brightness (ghrita), and are red and straight and fair of motion, shining potent stallions, are called in their power to the extending of the godheads.

10. ये ह त्ये ते सहमाना अयासस्त्वेषासो अग्ने अर्चयश्चरन्ति ।
श्येनासो न दुवसनासो अर्थं तुविष्वणसो मारुतं न शर्धः ॥

दुवसनासः परिचरणीयाः श्येनासः अश्वाः

S. Those rays of thine, O Agni, overcoming, moving, bright, to be served, go like horses to their goal; they are great-sounding like the Marut host.

Tr. Those illuminings of thee, O Flame, they overpower, they travel, they are keen in brightness, they are active, they move like eagles to the goal, they are many-voiced like the host of the Life-gods.

11. अकारि ब्रह्म समिधान तुभ्यं शंसात्युक्थं यजते व्यू धाः ।
होतारमग्निं मनुषो नि षेदुर्नमस्यंत उशिजः शंसमायोः ॥

शंसं शंसनीयं

S. O thou who art being kindled, for thee the praise is made; one (the Hota) speaks the praise, one (the Yajamana) sacrifices; give (wealth). Men desiring (wealth) serve worshipping Agni the caller of the gods speakable (praisable) of man.

Tr. The soul-thought is formed, O kindling Flame, for thee; for thee one speaks the word and sacrifices; ordain. Men, the desirers, take refuge in the flame, the priest of sacrifice, with obeisance to the expresser of the human being.

[29]

[RV IV.7.1–3]

The Vamadeva Hymns to Agni

Introduction

The interpretation of the Rigveda is perhaps the most difficult and disputed question with which the scholarship of today has to deal. This difficulty and dispute are not the creation of present-day criticism; it has existed in different forms since very early times. To what is this incertitude due? Partly, no doubt, it arises from the archaic character of a language in which many of the words were obsolete when ancient Indian scholars tried to systematise the traditional learning about the Veda, and especially the great number of different meanings of which the old Sanskrit words are capable. But there is another and more vital difficulty and problem. The Vedic hymns are full of figures and symbols, — of that there can be no least doubt, — and the question is

what do these symbols represent, what is their religious or other significance? Are they simply mythological figures with no depth of meaning behind them? Are they the poetic images of an old Nature-worship, mythological, astronomical, naturalistic, symbols of the action of physical phenomena represented as the action of the gods? Or have they another and more mystic significance? If this question could be solved with an indubitable certitude, the difficulty of language would be no great obstacle; certain hymns and verses might remain obscure, but the general sense, drift, purport of the ancient hymns could be made clear. But the singular feature of the Veda is that none of these solutions, at least as they have been hitherto applied, gives a firm and satisfactory outcome. The hymns remain confused, bizarre, incoherent, and the scholars are obliged to take refuge in the gratuitous assumption that this incoherence is a native character of the text and does not arise from their own ignorance of its central meaning. But so long as we can get no farther than this point, the doubt, the debate must continue.

A few years ago I wrote a series of articles in which I suggested an explanation of the ambiguous character of the Veda. My suggestion hinged on this central idea that these hymns were written in a stage of religious culture which answered to a similar period in Greece and other ancient countries, — I do not suggest that they were contemporary or identical in cult and idea, — a stage in which there was a double face to the current religion, an outer for the people, *profanum vulgus*, an inner for the initiates, the early period of the Mysteries. The Vedic Rishis were mystics who reserved their inner knowledge for the initiates; they shielded it from the vulgar by the use of an alphabet of symbols which could not readily be understood without the initiation, but were perfectly clear and systematic when the signs were once known. These symbols centred around the idea and forms of the sacrifice; for the sacrifice was the universal and central institution of the prevailing cult. The hymns were written round this institution and were understood by the vulgar as ritual chants in praise of the Nature-gods, Indra, Agni, Surya Savitri, Varuna, Mitra and Bhaga, the Aswins, Ribhus,

Maruts, Rudra, Vishnu, Saraswati, with the object of provoking by the sacrifice the gifts of the gods, — cows, horses, gold and other forms of wealth of a pastoral people, victory over enemies, safety in travel, sons, servants, prosperity, every kind of material good fortune. But behind this mask of primitive and materialistic naturalism, lay another and esoteric cult which would reveal itself if we once penetrated the meaning of the Vedic symbols. That once caught and rightly read, the whole Rigveda would become clear, consequent, a finely woven, yet straightforward tissue.

According to my theory the outer sacrifice represented in these esoteric terms an inner sacrifice of self-giving and communion with the gods. These gods are powers outwardly of physical, inwardly of psychical nature. Thus Agni outwardly is the physical principle of fire, but inwardly the god of the psychic godward flame, force, will, Tapas; Surya outwardly the solar light, inwardly the god of the illuminating revelatory knowledge; Soma outwardly the moon and the Soma-wine or nectarous moon plant, inwardly the god of the spiritual ecstasy, Ananda. The principal psychical conception of this inner Vedic cult was the idea of the Satyam Ritam Brihat, the Truth, the Law, the Vast. Earth, Air and Heaven symbolised the physical, vital and mental being, but this Truth was situated in the greater heaven, base of a triple Infinity actually and explicitly mentioned in the Vedic riks, and it meant therefore a state of spiritual and supramental illumination. To get beyond earth and sky to Swar, the Sun-world, seat of this illumination, home of the gods, foundation and seat of the Truth, was the achievement of the early Fathers, *pûrve pitarah*, and of the seven Angiras Rishis who founded the Vedic religion. The solar gods, children of Infinity, Adityah, were born in the Truth and the Truth was their home, but they descended into the lower planes and had in each plane their appropriate functions, their mental, vital and physical cosmic motions. They were the guardians and increasers of the Truth in man and by the Truth, *ritasya pathâ*, led him to felicity and immortality. They had to be called into the human being and increased in their functioning, formed in him, brought in or

born, *devavîti*, extended, *devatâti*, united in their universality, *vaisvadevya*.

The sacrifice was represented at once as a giving and worship, a battle and a journey. It was the centre of a battle between the Gods aided by Aryan men on one side and the Titans or destroyers on the opposite faction, Dasyus, Vritras, Panis, Rakshasas, later called Daityas and Asuras, between the powers of the Truth or Light and the powers of falsehood, division, darkness. It was a journey, because the sacrifice travelled from earth to the gods in their heaven, but also because it made ready the path by which man himself travelled to the home of the Truth. This journey opposed by the Dasyus, thieves, robbers, tearers, besiegers (*vritras*), was itself a battle. The giving was an inner giving. All the offerings of the outer sacrifice, the cow and its yield, the horse, the Soma were symbols of the dedication of inner powers and experiences to the Lords of Truth. The divine gifts, result of the outer sacrifice, were also symbols of inner divine gifts, the cows of the divine light symbolised by the herds of the Sun, the horse of strength and power, the son of the inner godhead or divine man created by the sacrifice, and so through the whole list. This symbolic duplication was facilitated by the double meaning of the Vedic words. *Go*, for instance, means both cow and ray; the cows of the dawn and the sun, Homer's *boes Eelioio*, are the rays of the Sungod, Lord of Revelation, even as in Greek mythology Apollo the Sungod is also the Master of poetry and of prophecy. *Ghrita* means clarified butter, but also the bright thing; *soma* means the wine of the moon plant, but also delight, honey, sweetness, *madhu*. This is the conception, all other features are subsidiary to this central idea. The suggestion seems to me a perfectly simple one, neither out of the way and recondite, nor unnatural to the mentality of the early human peoples.

There are certain *a priori* objections which can be brought against this theory. One may be urged against it from the side of Western scholarship. It may be objected that there is no need for all this mystification, that there is no sign of it in the Veda unless we choose to read it into the primitive mythology, that it

is not justified by the history of religion or of the Vedic religion, that it was a refinement impossible to an ancient and barbaric mind. None of these objections can really stand. The Mysteries in Egypt and Greece and elsewhere were of a very ancient standing and they proceeded precisely on this symbolic principle, by which outward myth and ceremony and cult objects stood for secrets of an inward life or knowledge. It cannot therefore be argued that this mentality was non-existent, impossible in antique times or any more impossible or improbable in India, the country of the Upanishads, than in Egypt and Greece. The history of ancient religion does show a transmutation of physical Nature-gods into representatives of psychical powers or rather an addition of psychical to physical functions; but the latter in some instances gave place to the less external significance. I have given the example of Helios replaced in later times by Apollo. Just so in the Vedic religion Surya undoubtedly becomes a god of inner light, the famous Gayatri verse and its esoteric interpretation are there to prove it as well as the constant appeal of the Upanishads to Vedic riks or Vedic symbols taken in a psychological and spiritual sense, eg, the four closing verses of the Isha Upanishad. Hermes, Athena represent in classical mythology psychical functions, but were originally Nature gods, Athena probably a dawn goddess. I contend that Usha in the Veda shows us this transmutation in its commencement. Dionysus the wine-god was intimately connected with the Mysteries; I assign a similar role to Soma, the wine-god of the Vedas.

But the question is whether there is anything to show that there was actually such a doubling of functions in the Veda. Now in the first place, how was the transition effected from the alleged purely materialistic Nature-worship of the Vedas to the extraordinary psychological and spiritual knowledge of the Upanishads unsurpassed in their subtlety and sublimity in ancient times? There are three possible explanations. First, this sudden spirituality may have been brought in from outside; it is hardily suggested by some scholars that it was taken from an alleged highly spiritual non-Aryan southern culture; but this is an assumption, a baseless hypothesis for which no proof has

been advanced; it rests as a surmise in the air without foundation. Secondly, it may have developed from within by some such transmutation as I have suggested, but subsequent to the composition of all but the latest Vedic hymns. Still even then it was effected on the basis of the Vedic hymns; the Upanishads claim to be a development from the Vedic knowledge, Vedanta repeatedly appeals to Vedic texts, regards Veda as a book of knowledge. The men who gave the Vedantic knowledge are everywhere represented as teachers of the Veda. Why then should we rigidly assume that this development took place subsequent to the composition of the bulk of the Vedic mantras? For the third possibility is that the whole ground had already been prepared consciently by the Vedic mystics. I do not say that the inner Vedic knowledge was identical with the Brahmavada. Its terms were different, its substance was greatly developed, much lost or rejected, much added, old ideas shed, new interpretations made, the symbolic element reduced to a minimum and replaced by clear and open philosophic phrases and conceptions. Certainly, the Vedic mantras had already become obscure and ill-understood at the time of the Brahmanas. And still the groundwork may have been there from the beginning. It is, of course, in the end a question of fact; but my present contention is only that there is no *a priori* impossibility, but rather a considerable probability or at least strong possibility in favour of my suggestion. I will put my argument in this way. The later hymns undoubtedly contain a beginning of the Brahmavada; how did it begin, had it no root origins in the earlier mantras? It is certain that some of the gods, Varuna, Saraswati, had a psychological as well as a physical function. I go farther and say that this double function can everywhere be traced in the Veda with regard to other gods, as for instance, Agni and even the Maruts. Why not then pursue the inquiry on these lines and see how far it will go? There is at least a *prima facie* ground for consideration, and to begin with, I demand no more. An examination of the actual text of the hymns can alone show how far the inquiry will be justified or produce results of a high importance.

Another *a priori* objection comes from the side of orthodox

tradition. What it amounts to is an objection to go behind the authority of Sayana, who belongs to an age at least two or three thousand years later than the Veda, and of Yaska, the ancient lexicographer. Besides, the Veda is currently regarded as *karmakânda*, a book of ritual works, the Vedanta only as *jnânakânda*, a book of knowledge. In an extreme orthodox standpoint it is objected that reason, the critical faculty, the historical argument have nothing to do with the question; the Vedas are beyond such tests, in form and substance eternal, in interpretation only to be explained by traditional authority. That attitude is one with which I am not concerned; I am seeking for the truth of this matter and I cannot be stopped by a denial of my right to seek for any truth contrary to tradition. But if in a more moderate form the argument be that when there is an unbroken and consistent ancient tradition, there is no justification in going behind it, then the obvious reply is that there is no such thing. Sayana moves amidst a constant uncertainty, gives various possibilities, fluctuates in his interpretations. Not only so, but though usually faithful to the ritualistic and external sense he distinguishes and quotes occasionally various ancient schools of interpretation, one of which is spiritual and philosophic and finds the sense of the Upanishads in the Veda. Even he feels himself obliged sometimes, though very rarely, to follow its suggestions. And if we go back to the earliest times we see that the Brahmanas give a mystically ritualistic interpretation of the Veda, the Upanishads treat the Riks as a book not of ritual, but of spiritual knowledge. There is therefore nothing fantastically new or revolutionary in an attempt to fix the psychological and spiritual purport of the Rig Veda.

A last objection remains that the interpretation of the Veda has been a field for the exercise of the most extraordinary ingenuity, each attempt arriving at widely different results, and mine is only one ingenuity the more. If it were so, then I stand in good company. The interpretations of Sayana are packed with the most strained and far-fetched ingenuities, which not unoften light-heartedly do violence to grammar, syntax, order, connection, on the idea that the Rishis were in no way restrained by

these things. Yaska is full of etymological and other ingenuities, some of them of a most astonishing kind. The scholarship of Europe has built up by a system of ingenious guesses and deductions a new version and evolved the history, true or imaginative, of an Aryan invasion and a struggle between Aryan and Dravidian which was never before suspected in the long history of Vedic interpretation. The same charge has been brought against Swami Dayananda's commentary. Nevertheless, the universality of the method does not make it valid, nor have I any need to take refuge in this excuse, which is not a justification. If my or any interpretation is got by a straining of the text, a licentious or fantastic rendering or a foreign importation, then it can have no real value. The present volume, which I hope to make the first of a series, is intended to show my method actually at work and dispel this objection by showing the grounds and justification.

I hold that three processes are necessary for a valid interpretation of the Veda. First, there must be a straightforward rendering word by word of the text which shall stick to a plain and simple sense at once suggested by the actual words no matter what the result may be. Then, this result has to be taken and it has to be seen what is its actual purport and significance. That meaning must be consistent, coherent with itself; it must show each hymn as a whole in itself proceeding from idea to idea, linked together in sequence, as any literary creation of the human mind must be linked, which has not been written by lunatics or is not merely a string of disconnected cries. It is impossible to suppose that these Rishis, competent metrists, possessed of a style of great power and nobility, composed without the sequence of ideas which is the mark of all adequate literary creation. And if we suppose them to be divinely inspired, mouthpieces of Brahman or the Eternal, there is no ground for supposing that the divine wisdom is more incoherent in its Word than the human mind; it should rather be more luminous and satisfying in its totality. Finally, if a symbolic interpretation is put on any part of the text, it must arise directly and clearly from suggestions and language of the Veda itself and must not be brought in from outside.

A few words may be useful on each of these points. The first rule I follow is to try to get at the simplest and straightforward sense to which the Rik is open, not to strain, twist and involve. The Vedic style is terse, but natural, it has its strong brevities and some ellipses, but all the same it is essentially simple and goes straight to its object. Where it seems obscure, it is because we do not know the meaning of the words or miss the clue to the idea. Even if at one or two places, it seems to be tortured, that is no reason why we should put the whole Veda on the rack or even in these places torture it still worse in the effort to get at a sense. Where the meaning of a word has to be fixed, this difficulty comes either because we have no clue to the true meaning or because it is capable in the language of several meanings. In the latter case I follow certain fixed canons. First, if the word is one of the standing terms of the Veda intimately bound up with its religious system, then I must first find one single meaning which attaches to it wherever it occurs; I am not at liberty to vary its sense from the beginning according to my pleasure or fancy or sense of immediate fitness. If I interpret a book of obscure Christian theology, I am not at liberty to interpret freely the constantly recurring word *grace* sometimes as the influx of the divine favour, sometimes as one of the three Graces, sometimes as charm of beauty, sometimes as grace marks in an examination, sometimes as the name of a girl. If in one it evidently bears this or that sense and can have no other, if it has no reference to the ordinary meaning, then indeed it is different; but I must not put in one of these other meanings where the normal sense fits the context. In other cases I may have greater freedom, but this freedom must not degenerate into licence. Thus the word *ritam* may signify, we are told, truth, sacrifice, water, motion and a number of other things. Sayana interprets freely and without obvious rule or reason according to any of them and sometimes gives us two alternatives; not only does he interpret it variously in different hymns, but in three different senses [in] the same hymn or even in the same line. I hold this to be quite illegitimate. *Ritam* is a standing term of the Veda and I must take it consistently. If I find truth to be its sense in that standing significance, I must

so interpret it always, unless in any given passage it evidently means water or sacrifice or the man who has gone and cannot mean truth. To translate so striking a phrase as *ritasya panthâh* in one passage as “the path of truth”, in another “the path of sacrifice”, in another “the path of water”, in another “the path of the one who has gone” is a sheer licence, and if we follow such a method, there can be no sense for the Veda except the sense of our own individual caprice. Then again we have the word *Deva*, which undoubtedly means in ninety-nine places out of a hundred, one of the shining ones, a god. Even though this is not so vital a term as *ritam*, still I must not take it in the sense of a priest or intelligent man or any other significance, where the word god gives a good and sufficient meaning unless it can be shown that it is undoubtedly capable of another sense in the mouth of the Rishis. On the other hand a word like *ari* means sometimes a fighter, one’s own champion, sometimes a hostile fighter, assailant, enemy, sometimes it is an adjective and seems almost equivalent to *arya* or even *ârya*. But mark that these are all well-connected senses. Dayananda insists on a greater freedom of interpretation to suit the context. *Saindhava* he says means a horse or rocksalt; where it is a question of eating we must interpret as salt, where it is a question of riding, as horse. That is quite obvious; but the whole question in the Veda is what is the bearing of the context, what are its connections? If we interpret according to our individual sense of what the context ought to mean, we are building on the quicksands. The only safe rule is to fix the sense usually current in the Veda and admit variations only where they are evident from the context. Where the ordinary sense makes a good meaning, I ought to accept it; it does not at all matter that that is not the meaning I should like it to have or the one suitable to my theory of the Veda. But how to fix the meaning? We can evidently do it only on the totality or balance of the evidence of all the passages in which the word occurs and, after that, on its suitability to the general sense of the Veda. If I show that *ritam* in all passages can mean truth, in a great number of passages but not by any means all sacrifice, in only a few water, and in hardly any, motion, and

this sense, truth, fits in with the general sense of the Veda, then I consider I have made out an unanswerable case for taking it in that significance. In the cases of many words this can be done; in others we have to strike a balance. There remain the words of which frankly we do not know the meaning. Here we have to use the clue of etymology and then to test the meaning or possible meanings we arrive at by application to the passages in which the word occurs, taking into consideration where necessary not only the isolated riks, but the context around, and even the general sense of Veda. In a few cases the word is so rare and obscure that only a quite conjectural meaning can be attached to it.

When we have got the rendering of the text, we have to [see] to what it amounts. Here what we have to do is to see the connection of the ideas in the verse itself, next its connection with the ideas in the verses that precede and follow and with the general sense of the hymn; next parallel passages and ideas and hymns and finally the place of the whole in the scheme of ideas of the Veda. Thus in IV.7 we have the line अग्ने कदा त आनुषग् भुवद् देवस्य चेतनं, and I render it, “O Flame, when may there be in uninterrupted sequence the awakening (to knowledge or consciousness) of thee the god (the shining or luminous One)?” But the question I have to put is this, “Does this mean the constant burning of the physical fire on the altar and the ordered sequence of the physical sacrifice, or does it mean the awakening to constant developing knowledge or ordered conscious action of knowledge of the divine Flame in man?” I note that in the next rik (3) Agni is described as the possessor of truth (or of sacrifice?), the entirely wise, ऋतावानं विचेतसं, in 4 as the vision or knowledge perception shining for each creature, केतुं भृगवाणं विशे विशे, in 5 as the Priest who knows, होतारं चिकित्वांसं, in 6 as the bright one in the secrecy who has perfect knowledge, चित्रं गुहा हितं सुवेदं, in 7 as coming possessed of the truth for the sacrifice when the gods rejoice in the seat of the Truth, [in 8] as the messenger विद्वान् संचिकित्वान् विदुष्टरः. All this is ample warrant for taking Agni not merely as a physical flame on the altar, [but] as a flame of divine knowledge guiding the sacrifice and mediating between man and the gods. The balance is also, though not

indisputably, in favour of taking it as a reference to the inner sacrifice under the cover of the outer symbols; for why should there be so much stress on divine knowledge if the question were only of a physical sacrifice for physical fruits? I note that he is the priest, sage, messenger, eater, swift traveller and warrior. How are these ideas, both successive and interwoven in the Veda, connected together? Is it the physical sacred flame that is all these things or the inner sacred flame? There is sufficient to warrant me in provisionally taking it for the inner flame; but to be sure I cannot rely on this one rik. I have to note the evolution of the same ideas in other hymns, to study all the hymns dedicated to Agni or in which he is mentioned, to see whether there are passages in which he is indubitably the inner flame and what light they shed on his whole physiognomy. Only then shall I be in a position to judge certainly the significance of the Vedic Fire.

This example will show the method I follow in regard to the third question, the interpretation of the Vedic symbols. That there are a mass of figures and symbols in the hymns, there can be no doubt. The instances in this 7th hymn of the Fourth Mandala are sufficient by themselves to show how large a part they play. In the absence of any contemporary evidence of the sense which the Rishis attached to them, we have to seek for their meaning in the Veda itself. Obviously, where we do not know we cannot do without a hypothesis, and my hypothesis is that of the outer ritual form as a significant symbol of an inner spiritual meaning. But this or any hypothesis can have no real value if it is brought in from outside, if it is not suggested by the words and indications of the Veda itself. The Brahmanas are too full of ingenuities; they read too much and too much at random into the text. The Upanishads give a better light and we may get hints from later work and even from Sayana and Yaska, but it would be dangerous at once to read back literally the ideas of a later mentality into this exceedingly ancient Scripture. We must start from and rely on the Veda to interpret the Veda. We have to see, first, whether there are any plain and evident psychological and spiritual conceptions, what they are, what clue they give us, secondly, whether there are any indications

of psychological meanings for physical symbols and how the outer physical is related to the inner psychological side. Why for instance is the Flame Agni called the seer and knower? why are the rivers called the waters that have knowledge? why are they said to ascend or get into the mind? and a host of other similar questions. The answer again must be found by a minute comparative study of the Vedic hymns themselves. In this volume I proceed by development. I take each hymn, get at its first meaning; I see whether there are any psychological indications and what is their force and what their interweaving and relation to the other surrounding ideas. I proceed thus from hymn to hymn linking them together by their identical or similar ideas, figures, expressions. In this way it may be possible to arrive at a clear and connected interpretation of the Veda.

This method supposes that the hymns of the Rigveda are one whole composed by different Rishis, but on the basis of a substantially identical and always similar knowledge and one system of figures and symbols. This, I think, is evident on the very surface of the Veda. The only apparent exceptions are certain hymns, mostly in the tenth Mandala, which seem to belong to a later development, some almost purely ritualistic, others more complex and developed in symbol than the body of the Riks, others clearly enouncing philosophical ideas with a modicum of symbol, the first voices which announce the coming of the Upanishads. Some hymns are highly archaic, others of a more clear and relatively modern type. But for the most part throughout we find the same substance, the same images, ideas, standing terms, the same phrases and expressions. Otherwise the problem would be insoluble; as it is, the Veda itself gives a key to the Veda.

The hymns I have chosen for a beginning are the fifteen hymns of Vamadeva to Agni. I take them in the order that suits me, for the first few are highly charged with symbol and therefore to us obscure and recondite. It is better to proceed from the simple to the difficult; for so we shall get better a preliminary clue which may help us through the obscurity of the earlier hymns.

Agni, the Lord of Fire, is physically the god of the sacrificial flame, the fire found in the tinders, in the plants, in the waters, the lightning, the fire of the sun, the fiery principle of heat and light, *tapas*, *tejas*, wherever it is found. The question is whether he is also the same principle in the psychological world. If he is, then he must be that psychological principle called Tapas in the later terminology. The Vedic Agni has two characteristics, knowledge and a blazing power, light and fiery force. This suggests that he is the force of the universal Godhead, a conscious force or Will instinct with knowledge, — that is the nature of Tapas, — which pervades the world and is behind all its workings. Agni then in the psychological and spiritual sense of his functions would be the fire of a Will doing the works of its own inherent and innate knowledge. He is the seer, कविः, the supreme mover of thought, प्रथमो मनोता, the mover too of speech and the Word, उपवक्ता जनानां, the power in the heart that works, हृदिस्पृशं क्रतुं, the impeller of action and movement, the divine guide of man in the act of sacrifice. He is the priest of the sacrifice, Hotri, he who calls and brings the gods and gives to them the offering, the Ritwik, who sacrifices in right order and right season, the purifying priest, Potri, the Purohita, he who stands in front as the representative of the sacrificer, the conductor of the sacrifice, Adhwaryu; he combines all the sacred offices. It is evident that these functions all belong to the divine will or conscient power in man which awakes in the inner sacrifice. This Fire has built all the worlds; this creative Power, Agni Jatavedas, knows all the births, all that is in the worlds; he is the messenger who knows earth, knows how to ascend the difficult slope of heaven, आरोधनं दिवः, knows the way to the home of the Truth, — he mediates between God and man. These things apply only with difficulty to the god of physical fire; they are of a striking appropriateness if we take a larger view of the divine nature and functions of the god Agni. He is a god of the earth, a force of material being, अवमः; but he seems too [to] be a vital (Pranic) force of will in desire, devouring, burning through his own smoke; and again he is a mental power. Men see him द्यामिव स्तृभिः, heaven and the midworld and earth are his portion. But again he is a god

of Swar, one of the solar deities; he manifests himself as Surya; he is born in the Truth, a master of Truth, a guardian of Truth and Immortality, a getter and keeper of the shining herds, the eternal Youth, and he renews the youth of these mystic cattle. He is triply extended in the Infinite. All these functions cannot be predicated of the god of physical fire; but they are all just attributes of the conscient divine Will in man and the universe. He is the horse of battle and the horse of swiftness and again he gives the white horse; he is the Son and he creates for man the Son. He is the Warrior and he brings to man the heroes of his battle. He destroys by his flame the Dasyu and the Rakshasa; he is a Vritra-slayer. Are we to see here the slayer only of mortal Dravidians or of the demons who oppose the sacrifice? He is born in a hundred ways: from the plants, from the tinder, from the waters. His parents are the two Aranis, but again his parents are Earth and Heaven, and there is a word which seems to combine both meanings. Are not the two Aranis then a symbol of earth and heaven, Agni born for mortals from the action of the diviner mental on the material being? The ten sisters are his mothers, — the ten fingers, says the scholiast; yes, but the Veda describes them as the ten thoughts or thought-powers, दश धियः. The seven rivers, the mighty ones of heaven, the waters that have knowledge, the waters of Swar are also his mothers. What is the significance of this symbolism, and can we really interpret it as only and solely a figurative account of natural phenomena, of the physical principle or works of Fire? There is at least here, to put the thing in its lowest terms, a strong possibility of a deeper psychological functioning of Agni. These are the main points for solution. Let us see then how the physiognomy of Agni evolves in the Riks; keeping our minds open, let us examine whether the hypothesis of Agni as one of the Gods of the Vedic Mysteries is tenable or untenable. And that means, whether the Veda is a semi-barbaric book of ritual hymns, the book of a primitive Nature-worship or a scripture of the seers and mystics.

I

Sukta VII. Metre 1 Jagati. 2–6 Anushtup. 7–11 Trishtup.

Rik 1. अयमिह प्रथमो धायि धातृभिर्होता यजिष्ठो अध्वरेष्वीड्यः ।
यमप्नवानो भृगवो विरुरुचुर्वनेषु चित्रं विभ्वं विशे विशे ॥

अयं this (before you) होता Hotri, प्रथमः first or supreme, यजिष्ठः (यष्टृतमः) most strong for sacrifice, अध्वरेषु ईड्यः adorable in the (pilgrim) sacrifices इह धायि has here been set धातृभिः by the Ordainers (of things), यं he whom अप्नवानो भृगवः Apnavana and the Bhrigus विरुरुचुः made to shine, वनेषु चित्रं luminous (or variegated) in the woods (or in the logs), विभ्वं pervading, विशे विशे for creature and creature ie for each (human) being.

Critical Notes

धातृभिः. S. explains धातृ as one who does action for the sacrifice, therefore a priest. But धातारः here would more naturally signify the gods, creators and ordainers of things, — though it is possible to take it as the arrangers of the sacrificial action. The close collocation धायि धातृभिः can hardly be void of all significance. The gods are those who place or arrange the order of creation, set each thing in its place, to its law and its function; they have set Agni here, इह. “Here” may mean in the sacrifice, but more generally it would mean here on earth.

होता. Sayana takes sometimes as “the summoner of the gods”, sometimes the performer of the Homa, the burned offering. In fact it contains both significances. Agni as Hotri calls the gods to the sacrifice by the mantra and, on their coming, gives to them the offering.

अध्वरेषु. The word अध्वर is explained by the Nirukta as meaning literally अहिंस्रः “unhurting”, अ + ध्वर from ध्व, and so, the unhurt sacrifice, and so simply sacrifice. Certainly, it is used as an adjective qualifying यज्ञ, अध्वरो यज्ञः. It must therefore express some characteristic so inherent in the sacrifice as to be able to convey by itself that significance. But how can “the unhurting” come to mean by itself the sacrifice? I suggest that as in असुर it is a

mistake to take अ as privative. असुर comes from असु (rt अस्) and means strong, forceful, mighty. अध्वर is similarly formed from अध्व path, journey. It means the pilgrim sacrifice, the sacrifice which travels from earth to heaven, led by Agni along the path of the gods. If we must take the word from ध्वृ, it is better to take the ordinary sense of ध्वृ, not crooked, straight, and then it would still mean the sacrifice which goes straight undeviating by the straight path to the gods, ऋजुः पंथा अनृक्षरः.

ईड्यः. S. “who is praised or hymned” by the Ritwiks. But it must then mean “worthy to be hymned”. इळ्, इड् must have meant originally to go, approach; it came to mean to pray to, ask for, desire, मातरमैट्ट. I take it in the sense of “desirable” or “adorable”.

वनेषु. वन means in the Veda tree, wood, but also log, timber.

चित्रं. S. takes चित्र sometimes = चायनीय = पूज्य, sometimes विचित्र, varied or wonderful, sometimes []. Here “variedly beautiful”. It is in this last sense of varied light or beauty that I take it in all passages in the Veda as in इंद्र चित्रभानो. I can see no reason for taking it anywhere as पूजनीय.

विभ्वं. S. “lord”. But विभु in R.V. means certainly “widely becoming” or “wide in being” or “pervading, abundant, opulent”. I find no passage in which it must mean lord, the later classical sense. विभ्व must bear the same sense as विभु.

Tr. Lo, here has been set by the Ordainers the priest of the offering, the supreme, the most mighty in sacrifice, one to be adored in the pilgrim sacrifices, whom Apnavana and the Bhrigus made to shine out all-pervading, rich in hues, in the woods, for each human creature.

This is the first rik; it contains nothing of an undoubtedly psychological significance. In the external sense it is a statement of the qualities of Agni as priest of the sacrifice. He is pointed to in his body of the sacrificial fire kindled, put there in his place or sent by the priests. It amounts to an obvious statement that this sacred flame is a great power for the sacrifice; that he is the chief of the gods who has to be hymned or adored, that Apnavana and other Bhrigus first discovered the (sacrificial?) use of fire

and caused it to be used by all men. The description here of the forest fire seems inappropriate unless it is meant that they got the idea by seeing Agni burning widely and beautifully as a forest fire or that they discovered it by seeing the fire produced by the clashing of boughs or that they first lit it in the shape of a forest fire. Otherwise it is an ornamental and otiose description.

But if we assume for the moment that behind this image Agni is hinted at as the Hotri of the inner sacrifice, then it is worth seeing what these images mean. The first words tell us that this flame of conscient Will, this great thing within us, अयमिह्, has been set here in man by the Gods, the creators of the order of the world, to be the power by which he aspires and calls the other divine Forces into his being and consecrates his knowledge, will, joy and all the wealth of his inner life as a sacrificial action to the Lords of the Truth. These first words then amount for the initiate to a statement of the fundamental idea of the Vedic mysteries, the meaning of the sacrifice, the idea of a God-will in man, the Immortal in mortals, अमर्त्यं मर्त्येषु. This flame is spoken of as the supreme or first power. The godward will leads all the other godward powers; its presence is the beginning of the movement to the Truth and Immortality and the head too of the march. It is the greatest power in the conduct of the mystic discipline, यजिष्ठ, the most mighty for sacrifice. Man's sacrifice is a pilgrimage and the divine Will its leader; therefore it is that which we must adore or pray to or ask for its presence in each sacrificial action.

The second line of the Rik gives us a statement of the first discovery or birth of this Flame among men. For the spirit is there concealed in man, *guhâ hita* as it is said in Veda and Upanishad, in the inner cave of our being; and his will is a spiritual will, hidden there in the spirit, present indeed in all our outward [being] and action, — for all being and action are of the spirit, but still its real nature, its native action is concealed, altered, not manifest in the material life in its true nature of a spiritual force. This is a fundamental idea of Vedic thinking; and if we keep it well in mind, we shall be able to understand the peculiar imagery of the Veda. Earth is the image of the material being; material being, delight, action etc are the growths of earth; therefore their

image is the forests, the trees, plants, all vegetation, वन, वनस्पति, ओषधि. Agni is hidden in the trees and plants, he is the secret heat and fire in everything that grows on earth, वनेषु. All that we take pleasure in in the material life, could not be or grow without the presence of the secret flame of the spirit. The awakening of the fire by the friction of the Aranis, the rubbing together of the two pieces of tinder-wood is one way of making Agni to shine out in his own form, रूपे, but this is said elsewhere to have been the work of the Angiras Rishis. Here the making of Agni so to shine is attributed to Apnavana and the Bhrigus and there is no indication of the method. It is simply indicated that they made him to shine out so that he burned with a beauty of varied light in the woodlands, a pervading presence, वनेषु चित्रं विभ्वं. This must mean in the esoteric symbolism a rich and varied manifestation of the flame of divine will and knowledge in the physical life of man, seizing on its growths, all its being, action, pleasure, making it its food, अन्न, and devouring and turning it into material for the spiritual existence. But this manifestation of the spirit in the physical life of man was made available by the Bhrigus to each human creature, विशे विशे, — we must presume, by the order of the sacrifice. This Agni, this general flame of the divine Will-force, was turned by them into the Hotri of the sacrifice.

The question remains, who are the Bhrigus of whom we may suppose that Apnavana is in this action at least the head or chief? Is it simply meant to preserve a historical tradition [that] the Bhrigus like the Angiras Rishis were founders of the esoteric Vedic knowledge and discipline? But this supposition, possible in itself, is contradicted by the epithet भृगवाणं in verse 4 which evidently refers back to this first Rik. Sayana interprets there, “acting like Bhrigu” and to act like Bhrigu is to shine. We find this significant fact emerge, admitted even by the ritualistic commentator in spite of his attachment to rational matter of fact, that some at least of the traditional Rishis and their families are symbolic in their character. The Bhrigus in the Veda (भृञ् to burn) are evidently burning powers of the Sun, the Lord of Knowledge, just as the Angiras Rishis are very evidently the

seven lustres of Agni, सप्त धामानि — S. says the live coals of the fire, but that is a mere etymological ingenuity — the hints are everywhere in the Veda, but it is made quite clear in the tenth Mandala. The whole idea, then, comes out with a convincing luminosity. It is the powers of the revelatory knowledge, the powers of the seer-wisdom, represented by the Bhrigus, who make this great discovery of the spiritual will-force and make it available to every human creature. Apnavana means he who acts or he who attains and acquires. It is the seer-wisdom that scales and attains in the light of the revelation which leads the Bhrigus to the discovery. This completes the sense of the Rik.

It will at once be said that this is an immense deal to read into this single Rik, and that there is here no actual clue to any such meaning. No actual clue, indeed, only covert hints, which it is easy to pass over and ignore, — that was what the Mystics intended the *profanum vulgus*, not excluding the uninitiated Pundit, should do. I bring in these meanings from the indications of the rest of the Veda. But in the hymn itself so far as this first Rik goes, it might well be a purely ritualistic verse. But only if it is taken by itself. The moment we pass on, we land full into a mass of clear psychological suggestions. This will begin to be apparent even as early as the second verse.

Rik 2. अग्ने कदा त आनुषग् भुवद्देवस्य चेतनं ।
अथा हि त्वा जगृभ्रिरे मर्तासो विक्ष्वीड्यं ॥

अग्ने O Agni कदा when ते देवस्य चेतनं the awakening to knowledge (consciousness) of thee the god आनुषक् भुवत् may it be continuously (in uninterrupted sequence). अथा हि for then (or, now indeed) मर्तासः mortals त्वा जगृभ्रिरे have seized (taken and held) thee विक्षु ईड्यं adorable in (human) beings (or among the peoples).

Critical Notes

देवस्य. Sayana takes देव sometimes in the sense of god, sometimes as equivalent simply to an epithet “shining”. The Gods are called देवाः because they are the Shining Ones, the Children of Light;

and the word may well have recalled always that idea to the Rishis; but I do not think देव is ever in the Veda merely a colourless epithet; in all passages the sense “god” or “divine” gives excellent sense and I see no good reason for taking it otherwise.

चेतनं. S. takes = तेजः, but चित् does not mean to shine, it means always “to be conscious, aware, know”, चेतति, चेतयति = knows, causes to know, चेतस् = heart, mind, knowledge, चैतन्यं, चेतना consciousness, चित्तं heart, consciousness, mind. To take it here = light, except by figure, is deliberately to dodge without any justification the plain psychological suggestion.

अथा. अ-था = in this or that way, thus, but also then or now. S. takes it = therefore with भुवत्, preparing for हि = because (“For this reason when should thy light be continuous? because...”), a very forced structure absolutely unnatural and contrary to order, movement and the plain sequence of sense.

जगृभ्रिरे. A Vedic form, taken by the grammarians as derived from ग्रह् to seize, by change of ह् to भ्, more probably an old root गृभ् and a peculiar archaic formation. Cf [] The force is “For him they seize”, the perfect giving the sense of an already completed action; in English one would [say] “will have seized”, ie “when thou knowest continuously”. Or take अथा = now, “Now indeed they have seized” but have not yet the आनुषक् चेतनं. But this does not make so good a sense and brings in besides an awkward inversion and ellipse.

Tr. O Flame, when shall thy awakening to knowledge be a continuous sequence? For then shall men have seized on thee as one to be adored in creatures.

Here we get the first plain psychological suggestion in the word चेतनं. But what is the sense of this continuous knowing or awaking to knowledge of Agni? First, we may try to get rid of the psychological suggestion, take चेतनं = consciousness, and the consciousness of the fire as simply a poetic figure for its burning. But against this we have the repetition of the phrase आनुषक् चेतनं in the आनुषक् चिकित्वांसं of v. [5] which certainly means continuous knowledge and not merely burning, next verse 3 in which the idea of अग्नेर्देवस्य चेतनं is taken up and the word itself echoed

in the two opening words ऋतावानं विचेतसं, possessed of truth, complete in knowledge (wisdom) applied to the god. To shut one's eyes to this emphatic indication and take चेतनं = merely ज्वलनं would be a mere dodge. Does it then mean the continuous burning of the flame of the physical sacrifice, but with this idea that the flame is the body of the god and indicates the presence of the conscious deity? But in what then does the knowledge or wisdom of Agni consist? It may be said that he is wise only as the होता, a seer, कविः who knows exactly how to take the offerings and get the sacrifice rightly done or one who knows the way to heaven (verse 8). But what then of the ऋतावानं विचेतसं? That must surely refer to some greater knowledge, some great Truth which Agni possesses. Does it at all refer to a god of physical Fire alone or to the knowledge and wisdom of an inner Fire, the flame of the God-Force or God-Will in man and the world, देवस्य the Shining One, the Guest, the Seer, अतिथिः कविः?

I take it in this sense. The Rishi cries to this inner Flame, “when wilt thou shine in me continuously, on the altar of my sacrifice, when wilt thou be a constant force of knowledge to give all the uninterrupted sequence, relation, order, completeness of the revelations of wisdom, speaking always and wholly its words, काव्यानि?” If it refers at all to the inner flame, this must be the sense. We must remember that in the Vedic symbolism it was by the continuous sacrifice all round the symbolic year, the nine or the ten months of the sacrifice of the Angirases, that the Sun, Master of the Truth, the Wisdom, was recovered from the cave of darkness. The repeated single sacrifice is only a preparation for this continuity of the revealing Flame. It is only then that men not only awake Agni from time to time, by repeated pressure, but have and hold continuously the inner flame of will and knowledge, a present godhead, the one whom we then see and adore in all conscious thinking beings. Or we may take the last two padas in the sense “now indeed they seize” etc and we will have to take it in the opposite sense, ie, that for the present men do not have this continuous flame, but only lay hold of him for the actual duration [of] the effort of sacrifice. This is possible, but does not make so natural a sense; it arises

less simply and directly from the actual words. It is in the next two rikhs (3, 4) that the present action of Agni before his आनुषक् चेतनं is described, while in Rik 5 the Rishi returns to the idea of the greater continuous flame of knowledge, repeating the आनुषक् चेतनं still more significantly in the आनुषक् चिकित्वासं of that verse. This seems to me the evident natural order of the thought in the Sukta.

Rik 3. ऋतावानं विचेतसं पश्यन्ति द्यामिव स्तूभिः ।
विश्वेषामध्वराणां हस्कर्तारं दमे दमे ॥

पश्यन्ति They see him ऋतावानं (ऋतवन्तं) having the truth, विचेतसं completely wise द्यामिव स्तूभिः like heaven with stars, हस्कर्तारं the maker to shine विश्वेषामध्वराणां of all (pilgrim) sacrifices दमे दमे (गृहे गृहे) in house and house.

Critical Notes

ऋतावानं. ऋत + वन् = ऋतावन्. The Vedic suffix वन् has the same force as the classical वत्. ऋतावा = ऋतावन्. ऋत from root ऋ to go. Hence the sense “water”. The sense “truth” may = what is learned, literally what we go in search of and attain or what we go over and so learn (cf ऋषि); but it may also come from the idea of straightness, Lat. rectum, ऋजु. How it comes to mean sacrifice is not so clear, perhaps from the idea of rite, observance, rule, विधि, or a line followed, cf Latin regula, rule; or again action, कर्म and so the sacrificial action; verbs of motion often bear also the sense of action, cf चरितं, वृत्तं. ऋतावा says S. often may mean possessed of truth or possessed of sacrifice. But here he takes it = truthful, free from deceit, अमायिनं. Elsewhere he takes सत्य used as an epithet of Agni = सत्यफल, giving a true fruit of the sacrifice. Oftenest he takes ऋत = यज्ञ. But it is perfectly evident here that ऋतावानं must mean truth-having, in whatever sense we may take the truth of Agni.

विचेतसं. S. विशिष्टज्ञानं having a special, a great knowledge. In Veda प्रचेताः and विचेताः are distinguished very much as प्रज्ञान and विज्ञान in the Upanishads and later Sanscrit; चेतः or चित्ति stands for ज्ञान, the latter word being classical and not Vedic. प्र

gives the idea of knowledge directed towards an object, प्रचेताः = intelligent, wise in a general sense (thus S. takes प्रकृष्टज्ञानः and makes no distinction between the words). वि means widely, pervadingly or else in high degree; विचेताः means then having a complete or great or perfect knowledge, knowledge of the whole and the parts.

हस्कर्तारं. हस् to shine, shining (from which comes the sense, to smile) and कृ to make. S. says प्रभासकं illuminer of the sacrifices.

दमे. The Vedic word (G. domos, Lat. domus) means always “house”; it is not used in the later classical sense of “subduing, control”, etc.

Tr. They see the master of truth, the complete in wisdom like a heaven with stars, the illuminer of all pilgrim sacrifices in house and house.

In this rik the word विचेतसं evidently takes up the चेतनं of the last verse; it means complete in knowledge and is coupled with ऋतावानं truth-having, possessed of truth. It is the god Agni, not the physical fire who is described by these epithets. Therefore ते चेतनं in the last verse must mean Agni “awakening to knowledge” or Agni’s awakening of man to knowledge, — for चेतयति means either to know or to cause to know, and cannot mean the burning of the physical flame. But what is this truth and knowledge of Agni? It is associated again in the next verse with his function of illumining the sacrifice, अध्वराणां हस्कर्तारं. What is the illumination he gives to the sacrifice? And what is meant by saying that he is seen “like a heaven with stars”? Sayana with much scholastic ingenuity, but a characteristic disregard of all good taste and literary judgment, says that the scattering sparks of the fire are like stars and therefore Agni is like heaven — though there is no reason to suppose that the स्तूभिः here are shooting stars; I cannot imagine any poet with eyes in his head and a judgment and sense of proportion in his brain so describing a fire burning on an altar. But if it does mean that, then we have here a purely ornamental description and very bad, exaggerated and vicious ornament at that. All that the verse will then mean is that men see this wise and truthful Agni in the physical form

of the sacrificial fire shedding light by its flames on the whole business of the sacrifice. The two epithets are also then otiose ornament; there is then absolutely no connection between the idea of Agni's wisdom and the image of the heaven with stars or the illumination of the sacrifice which is the main idea of the verse.

I go on the hypothesis, not, I think, an unfair one, that the Vedic Rishi Vamadeva like other poets wrote with some closer connection than that between their ideas. We must remember that in the last verse he has desired, what he has not yet, the continuous knowledge of Agni and said that then indeed men hold and possess him. But how do they see him before that continuity, though after the Bhrigus have found him for the utility of each human being? They see him as the master of truth, the complete in knowledge, but — we must suppose — they do not yet possess him in all his truth or his complete knowledge; for he is seen only as a heaven with stars and as an illuminer of their sacrifices. A heaven with stars is heaven at night without the light of the sun. Agni in the Veda is described as shining even in the night, giving light in the night, burning through the nights till there comes the dawn, — which too is brought by him aiding Indra and the Angirases. If the meaning of Agni is the inner flame, this gets a striking, appropriate and profound meaning. In the Veda darkness or night is the symbol of the ignorant mentality, as is the day and its sunlight of the illumined mentality. But before there is the day or the continuous knowledge, the illuminations of Agni are like stars in the nocturnal heavens. Heaven is the mental as earth is the physical being; all the truth and knowledge of Agni is there, but hidden now by the darkness of night. Men know that the Light is there pervading the skies but see only by the stars which Agni has kindled as his fires of illumination in those heavens.

Mandala Five

[30]

[RV V.1]

Fifth Mandal.

Translation and Explanation.

1. Agni by the fuel heaped by the peoples has awakened towards the coming Dawn as towards the Sun-cow coming; like the waters spouting up for wide flowing, his flames move towards the heaven.

2. The Priest of the offering awoke for sacrifice to the gods, Agni stood up high in the dawn and perfect-minded; the gathered force of him was seen reddening when he was entirely kindled; a great god has been released out of the darkness.

3. When so he has put forth the tongue of his multitude, pure is the activity of Agni with the pure herd of his rays; then is the goddess discerning yoked to her works in a growing plenty; she upward-straining, he high-uplifted, he feeds on her with his flaming activities.

4. Towards Agni move the minds of the seekers after the Godhead, as their eyes move in Surya; when the two unlike Dawns bring him forth, he is born a white steed of being in the van of the days (or, at the head of our forces).

5. He is born full of delight at the head of the days helpful in the helpful gods, active in those that take their joy; in each of our homes establishing his seven ecstasies Agni, priest of the offering, takes seat in his might for the sacrifice.

6. Mighty for sacrifice Agni of the offerings takes his seat in the lap of the Mother, in that rapturous middle world, young and a seer, seated in many homes of his dwelling, full of the Truth, upholding our actions and therefore kindled in the mid-spaces.

7. Verily, it is this Agni, the illumined seer who perfects us in these lower activities, the master of offering, that they adore with obeisances and submission; who stretched out the double firmament by the force of the Truth; him they strengthen (or brighten) with the rich droppings, the eternal master of substance.

8. Strong ever, he grows stronger housed in his own seat in us & home, our guest auspicious to us; master-bull with the thousand horns of thy flame, strong with that Strength, O Agni, by thy might thou art in front of all others.

9. At once, O Agni, thou passest beyond all others in him to whom thou makest thyself manifest in thy splendid beauty, adorable and full of body and widely luminous, the beloved guest of the human peoples.

10. To thee, O vigorous Agni, the continents (or the peoples) bring their oblation from near and bring from afar; perceive the perfected mind in one most happy, for wide and mighty is the blessed peace of thee, O Agni.

11. O luminous Agni, mount today thy perfect and luminous chariot with the masters of the sacrifice; thou knowest those paths, bring then hither through the wide mid-world the gods to eat of our offerings.

12. Utterance have we given to the word of our delight for the seer who hath understanding, for the lord who is mighty; firm in the light one by submission to him reaches in Agni a fixity, even as in heaven, so here golden bright and vast-expanding.

Explanation.

The awakening of the divine Force and its action in a man is in this hymn rather indicated than described. The *sūkta* is purely lyric in its character, *vacho vandāru*, an expression of delight and adoration, a *stoma* or stabilising mantra intended to fix in the soul the sevenfold delight of Agni, *dame dame sapta ratná* (Rik 5), and assure that state of perfected and happy mentality, pure in perception, light and calm in the emotional parts, — the *bhandishthasya sumatim* of the tenth rik, — which the divine force dwelling in us abidingly assures to our conscious being. The

image of the physical morning sacrifice is maintained throughout the first two riks, but from its closing phrase, mahán devas tamaso niramochi, the Rishi departs from the ritualistic symbol and confines himself to the purely psychological substance of his thought, returning occasionally to the physical aspects of Agni but only as a loose poetical imagery. There is nothing of the close symbolic parallelism which is to be found in some hymns of the Veda.

Abodhi Agnih samidhá janánám, Prati dhenum iváyatím
ushásam,
Yahvá iva pra vayám ujjihánáh, Pra bhánavah sisrate
nákam achchha.

Force, pure, supreme & universal has, in man, awakened; divine power is acting, revealed, in the consciousness of creatures born into matter, janánám. It wakes when the fuel has been perfectly heaped, abodhi samidhá, — that power, plenty and richness of being on which this cosmic Force in us is fed and which minister to its intensity and brightness. It wakes towards the coming dawn of illumination, as to the Sun-cow, the cow of Surya, the illumination of the ideal life & the ideal vision entering the soul that works imprisoned in the darkness of Matter. The flames of the divine activity in us are pointing upwards towards heaven, mounting up from the lower levels of our being to the heights of the pure mind, sisrate nákam achchha, and their rising is like the wide gushing up into manifestation of waters that have been hidden. For it is a great god that has been released out of the darkness, mahán devas tamaso niramochi.

The two familiar images in dhenu & in yahvá are intended to convey directly in one, suggest obliquely by the simile in the other, the inseparable companionship of divine power with the divine light and the divine being. All the gods are indeed usharbudhah; with the morning of the revelation all divine faculties in us arise out of the night in which they have slept. But the figure here is that of awakening towards the coming dawn. The illumination has not yet touched the mortal mind, it is on its way, approaching, áyatím, like a cow coming from the distance to its

pasture; it is then that the power divine stirs in its receptacle, seizes upon all that is available in the waking consciousness of the creature and, kindled, streams up towards the altitudes of the pure mind in the face of the coming divine knowledge which it rises to meet. Divine knowledge, revealing, inspiring, suggesting, discerning, calls up the godlike ideal activity in us which exceeds man's ordinary motions, — wakes it even before it actually occupies this mortal system, by its far-off touch and glimmer on the horizon; so too divine, inspired and faultless activity in us rises heavenward & calls down God's dawn on His creature.

This great uprush of force is in its nature a great uprush of divine being; for force is nothing but the power of being in motion. It is the secret waters in us that released, gush up openly & widely from their prison & their secrecy in our mortal natures; for in vitalised matter, in mind emmeshed in material vitality, the ideal & spiritual self are always concealed and await release and manifestation; in this mortal that immortal is covered & curtained in and lives and works behind the veil, martyeshu devam amartyam. Therefore is the uprush of divine force in the great release felt to be the wide uprush of divine being & consciousness, yāhvā iva pra vayām ujjihānāh.

Abodhi hotā yajathāya devān, Ūrdhwo Agnih sumanāh
prātar asthāt,
Samiddhasya ruśad adarśi pájo, Mahān devas tamaso
niramochi.

The purpose of the waking is next emphasised. It is for divine action in man that God's force awakes in us. It is the divine priest of the offering who stands up in the dawn of the illumination to offer to the gods, to each great god his portion, to Indra a pure & deified mentality, to Vayu a pure & divine vital joy & action, to the four great Vasus, Varuna, Mitra, Bhaga & Aryamā the greatneses, felicities, enjoyments & strengths of perfected being, to the Aswins the youth of the soul & its raptures & swiftneses, to Daksha & Saraswati, Ila, Sarama & Mahi the activities of the Truth & Right, to the Rudras, Maruts & Adityas, the play of

physical, vital, mental & ideative activities. Agni has stood up in the dawning illumination high uplifted in the pure mentality, úrdhwa, with a perfected mind, sumanáh. He purifies in his rising the temperament and fixes on it the seal of peace & joy; he purifies the intellectuality & makes it fit to receive the activity of the illuminating Truth & Infinite Rightness which is beyond intellect. Great is the god who has been released out of the darkness of this Avidya, out of this our blind bodily matter, out of this our smoke-enveloped vital energy, out of this our confused luminous murk of mortal mind and sense-enslaved intelligence. Mahán devas tamaso niramochi. For now that he has been perfectly kindled, it is no longer God's occasional flamings that visit our nature, but His collected and perfect force, pájah, is seen reddening in our heavens.

The first verse is preoccupied with the idea of the self-illumination of Agni, the bhánavah, the flames of Force manifesting Knowledge as its essential nature — for Force is nothing but Knowledge shaped into creative energy & the creations of energy & veiled by its shape, as a man's soul is veiled by his mind & body which are themselves shapes of his soul. In the words abodhi, vayám, nákam, in the relation of Agni to Usha and the emphasis on the illuminative character of Usha as the Sun Cow, this aspect of illumination & manifestation is stressed & enlarged. In the second verse the native aspect of the divine Force as a mighty power of action, consummating & purifying, is brought out with an equal force and insistence. It is as the hotá that Agni awakes; in this illumination of the dawn that comes with him to man, prátah, he stands up with the intellect and emotional temperament perfected & purified, sumanáh, for the great offering of man's whole internal & external life & activity to God in the gods, yajatháya deván, fulfilling the upward impulse, úrdhwa, which raises matter towards life, life towards mind, mind towards ideality & spirit, and thus consummating God's intention in the creature. In the next verse the nature of this human uplifting, this upward straining of the mind through heart & intellect to ideal Truth & Love & Right, is indicated & particularised in an image of great poetical force and sublimity.

Yad ím gaṇasya raśanám ajígah, Śucir ankte śuchibhir
 gobhir Agnih,
 Ád dakṣhiṇá yujyate vájayantí, Uttánám úrdhwo adha-
 yaj juhúbhah.

When so he has put forth the tongue of enjoyment of his host, yad ím gaṇasya raśanám ajígah, Agni has put forth his collected power for an uplifted and perfect activity, ruśad adarśi pájo, — for redness is always the symbolic colour of action and enjoyment. This pájas, Agni's force or massed army, is again described in the gaṇasya raśanám, but while the idea in the second verse is that of their indistinctive mass, here the gaṇah or host of Agni's powers, the devatás of his nature who apply themselves to his particular works, are represented as brought out in their individuality collected in a mass, — for this is always the force of gaṇah, — each with his tongue of flame licking the mid-air, (surabhá u loke .. madhye iddhah in v. 6), enjoying that is to say the vital energies & vital pleasure (aśwa and ghritam), which support this higher action. Supported by this vital joy & force Agni acts, ankte agnih; but the enjoyment is not the impure & unilluminated enjoyment of the unuplifted creature, — he is śuchih, purely bright, not smoky with the unpurified Pranic impulses, and his flames of action are in their nature pure flames of illumination, śuchibhir gobhir. In modern diction, when the divine force has so far purified us, our activities & enjoyments are not darkened and troubled with striving & clouded vital desires which strain dimly towards a goal but, not being ritajna, know not what they should seek, how they should seek it, in what force & by what method and stages; our action becomes a pure illumination, our enjoyment a pure illumination; by the divine illuminations, as their motive force, essence & instrument, our actions & enjoyments are effected. We see the just, curious and delicate literary art of the Vedic style in its symbolism, by this selection of the great word, go, in this context, in preference to any other, to describe the flames of Agni. In the next line, with an equally just delicacy of selection juhú is used for the same flames instead of bhánu or go.

It is in this state of pure activity & enjoyment that the characteristic uplifting action of Agni is exercised; for then, ád, the discriminative intellect, dakshiná, growing in the substance of its content and havings, vājyantí, is yoked or applied to its work under these new conditions. Dakshina the discriminative intellect is the energy of Daksha, master of the viveka or unerring right discernment, but unerring in the ideality, in mahas or vijnána, his and her own home, not unerring in the intellect, but only straining towards the hidden truth & right out of the mental dualities of right & wrong, truth & falsehood. This deputy & messenger of the Ritam brihat seated in manas as reason, discernment, intellect, can only attain its end and fulfil its mission when Agni, the divine Force, manifests in the Prana and manas and uplifts her to the ideal plane of consciousness. Therefore in this new activity she is described as straining & extending herself upwards, uttánám, to follow & reach Agni where are his topmost flames, úrdhwa, in the ideal being. From there he leans down and feeds on her, adhayaj, through the flames of his divine activity, juhúbhah, burning in the purified and upward aspiring activities of the intellectual mind. This essential relation of the divine force and the purified mind is brought out in a more general thought and figure in the first line of the succeeding rik.

Agnim achchá devayatám manánsi, Chakshúshíva
Súrye san charanti,
Yad ím suváte ushasá virúpe, Śweto vājí jáyate agre
ahnám.

Iva in the Veda is not always a particle of similitude and comparison. Its essential meaning is truly, verily, so, thus, and it is from this sense that it derives its conjunctive uses, sometimes meaning *and* or *also*, sometimes *as*, *like*. Its force here is to distinguish between the proper activity of Agni & Surya, of manas and chakshu, & to confine the latter to their proper sphere and thus by implication to confine the former also. When we are mortals content with our humanity, then we are confused in our functions; the manas or sense-mind attempts to do the work of

the mahas or idea-mind, to effect original knowledge, to move in Surya, in the powerful concrete image of the Veda. The idea also confuses itself with sense and moves in the sense-forces, the indriyas, instead of occupying itself in all purity with its own function. Hence the confusions of our intellect and the stumblings of our mental activity in its grappling with the contacts of the outer world. But when we rise from our mortal nature to the nature of godhead, devayantah, amritam sapantah, then the first change is the passage from mortal impurity to immortal purity, and the very nature of purity is a clear brightness and rightness, in which all our members work perfectly in God & the gods, each doing its own function & preserving its right relation with its superior and inferior fellows. Therefore in those who are attaining this nature of godhead, devayatām, their sense-minds strain towards Agni, the divine force of Right Being & Right Action, satyam ritam, — they tend that is to say to have the right state, bháva or temperament, out of which the right action of the indriyas spontaneously proceeds; the seeings of the Yogin who attains, move in Surya, the god of the ideal powers, all that he perceives, creates, distinguishes, is worked out by the pure ideal mentality, which then uses its four powers of self-revelation, self-inspiration, self-intuition, self-discernment without suffering obscuration by the clouds of vital desire & impulse or deflection by the sense-impacts & sense-reactions. The sensational mind confines itself then to its proper work of receiving passively the impacts of the vital, material & mental outer world & the illuminations of Surya and of pouring out on the world in its reaction to the impacts, not its own hasty & distorted responses, but the pure force & action of Agni which works on the world, pure, right & unerring & seizes on it to possess & enjoy it for God in the human being. This is the goal towards which Dakshina is striving in her upward self-extension which ends by her taking her place as viveka or right discernment in the kingdom of Surya, and this she begins already in her new activities by discerning the proper action of the mind from the proper action of idea in the mind. The purified intellect liberates itself from the obscurations of desire,

the slavery to vital impulse, and the false reports and false values of the matter-besieged sense-powers.

The essential nature of Agni's manifestation which is at the root of this successful distinction, is then indicated. Night & Dawn are the two unlike mothers who jointly give birth to Agni, Night, the avyakta unmanifest state of knowledge & being, the power of Avidyá, Dawn, the vyakta manifest state of knowledge & being, the power of Vidyá. They are the two dawns, the two agencies which prepare the manifestation of God in us, Night fostering Agni in secret in the activities of Avidyá, the activities of unilluminated mind, life & body, by which the god in us grows out of matter towards spirit, out of earth up to heaven, Dawn manifesting him again, more & more, until he is ready here for his continuous, pure & perfect activity. When this point of our journey towards perfection is reached he is born, *śweto vājí*, in the van of the days. We have here one of those great Vedic figures with a double sense in which the Rishis at once revealed & concealed their high knowledge, revealed it to the Aryan mind, concealed it from the unAryan. Agni is the white horse which appears galloping in front of the days, — the same image is used with a similar Vedantic sense in the opening of the Brihad Aranyak Upanishad; but the horse here is not, as in the Upanishad, *Aśwa*, the horse of vital & material being in the state of life-force, but *vājí*, the horse of Being generally, Being manifested in substance whether of mind, life, body or idea or the three higher streams proper to our spiritual being. Agni therefore manifests as the fullness, the infinity, the *brihat* of all this sevenfold substantial being that is the world we are, but white, the colour of illumined purity. He manifests therefore at this stage primarily as that mighty wideness, purity & illumination of our being which is the true basis of the complete & unassailable *siddhi* in the Yoga, the only basis on which right knowledge, right thinking, right living, right enjoyment can be firmly, vastly & perpetually seated. He appears therefore in the van of the days, the great increasing states of illuminated force & being, — for that is the image of *ahan*, — which are the eternal future of the mortal when he has attained immortality.

In the next rik the idea is taken up, repeated & amplified to its final issues in that movement of solemn but never otiose repetition which is a feature of Vedic style.

Janishta hi jenyo agre ahnám, Hito hiteshu arusho
vaneshu,
Dame dame sapta ratná dadháno, Agnir hotá ni shasádá
yajíyán.

This divine force is born victorious by its very purity & infinity over all the hostile forces that prevent, obstruct, limit or strive to destroy our accomplished freedoms, powers, illuminations & widenesses; by his victory he ushers in the wide days of the siddha, for which these nights & dawns of our human life are the preparatory movements. He is effective & helpful in the effective powers that work out for our good the movements [of] this lower life towards immortal strength & power, he is active & joyous, arusho, in those that take the delight of these movements and so prepare us for the immortal bliss & ecstasy of the divine nature. Manifesting progressively that Ananda the force of God establishes and maintains in each house of our habitation, in each of our five bodies, in each of our seven levels of conscious existence, the seven essential forms of Ananda, the bliss of body, the bliss of life, the bliss of mind & the senses, the bliss of ideal illumination, the bliss of pure divine universal ecstasy, the bliss of cosmic Force, the bliss of cosmic being. For although we tend upwards immediately to the pure Idea, yet not that but Ananda is the goal of our journey; the manifestation in our lower members of the divine bliss reposing on the divine force & being is the law of our perfection. Agni, whether he raises us to live in pure mind or yet beyond to the high plateaus of the pure ideal existence, adhi shnuná brihatá vartamánam, establishes & supports as the divine force that divine bliss in its seven forms in whatever houses of our being, whatever worlds of our consciousness, have been already possessed by our waking existence, life, body & mind, or life, body, mind and idea, dame dame dadhánah. Thus manifesting God's bliss in us he takes his seat in those houses, domiciled, damúnáh, as we have it in other

Suktas, and in those worlds, to perform as the hotá in his greater might for the sacrifice, greater than the might of other gods or greater than he has hitherto possessed, the offering of human life into the immortal being, á daivyam janam, yajatháya deván.

In a culminating rik which at once completes the first half of the Sukta and introduces a new movement, the Rishi once more takes up the closing thought of this last verse and carries it out into a fuller conclusion.

Agnir hotá ni asídah yajíyán, Upasthe mátuh surabhá u
loke,
Yuvá kavir purunihshtha ritává, Dhartá krishtínám uta
madhye iddhah.

Agni thus takes his seat in us and, because it is through human activity that he is to fulfil the sacrifice, because the ascending movement is not completed, he takes it in the lap of his Mother in that rapturous middle world. For the middle world, the Bhuvah, including all those states of existence in which the mind and the life are interblended as the double medium through which the Purusha acts and connects Heaven & Earth, is the proper centre of all human action. Mind blended with the vital energies is our seat even here in the material world. The bhuvah or middle regions are worlds of rapture & ecstasy because life-energy & the joy of life fulfil themselves there free from the restrictions of the material world in which it is an exile or invader seeking to dominate & use the rebellious earthly material for its own purposes. Agni sits in the lap of the mother, on the principle of body in the material human being, occupying there the vitalised mind consciousness which is man's present centre of activity & bringing into it the mightier bliss of the rapturous middle world to support & enlarge even the vital and physical activities & enjoyments of our earthly existence. He sits there in the human sacrifice, full of eternal youth and vigour, yuvá, in possession of the ideal truth & knowledge, in possession of the unerring rightness of the liberated pure ideal life & consciousness, kavir ritává, & realising that truth & right in many purposes & activities, purunihshthah. For he works all these results as the upholder

of men in their actions, efforts & labours, dhartá krishtínám, — he is that in all his forms of force from the mere physical heat in earth & in our bodies to the divine Tapas in us & without us by which God effects & supports the existence of the cosmos, — and because he is thus supremely the upholder of human life & activity, therefore he is kindled in the mid-space; his seat is on the fullness of the vitalised mind-consciousness in the microcosm, in the rapturous mid-world of fulfilled life-energy in the macrocosm. There kindled, awakened & manifested in man, samidhá buddhah, samiddhah, he does his work for upward-climbing humanity. Thus by the return in iddhah to the words & the idea with which he started, the Rishi marks the close of his first movement of thought.

[31]

[RV V.10]

Gaya Atreya's Hymn to Agni —

1. O Agni, Light of our embodied being, bring to us an illumination most full of force; do thou by power of an all-environing felicity cleave for us towards the goal of possession our path in front.

2. Thou, O wonderful Agni, becomest by the Will the fullness in us of discernment and in thee the doer climbeth up to the might divine as Mitra of the sacrifice.

3. Do thou for us, O Agni, increase attainment and plenty in these who by the confirming mantras of praise, as Purushas of the Sun, enjoy the fullnesses.

4. They, O Agni rapturous, who by delight of the Steed of Life have joy of the words, are Purushas strong in all energies for whom even in heaven the full perfection of the vaster Being awakens of itself.

5. These, O Agni, are thy burning rays that go violently like lightnings that pervade, like a chariot sounding towards the goal.

6. Now do thou prepare, O Agni, us hampered & opposed for having, for delight and may our Powers of Light pass beyond all desires (or overpass all the regions).

7. Thou, O Agni, lord of might, confirmed by praise and while yet we hymn thee bring to us felicity that bears the pervading god, let it be for firm-establishment to those who establish thee with the hymn. And do thou flourish in our battles for our growth.

Gaya, the Rishi, prays to Agni, Lord of Tapas, the representative in Nature of the Divine Power that builds the worlds & works in them towards our soul's fulfilment in and beyond heaven — Agni, as *játavedas*, the self-existent luminosity of knowledge in this Cosmic Force — for Force is only *Chitshakti*, working power of the Divine Consciousness & therefore Cosmic Force is always self-luminous, all-knowing force. Agni *Jatavedas* then is the ray of divine knowledge in this embodied state of existence; — he is *Adhrigu* — the Light in our embodied being. For this reason all action offered by us to Agni as a work of divine tapas becomes in its nature a self-luminous activity guiding itself whether consciously in our minds or super-consciously, *guháhitam*, to the divine goal. All Tapas is self-effective and God-effective. As *Adhrigu*, the divine Light in our embodied being, Agni is to bring to us an illumination of knowledge in our mentality which is *ojistha*, most full of *ojas*, superabundant in effective puissance. By God-directed action our heart & intellect become suffused with power & light, or rather with light that is power and power that is light, since knowledge & force are in the divine nature one entity. *Agna ojistham á bhara dyumnam asmahyam adhrigo*.

This puissant light brought to us by Agni is attended with the other divine phenomenon or manifestation (*vayunam*, *vayas*), bliss, felicity, *Ananda*. Divine *Ananda* is the inseparable companion of the divine strength and divine knowledge; *Chit*, *Tapas* & *Ananda* constitute the nature of *Sat*, the divine Being. The state of divine being is one & infinite embracing all existences, *sarva-bhútáni*, in one unifying self-consciousness, *Atmani*; therefore,

divine bliss also is infinite & embracing, ráyá pariṇasá. It environs all our sensations, states & actions, it environs also for us all the vishayas of our sensations, all the beings who come into contact with our soul states, all the objects & fields of our action. We come to take in all these equally the same pure & divine delight. Because the Lord of Tapas brings to us this wonderful felicity, he is called in this hymn “*Agne chandra*”, Agni rapturous, Agni delightful, and in other hymns *ratnadhátama*, utter disposer of delight, or *madhuhastya*, he who brings wine of sweetness in his hand. In this puissant light, by this all-environing felicity Agni is to cleave for us through the darknesses & obstructions of this world of Avidya a path towards our goal. Vája means in Veda either possession or having, plenty or a goal; we find it in this latter sense in such expressions as *raghavo na vájam*, like swift horses to a goal or, in this very Sukta, *ratho na vájayuh*, like a chariot that moves towards its goal. Here, as often in the Vedic language which uses freely the devices of symbolism, involved double metaphor and double suggestion, the sense is goal, but there is intended to be some suggestion of the other idea of vája, possession. The path is action of knowledge, the goal is vája, possession or plenteous having, magha, fullness or plenty, of Asurya, the divine might, Force or Tapas of the divine Nature, — magha & vája, full & assured having as opposed to the partial visitations which we receive in this mortal state & mortal nature and cannot invariably use or certainly hold. And this path Agni is to cleave for us, pra, in front of us. The Might of God goes before us on its Tapasya, not remaining content with any limited realisation but pressing forwards towards [.....] consciousness & knowledge, [.....] force & an infinite joy. It dispels the darkness in front & lights, [as] it advances, new reaches of thought, consciousness & knowledge to which our minds were blinded; it scatters spiritual foes ambushed in front; it creates footholds for us in the pathless void, *apade pádá*. We follow & enjoy its fruits, *magháni ánaśuh*. Pra no ráyá pariṇasá ratsi vájaya panthám.

Gaya, the Rishi, then proceeds to describe the path & the goal. He addresses the god as Agne adbhuta, O marvellous Agni

or O Supreme Agni; for *adbhuta* means that which stands out from other things, is different from them, superior or wonderful. This is the marvellous or supreme nature of Agni that by will in action he becomes in us the fullness & force of discernment in knowledge. We have here two capital terms of the Veda, *kratu* and *daksha*. *Kratu* has several shades of significance, action or activity, more especially, the *yajna* or action of sacrifice; power that expresses itself in action, the Greek *kratos*; & power as a mental force corresponding very nearly to the European conception of Will. We have in our philosophy no exact synonym of the English word Will, because Will to us, as opposed to mere wish, *ichchhá*, is simply Conscious Force; it is *Shakti* or, more precisely, *Chit-shakti*, & its nature in action is *Tapas* or the concentration of consciousness on action & its object or its results. Now the nature of Agni, *kratu* or active power is precisely this *Tapas* or *Chit-shakti*, Conscious Being in concentration of action. It is then by *Tapas* or Will that Agni creates in us Knowledge. But how can Action be said to transform itself into Knowledge, *kriyáshakti* into *jnánashakti*? We can see dimly this transmutation in our ordinary psychological experience; for we know that each time we act, bodily or mentally, the action is automatically registered in us as an experience and by the accumulation of experiences transforms itself into state of knowledge. But in mortal knowledge & mortal nature the act & the knowledge are separated from each other and can be joined or disjoined; in divine knowledge & divine nature the two go always together and are one entity. When God acts, each act is a play of effective self-knowledge. When He creates Light, He conceives of Himself as a Light & Light becomes. The action of creation is really a play of self-conception. He knows at the same time the whole conception of Light, its nature, properties, possibilities, functionings; when therefore He acts or creates, the process of action is a process of conception, the result of action is a result of conception. For this reason when a tree grows out of a seed, the evolution of the right tree out of the right seed is as inevitable as Fate, although the tree has no knowledge and control of its own growth; but the evolution

& the form of the tree evolved are merely manifestations of the divine conception. The Cosmic Self-Consciousness knows itself in the form of a Tree & that *vijnána* or typical idea is manifested by the sure action of the nature or *swabhava* attached to the conception. This sureness of self-fulfilment based on a secret self-knowledge is the *kratu* or action of Agni, the divine Power in things. It is a secret Will in things fulfilling itself in motion of activity & in form. But though Agni in the tree knows, the tree knows nothing. When man comes in with his mind, he still does not know but only seeks to know, — for he feels that attached to every object is a right knowledge of that object & in every action is a right knowledge of that action. This knowledge he seeks to bring out, to make conscious in his mind. But mortal knowledge is sense knowledge, a deduction from forms of things; divine knowledge is self-existent knowledge, spontaneously manifested by the identity in consciousness of the knower with the thing known. Mortal knowledge is derived in nature, deferred in time, indirect in means; divine knowledge is spontaneous, direct and self-manifesting. Mortal knowledge is like hearing of a man from others & inferring many things about him which may & must, indeed, be largely or wholly incorrect; divine knowledge is the seeing & hearing of the man himself & knowledge of him by personal experience. Mortal knowledge is crooked, *hvára* or *vrijina*; divine knowledge is straight, *riju*. Mortal knowledge proceeds from & by limitation, by getting hold of & adding up details, *dwayena*, by duality; divine knowledge is comprehensive & unifying, containing subordinates in the principal, details in the whole, attributes in the thing itself. Mortal knowledge advances step by step over uneven ground in a jungle where it does not know the way; divine knowledge advances over straight & open levels, *vítáni prishtháni*, where it sees the whole prospect before it, its starting-point, its way & its goal. Mortal knowledge bases itself on *martya* or *mánasa ketu*, sense perception or intelligence; divine knowledge bases itself upon *daivya ketu*, self-perception. Mortal knowledge is *manas*, divine knowledge is *vijnána*, self-true ideation or soul-knowledge. Even when Agni works from below upward, from

mind up to vijnána, & the daivya ketu has to follow the action of mind & act partially & in details, it does not lose its characteristics of self-existence, self-truth & direct perception. When therefore vijnána acts in the human mind, he associates every action, every will with the knowledge that is the core of the action & the true substance of the will, but this he does at first dimly & obscurely in the nervous impressions, the emotional response, the sense knowledge, as in a smoke-obscured flame. He has then archayo dhúminah, smoky rays; he acts as a force in Avidya, putro hváryañám, a son of the crookednesses although always rijúyuh, moving towards the straightnesses. But when he can get beyond the sense mind into pure mind, then he begins to show his true nature entirely & the higher knowledge begins; he has his archayo bhrájantah, his intense clear burning rays, he drives his straight-muscléd steeds, rijumushkán ashwán. Then every act of will is attended with right discernment, with daksha & transmutes itself into right knowledge.

Vijnana, true ideation, called ritam, truth or vedas, knowledge in the Vedas, acts in human mind by four separate functions; revelation, termed drishti, sight; inspiration termed sruti, hearing; and the two faculties of discernment, smriti, memory, which are intuition, termed ketu, and discrimination, termed daksha, division, or viveka, separation. By drishti we see ourselves the truth face to face, in its own form, nature or self-existence; by sruti we hear the name, sound or word by which the truth is expressed & immediately suggested to the knowledge; by ketu we distinguish a truth presented to us behind a veil whether of result or process, as Newton discovered the law of gravitation hidden behind the fall of the apple; by viveka we distinguish between various truths and are able to put them in their right place, order and relation to each other, or, if presented with mingled truth & error, separate the truth from the falsehood. Agni Jatavedas is termed in the Veda vivichi, he who has the viveka, who separates truth from falsehood; but this is only a special action of the fourth ideal faculty & in its wider scope, it is daksha, that which divides & rightly distributes truth in its multiform aspects. The ensemble of the four faculties is Vedas

or divine knowledge. When man is rising out of the limited & error-besieged mental principle, the faculty most useful to him, most indispensable is daksha or viveka. Drishti of Vijnana transmuted into terms of mind has become observation, sruti appears as imagination, intuition as intelligent perception, viveka as reasoning & intellectual judgment and all of these are liable to the constant touch of error. Human buddhi, intellect, is a distorted shadow of the true ideative faculties. As we return from these shadows to their ideal substance viveka or daksha must be our constant companion; for viveka alone can get rid of the habit of mental error, prevent observation being replaced by false illumination, imagination by false inspiration, intelligence by false intuition, judgment & reason by false discernment. The first sign of human advance out of the anritam of mind to the ritam of the ideal faculty is the growing action of a luminous right discernment which fixes instantly on the truth, feels instantly the presence of error. The fullness, the manhaná of this viveka is the foundation & safeguard of Ritam or Vedas. The first great movement of Agni Jatavedas is to transform by the divine will in mental activity his lower smoke-covered activity into the bright clearness & fullness of the ideal discernment. Agne adbhuta kratwá dakshasya manhaná.

This, then, is the path. It is the development by divine Tapas in the mind of Ritam or Vedas, the supra-intellectual knowledge or unveiled face of Truth, Ritasya panthá — the path of Truth is always in Veda the road which the Ancestors, the Pitris, the great forefathers, the Ancients, pratnásah, purátanáh, have trodden before us & their descendants, the new seers, have to follow after them. What then is the goal? It is Asuryam, the might of the divine Nature. In thee, says Gaya, the doer, — kráṇá, the sádhaka, the seeker after perfection, who conducts or for whom Agni conducts the inner sacrifice, — ascends to the divine Might as Mitra of the sacrifice. Asuryam is the principle of divine Power, Chit-Shakti or Tapas in which divine Being or Sat formulates itself for cosmic activity; Mitra is the Lord of Love who with Bhaga, the Lord of Enjoyment, most intimately represents in human temperament the principle of Ananda, which is the

base of the divine Being & divine Power in world-manifestation. Sat, Chit, Ananda (for Chit & Tapas are one) are the Vedic formula of divine Existence. By the action of Agni, kratwá, the soul achieving Truth merges itself in the divine principle of Love poured out into the offering to God of human life, Mitro na yajniyah, and with it in that principle, realising throughout our consciousness the divine Beatitude, rises into the free play of the infinite Tapas of the divine Existence. In that Tapas the sacrificial activity of Agni in man, the kratu, becoming Godward will find its manhaná, its absolute fullness & fulfilment. Sat, Tapas, Ananda, Vijnana, Manas — this is the Indian ladder of Jacob by which one descends & ascends again to heaven. Man the Doer, the Manu, the Krana, perfecting himself by works, is lifted by the divine will to Vijnana, to the ideal self of true knowledge & right action & emotion, attains by Truth to Divine Love & Bliss, Mayas, the dháma or seat of Mitra, and thus ascends to the Tapas where Agni is [.....]. This ascension Gaya, the Rishi, is enabled by the fixed symbolic style of the Veda, to express with a masterly economy of words in the second rik of this Sukta.

Agne adbhuta,
 kratwá dakshasya manhaná;
 Tve asuryam áruhat,
 krána mitro na yajniyah.

The Rishi next proceeds to dwell on this Ritam or Truth which is the path in order that he may return again to the goal with a greater fullness of significance. We have seen that as the divine Tapas Agni is typified in the symbol of the sacrificial flame, so his activities are typified in the flames or rays of that fire, jwála or archis, and these rays or brightnesses [are] of two kinds, dhúminah, smoke-enveloped in the heart & sense mind & burning & brilliant, bhrájantah in the pure mind. The stage now considered is that of Agni in the pure mind awakening in it the activities of the vijnána. The god of the vijnána, its Nri or Purusha, is the Lord of the Sun, Sur or Surya. Those who possess the illumination of the vijnána are called, therefore, súrayah, the Illuminati, and the word may be applied to either class of

Nri (Purushas), the human Purushas who evolve upwards by the Vedic sacrifice or the luminous gods of the vijnána, the solar gods, the host of Surya, súrayo narah, who aid him in his ascent. It is these Solar Purushas who are the archayo bhrájantah, the bright-burning brilliances of Agni. The divine Tapas entering the vijnána manifests itself in Surya & his hosts, in the powers, faculties & activities of the self-luminous & self-true ideal mind. The Rishi occupies himself with these luminous Powers in his next three verses.

“O Agni,” cries the Rishi, “increase in us the attainment of light & the full plenty of these active gods of the solar illumination.” Gayam pushtim cha. The word gaya, Sayana tells us, means that which is reached or attained; it is dhanam, wealth. But gaya, as is usually the case with these early Sanscrit vocables, is capable of several shades of significance. It may mean the act or process of attaining; it may mean the thing reached or attained, whether material wealth or spiritual attainment, & especially it signifies knowledge, just as ritam from the word ri to go signifies truth or rishi, similarly derived, signifies the seer or knower; or it may signify the knower himself, the Rishi. It certainly bears the latter sense in the name Gaya which is borne by the Rishi of this sūkta; the habits of style of the Vedic seers justify us even in seeing a covert introduction of his own name by the Seer in the choice of this word Gaya. In any case Gaya here can no more mean material wealth than pushti can mean corporeal fatness; it implies spiritual gain or attainment &, occurring in close connection with the súrayo narah and recalling the name of the Rishi, may be taken in this passage as specially signifying Knowledge. Agni has already established the fullness of the viveka. He has now to increase in Gaya & his fellow worshippers the light of knowledge & the full growth of all the powers of the vijnána; he has to help in man the gods of revelation, inspiration & intuition as well as of viveka. How is this to be done? By the mantras of the hymn of praise, stomebhih.

The importance & effectiveness, psychological, spiritual, even physical, of the Word, Vachas, Gih, Uktha, may almost

be described as the fundamental thought of the Vedic seers, and this initial psychic perception of our forefathers has dominated Indian religious thought & discipline ever since. The name of God, the mantra, is still the keystone of all Indian yoga. We shall not realise the full bearing & rationale of this great Vedic conception unless we first impress on our minds the Vedic idea of existence & creation, for Vak, the Word, is in that idea the effective agent of creation. All created existence is in the Vedic philosophy a formation by force of consciousness, Chit-shakti, not, as modern thought supposes it to be, a formation by Force of unconscious inanimate Being. Creation itself is only a manifestation, phenomenon or appearing in form, *vayas*, *vayunam*, *víti*, [of] that which is already existent as consciousness, but latent as form in universal Being. It is *srishti*, a loosing forth, *vachas*, *vyachas* or *shasti*, an expressing or bringing out, not a creation in the modern sense, not a new manufacture of that which never before had any sort of existence. Sat or Being in the universe contains all forms as things in themselves in its Chit or self-consciousness, but for all cosmic purposes *avyakta*, unexpressed, undefined. To define it is first necessary that the general undifferentiated self-consciousness should dwell by particular concentration of consciousness, by *Tapas* or Force of self-knowledge, on the thing in itself latent in undifferentiated Cosmic Being. This self-dwelling of *Tapas* is, first, an act of seeing, *íkshanam*, *drishti*. “The Being saw, Let me bring forth worlds”, as the *Aitareya Upanishad* expresses the original Will to create. But a second agent is also needed, *Ananda* or delight of creation & in the thing created, for without this creative Delight in conscious things nothing could come into existence or once being created remain in existence. “Who could exist or live” asks the *Taittiriya Upanishad* “if there were not this all-pervading & all-supporting ethereal atmosphere of the divine Bliss around it?” — *yad esha ákasha ánando na syát*. Therefore as *Tapas* or Will is the working principle of cosmic Consciousness, (therefore the divine world in which infinite Consciousness is the basic factor is called by the Puranic writers, *Tapoloka*), so *Jana*, Birth or Joy of Procreation is the working principle of cosmic Bliss,

(therefore the divine world in which infinite Bliss is the basic factor is called by the Puranic writers, Janaloka). But even so the agents are not sufficient; for Being, Consciousness, Bliss are universal & infinite in nature, indivisible & undividing realities. [There] is a particular faculty of Consciousness, Vijnana, which brings in the element of differentiation. Vijnana, pure Idea, is that which perceives the thing itself as thing in itself, as a whole & in its parts. It introduces the element of Nama, name. The Vedic word Nama connotes definition, distribution & law, (cf from *nam*, Greek *nomos*, law, *nemo*, to distribute, Latin *numerus*, number) & is, in its nature, defining idea. The Nama, the name of a thing, the defining idea about it, is both its nomen & numen, & carries in itself the swabhava of the thing, its nature or self-being and prakriti or natural working; as soon as thing in itself gets its náma, it gets also its swáhá & swadhá — swáhá, self-luminous self-existence manifested in self-force & swadhá, self-fixity in that self-being; & these two, the self-force & the self-fixity, produce naturally & inevitably all the workings of the thing-in-itself, its vratáni, by the guna or gana, quality or number (ratio) of the nature, the swadhá. The Nature works out by three processes, Manas, the measuring or limiting of thing in itself in consciousness by the number or ratio, the gana, Prana (Ashwa, the Horse) the energy of the swáhá, movement of consciousness accommodating itself to the limitations of the Idea & confining itself to an action appropriate to the single form of the Idea which has been separated by distributing Manas & numbering Ratio, and Annam, existence in form of substance created by the limiting Mind & the self-confining energy of the Prana. This form of substance presents itself to the human mind as Matter; cosmic energy of being working in form of substance presents itself to us most strikingly in the phenomenon of animate Life but is also present in what we see as inanimate forms; Manas working through the nervous Life-energies & their organs, the senses, presents itself to us as human & animal Mind, but is a constant force by other workings & other instruments even in lifeless forms which have not organised nervous energies. These seven principles constitute the world, & are known in Veda as

the ápas or sapta sindhavah, the waters of creative being, the seven elements of one ocean, the sapta dhenavah or sapta gávah, the seven fostering forms of divine consciousness and each of them forms for itself a separate world in which it predominates & is the governing principle of consciousness & existence but to which it necessarily admits its six sisters. These seven worlds are the sapta dhámáni or padáni, seven established places or seats of being, the seven footholds or goals of existence, with the sapta ratnáni, the seven forms of [delight]; five of them give entrance to the human soul in its present workings and are the pancha janáh or pancha kshitayah, five births or five inhabitable worlds & their peoples.

Consciousness is the base of all world existence, but consciousness develops itself in two forms, manifestation & non-manifestation, Dawn & Night, or from our point of view, Knowledge & Ignorance, Chittam & Achittam, Vidya & Avidya, consciousness illumined in the form it has taken as in the seer, consciousness dark & involved in the form it has taken as in the clod & less rigidly in the tree. For it is evident that in the highest principles of Sat, Chit, Ananda, there is universal knowledge, unlimited, inherent in the self-luminous unity of the Cosmic Being; even in Vijnana the element of limitation or bheda has not really entered, for differentiation by Vijnana exists in the cosmic sense of oneness as a play of oneness & is not a real difference; the knowledge of the many is illumined always by the knowledge of the one. The Gods of Sat, Tapas & Jana know themselves as one, Agni there is Varuna & Varuna is Agni; even in Mahas or Brihat, the uru loka, the wide & vast world, the world of Vijnana, the devas know themselves as one even in their multitude. There, however, the first possibility of limitation in consciousness is adumbrated. But it is not till Manas gets full play that limitation sets in, but so long as Manas is pure rishimedhá, not separated from Vijnana, [the] movement from [.....] Therefore in Swar, the world of pure Mind [.....] the stress is not yet a bondage. There is a limited working of being, knowledge & power, which may ignore for the time being

the wider being, knowledge & action & thus generate ignorance, but is not fatally ignorant of it & is not therefore bound by its self-chosen ignorance. The gods know themselves as one, as Purushas of the universal Deva even when they act as if they were entirely different personalities. In this world, therefore, there is no real birth & death, no real day & night, but only the taking & putting off [of] forms, the bringing forward & the putting back of Light from the frontal outward action of the consciousness. In Bhuvan, the worlds of Prana, the conscious energy put out seems to be really absorbed in her outward workings only, in the energy itself, in the form of her own works & to forget her own more universal reality; a veil falls between manas & vijnána, the veil of Achitti or ignorance. In Bhu, the world of Matter, this movement is complete. Consciousness is involved in its forms & has to be rescued out of it by beings who bring conscious life & mind into the mechanism of its formal energies & the inertia of its substantial forms. Man is the nodus, the agent & instrument of the gods for the full recovery of Consciousness in material Energy, universal being in particular Form. Man, the mental being in Bhu, shares with the Gods the appellation, Nri, the Purusha; he too is a guiding Soul of consciousness & not the mere gana, formal executive energy & mechanical ratio of things which is the outward aspect of Nature.

Man is able to bring out, to express the divine consciousness & nature in the prison of matter or, as the Vedic hymns express it, to manifest the gods — he is devavyacháh, effects by the yajna the devavíti, god-manifestation, in himself, because he is able to use fully the principle of Mind with its powers of mental realisation and verbal expression, manma & vachas, mati & gih. In the lower forms of life this is not possible. Mind there is dumb or only partly vocal; it is therefore unable to bring into expression, into shansa, the secret name of things, their guhyam náma; he first is able to define them in mind by speech & to arrive from this mental definition to the divine idea in them and from the divine idea to the one truth of which all ideas are expressions. By vachas in mati one arrives at Nama in vijnánam.

For all sound has a creative & expressive power; each activity of sound in existence creates its corresponding physical & mental forms; all activity of forms in their turn creates a corresponding vibration of sound. But human speech informed with mind is the highest creative & expressive power of sound. It tends to bring about in life & being that which it expresses in thought. We can see this easily enough in psychological phenomena. By dwelling on an idea, by *tapas* on it, we can create not only the image of that idea in our minds, but its form in emotion, its truth in quality of character, its experience in terms of inner being. By dwelling with the will on the idea of courage or virtue it has been found that we can create courage or virtue in ourselves where they were formerly wanting. By brooding on an object with the will in mind in a state of masterful concentration it has been found that we can command the knowledge we need about the object. But the Indian theory of concentration goes farther & asserts that even events, things, objects can be controlled by this inner *Tapas* & brought about or reduced to subjection without any ostensible material means. This concentration in mind is the *manma* of the Vedic rishis. The concentration may be on the object or idea itself or on the name of the object or on some form of words which expresses the idea. But even when the concentration is on idea or object & not on name or word, there is still, in all mental concentration, a silent or half-expressed word or *vák* by which the idea or object is brought before mind. The *vák* may be repeated aloud and then it becomes the hymn, *súkta* or *rik* of the Vedic Rishi, or the *námakírtana* of the modern devotee; or it may be repeated only by subtle sound in the subtle matter of mind, then it is the mantra of the silent Yogin; or it may be involved and silent at the back of the image, object or unexpressed idea in the mind. The Vedic *manma* or mantra is of the first variety, — although we need not assume that the Rishis were ignorant of the more silent forms of meditation. Nevertheless, they attached a preeminent importance to the *vák*, the expressed mental realisation.

The process of the Vedic mantra involves three movements, corresponding to three psychological activities necessary to the

act of meditation or realisation, a movement from soul into mind, a movement from mind into speech, & the movement of speech itself reacting on mind and soul. In all forms there is the soul or [.....] partially expressed in the two primary constituents [.....] & temperament sometimes called manyu or more widely mati, and [an] intellectual part, usually termed dhí or maníshá. The maníshá first brought out the Nama out of the soul in which all things are latent into the heart where the general bháva (character, temperament, sense & feeling) of the Nama manifested itself to the sensationally perceiving mind & then raised it by distinct concept into the thinking mind. The mind by dwelling on the vák brings out the thing defined by Nama into being in the experience of the thinker & there establishes it as a living & acting presence. The mantra then, when it is thought of as operating to bring out the ukthyam, the thing desired & to be expressed, out of the soul into the mind state, mati, is called brahma or ángúsham brahma or, briefly, ángúsham; when it is thought of as mentalising the ukthyam, it is called manma or mantra, when it is thought of as expressing by speech the ukthyam in the thinker's practical experience it is called vachas or gir. Moreover, the vachas may be either of the nature of prayer or praise; as prayer, it is called uktha; as praise it has two functions, the expression in the sádharma of the divine activity, when it is termed shansa, and the confirmation or firm establishment of the activity once expressed, when it is termed stoma. All these expressions, brahma, manma, vachas, shansa, stoma, stava or stavas, can be and are often used to express the effect of the mantra no less than the mantra itself, — brahma then means the soul-movement or soul-state expressed in the heart or temperament, manma the mental realisation, vachas the expression of the god or his divine activities in the mortal nature, shansa the expression of the man's higher being which is brought about by the mantra, stoma the firm established condition of the manifest god in the man. Nor are these the only terms which are applied to the mantra in the Vedic súktas. It is also called rik, gáyatram, gátha or sáma. It is the rik when it is considered as the mantra

of realisation & the word arka is used to express the act of divine realisation by the mantra; gáyatram when it is considered as the means of attainment to the power, felicity or wideness of the divine being or nature through the path of the Truth or Ritam manifested by the mantra; sáma when it brings about the harmony or equality of the different constituents of our nature, body, life-energy, mind, pure ideation in one divine ánamamaya consciousness. By the mantra the god, entering into the speech and the thought, the soul-state, takes possession of his seat in man & makes manifest there his activities.

The Lords of Light, the Solar Purushas, are already active in the mind purified by the activities of Agni. They have there already not only their rare illuminations, but their established working and their increasing strength, gayam pushtim cha. The expression by vachas, by the girah has been attained. It is their fullnesses, magháni that the Rishi now covets, for the word magha in Veda means a full & copious state or satisfying and abundant possession as opposed to rare & exceptional visitations or enjoyments and to small & limited seeings. These fullnesses the Solar Purushas enjoy by means of the stomas, the mantras of praise which help to confirm the gods in possession of their manifested activities. The wide illuminations of the Ritam, the supra-intellectual revelatory, inspirational, intuitional truth come to man first by rare visitations as the purified mind meditates on the godhead above our mortal minds, above even the pure levels of Swar. These visitations increase in frequency and intensity and leave behind a store of ideal knowledge, of vision & inspiration, & an increasing power of the ideal faculties. By these increasing & repeated confirmations they arrive at an assured and abundant fullness of the divine faculty & its results in the human mind. Ye stomebhih pra súrayo naro magháni ánaśuh.

The Rishi proceeds to dwell more fully on the whole process by which the knowledge in man is changed & elevated from the mental or sensational to the ideal type. It is done by a process of natural awakening out of the joy & strength of the divine Tapas generated by the inner sacrifice. The joy of Agni by his

self-expression in thought & verbal form of thought is the first necessary condition. Agne chandra te girah. When we feel the divine, the immortal force working in us & lifting us beyond mortality, the divine joy comes with it, — the joy that wakes in the poet, the artist, the saint, the seer, the hero, in all who have any sort of communion with the divine Nature & draw from it their force of vision or their force of being or their force of action. They are the girah of Agni, his self-expressions through the word into which human [.....] form themselves or from which our actions draw their force and inspiration. The second requisite is the joy of our nervous & vital parts in this divine activity. The Narah, the Purushas, must be aśwarādhasah. Aśwa, the Horse, the Steed, is the Vedic figure for the Prana, for the Life-Energy pouring itself through nature & through man's nervous activities, the strong impetuous swift galloper of the worlds that bears gods & men on the journey of life, up the ascent of spiritual evolution, through the battles of the great war which is the Cosmos. Without a strong & joyous vital energy to support it, human mind cannot bear the tremendous shocks of the divine activity, the divine knowledge, the divine [?vision]. The mortal system would break down under the intense touch of the immortal powers, [?sink] back into disintegration, darkness & suffering more intense than the ordinary [?conditions] of mortality. But with a strong & rapturous vital energy & activity supporting the play of a joyous divine energy in the mind, the Solar Purushas become strong with the strengths, mental & vital, which the expressions of Agni Chandra generate and are able to feel an unmixed sense of pleasure & well-being in all Agni's self-expressions in man, — this, I think, is the meaning of śumbhanti in this passage. Or, if it has an active sense, it must mean, as Sayana suggests, that they make those expressions entirely auspicious & pleasurable, śobhanáh kurvanti; free from the touch of pain & suffering or the ill-results which may come from a premature activity of the higher elements in an ill-prepared & unfit receptacle. Ye Agne chandra te girah śumbhanti aśwarādhasah. Śushmebhih śushmiṇo naro.

When there is this strong & blissful action, blissful in the

vital energy supporting it, blissful in the divine force working in the mind, blissful in the easy & auspicious self-expressions of that force, then the perfection of the illuminative Powers awakes of itself or by the force of the Self in the pure mentality. This spontaneous self-action of the power, the knowledge, the being, the bliss of the Godhead in man, no longer secured or assured by struggle, no longer needing to be protected against legions of spiritual enemies who seek to perpetuate the reign of darkness, suffering, limitation & mortality, but assured & established, but easily, swiftly & mightily developing & reaching its glorious self-perfection, sukīrtih, is the last stage of the Vedic Yoga and the desired state of the Vedic sādḥaka. This natural awakening in the human consciousness of the perfected divine knowledge in the comprehensive wideness, brihat, natural to the Mahas, the vijnāna, takes place divaś chid, even in the heaven of pure mind, even without man rising in himself to the plane of consciousness above pure mind, brihad div, mahas, vijnāna. For if man were once on that plane, then there could be no question of struggle. There intellect & its hosts are quiescent, or have left their mortal parts and been transfigured back into the divine elements from which they came. Imagination is at rest or has been transfigured into inspiration, sense observation or insight of intelligence at rest or transfigured into revelation & luminous vision, judgment, reasoning & intelligent divination at rest or transfigured into sure intuition & illuminated discrimination. The Solar Purushas are there swe dame in their own home; the self-awakening of their perfect activity, sukīrti, is there natural & inevitable. The necessity of struggle for man comes from this that he lives on the lower plane of mind and has to idealise & illumine his mental activities. The Purushas have to enter a foreign territory & conquer & hold it against its established inhabitants & natural possessors. But even in mind, not the sense mind, not Bhuvan in man, but in the purified mind, the pure self-intelligence this easy, natural & victorious awakening is possible under the conditions of a joyous & illuminated vitality, a joyous & illuminated action of Agni in the mind & the assured sense of ease & well-being brought into his activities in us by the delightful consciousness

of a higher knowledge & illumination. Divaś chid yeshám brihat sukírtir bodhati tmaná.

The final movement of the Solar Purushas is then described by the Rishi, the movement which takes place when there is the awakening by self-action of its vast vijnánamaya perfection in the pure intelligence. These Solar Purushas, these bright illuminations of Vijnana, are the bright-burning flames of the divine Tapas. Agni, the Divine Being in His aspect of Force, is masked in our nervous energies as the Aśwa, in the mind takes the forms of the mental gods, in the activities of Surya, he is the divine Power expressed in Surya himself and these luminous hosts of the Sun-god are his own brilliant liberated energies. Free from the smoke of the lower regions, free from the excitement and distress of his lower emotional & sensational movements, the thoughts of the Rishi, joyous & liberated, move freely in [the] whole heaven of mind boldly [.....]

Mandala Six

[32]

[RV VI.1.1–4]

Rigveda Book VI. Annotations
First Draft.

I. Hymn to Agni

1. Thou, O Agni, art the supreme (or first) thinker (or giver of thought); and art the priest of invocation of this thinking, O doer of works (or, O Puissant); thou hast made an impassable strength for thyself to every side, O bull, that thou mayst overpower every force.

अग्ने त्वं हि प्रथमो (मुख्यः परमः पूर्वतमो वा) मनोता (मंता मनसः प्रचोदयिता वा) (हे) दस्म (कर्तः कर्मशक्त वा) (त्वं) अस्या धियः (श्रुतिरूपस्य मननस्य मंत्रस्य वा) होताद्वाताभवः । (हे) वृषन् (वर्षिष्ठ बलवन् देव). त्वं सीं (सर्वतो) दुष्टरीतु (दुर्भेद्यं दुर्लभ्यं) सहो (बलं) अकृणोः (चकृथाः) विश्वस्मै सहसे (सर्वं बलं) सहध्वै (अभिभवितुं येन बलेन सर्वमन्यद्बलमभिभवेः)।

2. Then didst thou take up thy seat in the place of revelation as the priest of invocation mighty for the sacrifice, adorable of men, thence impelling them to their journey (or to the work).

अथा (अथ) ईड्यः सन् (ईड्यः पूजनीयो वा) यजीयान् (यष्टुं समर्थतरो) होता सन्निष्ठः (ज्ञानस्य) पदे इषयन् (प्रचोदयन्) न्यसीदः (चेतसोऽतर्निषण्णवा-नसि)।

The Strong Ones (of old) seeking the godhead, turning to knowledge, followed after thee, the first and supreme, to the great felicity.

तं त्वा that thee (तादृशं त्वां) प्रथमं the first or supreme नरः men or the Strong Ones देवयंतः seeking the godhead (देवतां सेवमाना देवकामा देवत्वकामा वा) महो राये for the great felicity (महते भद्राय) चितयंतो waking to or in knowledge (चित्तिं ज्ञानं वर्तयंतो)

अनुगमन् (अन्वगच्छन्) followed.

3. They with wakeful hearts followed thee, and thou travelledst as on a path with thy many colonists, and they attained to felicity in thee; yea they followed the blazing Flame which is visioned and vast and full of substance, and shines with all manner of lustres.

अनु after thee, in thy wake (त्वां understood) बहुभिर्वसव्यैः with many who were to be lodged (in the divine seats बहुभिर्देव-निवासयोग्यैः सह) वृतेव यंतं going as by a road (मार्गेण इव गच्छंतं) they (ते is understood) जागृवांसः wakeful (ज्ञाने जाग्रतः) त्वे रयिं गमन् attained to felicity in thee (त्वयि भद्रं प्राप्नुवन्) — अग्निं after Agni रुशंतं blazing (सवर्णं द्योतमानं सरक्तवर्णं वा) दर्शंतं visioned (दृष्टियुक्तं पश्यंतं दर्शनीयं वा) बृहंतं vast वपावंतं substantial (वपा []) विश्वहा दीदिवांसं every way shining (सर्वथा सर्वकालं वा देदीप्यमानं).

4. They came by adoration to the seat of the godhead; they desired inspired knowledge and they attained to an inviolate knowledge; yea, even, they held in them the sacrificial Names; they took delight in thy blissful power of vision.

पदं देवस्य To the place of the god नमसा by obeisance व्यंतः arriving (गच्छंतः) श्रवस्यवः desiring inspired knowledge (सत्यश्रुतिमिच्छंतः) अमृक्तं श्रव आपन् they got an untouched inspiration (वृत्रैरस्पृष्टामबाधितां सत्यश्रुतिं प्राप्नुवन्) चिद् even यज्ञियानि नामानि the sacrificial names (यज्ञफलदानसमर्थानि यज्ञयोग्यानि देव-नामानि) दधिरे they held in themselves (आत्मनः कृत्वा धारयामासुः); भद्रायां संदृष्टौ ते in thy happy vision (त्वदीयायां आनंदतत्त्वसंयुक्तायां परमसत्यदृष्ट्यां देवदर्शने वा) रणयंत they took delight (अरमयन् आनंदं चक्रुः).

1. त्वं ह्यग्ने प्रथमो मनोता. अग्ने (O Agni) त्वं हि (त्वं खलु thou verily) प्रथमः मनोता (art the first or supreme thinker).

Sayana here differs only in the sense of मनोता which means in his view देवानां मनो यत्रोतं भवति तादृशः he on whom the mind of the gods is sewn. मनोता is therefore मन + ऊत (वे) or else मन् + ओत (आवे), a very hazardous and forced etymology; besides the termination is not त but तू. I take it as a verbal agent, an archaic derivative from मन् with an archaic connecting gunated उ as in

तनोति. We find this form surviving from O.A. in Greek forms in $\omega\tau\eta\varsigma$. It will mean the thinker or else the giver of thought, the mentaliser.

S. quotes Ai. Br. 2.10 अग्निः सर्वा मनोता अग्नौ मनोताः संगच्छते and says हि shows that the verse is a reference to the Brahmana. This is chronologically impossible.

अस्या धियो अभवो दस्म होता. दस्म (O active, or, O powerful) अस्याः धियः (of this thought) होता अभवः (thou hast become the priest of invocation).

दस्म Sayana takes as दर्शनीय beautiful. दस् means to cut, divide, bite (like दंश्), injure, rob, destroy; give, (like दा, दाश्, दत्); to see (like दृश्); to shine. It may therefore mean (1) robber, destroyer, destructive, cf दस्युः, दासः, (2) giver, bountiful, (3) seeing, visible, beautiful, (4) shining. None of these senses is suitable in the context; the epithet is otiose therefore in Veda. But also दस् or दंस् must have meant to do, work, toil, cf दंसना, दंसि, पुरुदंसा, दासः a servant, slave; or, like other words having the sense of cutting, striking etc it may develop the sense of strength, force, power. We have then two other possible senses, active, and powerful or forceful, both of which come in perfectly wherever दस्म or दस्र occurs in the Veda.

धियः Sayana takes = कर्मणः. I see no reason for attaching this sense to the word in the Rig Veda. S. himself frequently admits for धी the sense thought or understanding. At most times he renders it स्तुति prayer. धी means thought, and may mean especially the thought expressed in the mantra, therefore the mantra or hymn itself; and in that sense we may justify this interpretation. But I take it always as thought in a particular or a general sense. See Appendix. Agni is the supreme thinker; in that capacity he has become the priest of the present (godward) thought in the mind of the Rishi. S's sense is "Thou art the summoning priest of this rite", mine, "Thou hast become the priest of invocation of this thinking."

त्वं सीं वृषन्नकृणोर्दुष्टरीतु सहो विश्वस्मै सहसे सहध्वै। वृषन् (O bull), त्वं (thou) दुष्टरीतु सहः (a hard-to-pierce or hard-to-cross force), सीं (on every side) अकृणोः (अकरोः hast made) विश्वस्मै सहसे सहध्वै (विश्वं सहः प्रसह्याभिभवितुं to force every force). दुष्टरीतु—

डुस् + तरीतु (तृ gunated + तु with connecting ई), तृ to pierce, wound, cross, pass beyond. सह्ध्यै, an old Vedic infinitive form, expressing the infinitive of purpose; modified into *thai* (*sthai*) it remained the ordinary middle and passive infinitive termination in Greek. विश्वस्मै सहसे (विश्वस्मै not विश्वाय because विश्व like सर्व is a pronominal word in V.S.); the dative of the object instead of the accusative is a common Vedic idiom.

वृषन् Sayana here as ordinarily, कामानां वर्षितः. The word means Bull or Male; it is used of horses. It is the strength of Agni that is in immediate question, not his bounty. वृषा bull, male is constantly applied to Indra and Agni, as to other gods, often with a direct reference to the rays or energies or human beings as the herd they lead. वि० सहसे सह० . S. to overpower every strong enemy. सहस् may be used as an adjective as well as a noun like यशस् = strength or strong, but there is no clear instance in the R.V. and no need here for the adjectival sense. Agni's is the supreme strength or force, which overpowers and dominates all forces in the world.

S's sense, "O rainer (of desires), thou hast made on all sides an invulnerable strength to overcome every strong one (ie enemy)", mine, "Thou hast made an impassable strength for thyself on every side, O Bull, that thou mayst overpower every force."

Translation. S. Thou art the supreme (or ancient) mind-sewn (on whom is sewn the mind of the gods); thou art the summoning priest of this (ritual) work; O rainer (of desires), thou hast made on all sides an invulnerable strength to overcome every strong one.

Thou art the supreme thinker, and thou hast become the priest of invocation of this thinking. Thou hast made an impassable strength for thyself on every side, O Bull, that thou mayst overpower every force.

Explanation. For the esoteric sense of the Veda, we start with the premiss that Agni is the Flame or Force, base of all action, formation, creation, not only, as he very evidently is in the surface exoteric sense, in the material universe, but in all being, in spirit and mind and life as well as in matter. But how do

we arrive at or justify this premiss? At first sight it seems not at all obvious, but rather a very considerable assumption. It appears from the very first expression in this first hymn of Bharadwaja. “O Flame (Agni), thou art the supreme or first thinker.” Material fire or its god cannot be so described; the phrase at once gives Agni a psychological function — a flame or fire-god cannot be called thus significantly the supreme or first thinker unless we suppose that in the fiery principle which pervades the universe there is a consciousness which thinks out all the works attributed to it by the Vedic Rishis, such as the creation of the worlds, the guardianship of Truth and Immortality. Sayana’s interpretation, “the first in whom the mind of the gods is inwoven”, imposes the same idea. We see too that Agni is everywhere designated the Seer, *kavi*. Not only so, but for Vamadeva (IV.3.16) he is the seer to whom the secret words of seer-wisdom (निष्ठा वचांसि काव्यानि) are spoken and to whom their hidden sense expresses its meaning, निवचना. This would have no sufficient sense, if it were spoken only of a godhead of cosmic physical flame. It is quite evident from the most literal sense of the Veda that Agni is a godhead characterised by a supreme power of divine knowledge. This can be nothing else than the conscious Force of divine Knowledge which creates (निर्ममे) the worlds. We shall find from other passages that he is the divine Flame also in the thoughts and in the heart of man, अमृतो मर्तेषु, the immortal in mortal beings.

This godhead of divine active Force is the supreme thinker or the first mentaliser of things. He is then an immortal flame of Power that makes for knowledge. As this thinker, this active Puissance, दस्म, he has become the Hotri of this thought, अस्या धियो होता. The thought may be the thought expressed in the hymn = अस्य सूक्तस्य; even if we take धियः = कर्मणः, still it is as the supreme thinker that he works in the sacrifice, and the sense therefore is that it is by his power of thought that he conducts the sacrifice, brings into it the other gods and gives its fruit, — unless we take the two *padas* as unconnected in sense. The Hotri is the priest of invocation and also the priest who gives the offering. This divine Power of the sacrificial thought and

action brings in the powers of the other gods into the sacrifice and conducts the sacrificial action. Is this spoken of the inner or only of the outer ritual sacrifice?

And the Flame is a flame not of effective thought, but of invincible and inviolable Power. It is the Vrishan, the Bull, the Leader of the Herds, the Strong and Mighty One. In the abundance of its strength [it] makes all around it and us and the sacrifice a force which is hard to pierce or whose defences none can pass, and this invulnerable force is not only defensive but aggressive; it overpowers every force. This may mean that the force of this flame of the divine Will in the sacrificial thought and action overcomes every other hostile force or, more simply and generally, it dominates all surrounding powers and makes the sacrifice master of a movement which nothing can resist, degrade or violate.

2. अधा होता न्यसीदो यजीयान्. अधा (Then, or now) न्यसीदो (thou tookest thy seat) यजीयान् होता as the priest of invocation and offering very capable for the sacrifice.

अधा. Sayana takes “now”, अधुना. But अधा may mean like अतः, then, next, after this; after making the invulnerable strength all round. यजीयान्, यजिष्ठ he takes sometimes in a passive sense, यजनीय; but not here, and it would not be appropriate here, for Agni is here the sacrificing priest, not the god to whom sacrifice is given. I find no passage in which यजीयान् or यजिष्ठ must mean यजनीय, — यष्टृतम makes always a good and often the only possible sense. I take it for that reason always in this active significance.

इळस्पदे इषयन्नीड्यः सन्. इळस्पदे (in the place of knowledge) इषयन् (impelling), ईड्यः सन् (being adorable or desirable).

इळस्पदे. Sayana takes in the place of earth, that is in the place of the altar-earth, meaning simply, on the altar. This is a very forced and artificial rendering. पद cannot be so neutral and otiose a word. It means always the footprint or footstep, the place attained to or the proper seat, as in देवस्य पदं (below), or विष्णोः परमं पदं. इड् or इळ् means originally to go to, approach, (इ family), so to ask, pray, adore; इळस्पदे may mean exoterically,

place of prayer or adoration. But also verbs with this sense give constantly the sense of knowing, eg ऋषि etc. Ila is a goddess who teaches or gives knowledge, मनुषः शासनी. I suggest that इळ् means knowledge, especially, revelation, ऋक्, अर्चिः, the illuminating knowledge imparted by इळा, who is the goddess or female energy of इळ्. इळस्पदे must be a very archaic phrase. The word itself only occurs in this form इळः.

इषयन्. S. takes as if a nominal from इष् food as if it were “fooding” or “foodifying” like देवयन्तः; here in the sense, desiring food, elsewhere, making food. I doubt whether इष् in the Veda really means food, and in any case there is no compelling reason for taking this verb as a nominal form. It is like चेतयन् etc, from इष् which means to throw, drive, impel, send. We shall see immediately that the hymn speaks of the journey to Swar, to the देवस्य पदं. Agni thinker, priest, active power sitting as Hotri in the seat of knowledge impels or sends the sacrifice and by its power the sacrificer on the way, वृतेव यन्तं, by which as Envoy of the Gods, mover between earth and heaven, he takes them to the home and seat of the Gods, his own home देवस्य पदं.

तं त्वा नरः प्रथमं देवयन्तो महो राये चितयन्तो अनु गमन् ॥ तं प्रथमं त्वा (तमेव परमं मन्तारं त्वां) thee that supreme नरः men (of old) or, the strong ones, देवयन्तः (देवान् कामयन्तो देवत्वं वा) seeking the godheads चितयन्तः seeking knowledge महो राये (महृत्यै भूत्यै आनन्दाय) to or for great felicity अनुगमन् followed.

तं त्वा. तं has the force of तादृशं — thee who hast these qualities and doest these actions, प्रथमं recalling the प्रथमो मनोता of the opening pada.

नरः. Sayana takes this word sometimes as simply meaning “men” (मनुष्याः), but here as most often he explains नेतारो मनुष्याः, men who lead, Ritwiks and Yajamanas, priests and sacrificers. This is a sense which is quite inappropriate in many passages and नृ could not have come to mean men, if it had meant leaders. नृ meant originally to move (cf नृत् to dance, नार water etc.), नृ must have meant mobile, active and so strong. This sense is proved by the word नृष्ण which is certainly used in the Veda in the sense of strength. नृ is a word applied to the gods, the Males, Strong Ones, Purushas as opposed to the ग्नाः, the females, goddesses

(Gr. *gunê*, woman); it is applied to the fathers, the Angirasas or others; it is used as an equivalent to वीर, as in नृवद् वसु for वीरवद् वसु. These are, it seems to me, conclusive indications of the Vedic sense of नृ. Here it is used for the Fathers or ancient Seers as can be seen from many parallel passages. प्रथमं. S. takes “before the other gods”, but that has no force in this passage, — what would be the sense of desiring Agni and following him to Heaven first, the other gods afterwards, as if the journey had to be undertaken many times, — and it ignores the प्रथम of the first line of which this is an evident resumptive repetition.

देवयंतः. Nominal vb. from देव a god. Sayana takes “desiring thee the god”, but I do not know where he gets his “thee” in the word, and if he takes it from त्वा, then there is no instance of an accusative of this kind after देवयति. The word is quite general; it must mean divinising, god-seeking or else making themselves divine. चित्तयंतः. S. knowing Agni or else making known by the hymn of praise; a very feeble sense in itself and not warranted by other passages. चित् is to become conscious of a thing, get to know or know, चित्तयंतः expresses either an awakening to knowledge or a continuous activity of getting knowledge. The Fathers or ancient Rishis desired godhead or immortality or companionship with the gods, अमृतत्वं, a growing in knowledge was the means by which they pursued it, and Agni, the first thinker, was the leader of the way to the home of immortality, the seat of the godhead, पदं देवस्य, where men too became divine and immortal. Cf [] This is the very obvious, the straightforward, the most literal sense of the passage. महो राये. Dative of purpose or objective. महः (for महत्) is one of the few curious indeclinable adjectives. राः like रयिः is taken by Sayana as meaning wealth; so taking it he misses the whole sense of the passage and its connection with the two Riks that follow. It means obviously a divine riches or spiritual felicity, as we see in the next line, where the Rishis follow Agni as on a path to a great riches रयिं which they find in him, and again in 4, where the thought is expanded and made quite clear, for there it is said the Rishis travel to (व्यंतः) the seat of the god and the wealth they find is श्रवः (श्रव आपन्नमुक्तं), the fullness of the outflowing of the

Truth which Agni leads us to and which is found in the very self of Agni, त्वे रयिं.

Translation. Then didst thou take thy seat, a priest of the invocation very mighty for sacrifice, in the seat of knowledge (or, of adoration), impelling, one desirable (or, adorable). The strong ones (of old) seeking godhead, growing in knowledge, followed after thee, even that supreme (thinker) to great riches.

S. Now thou hast taken thy seat, a priest of the offering and great sacrificer, in the place of earth (ie on the altar), desiring food, being worthy of praise. The leaders desiring thee, such a godhead, for themselves, knowing thee (or making thee known), followed thee first (of the gods) for a great wealth.

Explanation.

The Rishi then takes up again and expands the expression of the second pada of the first verse in order to restore the sequence of the idea. It is when he has made around him an invulnerable force to secure the sacrifice and its progress that the divine Flame takes up, as now, his seat as the priest of the invocation and offering and in that fulfilled strength he is very mighty for the works of sacrifice. He sits in the seat of knowledge as the supreme thinker — the Seer Will, may we not say, in the plane of revelatory thought and seeing, इच्छस्पदे, from there he gives the impulsion to the works and the journey of the sacrifice. This is the desirable Godhead, the Flame that men pray for which by its power of knowledge lifts them to immortality. And the Rishi takes up the suggestion of the word “impelling”, इषयन्, and indicates the nature of the great journey on whose paths the Flame of the divine Force marches himself and impels the human being. It is the great march which was undertaken by the strong semi-divine men of old. They found this supreme Thinker within, awakened by him to knowledge and growing constantly in knowledge they followed after him to divinise themselves in the planes of immortal being, their objective a felicity of vast riches, an immense wealth of spiritual being. This sense is inevitable, if we accept the psychological indications in मनोता, देवयंतः, चित्तयंतः and all that immediately follows this

verse. How, in any case, can this insistence on the god-seeking, on knowledge, [on the] thought-aspect of the Flame God, on the wakeful following of the seer Agni on his march and on the reaching of the देवस्य पदं mean only a following after Agni for food and material wealth? This is not only wilfully to degrade and materialize the lofty language of the poetry, but to make the whole sense and expression clumsy, blundering and incoherent, where in the original it is admirably developed, straightforward and as natural and flowing as a limpid stream.

3. वृतेव यंतं बहुभिर्वसव्यैः त्वे रयिं जागृवांसो अनु ग्मन् ।
रुशंतमग्निं दर्शतं बृहंतं वपावंतं विश्वहा दीदिवांसं ॥

रुशंतं (भास्वंतं) दर्शतं बृहंतं वपावंतं विश्वहा दीदिवांसं (नित्यं सर्वथा वा देदीप्यमानं) अनु Agni blazing with light, visible (or visioned), vast, having substance, always (or altogether, in all ways) shining, बहुभिः वसव्यैः वृता इव (मार्गेणेव) यंतं in the wake of (thee) going as on a path with many colonists or accompanied by many wealthy Powers, जागृवांसः (ते जाग्रतः संतः) त्वे रयिं ग्मन् (त्वयि भूतिमध्यगच्छन्) in thee they went to (attained) the wealth.

इव. Sayana takes इव = now, संप्रति. He interprets it thus, that the last verse referred to former priests and sacrificers, अनु ग्मन् having there a past sense पूर्व, but this verse to present priests and sacrificers, अनु ग्मन् having here a present sense. This is an unusual and here quite unwarranted sense of इव. There is nothing to indicate a new subject for the verb or a change in its tense significance. The repetition of the verb is a quite common feature of the Vedic style and it sustains a continuity in the sense and subject; it does not indicate a break in it or turning to a new subject. इव simply indicates that the path, वृत्, पंथा so often referred to in the Veda, is a symbol; this use of इव is common enough in the hymns. वृत्. S, the path between earth and heaven: no doubt, but it is not a physical path, but the path of Truth by which Agni goes, ऋतस्य पंथा, (cf []). वसव्यैः. S. says this may mean the Vasus, or “those who are fit to dwell among the Yajamanas”! He takes अनु ग्मन् here, as following after in the sense of being devoted to or serving, संभजंते. But वृता यंतं surely demands the plain natural sense for the verb. वसव्यैः

may mean “wealthy” from वसु or “those who are for the वासः” cf वस्यं. Agni is accompanied by many powers that hold or amass the wealth, रयि, वसु or he marches to the देवस्य पदं with many who, like the Rishis following him, have to be lodged there.

त्वे रयिं जागृवांसः. S. interprets, giving wealth to Agni! This is a portentous feat of learning! I fail to understand how “being wakeful” can mean giving, or how it can govern the accusative रयिं. Evidently रयिं is governed by the sense of “going to” in अनु ग्मन्, an accusative of the destination reached, — in literal English, they followed Agni to the wealth, or in the wake of Agni reached the wealth.

रुशंतं. S. “of a shining colour”. रुशत् is opposed to कृष्ण in IV.3.9 and means bright of hue as opposed to black or simply bright as opposed to dark. दर्शतं. S. says “beautiful”, his usual interpretation. दर्शतं from दृश् to see may be passive, visible, or fit to be seen, beautiful (but this second sense has here no force or bearing on the context), or, active = seeing. See App. वपावंतं. S. does not here explain the word, but elsewhere he says प्रवृद्धं. See Appendix. विश्वहा. S. “always”. It may however mean “in all ways of light”, हा = दा or हा = धा or था.

Translation. In thy wake as thou travelledst as on a path with thy many colonists (or lords of riches) they followed wakeful after thee and came in thee to (those) riches, — (in the wake of) Agni blazing, visible (or, full of sight), vast, full of substance, ever luminous (or, shining in all ways of light).

Explanation. The ancient Rishis pursued the leading divine Power on its ways, with a full wakefulness of the mind of knowledge, चित्तयंतः, not falling into error or deviating from the path (this psychological sense is extremely frequent in all Vedic literature, it does not mean keeping lively and awake during the sacrifice) and attained in that Power those great riches, — that is to say, in the full flame of the divine Force and Knowledge on its own divine plane, देवस्य पदं. This plane, we find elsewhere, is the home of the Truth, सत्यं ऋतं बृहत्. I take it to be a symbol of the supramental plane of existence, बृहद् द्यौः which is beyond the two firmaments of heaven and earth. The divine Flame marches as if on a path; the oft-mentioned path of Truth by which the Rishis,

we are told, attained to immortality. He goes surrounded by the souls that aspire to transcend the two firmaments and have to be lodged in that supreme dwelling place, क्षयः, क्षेत्रं etc. He is bright and vast, a visible or a seeing might of the divine force and consciousness, full of the body and substance (वपावंतं, वपुषं, वपुष्यं) of its light and flame, always lifting up its lustres or else shining with a manifold and universal light of knowledge. The epithets in the second line are all applicable to the physical Fire and but for the context they might be taken of the flame on the physical altar; but how does the physical Fire march as if on a path, — for it is not a forest fire that is being here described, or, if it is, how do the sacrificers or the priests follow wakefully the forest fire and get in it a great riches? If it be said that all this is a figure for getting wealth by constant sacrifice, I can only say that it is a most amazing figure and a most excited, violent, tortured, indirect and unprimitive style of writing. Certainly the epic exaltation of the style would lead us to think that it meant something much more exalted and inspiring. Pass, but what of the पदं देवस्य व्यंतः in the next verse? And if that means the altar, what are we to make of the 7th rik, त्वं विशो अनयो दीद्यानो दिवो अग्ने बृहता रोचनेन, where Sayana himself is obliged to translate, thou shining leadst men to heaven? Is not this exactly the same idea and an echo of the same language as in this verse, “men followed thee shining as on a path, and came to the seat of the godhead”? How can the idea of men following the shining god to the देवस्य पदं and the idea of the shining god leading men to the heavens, mean two quite different things? Absolutely, the only difficulty in the way of the plain sense is the refusal to take राये and रयिं in a figurative significance. This plain and natural figure is denied to the Rishis, but a much more violent figure forced on them in order to arrive at a materialistic meaning.

4. पदं देवस्य नमसा व्यंतः श्रवस्यवः श्रव आपन्नमृक्तं ।

पदं देवस्य the seat (world) of the god नमसा व्यंतः going to by adoration, श्रवस्यवः (सत्यश्रुतिकामाः) (they) desiring inspired knowledge श्रवः अमृक्तं आपन् (अधर्षितां सत्यश्रुतिं प्राप्नुवन्) attained an inviolate knowledge.

Mandala Seven

[33]

[RV VII.1.1]

Hymns of Vasishtha
to
Agni

VII.1.

1. Men have brought the Flame to birth by their thinkings from the tinders by the movement of the two hands, expressed by the word, the far-seer, the master of the house, the traveller.

अग्निं नरो दीधितिभिररण्योर्हस्तच्युती जनयंत प्रशस्तं ।
दूरेदृशं गृहपतिमथर्युं ॥

अरण्योः

Heaven and Earth = mind and physical being, are the two tinders

हस्तच्युती

The two hands are the two hands of the Sun, सवितेव बाहू

दीधितिभिः

दीधिति = thought, light, finger. All mean the same thing, for the fingers are those of the two hands of the Sun, दश धियः

प्रशस्तं

Well-expressed (शस्) by the word: external sense = praised.

अथर्युं

अथ् to move, cf अत् or अथर् — Greek αἰθήρ — the plane of flaming light

Note on the Texts

Note on the Texts

HYMNS TO THE MYSTIC FIRE consists primarily of translations of hymns to Agni (the “mystic fire”) from the Rig Veda. It also contains prose pieces in which Sri Aurobindo commented on hymns to Agni or expounded his theory of Vedic interpretation with reference to Agni hymns. Other material on the Veda and on philology that was not published during the author’s lifetime is reproduced in *Vedic and Philological Studies*, volume 14 of THE COMPLETE WORKS OF SRI AUROBINDO. Prose writings on the Veda and translations of Vedic hymns that were first published between 1914 and 1920 in the monthly review *Arya* are reproduced in *The Secret of the Veda with Selected Hymns*, volume 15 of THE COMPLETE WORKS.

Sri Aurobindo took up the study of the Veda within a year or two after he arrived in Pondicherry in 1910. Between 1912 and 1914 he wrote a number of incomplete prose works on various aspects of the Veda and produced many translations of Vedic hymns. A large number of these were hymns to Agni, whom he considered “the most important, the most universal of the Vedic gods”. Between 1914 and 1920 he published essays on the Veda and translations of Vedic hymns in the *Arya*, a monthly journal of which he was the editor. He continued to work on Vedic translations and commentaries from time to time until the 1940s. He allowed some of these translations to circulate among his disciples, but told those who read them that they were “not final”, but “provisional” and “incomplete”. In 1946 he published a selection of translations of hymns to Agni in a small book entitled *Hymns to the Mystic Fire*. Subsequent editions of this book included translations of hymns to Agni and other materials related to Agni from his manuscripts of various periods.

PART ONE: HYMNS TO THE MYSTIC FIRE

This part comprises the complete contents of *Hymns to the Mystic*

Fire: Hymns to Agni from the Rig Veda Translated in their Esoteric Sense, a book that Sri Aurobindo published in 1946. It included a specially written foreword by the author and an extract from an earlier essay entitled “The Doctrine of the Mystics”. These prose pieces were intended to explain Sri Aurobindo’s theory of Vedic interpretation to readers of the translations.

Foreword. Written by Sri Aurobindo for the 1946 edition of *Hymns to the Mystic Fire*.

The Doctrine of the Mystics. The complete essay, an extract from which is reproduced here, appeared in the monthly review *Arya* in September 1915 as a general introduction to a series of translations entitled “Hymns of the Atris”. The portion chosen by Sri Aurobindo for inclusion in *Hymns to the Mystic Fire* comprises approximately the last half of the original essay, which is reproduced on pages 370–84 of *The Secret of the Veda*, volume 15 of THE COMPLETE WORKS.

Hymns of Gritsamada. Translation of the first ten Suktas (hymns) of the second Mandala (book) of the Rig Veda. Gritsamada Bhargava is the name of the Rishi to whom most of the hymns of this book are attributed; however, Suktas 4 to 7 are traditionally ascribed to Somahuti Bhargava. Note that in the established text of the Rig Veda, hymns to Agni are placed before those to other gods in each book (where the book contains the hymns of a single Rishi or family) or each section of a book (in books that are compilations of hymns of different Rishis or families).

The published text is a revised version of a translation found in a notebook used by Sri Aurobindo probably in the late 1920s or early 1930s. The version in the notebook has the heading “Hymns to the Mystic Fire / Gritsamada”. It begins immediately after a translation of the Agni hymns of the sixth Mandala and is followed by a translation of hymns of the fifth Mandala. The 1946 text incorporates changes that are likely to have been dictated by Sri Aurobindo to A. B. Purani shortly before the book was published.

Hymns of Bharadwaja. Translation of Suktas 1–16 of the sixth Mandala of the Rig Veda. All the hymns of this book are attributed to Bharadwaja or his descendants.

The 1946 text is a revised version of a translation found in two

notebooks used by Sri Aurobindo probably in the late 1920s or early 1930s. In the first notebook he wrote the heading “Hymns to the Mystic Fire / Bharadwaja”.

Hymns of Parashara. Translation of Suktas 65–73 of the first Mandala of the Rig Veda, which contains hymns from various Rishis and their families. These hymns were numbered from “I” to “IX” in the 1946 edition of *Hymns to the Mystic Fire*.

The 1946 text is a revised version of translations published in a different order in the *Arya* in February, June, July and August 1920 under the heading “Parashara’s Hymns to the Lord of the Flame”. The original translations are reproduced on pages 576–90 of *The Secret of the Veda*, volume 15 of THE COMPLETE WORKS. The revision for *Hymns to the Mystic Fire* was dictated by Sri Aurobindo to A. B. Purani.

Hymn of Paruchchhepa. Translation of Sukta 127 of the first Mandala of the Rig Veda. Sri Aurobindo translated only the first of Paruchchhepa’s two hymns to Agni.

The 1946 text is a revised version of a typed translation, probably intended for the *Arya*, found among Sri Aurobindo’s papers.

PART TWO: OTHER HYMNS TO AGNI

The translations in this part are reproduced from manuscripts, typescripts and transcripts of dictation representing work done by Sri Aurobindo at different times between around 1912 and the 1940s. Except for the translations of Suktas 59, 77, 94 and 97 of the first Mandala (see below), they were not published during his lifetime.

The editors have arranged these hymns by Mandala and Sukta, following the order in the standard text of the Rig Veda. Translations of many of the hymns to Agni in Mandala One and almost all of those in Mandalas Three, Four, Five, Seven, Eight and Ten appear in this part of the present volume. (Translations of the Agni hymns in Mandalas Two and Six and some of those in the first Mandala appear in Part One. There are no hymns to Agni in the ninth Mandala.) The editors have followed tradition by grouping the hymns under the Rishis to whom they are attributed. Sri Aurobindo often put the Rishis’ names as part of the headings of his translations. He sometimes wrote the text in Devanagari before each verse of the translation. Where he did

not do so, the editors have supplied it.

Sri Aurobindo sometimes translated a given hymn more than once. In such cases the editors have reproduced the last translation only, ignoring the earlier ones unless they contained significant annotations or discussions. Such translations with commentaries or notes have been included in Part Three. However, in the Appendix to Part Two the editors have reproduced Sri Aurobindo's complete translations of the first hymn of the Rig Veda as an illustration of how his approach to translating the Veda developed over the years.

Mandala One

Madhuchchhandas Vaishwamitra. Sukta 1. Early 1940s. This is the last of the many translations of the first hymn of the Rig Veda made by Sri Aurobindo between 1912 and the 1940s. The complete set is reproduced in the Appendix to Part Two (pages 451–61).

Medhatithi Kanwa. Sukta 12. Date unknown. Two other translations of this hymn are found in notebooks used by Sri Aurobindo in 1913 and 1917. The present translation may have been dictated in the 1940s to A. B. Purani, who included it in the second (enlarged) edition of *Hymns to the Mystic Fire*, published in 1952 after Sri Aurobindo's passing. **Sukta 13.1–5.** Source and date unknown. Published in the 1952 edition of *Hymns to the Mystic Fire*. This version does not include verses 6–12, which are addressed to gods other than Agni. A complete translation of the hymn is found in a notebook used by Sri Aurobindo around 1913. It is published in *Vedic and Philological Studies*, volume 14 of THE COMPLETE WORKS. **Sukta 14.** Reproduced from a notebook used by Sri Aurobindo around 1913.

Shunahshepa Ajigarti. Suktas 26–27. Reproduced from a notebook used by Sri Aurobindo around 1913. He translated each of these hymns as a single paragraph without verse numbers.

Kanwa Ghaura. Sukta 36. Reproduced from a notebook of a type that Sri Aurobindo was using mostly in 1913 and early 1914.

Nodhas Gautama. Suktas 58–60. Circa 1919. Sri Aurobindo translated these three hymns together on loose sheets of paper under the heading "Hymns of Nodha Gautama". He published a slightly different version of Sukta 59 (with verse 6 omitted, evidently due to lack of

space) on the last page of the January 1920 issue of the *Arya* under the heading “A Hymn of the Universal Divine Force and Will”. This version is reproduced on pages 574–75 of *The Secret of the Veda*, volume 15 of THE COMPLETE WORKS.

Gotama Rahugana. Sukta 74. Reproduced from a notebook of a type that Sri Aurobindo was using mostly in 1913 and early 1914. Italicised words were supplied by him to clarify the meaning. The translation is followed in the manuscript by a paraphrase and notes. These are omitted here, but reproduced in Part Three (pages 556–59). **Sukta 77.** This translation was published with a commentary in the October 1914 issue of the *Arya* as part of a series entitled “Selected Hymns”. The translation and commentary are reproduced on pages 276–84 of *The Secret of the Veda*, volume 15 of THE COMPLETE WORKS. Only the translation is included in the present volume.

Kutsa Angirasa. Sukta 94. This translation (really a free paraphrase) was published in the September 1917 issue of the *Arya*. It is also reproduced on pages 568–72 of *The Secret of the Veda*, volume 15 of THE COMPLETE WORKS. The second half of the last verse, a refrain that occurs at the end of many of the hymns of Kutsa Angirasa, was not translated. A few years earlier, Sri Aurobindo had begun to write a detailed commentary on this hymn. This is included in Part Three (pages 585–99). **Suktas 95–96.** Reproduced from a notebook of a type that Sri Aurobindo was using mostly in 1913 and early 1914. **Sukta 97.** This translation was published in the September 1917 issue of the *Arya*. It is also reproduced on pages 572–73 of *The Secret of the Veda*, volume 15 of THE COMPLETE WORKS.

Dirghatamas Auchathya. Sukta 140. Reproduced from a notebook of a type that Sri Aurobindo was using mostly in 1913 and early 1914. The translation is accompanied by notes which are omitted here, but included in Part Three (pages 600–602).

Mandala Three

Vishwamitra Gathina. Suktas 1–7, 9–29. (Note that Sukta 8 is not addressed to Agni.) The translation of these hymns was dictated by Sri Aurobindo to A. B. Purani in the 1940s and published in 1952 in the second (enlarged) edition of *Hymns to the Mystic Fire*. A handwritten

copy of a previous translation of verses 2–14 of the first hymn, published in Chapter 11 of *The Secret of the Veda* in the July 1915 issue of the *Arya*, was used as a starting-point for the dictated translation of Sukta 1. Early translations of several hymns to Agni in the third Mandala (1–2, 11–16, 18 and 20) are found in notebooks used by Sri Aurobindo between 1913 and 1917.

Mandala Four

Vamadeva Gautama. Suktas 1–15. The translation of these hymns was dictated by Sri Aurobindo to A. B. Purani in the 1940s and published in 1952 in the second (enlarged) edition of *Hymns to the Mystic Fire*. Earlier translations of a few Agni hymns in the fourth Mandala (1–3, 8–10 and 13) are found mainly in notebooks that Sri Aurobindo used for this purpose around 1913. His annotated translations of Suktas 1–6 and three verses of Sukta 7, belonging to the same period or somewhat later, are reproduced in Part Three.

Mandala Five

The Atris. Suktas 1–23 (verse 3). The translation of these hymns was dictated to A. B. Purani in the 1940s and published in 1952 in the second (enlarged) edition of *Hymns to the Mystic Fire*. The fifth Mandala of the Rig Veda contains hymns attributed to members of the Atri clan. Sri Aurobindo’s first translations of hymns of this book — including those to Agni and some to other gods — were published in the *Arya* between August 1915 and December 1917 in “Hymns of the Atris”. The *Arya* text of these translations, along with introductory chapters and commentary, is reproduced in Part Three of *The Secret of the Veda*, volume 15 of THE COMPLETE WORKS. The translations of the first twenty-eight hymns of the Mandala, all of which are addressed to Agni, appeared in the *Arya* between October 1915 and July 1916. Sri Aurobindo’s most significant retranslation of these hymns between the *Arya* period and the 1940s is found in three notebooks which he used probably in the late 1920s or early 1930s. This translation begins near the end of the first notebook, immediately after the Agni hymns of the second Mandala (see the note above on the “Hymns of Gritsamada” in

Part One). It continues in another notebook with the heading “Hymns to the Mystic Fire / The Atris (V.4–28)”. A third notebook contains a revised version of the hymns translated in the second notebook. Up to the third verse of Sukta 23, the translation in these notebooks is superseded by the one that was dictated by Sri Aurobindo in the 1940s to A. B. Purani and published in the second edition of *Hymns to the Mystic Fire*, from which it is reproduced here. **Suktas 23 (verse 4)–28.** The first three verses of the translation of Sukta 23 were typed from the same source as the translation of Suktas 1–22. After the third verse, this note is found in the typescript: “As the revision stops here, the following translations are taken from the *Arya* where they originally appeared in their first unrevised version, in order to complete this series.” From here on, the *Arya* translation of the Agni hymns of this Mandala was used in the second edition of *Hymns to the Mystic Fire*. This translation, published on pages 458–70 of *The Secret of the Veda*, volume 15 of THE COMPLETE WORKS, is not duplicated here. Instead, the version found in the notebook containing Sri Aurobindo’s last handwritten translation of these hymns is used from this point onwards. It is not known why the dictated translation of the hymns to Agni in the fifth Mandala, which was evidently being prepared for the first edition of *Hymns to the Mystic Fire*, was not completed and published in 1946.

Mandala Seven

Vasishtha Maitravaruni. Suktas 1–17. The translation of these hymns was dictated to A. B. Purani in the 1940s and published in 1952 in the second (enlarged) edition of *Hymns to the Mystic Fire*. The only evidence of earlier work by Sri Aurobindo on the Agni hymns of the seventh Mandala consists of a translation of Sukta 6 and the first three verses of Sukta 1, found in notebooks he used in 1914–15, and the notes on a verse of the first hymn reproduced at the end of Part Three.

Mandala Eight

The eighth Mandala contains hymns of various Rishis. Sri Aurobindo translated all of the sixteen hymns to Agni scattered through this book,

including two hymns (Suktas 38 and 40) addressed to Indra and Agni. The translation of these hymns was dictated to A. B. Purani in the 1940s and published in 1952 in the second edition of *Hymns to the Mystic Fire*. Sri Aurobindo's manuscripts show no sign of previous work on the Agni hymns of this Mandala.

Mandala Ten

The tenth Mandala, like the first and the eighth, contains hymns of various Rishis and families of Rishis. Sri Aurobindo translated most of the hymns to Agni in this book. The translation of these hymns was dictated to A. B. Purani in the 1940s and published in 1952 in the second edition of *Hymns to the Mystic Fire*. Sri Aurobindo's manuscripts show no sign of previous work on the Agni hymns of this Mandala.

Appendix to Part Two

Translations of the First Hymn of the Rig Veda. While studying, translating and commenting on the Rig Veda, Sri Aurobindo returned frequently to the first hymn to Agni (Mandala One, Sukta 1). He translated it into English in its entirety on at least fourteen occasions. In this appendix, the editors have reproduced these translations in rough chronological order to give an idea of the development of his ideas about the Veda and his manner of rendering Vedic hymns into English. The notes or commentaries that went with some of the translations have been omitted from this appendix. They can be found in Part Three, as indicated below. The first ten items in Part Three also include several partial translations of the first hymn and renderings of separate verses in the course of more elaborate commentaries.

[1] This version occurs in a notebook that also contains entries in the *Record of Yoga* for 1912. It is followed by a linguistic analysis which is published in Part Three, pages 466–68.

[2] Sri Aurobindo wrote this translation at the end of the commentary published in Part Three, pages 488–510. It is found near the beginning of a ledger he used around 1912–13 for much of his early work on the Veda.

[3] This translation, with the text in Devanagari before each verse, was written in the same ledger as [2], [4] and [6]. The sequence of these four translations has been inferred partly from internal evidence.

[4] Written in the same ledger as versions [2] and [3]. This was the first in an intended series of translations of the eleven hymns of Madhuchchandas with which the Rig Veda opens. The series was discontinued in this format after the second hymn. Sri Aurobindo began again a few pages later with version [6].

[5] This translation begins in the same way as [4] and is closely related to it and version [6]. It evidently belongs to the same period.

[6] This translation occurs in the same ledger as versions [2]–[4] and appears to be the latest of this series. On the next page Sri Aurobindo wrote the notes reproduced in Part Three, page 540.

[7] Found between entries in the *Record of Yoga* for September 1913.

[8]–[9] Reproduced from two similar notebooks of a type that Sri Aurobindo was using mostly in 1913 and early 1914.

[10] The format of this translation, with title, argument and explanatory footnote, resembles that of the translations published in the *Arya* in 1915–17 in “Hymns of the Atris”. It presumably belongs to the same period. Sri Aurobindo translated the first seven hymns of Madhuchchandas in a similar way, each on a separate sheet of paper. He did not complete the series or publish it.

[11] This typed translation, perhaps intended for the *Arya*, is related to version [10] and was evidently done around the same time. A similar version, whose source is no longer available, was later published in the second edition of *Hymns to the Mystic Fire*.

[12] This translation is found after entries in the *Record of Yoga* for February and March 1917. It is followed in the manuscript by a translation of Sukta 12 of the first Mandala, which is the next hymn to Agni.

[13] This translation was written on a sheet used also for work connected with the revision of *The Life Divine* (1939–40).

[14] Reproduced from a notebook used by Sri Aurobindo in the early 1940s mainly for the revision of *Savitri*.

PART THREE: COMMENTARIES AND ANNOTATED TRANSLATIONS

In the course of his study of the Rig Veda, Sri Aurobindo translated many hymns with notes or wrote commentaries to explain or justify his interpretation of them. This work went through several stages and reflected various aspects of his approach to understanding the Veda: philological, psychological and mystical. The resulting commentaries and annotated translations may be viewed as stepping stones toward the interpretation presented in *The Secret of the Veda* and the development of that interpretation in the years after the *Arya* ceased publication.

In this part the editors have collected the commentaries on and significantly annotated translations of hymns to Agni found among Sri Aurobindo's manuscripts. Translations with lighter annotation have been placed in Part Two rather than in this part. Commentaries and translations that appeared in the *Arya* are published in *The Secret of the Veda*, volume 15 of THE COMPLETE WORKS. Commentaries on and translations of hymns addressed to gods other than Agni are included in *Vedic and Philological Studies*, volume 14 of THE COMPLETE WORKS.

The items in this part have been arranged according to Mandala and Sukta of the Rig Veda (RV). Treatments of the same hymn or group of hymns are arranged chronologically. Sri Aurobindo's headings are reproduced as they occur in the manuscripts. Square brackets have been used to number each item and indicate the Mandala and Sukta to which it pertains. Verse numbers are given where only part of a hymn has been translated or commented on.

[1] Translation of RV I.1 (= [1] of Appendix to Part Two), with a linguistic analysis of most of the words in the first verse. Reproduced from a notebook that contains, a few pages later, material for the *Record of Yoga* dated May and June 1912. The project of "an etymological reconstruction of the Old Sanscrit or Aryan tongue", mentioned in the introductory note, is explained more fully in "The Origins of Aryan Speech" and other writings on philology published in *Vedic and Philological Studies*. The abbreviations "O.S." and "O.A." for "Old Sanscrit" and "Old Aryan" in some of the following items refer to this project.

[2] Text of RV I.1, followed by a word-by-word analysis of most of

the first three verses. This is the first writing in a ledger with the title page: “The Rigveda / with a Translation and Commentary in English”. The next five items are found in the same ledger. All this material was probably written in 1912, since it occurs before an item whose likely date is near the beginning of January 1913.

[3] Text (verse by verse) of RV I.1, with a word-by-word philological analysis, followed by a full translation (= [2] of Appendix to Part Two). This commentary begins immediately after the last page of the preceding item.

[4] Text of the first verse of RV I.1, followed by a translation of this verse and a discursive commentary relating Veda to Vedanta. This item is separated from the preceding one by an incomplete analysis of the second hymn (not addressed to Agni).

[5] Text and translation of the first verse of RV I.1 with an incomplete commentary related to the preceding one, which it follows in the manuscript.

[6] Word-by-word philological analysis of RV I.1; the text and translation of each verse are given. This commentary begins immediately after the last page of the preceding item.

[7] Translation of RV I.1 (= [6] of Appendix to Part Two), with notes on certain words. This occurs later in the same ledger as the preceding five items. It is followed by translations of the next three hymns and an analysis of RV I.5 which seems to be the “grammatical commentary on the fifth hymn of the Rigveda” mentioned on 7 January 1913 in the *Record of Yoga* (volume 10 of THE COMPLETE WORKS, page 184).

[8] Text (verse by verse) and word-by-word notes on RV I.1.1–5, with a “ritualistic” and a “psychological” translation of each verse. This item is found in a ledger that is similar to the one in which the preceding six items occur and was used by Sri Aurobindo around the same time; a date in April 1913 occurs later on in this ledger.

[9] Discursive commentary on RV I.1, focusing on verses 5–8 (beginning with 8). These are the four verses that Sri Aurobindo later selected for his first published discussion of a Vedic text in *The Secret of the Veda*, Chapter 6, “Agni and the Truth” (volume 15 of THE COMPLETE WORKS, pages 61–69, originally published in the *Arya* in February 1915). Reproduced from a notebook of a type he was using mostly in 1913 and early 1914.

[10] Two translations of the first verse of RV I.1 — one more literal, the other bringing out the psychological sense — followed by a discursive commentary. Written on pages facing notes in Sanskrit on RV VI.70–71. These are evidently among the notes mentioned on 22 August 1914 in the *Record of Yoga* (volume 10 of THE COMPLETE WORKS, page 610); the commentary on the facing pages is not directly related to these notes, but was presumably written around the same time.

[11] Two short commentaries on the first verse of RV I.12, the first mainly in Sanskrit, the second mainly in English. They were written one after the other in a notebook of a type that Sri Aurobindo was using mostly between 1915 and 1917.

[12] Text of four verses (1, 2, 4 and 5) of RV I.31, with notes referring to Sayana (abbreviated “Say.” or “S.”) and a translation of each verse. Written after the preceding item, in the same notebook.

[13] Translation of RV I.74 (also reproduced in Part Two), followed by a free paraphrase of the psychological sense and notes on some words in the first two verses. Written in a notebook of a type that Sri Aurobindo was using mostly in 1913 and early 1914. The appendixes referred to in the notes to this item and the next have not been found.

[14] Text of RV I.74–76, verse by verse, with notes on selected words and translations of most verses according to Sayana and according to the psychological interpretation. Written in a notebook used previously for work on “The Life Divine: A Commentary on the Isha Upanishad [Draft B]” (circa 1913 or early 1914, published in *Isha Upanishad*, volume 17 of THE COMPLETE WORKS, pages 429–550).

[15] Text of the first two verses of RV I.77, with notes on many of the words and translations of the first verse according to Sayana and according to the psychological interpretation. Written in the same type of notebook as the preceding two items and around the same time.

[16] Partial text and verse-by-verse translation of the first ten verses of RV I.94 with verbal notes. Written in the same ledger as item [8] (circa 1913). The “Aryan Word Book” referred to in the notes on the first verse has not been found.

[17] Translation, with notes, of RV I.140. The same translation, without the notes, is included in Part Two. Written in a notebook of a type used by Sri Aurobindo mostly in 1913 and early 1914.

[18] Notes on RV II.4.1–5, with renderings of most of the verses

as interpreted by Sayana (abbreviated “Sy.” or “S.”) and by Sri Aurobindo. Found in a notebook used previously for a writing published as “Notes on Images Seen in March 1914” in the *Record of Yoga* (volume 11 of THE COMPLETE WORKS, pages 1323–35).

[19] Incomplete commentary on RV III.1.1–12, with renderings of each verse except the last according to Sayana’s commentary and as interpreted by Sri Aurobindo. Reproduced from a notebook of a type he was using mostly in 1913 and early 1914.

[20] Translation of RV III.1.1–12, with notes on Sayana’s interpretation. Written in the same type of notebook as the preceding item. Internal evidence suggests that this translation is intermediate between that version and the translation of verses 2–14 of this hymn published in the *Arya* in July 1915 in Chapter 11 of *The Secret of the Veda* (volume 15 of THE COMPLETE WORKS, pages 115–16).

[21] Text and translation of the first verse of RV IV.1, with notes referring to Sayana (“S.”). Written in a notebook with calendars for 1913 and 1914 printed inside the front cover.

[22] Translation of RV IV.1, with transliterated text and notes referring to Sayana (usually “Sy.”). Written in a notebook of a type that Sri Aurobindo was using mostly in 1913 and early 1914. The system of transliteration adopted by him in this item and the next has some features in common with the one used in the Sacred Books of the East (Oxford University Press, 1879–1910), where some consonants were distinguished by printing them in italics.

[23] Translation of RV IV.2, with the text in transliteration and notes referring to Sayana. Written after the preceding item, in the same notebook.

[24] Translation of RV IV.3, with the text in Devanagari and notes referring to Sayana. Written after the preceding item, in the same notebook.

[25] Translation of RV IV.4, with the text in Devanagari and notes referring to Sayana. Written after the preceding item, in the same notebook.

[26] Translation of RV IV.5, with the text in Devanagari and notes referring to Sayana. Written after the preceding item, in the same notebook.

[27] Translation of the first three verses of RV IV.6, with the text in

Devanagari and notes referring to Sayana. Written after the preceding item, in the same notebook. Sri Aurobindo copied the Sanskrit text of the fourth verse, but did not continue.

[28] Text of RV IV. 6, verse by verse, with notes mostly copied from Sayana's commentary, followed by an English translation according to Sayana's interpretation and (except for the fourth verse) by Sri Aurobindo's own translation. Reproduced from a photocopy of an unknown manuscript. The handwriting appears to belong to a later period than that of the preceding items from the fourth Mandala.

[29] Introduction to a proposed work entitled "The Vamadeva Hymns to Agni", followed by the text and a word-by-word translation of the first three verses of Rig Veda IV.7, with critical notes, translation and discussion of each verse. Written in a notebook identical to those used for the *Record of Yoga* in 1920. The reference to a series of articles on the Veda written "a few years ago" — evidently meaning *The Secret of the Veda*, published in the *Arya* between 1914 and 1916 — is consistent with dating the present item to circa 1920.

[30] Translation of RV V.1 and a discursive commentary on the first half of the Sukta. Written in a notebook of a type used by Sri Aurobindo mostly in 1913 and early 1914.

[31] Translation of RV V.10, with an incomplete commentary on the first five verses. Written on two large sheets of paper folded to make eight pages. The manuscript is in poor condition, much of it hardly legible, with holes mostly at the top and bottom edges of the pages where a number of words have been lost. Another, similarly folded sheet found with this one contains Vedic work related to material in the ledger that was used, probably in 1913, for items [8] and [16].

[32] Translation of RV VI.1.1–4, with verse-by-verse annotations in Sanskrit and (except for the first verse and a half) in English. This is followed by more extensive notes on the first three verses, including contrasting translations according to Sayana's interpretation and Sri Aurobindo's and a discursive explanation of each verse. A similar commentary on the fourth verse was begun, but discontinued. Written on twenty pages of a notebook of the same type as was used for the *Record of Yoga* in 1920 and for items [29] and [33]. The appendix referred to in the notes to the first and third verses has not been found.

[33] Translation and text of the first verse of RV VII.1 with notes on

selected words. Written on a page of a notebook of the same type as the preceding item, probably around 1920. The next page and a half of the notebook contain a Sanskrit commentary on the same verse (see *Writings in Bengali and Sanskrit*, volume 9 of THE COMPLETE WORKS).

PUBLICATION HISTORY

Sri Aurobindo had begun to translate hymns from the Rig Veda by 1912. He continued to work on this project until at least the early 1940s. In 1946 he made a selection of his translations of hymns to Agni, the Vedic god of fire, and published them along with some prose material in a small volume entitled *Hymns to the Mystic Fire*. This book was published by Sri Aurobindo Ashram and printed in Pondicherry at the Sri Aurobindo Ashram Press (Imprimerie de Sri Aurobindo Ashram). Its complete contents are reproduced in Part One of the present volume.

A second edition of *Hymns to the Mystic Fire* was published in 1952, two years after Sri Aurobindo's passing. This edition included most of his translations of hymns to Agni that were then available. Its length was several times that of the first edition, whose contents were integrated with material not published during his lifetime.

A third edition was published in 1971 as Volume 11 of the Sri Aurobindo Birth Centenary Library. It included a few translations not found in the 1952 edition. Some unrevised notes and studies found in Sri Aurobindo's early manuscripts were added at the end of the volume. Most of this material had previously been published in journals associated with the Sri Aurobindo Ashram. In 1973, translations of two further hymns to Agni were included in the *Supplement*, volume 27 of the Sri Aurobindo Birth Centenary Library.

The present, fourth edition of *Hymns to the Mystic Fire* contains most of the material that had appeared in the third edition along with a considerable amount of additional material, most of it in the last part. Some of this was first published in the journal *Sri Aurobindo: Archives and Research* between 1977 and 1981. Other material reproduced from Sri Aurobindo's manuscripts appears here for the first time. Two items that appeared in the third edition — the translation of RV IV.40, a hymn addressed to Dadhikravan, and the short piece on “Word-

Formation” — have been omitted from this volume and included in *Vedic and Philological Studies*, volume 14 of THE COMPLETE WORKS.

This book has been arranged in three parts. Part One contains the complete contents of the 1946 edition of *Hymns to the Mystic Fire* in their original order as published by Sri Aurobindo. In Part Two, his translations of hymns to Agni other than those that he included in that edition are presented in the order of the Mandalas of the Rig Veda. These translations were made at different times and given varying amounts of attention, as indicated in the notes on Part Two. Most of them were found among Sri Aurobindo’s papers in the form of his handwritten drafts or as transcripts of dictation and have been prepared for publication by editors since 1952. A few items in Part Two originally appeared in the *Arya* and are also published in *The Secret of the Veda*, volume 15 of THE COMPLETE WORKS. They are duplicated here for completeness. Part Three of this volume consists of commentaries on hymns to Agni and translations with more extensive annotation than the occasional footnotes Sri Aurobindo provided for many of the translations in Parts One and Two. This part corresponds to the last section of the third edition, but includes about four times as much material, much of it previously unpublished.