Hymns to the Mystic Fire
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.

<table>
<thead>
<tr>
<th>Notation</th>
<th>Textual Problem</th>
</tr>
</thead>
<tbody>
<tr>
<td>[note]</td>
<td>Situations requiring textual explication; all such information is printed in italics.</td>
</tr>
<tr>
<td>[     ]</td>
<td>Blank left by the author to be filled in later but left unfilled, which the editors were not able to fill.</td>
</tr>
<tr>
<td>[word]</td>
<td>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.</td>
</tr>
<tr>
<td>[......]</td>
<td>Word(s) lost through damage to the manuscript.</td>
</tr>
<tr>
<td>[?word]</td>
<td>Doubtful reading.</td>
</tr>
</tbody>
</table>
# CONTENTS

## PART ONE

### HYMNS TO THE MYSTIC FIRE

- **Foreword** 3
- **The Doctrine of the Mystics** 24
- **Hymns of Gritsamada**
  - Mandala Two — Suktas 1–10 31
- **Hymns of Bharadwaja**
  - Mandala Six — Suktas 1–16 53
- **Hymns of Parashara**
  - Mandala One — Suktas 65–73 93
- **Hymn of Paruchchhepa**
  - Mandala One — Sukta 127 109

## PART TWO

### OTHER HYMNS TO AGNI

- **Mandala One**
  - Madhuchchhandas Vaishwamitra
    - Sukta 1 117
  - Medhatithi Kanwa
    - Suktas 12–14 118
  - Shunahshepa Ajigarti
    - Suktas 26–27 124
  - Kanwa Ghaura
    - Sukta 36 128
  - Nodhas Gautama
    - Suktas 58–60 133
CONTENTS

Gotama Rahugana
Suktas 74, 77 138
Kutsa Angirasa
Suktas 94–97 141
Dirghatamas Auchathya
Sukta 140 152

Mandala Three
Vishwamitra Gathina
Suktas 1–7, 9–12 156
Rishabha Vaishwamitra
Suktas 13–14 185
Utkila Katya
Suktas 15–16 188
Kata Vaishwamitra
Suktas 17–18 192
Gathin Kaushika
Suktas 19–22 194
Devashravas and Devavata Bharata
Sukta 23 199
Vishwamitra Gathina
Suktas 24–29 201

Mandala Four
Vamadeva Gautama
Suktas 1–15 213

Mandala Five: The Atris
Budha and Gavishthira
Sukta 1 252
Kumara Atreya or Vrisha Jana
Sukta 2 255
Vasushruta
Suktas 3–6 258
Isha
Suktas 7–8 267
CONTENTS

Gaya
   Suktas 9–10  271
Sutambhara
   Suktas 11–14  274
Dharuna Angirasa
   Sukta 15  279
Puru
   Suktas 16–17  281
Dwita Mriktavahas
   Sukta 18  283
Vavri
   Sukta 19  284
The Prayaswats
   Sukta 20  285
Sasa
   Sukta 21  286
Vishwasaman
   Sukta 22  287
Dyumna Vishwacharshani
   Sukta 23  288
Gaupayanas or Laupayanás
   Sukta 24  289
Vasuyus
   Suktas 25–26  290
Tryaruna Traivrishna, Trasadasyu Paurukutsya, Ashwamedha Bharata
   Sukta 27  293
Vishwavara
   Sukta 28  295

Mandala Seven
Vasishtha Maitravaruni
   Suktas 1–17  297
CONTENTS

Mandala Eight
Vatsa Kanwa
  Sukta 11  329
Sobharia Kanwa
  Sukta 19  331
Vishwamanas Vaiyashwa
  Sukta 23  338
Shyavashwa Atreyay
  Sukta 38  343
Nabhaka Kanwa
  Sukta 39–40  345
Virupa Angirasa
  Sukta 43–44  351
Bharga Pragatha
  Sukta 60  362
Suditi and Purumilha Angirasa
  Sukta 71  366
Haryata Pragatha
  Sukta 72  369
Gopavana Atreyay
  Sukta 74  372
Virupa Angirasa
  Sukta 75  375
Ushanas Kavya
  Sukta 84  378
Prayoga Bhargava
  Sukta 102  380
Sobhria Kanwa
  Sukta 103  384

Mandala Ten
Trita Aptya
  Sukta 1–7  388
Trishiras Twashtra
  Sukta 8  399
CONTENTS

Havirdhana Angi
   Suktas 11 – 12 401
Vimada Aindra or Prajapatya or Vasukrit Vasukra
   Suktas 20 – 21 406
Vatsapri Bhalandana
   Suktas 45 – 46 410
Devas and Agni Sauchika
   Sukta 51 415
Sumitra Vadhrasya
   Suktas 69 – 70 417
Agni Sauchika or Vaishwanara or Sapti Vajambhara
   Suktas 79 – 80 422
Payu Bharadwaja
   Sukta 87 426
Aruna Vaitahavya
   Sukta 91 431
Jamadagni Bhargava or Rama Jamadagnya
   Sukta 110 435
Upastuta Varshthiavya
   Sukta 115 437
Chitramahas Vasishtha
   Sukta 122 440
Agni Pavaka
   Sukta 140 442
Mridika Vasishtha
   Sukta 150 443
Ketu Agneya
   Sukta 156 444
Vatsa Agneya
   Sukta 187 445
Samvanana Angirasa
   Sukta 191 446
CONTENTS

Appendix to Part Two
Translusions of the First Hymn of the Rig Veda 451

PART THREE
COMMENTARIES AND ANNOTATED TRANSLATIONS

Mandala One 465
Mandala Two 603
Mandala Three 610
Mandala Four 632
Mandala Five 701
Mandala Six 731
Mandala Seven 743

NOTE ON THE TEXTS 745
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 kavyah 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 hṛdi*, 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, nyā vacānī, 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 ghr 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-snu,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 dhiyam ghṛtācim, 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 ghrita, ghṛtapuruśā 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 — aśrīyam. 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 — suvīrṇam; 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 — jyotiṣ-agraḥ.
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 — rtajña — 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 Dasys, 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, *rtam*, 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 Buddha; it means thought, understanding, intelligence and in the plural “thoughts”, dhiyāḥ. 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 hr. 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 śravāṃsi 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 ṭam amṛtam*, 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*,

7 I.68.2. 8 VII.60.5.
and there is a world or home of Truth, sadanam ṛtasya,\textsuperscript{9} the Truth, the Right, the Vast, satyam ṛtam bhāt,\textsuperscript{10} where all is Truth-conscious, ṛtacit.\textsuperscript{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,\textsuperscript{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,\textsuperscript{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 preśā, ṛtasya dhīti,\textsuperscript{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

\textsuperscript{9} 1.164.47; also IV.21.3.  \textsuperscript{10} Atharva XII.1.1.  \textsuperscript{11} IV.3.4.  \textsuperscript{12} III.12.7; also VII.65.3.  \textsuperscript{13} V.12.2; also VII.43.4.  \textsuperscript{14} 1.68.3.
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,\textsuperscript{15} or tad ekam,\textsuperscript{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,\textsuperscript{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.\textsuperscript{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.\textsuperscript{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

\textsuperscript{15} I.164.46. \textsuperscript{16} X.129.2. \textsuperscript{17} III.39.5; also IV.54.4 and VIII.45.27.
\textsuperscript{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.
\textsuperscript{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.\textsuperscript{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

\textsuperscript{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 Mystics

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 censurers. 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 sweetesses,— 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 manifestor 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 activising 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 subconscient 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
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 subconscient 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-winging 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

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.

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.

3. O Fire, thou art Indra the Bull of all that are and thou art wide-moving\(^2\) 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

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.

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.

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.

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.

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.

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.

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.

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.

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.

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.

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.

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.
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

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 Heaven\(^4\) who sits at the chariot yoke in our battles.

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.\(^5\)

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 illuminest 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.

4. They have set in the crookedness, set pouring his rain like gold in the beauty of his light, 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.

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.

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.

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.

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.

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.

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

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

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.

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

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.
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.

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.

4. O Godhead, strewn is the seat on this altar, the hero-guarded seat that ever grows, the seat well-packed for the riches,\textsuperscript{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.

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.

\textsuperscript{8} Or, made strong to bear for the riches,
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.

7. The two divine Priests of the call, the first, the full in wisdom and stature, offer by the illuminining 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.

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.

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.
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 revealed\(^\text{10}\) in its light on its way to the Godheads.

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.\(^\text{11}\)

**SUKTA 4**

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.\(^\text{12}\)

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.
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.

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.

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.

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.
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.

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.

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 of the secret inner spaces.

SUKTA 5

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, and to rein the Horse of swiftness.
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 of\textsuperscript{15} That All.

3. When a man has firmly established this Fire, he echoes the Words of knowledge and comes to\textsuperscript{16} That: for he embraces all seer-wisdoms as the rim surrounds a wheel.

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.

5. The milch-cows come to and cleave to the hue of Light\textsuperscript{17} of this Priest of the lustration, the Sisters who have gone once and again to that Supreme over the three.\textsuperscript{18}

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.

\textsuperscript{15} Or, travels to (reaches)
\textsuperscript{16} Or, and comes to know
\textsuperscript{17} Or, the hue of kind
\textsuperscript{18} The fourth world, Turiyam above the three, so called in the Rigveda, \textit{turiyam svid}. 
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

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

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

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

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

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.

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.

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

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.
Hymns of Gritsamada

SUKTA 7

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.

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

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

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

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

---

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. Astāpadi, literally eight-footed.
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

1. As if to replenish him\(^{26}\) chant now the chariots of Fire and his yokings, Fire the lavish and glorious Godhead.

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.

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

4. He shines rich with diverse lustres like the heavens of the Sun\(^{27}\) 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
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.

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

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.

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
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.

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.

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.

6. O Fire, shine forth with this force 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
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.

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.

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 dwells even in the destroying Night unenveloped by the darkness.

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.

30 Or, shines
31 Or, in the violence of his rapture.
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.

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 Bharadvaja

MANDALA SIX

SUKTA 1

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.

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.

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.

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.

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.

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.

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.

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!
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.

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.

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.

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.
13. O King, O Fire, let me enjoy by thee and thy princedom 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**

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

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.

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.

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.
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.

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

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.

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.

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.
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.

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

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.

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.

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

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.

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.

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.
7. The cry of him is like the voice of ordaining Heaven; 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.

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

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.

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;
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 Devouer.²

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.

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 appointings, hurting around thee our hurters as they fall upon us.

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,
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.

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

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.

2. O Priest of the call, priest with thy many flame-forces, 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,
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.

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.

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.

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.
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

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.

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.

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.
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.

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.

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.

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!
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.

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.

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.

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.
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.\(^5\)

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.

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**

5. Or, in all sorts of knowledge.
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.

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.

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.

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, imperishable\(^6\) king.

\(^6\) Or, ageless
6. O Fire, uphold in our masters of the treasure their indestructible 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.

7. O our impeller, 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

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.

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,
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.

अरं होता प्रथमः प्रथवेश्यामिन्द्र ज्योतिरमूत्यं मन्येन।
अरं सं जड़े दुर्ध्रुव आ निष्टोमामयम्याम मयेवमानः॥ 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.

भूवं ज्योतिरिन्दुहि दुर्ध्रुवे कं मनो जगवस्तृत दीन्धवमः।
विषोऽदेहा समनसः सकेतां एकं अजुमधि वि यन्ति साधुः॥ 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 ने कर्णे पतिः तो वि चवर्धिः ज्योतिरिन्दुः आहिः तस्मि।
वि ने मनोभवन्ति दुर्साप्रितं किं विद्विष्ण्यामि किमु न 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.
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

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; he is the Knower of all things born; his light shines wide, and he shall make easy for us the progressions of the sacrifice.

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, even as Mamata chanted to him her paean.

---

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”.
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.

3. आ ये पती जायमान उर्वी दुरेक्षा भासा कृष्णांति
अध बहु चित तम ऊष्मियाभिलार: मोचिता दुर्युे 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.

4. निश्चयं पुरवाज्याभिलार अर्ने रथिं मष्टवद्मुख भेदि
ये राध्यता श्रवसा ददायात्मश्रवीमिश्राभि सम्पत जनान् ॥ ५ ॥

5. Found, O Fire, for us and the masters of plenty by thy safe-
guardings 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.

5. इन यद्युं बलों भा अर्नेउँ उनसे त आसानो जुआरे हुसिनान्
भरद्वाजपु देश्ये सुमुक्षितमविश्रास्य गवर्भस्य सति ॥ ६ ॥

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

6. वि द्वारसीझुेह कर्तिय्यां मधेम शमनम: सुवीरार: ॥ 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.
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.

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.

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.

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.
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,—

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**

1. In the midmost of the gated house Fire, the Priest of the call, the King of the sacred seat and the whip of swiftness, 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.

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.
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.

4. Fire, the knower of all things born, is hymned by our paens 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.

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.

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

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.

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.

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.

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.
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.

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

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.

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.

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.

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.

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.

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.
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.

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.

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. 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.

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,\footnote{Or, has its home in the Heaven, or, houses the Light,} the Carrier of offerings, the Traveller, the Godhead of Fire.

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.

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.

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.
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.

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.

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 things do sacrifice for us, may Fire voice our offering in the world of the Immortals.

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
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.

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.

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.

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.
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.

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.

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.

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

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.
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.

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

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.

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

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

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

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.

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.

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.

12. O God, O Fire, thou illuminest towards us a wide light of inspired knowledge and the vastness of a perfect force.
13. O Fire, Atharvan churned thee out from the Lotus, from the head of every chanting sage.

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

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

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.

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

18. O Prince of Riches, the fullness of thy treasures meets not the eye and it is for the few; 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;
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.

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

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

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.

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.

\textsuperscript{18} Or, built the Vast with thy light.
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.

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.

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

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

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.
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.

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.

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

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

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

34. Let Fire the seeker of the treasure kindled and brilliant and
fed with our offerings slay with his flame of illumination the encircling Adversaries.

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.

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.

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.

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.

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

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.

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.

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

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

21 Or, come to
45. O Fire of the Bringers, luminously lightening with thy incessant flame upward burn; spread wide thy light, O ageless\(^{22}\) power.

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 uplifted\(^{23}\) hands and with obeisance of surrender make shine the summoning Priest of Earth and Heaven, the fire of true sacrifice.\(^{24}\)

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.

48. The Gods kindle, most strong to slay the Python adversary, the supreme Fire, the Horse of swiftness 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

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.

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.

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,
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.

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**

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.

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 swiftness; he upholds our growth.
3. He is light in a house difficult to inhabit; he is 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.

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.

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.

SUKTA 67

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.

2. He holds in his hands all mights: sitting in the secret cave
he upholds\(^7\) 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.

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.\(^8\)

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.

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

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.

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.

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.

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,
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

1. Blazing out brilliant as the lover of the Dawn, filling the two equal worlds\(^\text{11}\) 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.

2. The Fire having the knowledge is a creator\(^\text{12}\) without proud rashness; he is as if the teat of the Cows of Light, the sweetener of the draughts of the Wine\(^\text{13}\). He is as one blissful in a man, one whom we must call in; he is seated rapturous in the middle of the house.

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, the Flame attains all godheads.

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

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.

SUKTA 70

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.

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.

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.

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.

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.

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,
Hymns of Parashara

SUKTA 71

I. 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.

II. 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.

III. 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.

IV. 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.
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.

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.

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

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, *marutāṃ śardabah.*
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.

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

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

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

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.

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.

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.

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, brhad dyauḥ, the upper half beyond which is the supreme plane.
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.

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.

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.

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.
1. He is like an ancestral wealth that founds our strength, perfect in his leading like the command 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.

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.

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.

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.
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 battles\(^{29}\) holding our part in the Gods for inspired knowledge.

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

7. O Fire, in thee praying for right-thinking, the masters of sacrifice set\(^{31}\) inspired knowledge in heaven: they made night and dawn of different forms and joined together the black and the rosy hue.

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
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.

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

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 longing\(^1\) hungers with his flame for the blaze of the offering of light, for its current poured on him as an oblation.

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,
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.

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.

5. We meditate on 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.

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. 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.

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.

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.

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!

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.

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.
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
1. The Fire I pray, the divine vicar of the sacrifice and ordinant 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.

MEDHATTITHI KANWA

SUKTA 12

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

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

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.

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.

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.
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.

8. O Flame, O divine messenger, the lord of the offerings who waits on thee, of him become the protector.

9. He who with the offerings approaches the divine force, for the Birth of the Gods, O Purifier, on him have grace.

10. O shining flame, thou who purifiest, hither bear the Gods to our offerings and to our sacrifice.

11. Thou adored by our fresh Gayatri rhythms bring for us the felicity and force full of hero’s strength.

12. O Fire, with thy lustres white, and all thy divine hymns that summon the Gods, come and accept this hymn that we affirm.
1. O Fire! perfectly kindled, bear the gods to him who has the offerings, O Thou who purifiest! Thou summoner! sacrifice to the gods.

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.

3. Him, the beloved, I call hither to this sacrifice, he who creates the offerings, possessed of honied tongue.

4. O Fire! Thou who art adored, bring here the gods in thy happiest car; (for) thou art the summoner established by man.

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]
1. With all these gods, O Agni, thou who art the activity of speech, arrive and do thy work.

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.

3. On Indra and Vayu, Brihaspati, on Mitra and Agni, Pushan, Bhaga, the Adityas and the Marut host.

4. For you the nectar streams are filled in, rapturous and maddening, dripping sweetness, into their vessel they settle down.

5. Thee the Kanwas protected adore, when they have manifested the flame, hold the offering and have set their array.

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.
7. Make them active to the Yajna, O Agni, they increase by truth, they have with them their female powers; make them drink the sweetmesses, O keen of tongue.

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.

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.

10. With all of them, O Agni, drink thou the sweetness of the Soma-wine, with Indra and Vayu and Mitra's lustres.

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.

12. Yoking, O God, in thy chariot the rosy and the green and the crimson, by these bear hither the gods.
SHUNAHSHЕPA AJIGАRTI

SUKTA 26

1. Gird on thy robes, O thou adorable one,—master of all abounding mights, conduct this our oblation.

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.

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.

4. May the destroyers of the foe, Varuna, Mitra and Aryaman, sit down on the sacred rushes as human friends might sit.

5. O ancient Priest of the offering, rejoice in this our friendship, hearken to these my words.
6. For whatsoever with lasting substance we sacrifice to god and god, always 'tis on thee that the offering is cast.

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.

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.

9. Then should both exchange their full expressions of being, the immortals giving to mortal men, man to the deathless gods.

10. O Agni, enrich with all thy strengths and confirm, thou masterful user of force, this my sacrifice, this my speech, this delight.
1. As the swift strength that bringeth blessings I adore thee with obeisances, the strong Agni, supreme and king over all below.

2. May he be always full of loving kindness to us, auspicious, happy, moving out by his flashing brilliance far and wide.

3. Far and near do thou protect us continuously by the universal vitality from mortal sickness of our life.

4. Speak forth perfectly, O Agni, among the gods this our chant new-framed of saving power.

5. Cleave to us in our higher stabilities and in our middle, teach us thy utmost reach of being.

6. O richly-lustred, thou art he who dwellest over against the swelling waters of the ocean and distributest them, thou flowest down immediately on the giver.
7. Whomso, though a mortal, O Agni, thou impellest in his struggles, whomso in his holdings, he attaineth to enduring masteries.

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;

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.

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.

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.
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.

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 GHAURA

SUKTA 36

1. The master of many peoples who labour towards the godhead, we seek for you with words of perfect expression, Agni whom others also everywhere desire.

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.
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.

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.

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.

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.

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.
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.

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; —

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;

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.

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.

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 [ ]

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.

15. Protect us, O Agni, from the Rakshasa, protect us from the harm of the undelightning, protect us from him who assails and him who would slay us, O vast of lustre, O mighty and young.

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 affection), 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.
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.

अर्थितधवनोऽसुपृवजयोऽसुपृवया प्रसैत| सताय उपस्नूतम् ॥२७॥

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.

अर्थितधवनोऽसुपृवजयोऽसुपृवया प्रसैत| सताय उपस्नूतम् ॥२८॥

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.

अर्थितधवनोऽसुपृवजयोऽसुपृवया प्रसैत| सताय उपस्नूतम् ॥२९॥

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.
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.

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.

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.

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.
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.

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.

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.

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.
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.

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.

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.

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.

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.

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.

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.

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.
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

1. The Lord of Life who breathes in the Mother brought to the Bhrigualike 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.

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.

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.
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.

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

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 and 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.

**SUKTA 77**

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?

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 manifests for the mortals the gods, he also has perception of them and by the mind offers to them the sacrifice.

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”.
4. May this strongest of the Powers and devourer of the destroyers manifest\(^2\) 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.

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

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”.

\(^3\) \textit{Gotamebhīḥ}. 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, \textit{gotamebhīḥ tāvāḥ, viprebhir jātavedāḥ}, as in verse 3 in \textit{dasmam āvīḥ}. 
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.

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.

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.

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.
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.

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.

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.

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.
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.

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.

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.

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!
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.

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.

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

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.
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.

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.

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.

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.
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.

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.

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.

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.
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.

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

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.

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.
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.

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.

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 widenesses of his golden light. The godheads hold the Flame that gives the treasure.

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.
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.

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.

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**

1. Burn away from us the sin, flame out on us the bliss. Burn away from us the sin!

2. For the perfect path to the happy field, for the exceeding
treasure when we would do sacrifice, — burn away from us the sin!

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!

4. That thy seers, O Flame divine, may multiply and we be new-born as thine, — burn away from us the sin!

5. When the flaming rays of thy might rush abroad on every side violently, — burn away from us the sin!

6. O God, thy faces are everywhere! thou besiegest us on every side with thy being. Burn away from us the sin!

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!
8. As in a ship over the ocean, bear us over into thy felicity. 
Burn away from us the sin!

DIRGHATAMAS Auchathya

SUKTA 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.

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.

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.
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.

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.

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.

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.
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.

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.

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.

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.
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.

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

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; O Fire, take delight in my body.

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.

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;
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.

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.

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.

7. Wide-strewn, compact, taking universal forms are his energies in the womb of the light, in the streaming of the sweetmesses: here the milch-cows stand nourished and growing; two great and equal companions\(^3\) are the mothers of the Doer of works.

---

\(^2\) 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.

\[\text{तिन्दुध्रेपरजन्युपः विक्षेत व्यस्य धारा असूजद वि भेना:।} \\
\text{गुहा वर्तन्त सोभितः नितनिनिवो यद्वृत्तिनेन गुहा वम्भः॥ ९॥} \]

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.

\[\text{तिन्दुश्र गर्भे जन्तुध्रेश व्यस्य धारे पूर्वरिको अपवत् पीयाणा:।} \\
\text{वृष्णे सर्पीके सुचये सत्यतु उभे आभे मनुष्ये नि पाष्ठि॥ १०॥} \]

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.

\[\text{उरौ महत् अनिषाचे बन्धित्यो अर्नन्त यशसं मः हृ पूर्वः:।} \\
\text{खत्रयो योगायत दम्मां जार्मिनासिनियंतस स्यस्यां॥ ११॥} \]

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.

\[\text{अको न वर्नः सभिये महीनां दिनिक्षेत्ये सुचये भाष्गृही:।} \\
\text{उद्धिष्ठया अनिता यो जजलायतो गर्मी व्रतमो यद्वृत्ति अर्निः॥ १२॥} \]

12. Like a height upbearing all\(^5\) 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.

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 act and set him to his work.

14. Vast sun blazings 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.

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.

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, overflowing them with the full stream of inspiration, overwhelm the hostile army of the undivine powers.

6 Or, most admirable
7 Or, smiting
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.

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.

19. Come to us in a rapid approach with thy happy befriendings, mighty, come with thy mighty protectings; in us the abundance of the delivering riches, for us our glorious high-worded portion create.

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.

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.

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 impulsions; O Fire, bring to us by sacrifice the great Treasure.

23. 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;⁸ O Fire, may there be created in us that true thinking of thine.

SUKTA 2

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.

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.

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.

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, the Fire that aspires, the Seer-Will shining with heavenly light.

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.

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.

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.

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.

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.

10. This seer and lord of creatures human impulsions 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.
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.

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.

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.

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.
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**

1. For the universal godhead, wide in his might, his illuminations 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.

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.

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
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.

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 mights, who bears in himself all things.

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.

7. O Fire, come near to us in a life rich with offspring, nourish us with energy, illumine our impulsions, 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.
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 wakener to consciousness in the pilgrim sacrifice.

9. Fire, the wide-shining godhead, joyful in his happy chariot, has enveloped in his might our abodes; with complete purification may we obey in the house the laws of work of this giver of our manifold increase.

10. O universal godhead, I desire thy lights by which thou becomest, O all-seeing, 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.

11. Fire the One Seer by his seeking for perfect works released out of the actions 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**

समिलसमितं सुमनं बोध्यस्मे शुचाशुचा सुमतिं रासि वस्य: ।
आ देव देवान् यज्ञायं वाक्षं सक्षा सर्वोमुनन्तं यक्ष्यानें ॥ ॥

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 देवास्विद्वहरुःस्य वज्ञानं दिवेद्विदे वर्णो मित्रो अभिन: ।
सेंमयं पदं मधुसन्तं क्रृष्णी नस्तलूतपादं बृत्योऽन्ति विध्वंस ॥ ॥

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 दीर्घित्विविषवारा जिगासि होलारुमिष्टः प्रथमं यज्ञे ।
अच्छा नामोऽत्वतःमनं कन्यायें स देवान् वक्ष्यादितिः पायियान् ॥ ॥

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.

ऊष्मा वा गानुर्वर्यं अकाङ्क्षोऽन्तीष्टं प्रस्वते रज्जोऽः ।
दिवो वा नामोऽर्याति हरौता स्वतीतेन हमि देवयंवा वि वहिः: ॥ ॥

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.

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.

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.

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.

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.
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.

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.

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 svāḥā.

SUKTA 5

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.
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.

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, he has risen to the summits; he has become the illumined seer who must be called by our thoughts.

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.

5. He guards from hurt the beloved summit-seat of the being, mighty, he guards the course 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
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.

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.

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 happily down a slope.

9. Lauded by us mighty he shone with his high flaming in the largeness of heaven, in the navel-centre of earth. The Fire is Mitra the friend, the desirable one, he is life growing in the mother; 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;
10. The Fire with his high flaming up-pillared, sublime, the firmament and became the highest of the luminous kingdoms, 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.

11. 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; O Fire, may there be created in us that true thinking of thine.

SUKTA 6

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.

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;
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.

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.

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.

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.

7. From heaven itself thy lights blazed forth, thou shinest in the
wake of many outshinings of the Dawn\textsuperscript{28} when, O Fire, passionately burning\textsuperscript{29} in the woods, the gods set the waters\textsuperscript{30} to their work for the rapturous priest of the call.

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.

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.

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.

11. O Fire, achieve at my call the Revealing Speech, the many-actioned, the lasting conquest of the Light. May there be for

\textsuperscript{28} Or, in the wake of many wide-shining dawns
\textsuperscript{29} Or, flaming as dawn
\textsuperscript{30} \textit{Aphas}, “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;\textsuperscript{31} O Fire, may there be created in us that true thinking of thine.

\textbf{SUKTA 7}

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.

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.

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.

4. The rivers energise and bear his mighty force of formation

\textsuperscript{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.

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.

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.

7. Seven illumined seers guard by the five priests of the pilgrim-rite the beloved 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.

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
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.

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.

11. 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; O Fire, may there be created in us that true thinking of thine.

SUKTA 9

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, to whom no hurt can come.

33 Or, himself a begetter;
34 Or, strong to break through,
2. When leaving the woods thou goest to thy mother waters, that retreat turns not to oblivion of thee,\textsuperscript{35} O Fire, for even though thou art far thou hast come into being here.

3. When thou hast carried beyond the rough ground\textsuperscript{36} then hast thou truth of mind: some depart,\textsuperscript{37} others remain seated around thee in whose comradeship thou art lodged.

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.

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.

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!

\textsuperscript{35} Or, to thy destruction,
\textsuperscript{36} Or, beyond thirst
\textsuperscript{37} Or, move forward,
7. O Fire, thy action covers That Bliss from the ignorant when the Animals sit together around thee, kindled against the night.

आ जुष्रोता स्वक्षिरं शीरं पावककोषिषिः।
आश्रु द्रत्सिजरं प्रजामीरं चूही देवं समपित्त।

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.

शोष्ण दत्ता शी सहुभाष्ययः मिश्रच देवा नव जासपयेन।
अोहनः पृष्ठरक्षणः बहितर्मा आदित्वादारं न्यसाधता।

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

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.

त्यामने समीश्चिः समाज्ञ सर्वोत्तमाः।
देवं समस इत्यते समवेन।

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.

त्यां पृष्ठुष्वाशिजस्मने दौहा दीविद्ध।
गोपन ब्रूतस्य दौहिन्य ध्ये देवे।
3. He who gives to thee with the fuel, to the knower of the births, holds the hero-energy, he ever grows.

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.

5. Bring forward for the Fire, for the priest of the call, the vast and supreme\(^{38}\) Word as for the creator, the bearer of the lights of the illuminations.

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.

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
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.

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**

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.

2. He is the immortal, the carrier of the offering, the aspirant, the messenger settled in the rapture; the Fire joins with our Thought.

3. Agni wakes to knowledge companioning our Thought, he is the supreme\(^{39}\) ray of intuition in the sacrifice; it is he who crosses through to man’s goal.

\(^{39}\) Or, ancient
4. Fire, the Son of Force, who hears the things that are eternal,\textsuperscript{40} knower of the births, the gods created as a carrier flame.

5. The inviolable who goes in front of the human peoples, the Fire is a swift chariot that is ever new.

6. Overpowering all assailants the Fire is the will of the gods never crushed, filled with the multitude of his inspirations.

7. By this bringer of delights the mortal who gives, reaches and possesses the house of the purifying light.

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.\textsuperscript{41}

9. O Fire, we shall win all desirable things in thy plenitudes, in thee have moved towards us the gods.

\textsuperscript{40} Or, who has the inspired knowledge of things eternal,

\textsuperscript{41} Or, in whom knowledge is born.
SUKTA 12

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.

2. O Indra, O Fire, the conscious sacrifice journeys taking with it the worshipper: by this word drink of this offered wine.

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.

4. The smitters, the slayers of the coverer I call, the unvanquished, the companions in victory, Indra and the Fire, most strong to win the plenitudes.

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.
6. Indra and Fire shook down the ninety cities possessed by the destroyers, together by one deed.

7. O Indra, O Fire, all around our work our thoughts go forward towards you along the paths of the Truth.

8. O Indra, O Fire, your mights are companions and your delights; in you is founded all swiftness in the work.

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

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.
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.

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.

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.

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.

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.
7. Now give us a thousandfold riches bringing the Son, bringing our growth, luminous, a hero-strength, abundant, inexhaustible.

SUKTA 14

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 lightning and his hair of flaming light, has attained to a massive strength on the earth.

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.

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.

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.

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.

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.

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

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.

\[\text{व्यं ने अस्मा उपस्यो व्युद्धो त्यं सूर उविदेशं बोधिगोपा:।} \\
\text{जनमय जिष्यं तनं जुकेष्म न्यूनं मे अर्घं तन्वं सुजातं॥२॥} \\
\]

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.

\[\text{व्यं सूरक्षा सूरभानु पूर्वं: कृणामयेन अरघं वि भाषिष्ठं।} \\
\text{वसं नेति च परि चायक्ष्यं: कृप्यं नो राय उदित्यं यथव।॥३॥} \\
\]

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.

\[\text{अष्टाघं अन्यं वृषभं दिवीदितं पुरं विश्वं: सीम्बा संज्ञानसान्।} \\
\text{व्युत्थं जेता प्रथमयं पायोंजातेर्वेदं वृहतं: सुवस्तीम।॥४॥} \\
\]

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.

\[\text{अष्टाघं शर्मं जतं: पुरःण देवं अस्माः दीर्घाः: सुभेधा।} \\
\text{रघं न संज्ञानन्त्रक्ष्यं बाजस्मने त्यं रोद्वी न: सुभेधे।॥५॥} \\
\]

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.
6. O Bull of the herds, nourish us, move towards us with pleni-
tudes, 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.

7. O Fire, achieve at my call the Revealing Speech, the man-
actioned, 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

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.

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;
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.

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 mights and in the self-expression of men.

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,\textsuperscript{44} nor to the bondage,\textsuperscript{45} O son of force, put away from us the hostile powers.

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.

\textsuperscript{44} Literally, “the Cow”
\textsuperscript{45} Or, to the Censurer,
KATA VAISHWAMITRA

SUKTA 17

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.

2. O Fire, as thou hast accomplished in sacrifice thy priesthood for the earth, awaking to knowledge, O knower of the births, as thou hast accomplished it for heaven, so with this oblation do sacrifice to the gods, carry yet further beyond the sacrifice with the human being today.

3. Three are thy lives, O knower of all things born, three are the dawns that are thy births, O Fire, 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.

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.

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

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.

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.

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.

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.

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

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,
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.

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.

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 worshippeth with sacrifice the divine host today.

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.
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.

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.

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.

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.
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

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 understanding and light.

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.

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.

4. On thee they fall, the drops of understanding and light,

50 Or, strength
O unseizable\textsuperscript{51} 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!

\textit{अंजिग ने मध्यत: में उद्दृत ते वर्य ददामें}।
\textit{श्वोतन्त्र ने वर्यो स्वोका अधि स्वच्छ प्रति तात् देवशो विहृ}। ॥ 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\textsuperscript{52}, take them to thee in the way of the gods.

\textbf{SUKTA 22}

\textit{अर्य सो अभिप्रायस्मृत्त्वामिनः: सुन्त वदे जटेर वाकशानः}।
\textit{सुहविष्ण वाकमलयं न सदि समवालस्मृत्ते 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!

\textit{अर्घ यत् ते दिभि वर्ष: पुर्विष्णय यदोपवीष्णया यज्ञः}।
\textit{येनान्तरिष्णांत्रिष्णात्त्वा तथाप: स भानुर्वयं नृचषा:}। ॥ 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.

\textit{अर्घ नियो अर्यमच्छा जिगायन्यच्छा देवी उचिष्य भिषण्या ये}।
\textit{या शीर्षने परस्तातू सूर्यवेष्य याज्ञास्मातुपलितः आपः}। ॥ ३ ॥

3. O Fire, thou goest towards the ocean of the sky, thou

\textsuperscript{51} Or, uncontrollable

\textsuperscript{52} Or, Lord of riches,
speakest towards the gods who are masters of knowledge,\textsuperscript{53} towards the waters that abide above in the luminous world of the sun and the waters that are below.

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.

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;\textsuperscript{54} O Fire, may there be created in us that true thinking of thine.

\textbf{DEVASHRAVAS AND DEVAVATA BHARATA}

\textbf{SUJT\u{A} 23}

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.

\textsuperscript{53} Or, the gods of the planes (seats),

\textsuperscript{54} Or, himself a begetter;
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.

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.

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.

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; 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

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.

2. O Fire, thou art kindled by the word of revelation, the immortal who comes to the offering, accept wholly our pilgrim-sacrifice.

3. O Fire, ever-wakeful with thy light, O son of force, invoked sit on my seat of sacrifice.

4. O Fire, with all thy divine fires greaten in our sacrifices the word that has sight.

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.
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.

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.

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.

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.

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.
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.

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.

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.

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.
5. The life-gods with their glory of fire, universal in the peoples, 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.

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.

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.

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,
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

1. Forward move the luminous plenitudes bearing the offering with the ladle of light; the seeker of bliss travels to the gods.

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.

3. O Fire, may we have the power to rein thee, the divine steed of swiftness, may we cross through the hostile forces.

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.
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.

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.

7. The immortal, the godhead, the priest of the call goes in our front with his mage wisdom, impelling the discoveries of knowledge.

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.

9. He was made by the Thought, one Supreme; it held the child of beings, the father of the Understanding in the body.

---

58 Or, the desirable one;
59 Or, the daughter of the Understanding set him in us the child born from creatures and their father.
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.

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.

12. I pray Fire, the seer-will, the Son of Energy flaming out in heaven in the rite of the path.

13. One to be prayed, to be worshipped with obeisance, one who sees through the darkness, the Fire is kindled high, the male of the herd.

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
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

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.

2. O Fire, for thee is the frontal offering prepared and dressed, that accept, O youthful god.

3. O Fire, come to 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.

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
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.

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**

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.

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.

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.

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.

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.

6. When they churn him out by the strength of their arms wide he shines, he is like a horse of swiftness, 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.

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.
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 godheads thou sacrificest to the gods with the offering, — O Fire, found in the sacrificer the vast expansion.

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.

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.

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.

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
13. Mortals have brought to birth the Immortal, Fire with his strong tusk, the unfailing deliverer. The ten sisters who move as companions passion over the male that is born.

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.

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.

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

यथा द्वारे संदिष्ट समत्वोऽद्वा सदमार्त्ये स्विदिरि
इति ज्ञान न्येः निर्भये।
अमत्यं ज्ञात मन्योऽक्ष्या देवं ज्ञात प्रभृतिसं
विश्वासद्वेषं ज्ञात प्रभृतिसं। ॥ 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.

सोपातरं कर्त्तमन्था वेषुभविस्व द्वारा अच्छा सुमति यज्ञसं
त्यें यज्ञसं।
अहतायमातित्यं चर्पिनीभूतं राजां चर्पिनीभूतं। ॥ 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.
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.

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.

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 Varuna \(^2\) by the sacrifice; reach the bliss, be ready to our call.

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

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

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

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” — _saccidānanda_. These are the three levels of the earthly evolution on each of which this Divine Fire takes his birth, _parvītabh_, on the plane of matter and life and mind.

⁵ Or, great is his body,

⁶ Or, well-stored with food.
dwell in the gated house of the being accomplishing his aims; divine, he accepts companionship in the riches of the mortal.

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.\(^7\)

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.\(^9\)

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 body\(^10\) 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, *vispoh paramam padam, sadā pāśanti sīragah*.

\(^10\) Or, great in body

\(^11\) Or, brought to birth the Bull (but the case is the dative).
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

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

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.

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
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.

18. Then, indeed, they awoke and saw all behind and wide around them;\textsuperscript{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.

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.

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.

\textit{SUKTA 2}

1. He who is immortal in mortals and with him is the Truth,
who is the God in the gods, the Traveller,\(^\text{18}\) 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.

\(\text{इह तं सूर्यो महोसो नो अय जालो जातो उभयो अन्तर्वने।}
\(\text{इति ईयमे युधिजान श्रृण श्रुजुमुक्खान्।} \) वृण: श्रुकुर्व इ। \)

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.

\(\text{अर्थव बुधसूर परिहिता धृतस्बृ द्रतस्थ मन्ये मनसा अपिन्ना।}
\(\text{अन्तरोपसे अरुणा युधानो युव्यांव देशान्।} \) विन आ च मनं। \)

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.

\(\text{अर्यमणे वरणे निम्नमेव निम्नाविच्छ शर्लो अमिन्न}।
\(\text{व्यवसो अग्ने सुरथं सुराभ्य ए} \) \text{वह वहुतविने जनाय।} \)

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.

\(\text{गोनी अर्गने विरो अरुची युधो वुधस्वरं सदृष्ठप्रमुखः।}
\(\text{इग्नाने एनो अग्नसु तदाने।} \) दीर्घा। \text{वुधुक्षु: समावान।} \)

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,\(^\text{19}\) 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.

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.

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.

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.

9. He who gives to thee, O Fire, to the Immortal, and does in thee the work outstrecthing 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.
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.

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,6 lavish on us the finite and guard the Infinite.7

12. Seers unconquered proclaimed the seer, they established him8 within in the gated house of the human being. Then, O Flame, mayst thou reach with thy journeying feet and, exalted, see those transcendent9 ones who must come into our vision.10

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”.
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.  

अभा यथा न: पितर: प्रामः प्रामो अग्नि अजमाग्निः।
शुक्रोदयः द्रष्टिंमुक्षमाः: क्षमा भिन्नतो अरुणीरण ।। ॥ २५ ॥

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.

अभा यथा न: पितर: प्रामः प्रामो अग्नि अजमाग्निः।
शुक्रोदयः द्रष्टिंमुक्षमाः: क्षमा भिन्नतो अरुणीरण ।। ॥ २५ ॥

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; as they broke through the earth and uncovered the ruddy herds.

सूक्माण: सुरशो देवयोद्यो न देवा जनिमा भगवनः।
शुचनाटो अर्जि वसुभल्य इन्द्रसूर्ये गाम्य परिवर्तनो रथम् ।। ॥ २६ ॥

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;
18. There was seen as if herds of the Cows in an opulent place, that which, seen near, was the birth of the gods,\textsuperscript{27} O Forceful Fire; they both illumined thewidenesses\textsuperscript{28} of mortals and were aspirants\textsuperscript{29} for the growth of the higher being.

19. For thee we worked and became perfect in our works, the Dawns shone out and illuminated the Truth; we lit the un-stinted Fire in the multitude of its kinds, in the fullness of his delight, brightening the beautiful eye of the Godhead.

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.

\textbf{SUUKTA 3}

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,\textsuperscript{30} create Fire golden in his

\textsuperscript{27} Or, there was seen like herds of the Cow in an opulent place that which is near to the birth of the godheads,

\textsuperscript{28} Or, achieved the wide illuminations

\textsuperscript{29} Or, warriors

\textsuperscript{30} Or, who worships with sacrifice the Truth for earth and heaven,
form for your protection before the outspreading of the
Ignorance.\textsuperscript{31}

अयं योनिस्वयुक्तम् यधे ते जायेक दल्य उचारी सुभाषः।।
अव्यःसः विनिद्वसः नि संयोगः ते स्वचाल प्रतिवः || 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,\textsuperscript{32} these are now fronting thee.

आज्ञाय अद्वितीय मन्म न्यूपकये स्मुद्रजीकाय केवः।।
देवाय श्रीमन्मुलय अंश ग्राणव भोला मधुपुद्ध समीठे || 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.

त्य विन्द्र: शम्या अयम्य अयम्य श्रव्य श्रव्यमाचित स्वाभि:।।
कदा त उपध सप्तमादानि कदा भवति सम्या समुस्ते 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 हु तदु वर्णाय त्यान्ने कथा दिये गईसे कथा आगः।।
कथा विवाहाय महिषुर्त्रे गूढ़ेज्ञे वच: कर्मज्ञाने करु 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?

\textsuperscript{31} Or, before the thunder-crash from the unknown.
\textsuperscript{32} Or, O Fire, perfect in wisdom,
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?

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?

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.

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.
10. For the Fire, the Bull, the Male, is inundated with the Truth, with milk of the heights: unstimred he ranges abroad establishing the wideness, the dappled Bull has milked out the bright udder.

11. By the Truth the Angiras-seers broke the hill, they parted it asunder, they moved together with the Ray-Cows; men sat happily around Dawn, the Sun-world was manifested when the Fire was born.

12. By the Truth the divine and immortal, inviolate Waters with their honied floods, like a steed of swiftness pressing forward in its gallopings, raced ever on to their flow.

13. Mayst thou never pass over to the Power of one who is a thief, or of a neighbour or one intimate who would do us injury, 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 from friend or foe.

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.

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.

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.  

SUKTA 4

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.

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.

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!

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.

5. High-uplifted be, piercing through reveal in us the things divine, O Fire; lay low what the demon forces have established: companion or single, crush the foe.

42 Or, demon impulsions
6. He knows thy right-mindedness, O youngest of the Gods, who hastens the journey 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.

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.

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 mights in us from day to day.

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 inspirations 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
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.

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!

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!

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.

14. By thee as thy companions, guarded by thee, by thy leading, may we win the plenitudes; impel to their way both announcements, O builder of Truth: straightway, confident, create.
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**

1. How should we give, one in our joy in him, vast in light, to the bounteous Universal Fire? With his vast and ample upbearing he props up the firmament like a pillar.

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.

3. In his twofold mass 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
4. May the Fire sharp-tusked with his most burning flame of light, he who is full of felicity, consume them, they who impair the domain of Varuna and the beloved and abiding things of Mitra the conscious knower.

5. Going on their way like women who have no brothers, like wives with evil movements who do hurt to their lords, sinful are they, untrue and full of falsehood, who brought into being this profound plane.

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.

7. Him now may the purifying Thought reach and possess by the will, like attaining to its like, in the movement 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
8. What of this word do they say to me, what that has to be declared and is mysterious and hidden in the secrecy? What was as if a covering defence of the rays they have uncovered,—he guards the beloved form, the summit plane of the being.

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.

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.

11. Asked with obeisance I voice the Truth, this which I have won by thy declaring of it, 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,
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.

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?

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.

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.
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.

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.

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 high like an arrow-shaft well-planted and firm and shows by his light the herds.

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.
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.

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.

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.

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.

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.
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.

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

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-seers\(^{60}\) set shining wide in the forests, rich in light, all-pervading, for man and man.

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
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, —

आशो दूर विषयतं विषया यज्ञा पूर्वीरिति ।
आ जपूः केतुमायो भूवायं विजेतिवने ॥ 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 Bhrigu-flame-seer for each being.

तमी हृदारमनुष्क विकिष्ठमां सि पंडिते ।
रणवं पावकोदिष्ठं यज्ञसं सत महामिति ॥ 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

ते शमतीपु मात्रुषु वन आ वीरमात्रितम् ।
चित्रं सन्तं गृहं हि ते मुखं कृतिविनिमयं ॥ 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.

सस्य यथृ विषुता सर्वमभुवत्स्य भामन रणणुर्गदा ।
महो आरामनमसर रात्रिह्यो वेदयाय महोभि तृत्वा ॥ 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.
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.  

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.

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.

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 course 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

1. Array with your word the messenger, the carrier of your offerings, most strong to sacrifice, the omniscient, the Immortal.

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.

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.

4. He is the priest of the call, it is he who travels between, aware of his embassy, knowing the ascending slope of heaven.

5. May we be of those who have given to the Fire with the gift of their offerings, who kindle him and increase.

6. They by the treasure, by the hero-strengths have conquered
and have heard who have upheld their work in the Fire.

अस्मे रायो निस्विद्वच सं चरन्तु पुरुषस्।
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 विद्विचर्चांनां वससा मानुषशाश्च।
अति द्विश्राव विध्वाति ॥ ८॥

8. An illumined seer, by the might of seeing human beings he pierces beyond like a swift arrow.

SUKTA 9

अर्ने मुष्ठ महां असि य ईण्य देवयं जनम्।
इयेश वत्हिरासदम् ॥ 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 मानुषीय वृत्तो विश्रु प्राचीरमल्ये।
दृष्टो विश्रेणं भूतत् ॥ २॥

2. He becomes manifest in human beings, invincible, immortal, the messenger of all.

स सदा परि जीवने होता मन्द्रो दिविष्टिण।
उत पेता नि पौदिति ॥ 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,
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.

5. Thou comest to the offerings as the speaker of the sanction for human beings when they would perform the pilgrim-sacrifice.

6. Thou comest to be his envoy to him in whose sacrifice thou takest pleasure to carry the offerings of the mortal.

7. Take pleasure in our pilgrim-rite, in our sacrifice, O Angiras, hear our call.

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

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.

अब्धा स्वर्गे क्लोर्भूर्वশय दक्ष्यम साखोऽः।
रघीच्छजत्वं वृहतो वमभुः॥ २॥

2. For now, O Fire, thou hast become the charioteer of a happy Will, of an all-accomplishing Discernment, of the Vast Truth.

एभिन्नव अश्रुभवं नो अभांकु स्वर्ण व्यःपि:।
अर्के विश्वसम्बः सुमना अनीके:॥ 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.

आभिन्नत्र अश्रुभवं नो अभांकु स्वर्ण व्यःपि:।
प्रसे दियो न वनसवपि मुष्मा:॥ ४॥

4. Today uttering thee with these utterances may we give to thee, O Fire; thy strengths thunder forth like the heavens. 66

तथा यायादाने संयोगतिद्विद इदा चिदक्तो:।
शिषे रक्षोऽन रोच्य पदके कृ॥ 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.

र्यूङ्ते न एते तनुररूपं: शृवर्च विहिरण्यम।
तथाते रक्षो न रोच्य स्वर्ण:॥ 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.
7. Even the lasting hostility done, O thou who possessest the Truth, thou drivest away perfectly from the mortal sacrificer.  

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

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 beauty there were an unarid feast for the eye.

2. O Fire, O thou with thy many births, even as we hymn thee force open the heavens with thy quivering lustre 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
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.

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.

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.

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

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.

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.

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.

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.
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.

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

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.

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.

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.

4. O God, thou goest with steeds most strong to bear, separating the web woven, unweaving the black garment; the streaming rays of the Sun cast the darkness like a covering skin down within the waters.

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?

SUHUKA 14

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.

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.
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.

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.

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_

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.

2. The Fire goes thrice around the pilgrim-sacrifice and is like one driving a chariot, he founds our delight in the gods.
3. The Fire moves around the offerings, a seer, a master of the plenitudes and founds for the giver the ecstasies.

4. This is he who is kindled in the front in Srinjaya, son of Devavata, he is luminous and a destroyer of foes.

5. The mortal who is a hero can have mastery over the Fire in its march, the sharp-tusked bountiful Fire.

6. They make him bright from day to day like a conquering war-horse, like a shining babe of heaven.

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.

8. Even so, I took at once from the prince, the son of Sahadeva, those two sacred horses he gave.
9. O divine Riders, here before you is the prince Somaka, son of Sahadeva; long-lived may he be!

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

अवोध्यविन: समिधा जनानां प्रति धेरुणिवायतिम्यामसं।
युध्य इव प्र वयामुक्तज्ञानः प्र सानवः सवम्येव नामस्याच। ॥ 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.

अवोध्य होता यज्ञाय देवायुः अर्ग्न: सुमना: प्रतरस्म्यात्।
समिधुत्र्य शंदद्विंशे पाहो महान्येव देवान्यात् निर्मायिच। ॥ 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.

यद्वी गणम्य रजनामानीस्म: शुचिकर्षके शुचिकर्षकर्षिनि।
आद्व दक्षिणा युग्मत वाजयत्वेनेनामोर्थाय अथवजुद्धविन्। ॥ 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.
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.

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.

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.

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.
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.

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.

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.

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,
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

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.

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.

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?
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.

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.

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.

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;
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.

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.

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.

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.

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**

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.

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.

3. For the glory of thee, O Rudra, the life-powers make bright thy birth into a richly manifold beauty. When that highest step\(^3\) of Vishnu is founded within, thou guardest by it the secret name of the Ray-Cows.

---

\(^3\) The supreme plane of the three.
4. By the glory of thee who hast the true seeing, O godhead, the gods hold a multiple completeness and taste\(^4\) 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.

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.

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.

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.
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.

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?

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.

11. O youthful god, thou, indeed, carriest safe thy adorer beyond all stumbling, O Fire; for the hostile beings are seen, the thieves, even they who know not the light of intuitive knowledge and turn to crookedness.

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

त्वामस्मे वसुधारितं बसुधास्मिभि प्र मन्दे अवरोध्यो राजम्।
त्वं यात्र वाज्य ज्ञातं स जयेमादि भ्यास पुल्लुलीमृत्योगायम्॥ २॥

1. O Fire, O king, towards thee the Wealth-master of the riches
I turn and delight in thee in the pilgrim-sacrifice; replenish-
ing thee may we conquer the plenitude, may we overcome
the battle-hosts of mortals.

हृत्यवान्यथारिरजः पिता नो विनुर्विभावा सुदुशीको अस्ये।
सुगाईपत्या समिस्यो दिइद्विःस्थ्रुक्तं न सिन्धिष्ठ श्वासिः॥ 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.

विश्वं काव्य विश्वतिं मानुषीयां श्रुण्यं पावकं पुरुषस्वरूपम्।
विनं होतारं विवर्यविदं दधिं ते संदेशं बनने वार्याण्यः॥ 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.

ज्ञातव्यां इष्ठया विश्वारं यत्मानो रसिमिभि सूर्येष्वय।
ज्ञातस्य न समिश्रेः जातवेद आ च देवानं हृत्विराधाय वश्यो॥ 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.
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.

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.

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.

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.

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.
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.

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

1. On the high-kindled flame pour as offering a poignant clarity, to Fire, the knower of all things born.

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.

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.
4. Spread wide, O seat, soft as wool, the songs of illumination sound high; O bright one, be with us for the conquest.

5. Swing wide, O divine doors; be easy of approach that you may be our guard: lead further further and fill full our sacrifice.

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.

7. O worshipped twain, O divine priests of man’s call, arrive on the path of the wind to this our sacrifice.

8. May Ila, Saraswati and Mahi, the three goddesses who create the bliss sit on the sacred seat, they who never err.

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 rtam bhrat.
thy fostering to us and in thyself; in sacrifice on sacrifice us upward guard.

अर्थे यथा वन्याये देवानं गृह्या नामानि ।
तव हृद्यानि गामयं ॥ २० ॥

10. O Tree,⁸ there where thou knowest the secret names of the gods make rich our offerings.

स्वाह्यं वर्णाय स्वाहेन्द्राय मद्दयः ।
स्वाहा देवेऽहविः ॥ २१ ॥

11. Swaha to the Fire and to Varuna, Swaha to Indra and the Life-powers, Swaha to the gods be our offering.

SUKTA 6

सो अर्थं संस्यो वन्यायं मयं यत्नं भेजवः ।
अस्माकेन आम्बोद्यां निपायसि वाजिन इस्य स्तोत्रम् आ भव ॥ २ ॥

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 अर्थं संस्यो वन्यायं मयं यत्नं भेजवः ।
सम्प्रत्तो रघुवरः सं मुन्नािरातः सुर्य इस्य स्तोत्रम् आ भव ॥ 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.
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.

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.

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.

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.

7. O Fire, those rays of thine, thy steeds of plenitude greaten the Vast; they gallop with tramplings of their hooves to the
pens of the Ray-Cows. Bring to those who laud thee the force of thy impulse.

नव नो अन्न आ भर स्तोत्रमः सुक्षितीरिषः।
ते स्याम या आशुवस्त्रायुताः सदेव इष्ठ स्तोत्रमः 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 मुशच्च तस्पितो दर्शनी श्रीमति आसनि।
उसो न उत्तर पुष्पो उक्तेन अवस्मिन्त इष्ठ स्तोत्रमः 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.

एवो अग्निकर्त्यमुग्धििमयेऽविशेषद्रुपकः।
दध्य ययुः सुविरंतत ल्यादायक्षयममं इष्ठ स्तोत्रमः 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

समत्रं सं सम्यकमिर्य लोकों चारने।
वर्ष्ण्डाय श्रीनीनामृृिनि नमु सहस्त्रेऽ ॥ 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.

कुप्र विद्य यथा समुत्ती रणा नरो शृङ्खल क।
अहृतत विद्य रमान्यति संज्ञयति जनवः ॥ 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 यद्र कलमें सं दुध्य मातुष धामु ।
उत तुष्य सब स्तुत्व रतिमा ददे ॥ ३ ॥

3. Whenswo 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 स्म श्वातृति कैनमा नकल चित्र द्रक अा सते ।
पाचको यह वनस्पतीजन्म प्र सधा विनाल्यपजः ॥ 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 वस्त्र सवान व्यवेर्द परिपुष्ट मङ्क ।
अभी मह द्वेस्तनेम श्वामा पृष्ठव रहुः ॥ 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 महये पुष्ठगृह मिद्विद्व विश्वव्य भावे ।
प्र स्मादने परिस्माततातित विद्याय ॥ 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.
7. Pure and bright, verily, is he and he tears our desert dwelling place,\textsuperscript{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.

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.

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.

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.

\textsuperscript{11} Or, the solid ground on which we dwell,
SUKTA 8

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.

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.

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.

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.
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.

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.

7. Thee, O Fire, fed with offerings of light from the higher heaven 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

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.

अभिभूतता दाश्वतः क्षणम् वृद्धवहिंचः।
सं यद्यास्मश्रवणि मं सं बाजासः क्रतुपयः।

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.

उत्त स्मं शिशुः यथा नवं जनिन्द्रतो।
भोज्यं मानुषिणो विश्रामिनि स्वर्गन्तः॥ ३ ॥

3. Verily, the two tinders have brought to birth as if a newborn infant Fire who does aright the pilgrim-sacrifice, to be the upholder of the human beings.

उत्त स्मं दुर्भीषिःसं च पुष्चो न ज्ञायणाम्।
पुरुषो दर्शनाः वनाङ्गो नुषुम यथेष्टे॥ 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.

अथ स्मं यथायाच्छः सम्यक्संवकृत धृतिः।
यदीभः क्रितं रेखुपूर्ण भदन्ति भस्मति भाविते भावति 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.

तथामहमेन कौतिशनिभस्तत्वम् च प्रज्ञानिभः।
द्वेर्वृत्तो न दुर्गिता दृष्टायाम मन्यातानां॥ 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.
Mandala Five

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

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.

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.

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,—

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.
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.

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.

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

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.
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.

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.

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.

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.
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

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.

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.

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.
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?

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.

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**

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.

2. Seekers of the riches we meditate today the all-achieving laud of the divine, heaven-touching Fire.
3. May Fire accept our words, he who is the priest of the call in men; may he sacrifice to the divine kind.

4. Great is thy wideness, O Fire, our priest of the call, beloved and supremely desirable; by thee men carry out the sacrifice.

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.

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**

1. Awake by the laud the Fire, let the immortal be kindled and let him set our offerings in the godheads.

2. Him they pray in the pilgrim-sacrifices, mortals the divine and immortal who is strong for sacrifice in human kind.
3. Him, the divine Fire, the perpetual generations pray with the ladle dripping the clarity for the carrying of their offerings.

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.

5. Serve Fire the supremely desirable, the seer with his back of Light; may he come, may he hear my call.

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

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.

अन्नेन ज्ञः ज्ञाता भारत्य्य युग्मभ शाके घस्ते घोरधम्।
दियो भरमंग द्विभे मेठसो श्रुतातीर्जनाः अभिये नरः।

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.

अंहोपुपुस्तनस्तन्वति वि वयो महदु दूतं पुष्पांश्।
स संवसो नवजातस्तुस्यांति मिंहं न कृदमभवः। परं हः।

3. They weave bodies that reject evil, they weave a vast expansion hard to cross for the ancient one; he new-born can cross through the regions though they stand around him as around an angry lion.

भास्यं यदृ भरसे प्रभाणो जनंजनं धायसे चक्षसे व।
वयोधरो जरसे यदृ दधानं। परं स्तम्भं विपुरयो विज्ञाभिः।

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 encompassest all things with thyself.

वातरो नू ते शकस्मप्तन्त्वभुवं दीघं धरणं देव राय।
पदं न तात्स्यं हुद्रं धानो महदे राये वित्ततः विगम्यं।

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
1. Create by the illumining word a wide expansion for the Light, for the divine Fire, whom mortals by their proclaimings of him set in their front as Mitra the friend.

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.

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.

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.

5. Now, voiced by our word, come to us and bring to us our
desirable good; we here and the illumined seers, let us to-
tgether found our blissful state. And do thou be with us in
our battles that we may grow.

SUKTA 17

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.

अर्थात् स्वयंस्तर आसा विधर्मन भन्यस ।
तं नाके वितत्वश्रव भन्य र्यों भन्यस ॥ 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.

अर्थात् वासा उ अविशा य आयुक्त कुजा निर ।
द्रोण न एतसा बुज्ज्ज्जस्त्रन्यः प्रज्नयः ॥ 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.

अर्थात् विज्ञानान्ततस्म दर्शर्य वर्जु रथ आ ।
अधा वित्ततान्तु हृद्योपितखिप्ति प्रज्ञयते ॥ 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.
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.

**DWITTA MRIKTAVAHAS**

**SUKTA 18**

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.

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.

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,—
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.

5. They who have given me in the moment of the laud the fifty steeds of swiftness, 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

1. State upon state is born, covering upon covering has become conscious and aware, in the lap of the mother he sees.

2. Awaking to an entire knowledge they have called and guard a sleepless strength, they have entered the strong fortified city.

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.

4. He is as if the delightful and desirable milk of the mother,
he is that which is uncompanioned 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.

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

1. O Fire, O thou who art most strong to conquer the pleni-
tudes, 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.

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 वृणिमें हने दक्षत्व साधनम् । ।
येनुष्मा पूर्वं गिरास प्रयस्वन्तो ह्वामहे इ ॥ ॥

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.

इत्या यथा त ऊळये सहसावन् दिवदिवे ।
राय ब्रह्मय सुकंतो गोर्भः व्याम सधमादो
कीर्ति: व्याम सधमादः ॥ ॥

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

मनुष्यं त्वा नि धीमहि मनुष्यं समिधीमहि ।
अर्थे मनुष्यद्वियो देवार्थ देवतेऽयज्ञ ॥ ॥

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 मातुरे जनसर्वं सुप्रिय इद्भयं ।
शुचस्वर यत्त्वातुक्ष सुजात सप्तिरामुस्ते ॥ ॥

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 सजोष्मो देवासो द्वन्दवः
सप्तयन्तर्वा क्रूरं योगुं देवसीध्ये || 3 ||

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 चो देवयादिविश्वीवः मन्वः
सातः सुकु दीदिवश्वस्य योजिनान्याः समस्य योजिनान्याः || 4 ||

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 विश्वसामप्रविबद्वमां पावकशोविचे
यो अभार्याभिः हृता मन्वसो विरिः || 2 ||

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.

न्यथायुज्यां जाटेदेवं नभाता देवमूलिवतं
प्र यथा एत्यानुपगाः देवस्य स्र्वम: || 2 ||

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.
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.

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**

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.

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.
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.

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**

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.

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.
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.

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.

3. By a supreme thinking, by a best right understanding, by thy perfect purification set alight in us those riches, O Desirable, O Fire.

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.
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.

6. Fire gives the Master of beings who overcomes by men in the battle, Fire gives the swift-galloping horse conquering and unconquered.

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.

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.

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

अः प्रज्ञा रोचिणा सन्नया देव जियाय।
आ देवानं वस्त्र यक्षः च ॥ १॥

1. O God, O Fire, bring the gods and to them sacrifice with the purifying light of thy tongue of rapture.

तं त्वं धुतंसुमहो चित्रानं धृिश्वाम्।
देवो आ वीते वदु ॥ २॥

2. Fire with the many-hued lights, Fire that drippeth the clari-
ties, we desire thee whose eyes behold the world of the Sun. Bring the gods for the advent.

वीतिहोि्वं त्वं कवे दुमन्तं समिधिमिघि।
अथे दुमन्तमधे ॥ ३॥

3. The Pilgrim of the Way who voyages with our offerings, O Seer, we set thee ablaze in thy light and thy vastness.

अथे विष्णुवभिरागंहृ देवंभििध्वद्याते।
होिरां त्वं सूििमहृ। ॥ ४॥

4. O Fire, come with all the gods for the gift of the oblation. We choose thee the priest of our call.

यज्ञानां सूिित अथे धृिियथं वदु।
देवेिरा सतिि वहिि। ॥ 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.

समिभान् सहीिजिदं भर्माणि पुि्सि।
देवानं इि उकुथः। ॥ ६॥

6. O Fire, in thy kindling thou art a conqueror of the thou-
sands; thou nourishest the Laws with thy blaze. Thou art the messenger of the gods and their word is with thee.
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.

8. Let our sacrifice uninterruptedly march on most strong today to reveal the gods. Strew, strew the grass of the altar for the session.

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 TRAIYRISHNA, TRASADASYU PAURUKUTSYA, ASHWAMEDHA BHARATA

SUKTA 27

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.
2. A hundred and twenty of the Ray-Cows he founds for me and the two shining Horses, good yoke-bearers yoked together. High-chanted, increasing, O Fire, universal Godhead, extend to the Triple Dawn-lord peace and bliss.

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.

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.

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.

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

1. The Fire is kindled, his flaming light is lodged in heaven, 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.

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.

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.

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;
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.

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

अर्थम् नरो दीर्घतिभर्ब्रह्मन्योहुत्स्वविती वजयन्त प्रज्ञसत्।
हरेन्मुन्तितान्यंषुः ॥ 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.

तमरितमन्ये वस्यो न्यूतरस्युप्रतिच्छाद्यन्ते कुत्स्चिन्तः।
दक्षायिनेऽयो दम आस विरयः ॥ 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.

प्रेण्डो अर्ग्ने धीर्दिनि पुरो नोद जश्यता सुर्या यविष्ठ।
स्वर्र्ध जन्मवत् उप यथिस्थाता: ॥ ३ ॥

3. Verily shine out in front of us, O Fire, with thy perpetual radiance; to thee continuous come plenitudes.

प्र ते अर्ग्नोडः तम् नि: सुयोरातन: शोभन्त्युपप:।
वययो नर: समायते सुर्याताः ॥ 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
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.

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.

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.

8. O bright and most opulent, O Fire, who shinest and purifies, as with whosoever kindles thy flame-forces, so with us too, by those lauds abide.

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.

10. May these men, heroes in the slayings of the Coverer, who
work out the thought I have voiced, overcome all undivine mage-knowledge.

11. O Fire, may we not dwell in the emptiness, nor in houses of men where there is no son\(^3\) and the hero is not, but around thee may we dwell in homes where there is good progeny, O dweller in the home.

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.

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.

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.

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.

अर्थ मो अनिंराजुः पुष्यत्व यमीशाचुः समिद्विई हृविभान् ।
परि यमन्यथार्थनु होता ॥ १६ ॥

16. This is that Fire who is called 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.

त्यो अर्थ आदिवानि सुरीशायाम आ जुढायम निप्याः ।
उभा कृपण्टो वहरत मन्येऽपि ॥ १७ ॥

17. In thee, O Fire, we cast many offerings gaining lordship, creating in the sacrifice both the eternal Travellers.

इसो अर्थे वैत्तमानि हृवियाः तथा वक्ष्या देवनातमच्छ ।
प्राति न हृ रूपमोणि ज्यानु ॥ 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 अर्थे दीर्घते परा दा दुर्योगसमयमते मा नो अर्थे ।
मा न: कुशे मा रक्षस खळवायो मा नो दसे मा वन आ जुढ़वी ॥ 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 प्रवाययन्त उष्णाभधि त्यो देव भवन्द्रन्म: सुपुन्द: ।
रत्नी स्मरिनाभयस आ ने पुष्यं पात स्वस्यभिः: सदा न: ॥ 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
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.

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.

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.

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.

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.
1. Cleave to our fuel, O Fire, today, illumine the vast 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.

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.

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 greaten ever for the pilgrim-sacrifice.

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
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.

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.

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.

8. In unison may Bharati with her Muses of invocation, Ilia 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.

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.

\[
\text{वनस्पतेऽऽ राजोप देवानिः स्वर्गः अभिमा सूर्याति} ।
\text{संतो होपत समयतरो जाति यथा देवानो जनितराति बेद ॥ २०॥}
\]

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.

\[
\text{आ यान्याने समिधानो अवाक्षिन्येन देवेः सरस्य तुरे: ।}
\text{वहृते अर्थ्यामिदिति: सुवृत्त स्वाहा देवा अमुता मादयताम् ॥ २१॥}
\]

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**

\[
\text{अरिन्यो देवस्मिनिभि: सजोशा यािहि हलमस्वरेण क्रृणुभवः ।}
\text{यो मर्यायु निधिविश्वाताभा तपृयुभो युताभः पावकः ॥ १॥}
\]

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.

\[
\text{प्राथमस्य्रो न यस्मेतक्षियन यदा महूः संवरणात्म स्वर्गात् ।}
\text{आद्य्य वाते अनू वाति शोचिर्धब स्याने क्रृणमश्नः ॥ २॥}
\]

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.
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.

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.

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.

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

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.

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!

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.

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**

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.
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.

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 illuminated that which is ill-lit to the human being.

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.

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.

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.
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.

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.

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.

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.
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.

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.

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.

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.

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.

6. Into thee, the Shining Ones cast the Mightiness, for they cleave to thy will, O friendly Light; O Fire, thou throwest the Destroyers out from the house bringing to birth a wide Light for the Aryan.

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!

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.

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.

---

8 Or, the Lords of the riches
9 Or, a vast refuge.
1. I adore the Render, 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.

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.

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.

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.
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 mights.

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.

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

1. Even though a god putting forth his force, I drive him forward as my steed of swiftness 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.
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.

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.

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.

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.
314 Other Hymns to Agni

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.

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

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.

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.
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-accomplishing and unassailable?

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.

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.

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
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

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.

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.

3. The seer free from ignorance, the boundless, the luminous, a friend happily met, 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,
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.

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.

6. Vasishtha kindles thee, O Fire, slaying the destroying demon, sacrifice for the Wealth to the many-thoughted goddess: 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

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 dawnsings.

12 Or, to her who is the tenant of the city:
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.

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.

4. O Fire, companioning the shining ones bring to us In-
dra, 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.

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

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.

2. Men who bring the offering ever pray for thee, the swift in movement, for their envoy: when thou sittst with the gods on a man’s seat of sacrifice, happy for him become the days.

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.

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.
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

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.

2. He overcomes all evils by his mights: 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.

3. Thou art Varuna and thou art Mitra, O Fire, thee the Vaisishthas make to grow by their thoughts, in thee may the riches be easily won. Do you always guard us with all kinds of weal.
Mandala Seven

SUKTA 13

प्राप्तेष्विवेशप्रशान्तेष्विविवेशप्रशान्तेष्वस्मि प्रभुवि भजाम्।
भरे हृद्विषेष श्रीश्रावं वैश्वनराय पक्षे गतिग्नाम् ॥ १ ॥

1. To Fire all-illumining, 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.

स्नमने गौरिणा सूर्याचन आ रोदसी अभुषण जायमुनः।
लघु देवाः अधिकान्तारमुखो वैश्वनार जातपि महत्वः ॥ २ ॥

2. Thou, O Fire, illuminating 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.

जालो यदने मृता वृक्ष: पशुन न गोप इर्ष: परिवता।
वैश्वनार श्रृंगारे विद्भ गारुद यूर्य पात स्वस्तिभि: सदा न: ॥ 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

समन्या जातपि स्मदेव देवहृतिभिः।
हृद्विन्तं: शुक्लाणिचन्ते नमस्विनो वर्य दानमात्रायें ॥ ५ ॥

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.
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.

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

1. To the bounteous, one to be approached with worship, cast in the mouth the offering, who brings to us closest alliance.

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.

3. May that Fire guard the knowledge that is our inmate from every side, may he protect us from evil.
Now have I brought forth a new laud to Fire, the Hawk of Heaven; he wins for us repeatedly the Riches.

He whose glories are desirable for vision and are like the Riches with their hero-powers, for he flames in front of the sacrifice.

May he take knowledge of this cry of “Vashat”, may the Fire cleave to our words who is the carrier of the offerings and most strong for sacrifice.

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.

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
9. To thee men illumined come with their thinkings for the conquest, to thee the imperishable One with her thousands.

अग्नी रक्षासिः संघर्षेन शुक्रापविचरमयः ।
पुष्पां ब्रह्मणेः सहस्रोऽपि ।

10. The Fire repels the Rakshasas, the immortal with its brilliant light, one to be prayed, the pure and purifying flame.

स नो राष्ट्रायम्ब भोजनान: सहस्रोऽपि ।
भगवः दातू वार्येऽऽ ।

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.

श्यमरः वीरयदृ योऽपि देवश्रव संघर्ष भगः ।
वैश्विनः दातू वार्येऽऽ ।

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.

अग्नी रक्षा यो अङ्गसः प्रति भम देव रीततः ।
तपिस्त्ते जयेऽऽ दहः ।

13. O Fire, guard us from evil, against the doer of harm protect us, O god; imperishable, burn him with thy most afflicting fires.

अथा महीः न आयवम्यावः नृपिते ।
पुर्वोऽविभुजः ।

14. Now unviolated become to us a mighty iron city hundred-fortressed for the protection of men.
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**

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.

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.

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.

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.
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.

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.

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 widenesses of the Rays.

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.

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.

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.

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

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

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.
2. Let the doors of aspiration swing open; bring here the aspirant gods.

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.

4. He makes good the ways of the pilgrim-sacrifice, the knower of all things born; he sacrifices and gladdens the immortal gods.

5. Conquer all desirable things, O conscious thinker, may our yearning today become the Truth.

6. Thee they have established as the carrier of offerings, O Fire, the gods have founded thee, the Son of Energy.

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

त्वमस्मि व्रतज्ञा अर्य देव आ मन्येष्वा ।
त्वं यज्ञोऽमीष्यं: || 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 प्रमावेऽ विद्ये धुमल्य ।
अर्ये र्थद्वश्वराण्यम् || 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 त्वमस्मदं द्विमीयो युथोधिष्ठ जातेवद: ।
अवेशीर्वन्मे अर्यप्तः: || 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.

अजिन्त विष मन्तस्मह युध्म मर्गेऽनि ।
नोप वेपि जातेवद: || 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.
5. Mortals illumined we meditate on the many names of thee the immortal, the knower of all things born.

6. We call the Fire with our words, illumined we call the illumined for our guard, mortals we call the god for our protection.

7. Vatsa compels thy mind even from the supreme world of thy session, O Fire, by his Word that longs for thee.

8. Thou art the equal lord of all peoples in many lands; we call to thee in the battles.

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.

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

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.

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.

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,—

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.

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,—
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.

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.

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.

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,—

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.
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.

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.

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, —

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.

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,
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.

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.

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.

19. O felicitous god, happy to us art thou fed with the offerings, happy thy giving, happy the pilgrim-sacrifice, happy our utterances.

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.
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.

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.

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.

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.

25. O Fire, fed with the offerings, O son of force, O friendly light, if thou wert the mortal and I the immortal,—

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.

पितृपुत्रः सुमृहो हुरोष्ठ आ देवो एतु द्वेशः हृदयि: \ ॥ २७॥

27. He is like a son well nourished in the house of his father;
may our offerings reach the gods.

तत्राहमम् ऋतिनिमिद्धार्थि: सचेयो जोयमा बसी।
सदा देवस्य मन्यः: \ ॥ २८॥

28. O Fire, O shining one, by thy closest guardings may I, the
mortal, be ever companioned by the favour of the god.

तः कथ्यम् सचेये तत्र रातिभिरगेन तत्र प्रधास्तिभि:।
त्वातिनिदातुः प्रतति बसी सत्वारणे हुर्ध्व दालवे \ ॥ 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 अतो त्वोतिभि: सुवीरातिभिरस्वाजारमभि:।
यथा तथं तथ्यमावरः \ ॥ 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.

तत्र हुर्ध्वः नीलवानाः वायु ऋतिनिय इत्याः सिद्धा ददे।
त्व महानुभुतसारातिः प्रियः क्षणो वस्तुदु: 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.
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.  

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.

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,—

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.

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.
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

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,—

1. 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.

2. 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.
4. Up stands his ageless light as he flames out with his burning tusks, in his beautiful splendour, in the glory of his companies.

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.

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.

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.

8. Fire whom with the sacrifices, with the light verily they speed like a friend firmly established in the man who possesses the Truth.
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 नों अभिरस्तम् युगासों यथौं संपतः
होता यो अति विश्वा यशस्तमः

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.

अगते तव लये अजरेन्द्रानास्मृतं बहुः महः
अग्निः इव युष्णान्तपिन्येः

11. O ageless Fire, those lights of thine kindling the Vast are like male and mighty horses;

स त्यं न क्रजी पले रचियं रामं सुवीर्यम्
प्रावे नस्तोके तनये समस्वा

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.

यदृ वा उद विश्वरति: मित: युमीः तनुषों विमिः
विश्ववेदिन: प्रतिर रक्षांसि सथिति

13. Since, indeed, the lord of the peoples, keen and glad in the house of man, wards off all demon-powers,—

बुखानं वनस्पम् में स्लोमस्य और विश्वले।
ति मायिनस्तुपुषा रक्षसों दह।

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.
15. Not even by magic can the mortal foe master the man who offers worship to the Fire with his gifts of the oblation.

16. [Not translated.]

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.

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.

19. Him immortal let the mortal hero make his envoy, the purifying Fire with his black path, vast in his wideness.

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.
21. For the mortal who performs sacrifice to him by his gifts of the offering he founds much increase and a glory of his hero-strengths.

अथ जातवेदसमर्यान् पूज्याय पूज्येः।
प्रति युगन्ति नमस्ता ह्राण्मण्याय।

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.

आभिनिधिमन्याय आय्याभिनिधिमन्याय।
मयोहिष्ठिमन्यायः: सुक्लोचिच्छे॥ २३॥

23. May we offer sacrifice as did Vyashwa with these greatest and richestthinkings to Fire, the brilliant in light.

नुभमेव विधायस्य स्मोभिभ: स्मर्ययुयवत्।
ह्रेयेन कैम्यनव स्मार्यायागयेः॥ 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.

अतिधिम बायुशायां सुसूण्वन्येवत्तान।
विश्व अतिधिमस्य प्रमोहित्ते॥ २५॥

25. The guest of men, the son of the Trees, the illumined seers praise for his protection, the ancient Fire.

स्मृहि विश्वाः अभि प्रमोहिते ह्राण्मण्याय मनुष्य।
अभिः प्रिय समसाधिः बहिपल॥ 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.
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.

28. [Not translated.]

29. Thou art he who breaks through, thou openest to us the luminous impulsions; open to us the conquest of the great Riches, O Fire.

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

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,
2. O smitters who journey in the chariot, slayers of the coverer, ever unconquered — to this awake, O Indra, O Fire.

3. Men have pressed out for you by the stones this rapturous honey-wine — to this awake, O Indra, O Fire.

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.

5. May you take pleasure in these Soma-pressings by them who have the offering, — O gods, come to us, O Indra, O Fire.

6. May you take pleasure in this laud of mine, this path of song, — O gods, come to us, O Indra, O Fire.

7. Come for the drink of the Soma wine with the gods who arrive at dawn, you who have the victor-riches, O Indra, O Fire.

4 Or, you who have the riches which are for the victor, or the true riches,
8. Hear the call of the Atris, of Shyavashwa \(^5\) pressing the wine, come for the drinking of the Soma, O Indra, O Fire.

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.

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**

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.
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.

3. O Fire, to thee I offer my thoughts as if an offering of light 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.

4. He founds growth upon growth of the being even as one 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.

5. He awakes to knowledge by his forceful and many-sided works; he is the priest of the call of many powers surrounded

---

7 Ghratan, 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.

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.

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.

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.

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.

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

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.

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, — let all that are alien be rent asunder.

9 Or, for the getting of sacrifice,
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.

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.

5. Even as Nabhaka direct towards Indra and Fire the Words who uncovered the sea of the seven foundations with its dim doors, — even Indra ruling all by his might, — let all that are alien be rent asunder.

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
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.

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.

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 accomplish our thoughts,—let all that are alien be rent asunder.

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.

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.

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

SUKTA 43

1. Him pray our words, even these lauds of Fire, the illumined seer, the creator, invincible in his sacrifice.

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!
3. Oh, like jets of light thy keen energies of flame devour with their teeth the woods.

4. Bright, with smoke for their flag against heaven, urged by the winds, labour separate thy fires.

5. These are those separate fires of thine that kindled are seen like rays of the Dawns.

6. Black is the dust under his feet in the march of the knower of all things born when Fire sprouts upon the earth.

7. Making his foundation, consuming the herbs Fire wearies not but goes even to the young shoots.

8. Oh, laying all low with his tongues of flame, flashing out with his ray Fire shines in the woodlands.
9. In the waters, O Fire, is thy seat, thou besiegest the plants; thou becomest a child in the womb and art born again.

10. O Fire, that ray of thine fed with the oblation rises up shining from the offering of light, licking the mouth of the ladle.

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.

12. O Fire, we come to thee with prostration and with the fuel, O priest of the call, O supreme will!

13. O pure Flame, fed with offerings we call thee as did Bhrigu, as did Manu, as did Angiras.

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,
15. So do thou to the illumined who gives to thee give the thousandfold wealth and the hero-force.

अर्थे भाटतं सहस्रकृत रोहिणदश्यमुचिब्रत।
इस्म स्त्रोतं जुष्ठतम्। १५॥

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 स्वार्ये भाषे स्त्रोतो वार्य रूर्थियये।
गोरे गाय इहशत।। १६॥

17. My lauds reach thee, O Fire, as to the calf lowing in glad response the cows reach their stall.

तुम्य ता अहिर्नृस्तमविबायः सुक्ष्मतियः पृष्ठक।
अर्थे कामाय वेदिते। १७॥

18. For thee, O most luminous Angiras, all those worlds of happy dwelling, each in its separate power, labour for thy desire, O Flame.

अर्न धीर्ममीहितियो मेधिरासो विप्रिविवतः।
अबदाधयं हिन्ये। १८॥

19. The thinkers, the wise, the illumined seers urged by their thoughts the Fire to dwell in their house.

ते लामदमेदु वालिनंतन्वाय अर्थे अधवर्त।
निष्णु हृिलाधर्मींहु। 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.
21. Thou art the lord who looks with equal eyes on all the peoples in many lands; we call to thee in our battles.

22. Pray the Fire who fed with the pouring of the clarities blazed wide; may he hear this our call.

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.

24. I pray this Fire, the marvellous king of the peoples who presides over the laws of their action, may he hear.

25. Fire who illumines the universal life like a male horse urged to its gallop, we speed like a racer to the goal.

26. Smiting away the foes and things that hurt, burning the Rakshasas on every side, O Fire, shine out with thy keen flame.
27. Thou whom men kindle as the human thinker,\(^{14}\) O most luminous Angiras, O Fire, become aware of my word.

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.

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.\(^{15}\)

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.

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.
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 darkesses.

33. We seek from thee, O forceful Fire, that gift of thine, — the desirable wealth which never fails.

SUKTA 44

1. Set to his action by the fuel, awaken the guest by the offerings of the clarities; cast in him the offerings.

2. O Fire, take pleasure in my laud, grow by this thought; let thy joy respond to our utterances.

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.

4. O luminous Fire, vast and bright thy rays upwards ascend as thou art kindled high.
5. O joyful Flame, to thee may my ladles go bright with the clarities; O Fire, take pleasure in our offerings.

6. I pray the Fire, the rapturous priest of the call, the sacrificial, shining with his light, rich in his lustres, may he hear.

7. The ancient priest of the call, desirable and accepted, Fire the seer-will, joiner of the pilgrim-rites.

8. O most luminous Angiras, taking pleasure in these offerings lead the sacrifice uninterruptedly in the way of the Truth, \(^{16}\) O Fire.

9. High-kindled, O Right and True, O brilliant light, awakened to knowledge bring here the divine people.

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.

अग्नि नि पाठू स्वयं प्रज्ञ म्य प्रेम रीतिः ।
भिन्न द्वेषः सहस्यूः ॥ ३२ ॥

11. O Fire, made by our force, protect us against the doers of harm, pierce the hostile power.

अरिन्तः प्रमाण मम्मतः मुभानस्तः स्वाम् ।
कृत्वादिविश्व वाकृपेः ॥ ३२ ॥

12. Fire by the ancient thought making beautiful his own body, a seer, grows by each illumined sage.

अङ्कोः नमपत्तं हुँकइलनं पावकशोचिष्टम् ॥
अस्माः यङ्गं स्वच्छरेः ॥ ३३ ॥

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 मित्रमहत्त्वमो शृङ्गेन च्याचिप्रा ।
देवेरा सत्स बहुविद्ध ॥ ३४ ॥

14. So do thou, O Fire, O friendly light, with thy brilliant flame sit with the gods on the sacred grass.

यों अरिन्तः तन्वो देवे देवे मर्तः समयति ।
तंत्रा हृद देहस्य बन्धु ॥ ३५ ॥

15. The mortal who serves the divine Fire in the house of the body, to him he gives the Riches.

अरिकृष्ठव दिवः ककृतः पति: पृथिव्य अस्य ।
अपां रेतास्य जिन्नवितः ॥ ३६ ॥

16. Fire is the head and peak of heaven and lord of earth and he sets moving the waters.
17. O Fire, upward dart blazing thy pure and brilliant tongues; make to shine out thy lights.

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.

19. Thee, O Fire, the thinkers urge on thy road, thee by their perceivings of knowledge; may our words increase thee.

20. We choose the comradeship of the Fire inviolate in the law of his nature, the ever-chanting messenger.

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.

22. So thee may my thinkings and my words increase always; O Fire, awake to the comradeship between us.
23. O Fire, if I were thou and thou wert I, then would thy longings here become true.

24. O Fire, thou art the shining one, shining with thy lustres, lord of the shining riches; may we abide in thy right thinking.\(^{17}\)

25. O Fire, to thee holding firmly the law of thy workings move my words like lowing cattle, as rivers move towards the sea.

26. Fire the youth, the lord of the peoples, the seer, the all-consuming, Fire of the many illuminations I glorify with my thoughts.

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.
28. May this thy worshipper, O Fire, abide in thee; on him have grace, O Right and True, O purifying Flame.

29. For thou art the wise thinker seated in the house, like an illumined sage ever awake; O Fire, thou shinest out in heaven.

30. Before the stumblings come, O Fire, before the spoilers arrive, O seer, carry forward our life, O Shining One.

BHARGA PRAGATHA

SUKTA 60

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.

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.
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!

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 ourblings.

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.

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.

7. As, O Fire, thou consumest old dry wood on the earth so
burn, O friendly Light, whosoever comes with evil mind,
our hurter.
8. Deliver us not to the mortal foe, to the demoniac, to him who gives expression to evil; guard us with thy unfailing and benignant, guardian and rescuer fires, O ever-youthful Flame!

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.

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.

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,

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.
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.

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.

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.

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.

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.
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.

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.

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

1. O Fire, guard us by thy lights from every hostile force and from mortal foe.

18 Or, by thy greatesses
2. O beloved in thy birth, mortal wrath has no power over you: thou art master of the nights.

3. So do thou with all the gods, O child of Energy, O happy light, give us the wealth in which are all boons.

4. The hostile forces, O Fire, cannot divorce from the Riches the mortal giver whom thou rescuest.

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.

6. Thou bringest, O Fire, the wealth in which are the many strengths to the mortal giver; lead us towards greater riches.

7. Protect us, deliver us not, O knower of all things born, to the mortal, the evil-thoughted who would bring on us calamity.
8. O Fire, let none undivine take away from us what was given by thee, the divine; thou hast power over the riches.

9. Thou art the measurer to us, thy adorers of a mighty wealth, O child of Energy, O Friend, O shining One.

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,—

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.

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.

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.

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.

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

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.

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.
3. Within they wish him to be in a man the “terrible one”, beyond the thinking mind; by his tongue they seize the peace.

4. High burnt the companion bow, a founder of the growth he climbed the woodland, he smote the rock with his tongue.

5. He is the shining calf who wanders and finds none to bind him here, to one who lauds him he manifests the mother.\(^{19}\)

6. And now is the great and vast yoking as if of the Horse, the rope of the chariot is seen.

7. Seven milk the one, two let loose the five at the ford of the River upon the cry of the waters.

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.
9. A new adoration moves round the triple pilgrim-sacrifice, the priests of the call anoint with the honey-wine.

10. With surrender they pour out the inexhaustible pervading well whose wheel is on high and its opening below.

11. Close by are the stones and the honey-wine is poured in the lotus in the discharging of the well.

12. O Ray-Cows, come to the well; here is the great wine-jar of the sacrifice, here are both the golden handles.

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.

14. They know their own home; like calves with their mothers they met with each other as companions.
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.

अभूक्ष्यत् विप्युष्येनिषिद्धूस्तपम्पिनं ।
सूर्यस्य सन्त रश्मिनं ॥ १५ ॥

16. The warrior milked out the seven-planed nourishing force and energy by the seven rays of the sun.

सोमस्य निच्छिन्योदिता सूर आ ददे ।
तदायुर्य इष्टजम् ॥ १६ ॥

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.

उत्तो मन्यया यत् पदे हृद्यत्वाय निधिभव्यम् ।
परि यात् जितुज्यातनं ॥ १७ ॥

18. And now let him stretch out 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

विजीतिनियो तथा अतिभव जात्यन्त: पुरुस्त्रयम् ।
अर्थान्तो हृदयं कचं स्तुः पुरुषस्य ममभिः ॥ 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
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,—

पत्यायं जातवेदम् यो के देहतात्मयातः ।
हृदान्वितेदि दिविः ॥ ॥

3. The wonderful, the knower of all things born, who in the formation of the godheads sends up the offerings uplifted in heaven,—

आगमन्व वृजहत्तमं ज्ञेयसर्वसानवम् ।
यथा ज्ञेयाया वृजहत्त्र अतीष्टे ॥ ॥

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 जातवेदमं नित्रस्त्राः सप्तन्तः ।
पूर्ताहुर्वसीवम् ॥ ॥

5. The immortal, the knower of all things born who is seen across the darkness, one to be prayed to, one to whom are offered the clarities.

सवायों यं जना इमेभिन्नं हृदायविषेषते ।
जुट्ठानायं यत्तुच्छ: ॥ ॥

6. The Fire whom men here oppressed pray with their offerings casting their libations with the ladles at work.¹³

¹¹ Or, the great doer,
¹² Or, who sees
¹³ Or, with outstretched ladles.
Thine, O Fire, is the new thought founded in us, O rapturous and well-born guest, strong of will, wise and powerful for action.

May that thought, O Fire, become pleasant and full of peace and gladness; grow by it, well-affirmed by our lauds.

May it be luminous with many lights, and uphold in its inspiration a vast inspired knowledge in the piercing of the Coverers.

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.

Thou whom Gopavana gladdens with his word, O Fire, O Angiras, O purifying Flame, hear his call.

Thou whom men oppressed pray for the winning of the plenitudes, awake in the piercing of the Coverers.
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.

14. Me the swift and galloping four of that most strong one, well-charioted, bore towards the delight as if birds flying to water.

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.

VIRUPA ANGIRASA

SUKTA 75

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 Tugya.
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.
2. And now, since thou hast the knowledge, speak for us towards the gods, make true to our aspiration all desirable things.

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.

4. This Fire is the lord of the hundredfold and thousandfold plenitude, the seer who is the head of the treasures.

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.

6. To him now, O Virupa, by the eternal word give the impulse of the high laud to the luminous Bull.

7. By the army of the Fire who has the eye that sees from afar

27 Or, who has the eye of wisdom
may we lay low whatever miser Trafficker and enter among the shining herds.

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.

9. Let not calamity from every evil-thoughted hostile around smite us like a billow smiting a ship.

10. O divine Fire, men declare their prostration of surrender to thee that they may have force; crush by thy might the foe.

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.

12. Abandon us not in the winning of this great wealth as if one who bears a heavy burden; conquer this massed treasure.
13. O Fire, may this mischief cling to another than us for his terror; increase for us a forceful might.

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.

15. From thy place in the supreme region break through\(^{28}\) to those who are below; here where I am, them protect.

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

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
2. He whom as the seer and thinker the gods have now set
within twofold in mortals.

3. O thou ever-young, guard men who give, hear our words;
protect the son by the Self.

4. O divine Fire, O Angiras, O child of energy, by what word,
the laud, for thy supreme thinking?

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?

6. Mayst thou thyself create for us all worlds of a happy
dwelling, make our words a source of the plenitude and
the riches.

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?
8. Him they make bright, the strong of will, and he goes in front in the race;\textsuperscript{29} he is a master of plenitude in his own abodes.

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

1. Thou, O divine Fire, foundest a vast expansion for the giver, thou art the seer, the youth, the master of the house.

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.

3. With thee indeed as an ally, most strong in thy urge, we overcome for the conquest of the plenitude.

\textsuperscript{29} Or, in the contests;
4. Even as the Flame-Seer, Son of the Wideness, even as the Doer of Works I invoke the pure ocean-dwelling Fire.

5. I call the force which has the sound of the wind and the cry of the rain, the ocean-dwelling Fire.

6. I call like the creation of the Creator-Sun, like the delight of the Lord of Delight, the ocean-dwelling Fire.

7. For the forceful offspring of the pilgrim-sacrifices towards Fire as he grows in his multitudes,—

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.

9. This Fire travels in the gods towards all glories; may he come to us with the plenitudes.
10. Laud here the most glorious of priests of the call, the supreme Fire in the sacrifices.

11. The intense Fire with its purifying light who dwells eldest in our homes, shines out as one who hears from afar.

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.

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.

14. Thou whose triple seat of sacrifice is untied and unconfined and the waters also have established thy abode, —

15. The abode of the bounteous godhead with its inviolate safeties, like a happy regard of the Sun.

30 Or, the ancient
16. O divine Fire, by our thinking of the light, burning with thy flame, bring to us the gods and do them sacrifice.

17. The mothers bore thee, the gods brought thee to birth as the seer, the immortal, the carrier of offering, O Angiras.

18. O Fire, O seer, they set thee within as the thinker, the desirable messenger, carrier of the offerings.

19. Mine is not the cow unslayable, I have no axe at hand, so I bring to thee this little that I have.

20. What we place for thee, a few chance logs, them accept, O ever-young Fire.

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.
22. Kindling the Fire let mortal man cleave with his mind to the Thought; by things luminous\textsuperscript{32} I kindle the Fire.

\textbf{SOBHARI KANWA}

\textbf{SUKTA 103}

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.

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.

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,\textsuperscript{33} by their thoughts.

\textsuperscript{32} Or, by the shining ones
\textsuperscript{33} Or, of themselves,
4. He whom thou willst 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.

5. He rends open the plentitude 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.

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.

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.

8. Chant to the most bounteous, the possessor of the Truth, the brilliant in light, coming with the laud, to the Fire.
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,—

प्रेषितै भ्रमणां स्तुत्वासावत्तिथिः।
शर्मसंस्कारविषमानं ॥ ९ ॥

10. O thou who pressest the wine, laud the Fire, the guest most beloved of the beloved, the controller of the chariots,—

उदिता तथा श्रद्धिता वैदिता वन्या मन्त्रिओ वर्तति ।
द्वंट्रा यस्य प्रक्षं नीमियो भिष्या बाजं विश्वसनं ॥ १० ॥

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 ब्रह्मतातिथितिबुद्धिरिन्न: पुष्पाङ्गलत एष:।
व: सुंदरोत्स्वधार: ॥ ११ ॥

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.

मा ने रिणम ये अर्थश्रवशितिविषयं कैलिःक्षचिदेवे:।
कृतिरिभिवं स्वामितृ दुर्योगाय रातृस्वम: स्वधार: ॥ १२ ॥

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 hymn\textsuperscript{34} who has given the offering and does well the pilgrim-rite demands of thee the office of the messenger.

\textsuperscript{34} Or, the doer of works
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.

आग्ने माहि महालस्या रुद्रबिः सोमपीतये ।
सोभयो उप सुहृत्ति मादयत्स्वर्ये ॥ २४ ॥
Mandala Ten

TRITA APTYA

SUKTA 1

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.

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.

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.

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.

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.

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.

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

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, ṛtu seems to mean the rites of the sacrifice.
of the order of the work thou, O Fire, art the strongest for sacrifice.

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.

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.

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.

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.
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.

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**

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.

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 riches\(^2\) of heaven.

\(^2\) Or, the shining ones
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.

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.

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.

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.

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.
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.

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.

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.

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.

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.

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.

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

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.

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.
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.

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, they make him grow by the lights and foods of their sweetlenesses.

5. Desiring the seven shining sisters, the knower bore on high their sweetlenesses 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.

6. The seers fashioned the seven goals, 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,
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

1. This is he in whose peace, 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.

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.

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.
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.

तमुषामिनुिं म रेजसानमिनिः गीतिमिन मोभिमु।
आ सं विनासो मलामिन्न राजवेदसं जुजुं सहनाम ॥ 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 यस्मिन्न विश्वस वस्तुनि जरमुच्यानि नाशवा: सर्ववन्तो एवः।
अभों कृतिरित्वावतंतमा अवधीविता अर्ज आ ज्ञयुश ॥ 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.

अभा झाने महूं विश्वस सदो जपानो हुण्यो वभः।
तं ते अभासो अभु केतमाण्याधवभेद्व प्रथमन्म जुमाः ॥ 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

स्वतति नं दियो अरने पृथिव्या विश्वामृधि यज्ञाय देव ।
स्वेच्छान्ति तव देश्य प्रकृतेतो यथा ज उसमिद्व अः: ॥ 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.

इसमा अनेक ममयस्तुम्ये जाता गोभर्षिरसैरियि सुब्रजि राथः ।
यद्य ते मात्यै अयु भोगमान्ति बसो दधाऊ महिर्मि सुजातः \( \text{॥ २॥} \)

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.

अगिन्म सन्ये वितरान्यसमहयमिन्म शातर्स सदिन्व सवायम् ।
आग्नेरस्कृ कृपान्म: सधर्ये दिवि गुक्के पत्रतेन सूर्यस्य \( \text{॥ ३॥} \)

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.

मित्राप अर्मे मित्राम् मम सस्ती म्ये यायस्य दम आ नित्यह्योता ।
छदावास स रोहिण्डन्य: पुर्णक्षुन्मितव्यम् अहुर्मितमवस्य दु \( \text{॥ ४॥} \)

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.

पुरुषेफ्ट मित्रतिव म्योम ग्रामस्तिवश्चमचर्य जगाम ।
बुधयामर्यमायवान्त जगात्व बिहु ह्योतां स्वातिवान्त \( \text{॥ ५॥} \)

5. The Fire founded by the heavens\(^7\) 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
6. Thyself sacrifice in heaven to the gods, for what shall man immature in thought and unconscious of the knowledge do 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.

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

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.

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,
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.

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.

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.

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.
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.

8. Trita Aptya discovered the weapons of the Father and misioned 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.

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

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.
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 greatest and first declares it to me.

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.

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.

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
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.

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.

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.

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

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.

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.

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 act\(^{10}\) of thine when the white cow is milked of her stream of divine Light.

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
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.

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.

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.

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.
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**

1. Bring to us a happy mind.

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.

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.

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.\(^\text{11}\)

\(^{11}\) Or, the cloud.
5. Accepting the oblation of man he stands high exalted in the sacrifice, a skilful craftsman; he goes in our front building our home.

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.

7. I desire from the Fire, powerful for the sacrifice the work of the supreme bliss; they speak of him as the living son of the stone.

8. Whatever men are with us may they in all ways abide in happiness making the Fire to grow by the offerings.

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.
10. So, O Fire, rapturous thou bearest thy thinking mind, O son of energy, companioning the immortals, coming to us thou bearest thy words and thy right thinkings, thou bringest impelling force, energy, happy worlds of habitation, all.  

SUKTA 21

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.

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.

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.
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.

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.

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.

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.

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 setteth the child of the womb in
the sisters — and thou growest to greatness.

VATSAPRI BHALANDANA

SUKTA 45

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.

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.

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.

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.
5. An exalter of glories, a holder of the riches, a manifestor 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.

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.

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.

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.

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.

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.

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.

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

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.
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.

3. Him greatly desiring Trita, 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.

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.

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 word — they established the thought.

16 Trita the triple born from the All-pervading Substance.
17 Or, the illumination
6. May Trita in the homesteads holding all firmly\textsuperscript{18} 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.

\textit{अस्याजारामो दमानित्रा अर्चन्दृष्मार्ग अग्नि: पार्का:।
मियोपचयः श्वासामो भूरण्यवों वनर्चदो वायवों न सोमा:।} 7

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.

\textit{ध्याया भरते वेयों अग्निः ध्वनानि चेतसा पुरिष्ठायः।
तमायवः मुख्यात पापके मन्द्रे होतारे दधिरे यज्ञहृः।} 8

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.

\textit{शाब्दा यमविं युयिभि जनितिमानस्विता भूगवों यं स्नेहभि।
ईत्तेयं थर्म मातिरित्वा देवाल्लत्भूमनेत ज्जवम्।} 9

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.

\textsuperscript{18} Or, setting himself firmly
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

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.

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?

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.
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.

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.

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.

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.

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.
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

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.

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.

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.
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.

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.

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.

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.
8. In thee is the good milch-cow, O knower of all things born, as if unstaying 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.

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

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.

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.

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**

इसां मे अर्जो समिध्य सुश्रव्यस्यादेः प्रति हर्ष युतायुसः ।
वर्धित्ते पूजया सुदिनते अजःसूर्यः भव सुक्रतः देववाणः ॥ 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 देवानामस्मायाम् यातु नरार्कोऽपि विभवनेन्द्रियः।
कृतर्या पघा नमस्य मिशयोऽदेश्योऽदेशतः सुपुर्वः ॥ 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.

शङ्करमीठ्ठं द्वाराय मंनिछन्नो मनुष्यासो अनिन्म।
वहितिर्घमः सुभवता स्वभाववर्मां देववः वशिष्ठ न मद्वेदु होमा ॥ 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 प्रथमं देवजुष्टं नित्रिष्टं दीपिः द्वारमा सुरभि भिक्षमे।
अहंक्षलानां नस्यं देव वहितिर्घमः उत्तमो यशस्व देववान ॥ 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.
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.

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.

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.

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.

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 journeys of the gods, for thou knowest it! Aspiring, perfect in ecstasy, sacrifice to the gods, O giver of the treasure.

10. O Tree, knowing the goal of the journeys 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.

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 SAPTII VAJAMBHARA

SUKTA 79

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.
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.

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.

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.

5. He who sets swiftly for him his food casts on him the outpourings of light by which he is nourished, for him he sees with a thousand eyes: O Fire, thou frontest us on every side.

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.
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**

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, from whose womb is born the hero.

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.

3. Fire has protected the ear of the worshipper, Fire burnt out the Waster of 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 *jaratah karna* as if they were one indicating the name of the Rishi “Jaratkarna”.
24 Sayana renders *jaritha* “a demon”.
the blaze,\textsuperscript{25} Fire united man’s sacrifice with its progeny.\textsuperscript{26}

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.

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.

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.

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.

\textsuperscript{25} Sayana renders “in the hot cauldron in the earth”.
\textsuperscript{26} Sayana renders “gave progeny to the Rishi Nrimedha”.
PAYU BHARADWAJA

SUKTA 87

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; 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.

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, the eaters of flesh, putting them off from us shut them into thy mouth.

3. Destruction, whetting set upon them both thy tusks, the higher and the lower, O thou who art of both worlds, thou circle in the mid-air, O king, and snap up in thy jaws the demon-sorcerers.

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.

अर्गे त्वच यातुधानस्य भिन्न हिंग्राणिन्हौरसा हन्येनस्।
प्र पत्याय जलेवेदः शूरीहि कल्यात् कविपुष्पि चिनोतु वृक्षम्। ॥ 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.

यन्ददानीं प्रभुस्ति जलवेदमिङ्गतमणु उत वा चरतमणु।
यदं वान्तरिक्षप भविष्मि। पत्तनं तमस्वता विश्व शष्यो शिस्तान्। ॥ 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.

उतालथं स्थूलकं जलेवेद आलेहानाहियटिबिपांहानात्।
अर्गे पुराः नि राधू शोचुवान आमादः। कियकुवस्तम्भलवेन्। ॥ 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.

इद् अ तुहि यतम: सो अर्गे यो यातुधानो य इदं कृष्णोति।
तमसा रथस्य हस्मिः यविहु वृक्षस्यहुआ रथयेतम्। ॥ 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.
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.

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.

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.

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.

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.
14. Away from us cleave by thy burning energy the demon-sorcerers, away from us cleave by the heat of thy wrath the Rakshas, 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.

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 thieves by speech, may he undergo the onset of each and every one, the demon-sorcerer.

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.

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.

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.

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.

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.

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.

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.
23. Consume with poison the crooked Rakshas; O Fire, burn them with thy keen flame, with thy fiery-pointed spears.

24. Burn the bewildered demon couples; I whet thee to sharpness, inviolate, with my thoughts, O illumined sage; awake.

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

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, wide of being, wide in light, a perfect friend to the man who seeks his friendship.

31 Or, one desirable,
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.

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.

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.

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 sekest out thyself the food for thy mouth.\(^{33}\)

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.

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.

8. Fire the creator of wisdom, the accomplisher of the dis-
covery 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.

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.

10. O Fire, thine are the call and the offering, thine the purifi-
cation 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: thou art the priest of the Word and the master of the house in our home.

11. [Not translated.]

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.

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.

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.

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 excellent and glorious and vast.

JAMADAGNI BHARGAVA
OR RAMA JAMADAGNYA

SUKTA 110

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.

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.

3. One prayed and adored, O Fire, calling them to us arrive, companied 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
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.

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.

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,—

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.

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.
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.

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.

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

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.

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.

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.

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

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.
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.

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.

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.

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;
1. I voice the Shining One with its richly varied lights, 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.

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.

3. Encompassing the seven planes, O immortal, giving to the giver, to the doer of good deeds, grow great; O Fire, with riches full of hero-strength crowding on him, accept the man who has come to thee with the fuel.

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;
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.

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.

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.

8. The Vasishthas 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

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.

2. Purifying is thy flaming energy, bright is thy energy, indefinite is thy energy as thou ascendest with thy light — a son thou rangest and protectest the Parents and thou joinest together earth and heaven.

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.

4. O immortal Fire, ruling over creatures born, spread in us thy Riches; thou art master of thy body of vision and thou satest thy conquering will.

42 Or, thou shinest out from
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.

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

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.

2. Accepting this sacrifice, this word come to us, we who are mortals call thee, O high-kindled Fire, we call thee for grace.

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.

अरिन्देनो देवानामभवन् युरोहितोऽगिनं मनुष्यः ऋषयः समीधिरे।
अरिन्मझो धन्यालाबर्हे हुवे मुष्टीकं धन्यालाबे। || 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.

अरिन्मझो भरद्वाजः गविषिँर प्रावः कण्यं वसेश्वराहे।
अरिन्मझो हुवेय पुरोहितो मुष्टीकाय पुरोहितः। || ५ ॥

5. Fire protected Atri and Bharadwaja and Gavishthira, protected for us Kanwa and Trasadasyu in the battle, Fire Vasishtha the vicar priest calls, the vicar priest calls him for grace.

KETU AGNEYA

SUKTA 156

अरिन्म हिन्नूः नो भ्रियः सतिरस्यनिवार्जिवः।
तेन जेष्ठ धन्यालाबे। || 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.

यथा गाय आकारामहे सेन्यार्नेन तत्तोत्यः।
तो नो हिन्न समापे। || २ ॥

2. The army by which we may make ours the Ray-Cows under thy guard, that army send to us for the getting of plenty.

43 Or, speed for us
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.

4. O Fire, make to ascend the ageless traveller-star, the sun in heaven upholding the Light for men.

5. O Fire, thou art the ray of intuition in creatures, most dear, most glorious, seated in the centre. Awake, founding his expansion who lauds thee.

**VATSA AGNEYA**

**SUKTA 187**

1. Send forth the word to the Fire, the bull of the worlds, may he carry us through beyond the hostile forces.

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,
3. He who destroys the Rakshasas, the bull with the brilliant light, may he carry us through beyond the hostile forces.

4. He who looks upon all the worlds and sees them wholly, may he carry us through beyond the hostile forces.

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

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.

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.
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.

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 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.
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 desiresty 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.

1. अरिन्धिते पुरोहितं यज्ञस्य देवमूलिकं || होरार् रक्षात्तमं ||  rval ||
   Agni I adore who stands before Yajna, the god that seeth right, the offerer of the oblation, chief disposer of delight.

2. अरिन्थः पूर्वभिनिरीडयोऽ पूज्यते || स देवानेह वक्ष्यति ||  rval ||
   Agni, adorable to the former sages, adorable to those of today, he brings here the gods.
3. By Agni one getteth delight (or force) and increase too day by day, & widest victory (or most manifest or most forceful).

4. O Agni, the Yajna here below which thou encompassest on every side is that that moveth in the gods (or goeth to the gods).

5. Agni, the Hota, the strong in wisdom, the true, the varied in inspired knowledge, comes a god with the gods.

6. That thou, O beloved, doest good to the giver, O Agni, this is the truth in thee, O lord of love.

7. 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. Ruling over things below, O protector of immortality, a splendour increasing in its home.

9. Therefore do thou, O Agni, be accessible to us as a father to his child, cleave to us for our bliss.

Rigveda
Hymns of Madhuchchhandá Vaisvámítra
Mandala I. Hymns I–XI.

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.
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 encompassest 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.

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
Other Hymns to Agni

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 mights, victoriously attains. O
Strength, the sacrifice in its march that thou encompassest 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 encompassest 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.
Hymns of Madhuchchhandas
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.
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.

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.
Hymns of Madhuchchhandas
I. Hymn to the Fire.

1. The Fire I pray, the divine vicar of the sacrifice and ordinant 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

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.

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 Madhuchchhandha 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 fulfileth 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 ap-
proach to us as a father to his child; cleave to us for our heavenly
bliss.

Linguistic.

अग्नि. The word Agnis is composed of the root अग्, the
suffix नि and the case-ending म. The root अग् occurs in two other
words of this hymn, अघ् and अग्निर. 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 ग 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 न is added to roots with an
adjectival force as in रक्ष from रत्, यज्ञ from यज्. It may have
adherent to it either अ, द or ढ, and may be pure or preceded
by the enclitics अ, द, ढ or their prolonged forms अ, द, ढ. Thus
करण, शायन, विनय, राजन, वरण, इण्य, विण्य etc. अनित means one
who exists in force or power. Cf the Greek ἄγγελο, exceedingly,
ἄγγελος, good, originally meaning strong, powerful, brave. From
the same sense of power, force, excellence come various senses
of ἄγο, the Latin ago, lead, drive, act, etc. On the other hand the
insertion of the nasal sound between अ and ग gives the sense of
love, sweetness, softness, beauty, as the particular kind of force
or excellence implied in the root.

व्रज. The root व्रज, dialectically व्रज, also takes by a slight
modification of sound the form व्रज. It is a primary derivative
of the original root व, implying motion towards. The addition
of ज gives the sense of approaching with love and gives rise to
the signification, adore, worship. It has a strong sense of bhakti,
emotional worship.

Two separate words, adverb and participle, “set before”. The participle is generally treated as belonging to ध्र, but it is originally the past verbal adjective of ध्र. The sound ध्र conveys contact, motion or emission with force. Thus the root ध्र is to throw, strike, kill and in its derivatives to leap, dance etc. The root ध्र is similarly to attack, fight, throw from one, drag away etc. The root ध्र 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 ध्रत.

यज्ञ. 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 Madhuchchhanda it had no shade of this meaning. It is the root यज्ञ with the suffix न adjectival, as explained under अनित. यज्ञ is a primary derivative from the initial root य which had a sense of control, restraint, persistence, preservation. This we find in its derivatives यन्त्र to order, control, regulate; यन्त्र to use force upon, strive, practise; यज्ञ the habituative, to keep carefully from which यज्ञ the guardians of wealth, the ganas, hosts of Kuvera; यज्ञ to importune, entreat, supplicate; यज्ञ to control, to regulate, distribute, give. यज्ञ 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 यज्ञ: 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.

From the root देव conveying the idea of active, rapid
or brilliant energy. It means to shine, to play, (cf 
देव to gamble),
to be bright, clear, strong, swift or luminous. The Devas are
strictly speaking the sattvic and rajasic powers of the sukshma
worlds, Swar and Bhuvan, 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-drash (Zarathrusta, Jaratkaru)
had accustomed them to apply other terms to the beneficent and
helpful powers.

Devi. The word देविक like the word पुरोहित only lat-
terly came to mean a sacrificial priest. It is composed of two
words देव and विज. In Old Sanscrit देव and वि were used inter-
changeably like देव and वि. The root देव conveyed the idea of fixity,
constancy, देव or विज is the old verbal noun forming the roots देव
and विज and conveys the ideas [of] fixity, persistence, constancy,
truth, steadfastness, wisdom, विज, विज. From the same root is
formed देवि, the root देव being a habituative form of देव and
meaning to be constant, wise, true, steadfast, calm and still. It
was the old word answering to the देव of the Upanishads. Similarly देवम्
means truth, law etc. देवम् is the fixed period or season,
the habitual menstruation etc. The word विज is a derivative of
the initial root वि to open, manifest, from which are formed वि to
see, the root वि conveying the idea of publicity, light, etc
common in Tamil and Latin, and वि meaning also to see. The
देविक is the drashta, seer or rishi, the one who has vision of
spiritual truth.
Analysis.

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, 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
Commentaries and Annotated Translations

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 shushupti, 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 manahkosh 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 sattwam 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, — Upanendra. 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 dhma; rather it is a special function here in the lowest dhma. 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 अग with the nominal addition ए. The root अग is itself a derivative root from the primitive अ meaning “to be”, of which traces are found in many languages. The ए gives an idea of force and अग 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; ἀγαν, agan, excessively; ἀγω, ago, I lead; Latin, ago; ἀγαθός, aglos, bright; the names Ἄγις, Ἀγαμέμνον, Agis, Agamemnon, and in the Sanscrit अग, अगिति. It is interchangeable with its brother root अज from which some of the meanings of ἀγω are derived. It seems also to have meant to love, from the idea of embracing, cf Greek ἀγαπάω, agape, but in this sense the old Sanscrit preferred अग्नि. For the connection between the two roots, cf अगिति, in the sense of fire, अगिति: as a name of Agni, अगार: a live coal.

इङ्ग्र.

The root like all simple Sanscrit roots has two forms हङ्ग्र and हङ्ग्र. The original root was हङ्ग्र to love, embrace, flatter, praise, adore; the cerebral हङ्ग्र 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 श्र or was farther transformed into the soft cerebral श्र with which it was interchangeable. So we have the form श्र 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”.

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 पुरो: was originally the genitive of पुर: used adverbially. पुर: meant door, gate, front, wall; afterwards, house or city; cf the Greek πολ., pule, a gate, πολος, pulos, a walled city or fort, πόλις, a city; so in front. हिलम is the participial adjective from the root हिल in the sense of to cast down, throw down, plant, place, which appears in Greek as κτός, cheo, I pour (Ιπτόμαι). पुरो हिलम means therefore set or planted before.

The word यज is of supreme importance in the Veda. In the ceremonial interpretation यज 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 यज is the name of the Supreme Lord Vishnu himself; it also means यज्ञ 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 यज् from which यज is formed, is a secondary root on the base of the consonant य, 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 यु, — the original devabhasha recognising only three pure vowels, the rest being either modified or mixed vowels. The primary root of यज् 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 य, in one of the meanings of यम् etc; the second in यज्ञ & यस्; the third in यज्ञ, यम् and यन्त्र; the fourth in यज्ञ and यात्र which is originally a causal of यज्ञ to give, now lost except in certain conjugational forms of यम्; the fifth in one of the meanings of यम् (to show), etc. Besides यज्ञ there are other lost roots यत्र to seek after, love, desire (Greek ἀλλα), यन्त्र with a similar meaning, from which we have यज्ञ: 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 यज्ञ the force of the consonant ज 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 यज्ञ means endeavour, but यज्ञ 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.

यज्ञ: is formed by the addition of न, 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. यज्ञ: 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 देव, 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, bhogaishwaryagatim 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 अग्नि in what sense Agni stands before the Lord.
A god. From the secondary root द्वित to flash, gleam, vibrate, play. On the basis of the consonant द of which the gunas are force, heavy violence, density, dense penetration, dense movement, we get द to cut, द to vibrate and द to trouble and from द we get द and द or द meaning to vibrate shinningly, gleam, scintillate or play. The Devas are those who play in light. Their proper home is in the vijnanam, महालोक or karanajagat, where matter is jyotirmay and all things luminous व्यक्त भावा, 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 देवकीडायुंध्यानम, 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.

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 ज्ञ + ज्ञ one who sacrifices seasonably. In reality, ज्ञिज्ञ is a very old word compounded in ancient Sanscrit before the creation of the modern rules of Sandhi, and is composed of ज्ञ truth and ज्ञ, ecstatic or ecstatic. It means one who has the ecstasy of the truth or satyam.

ज्ञ is an abstract noun formed from the root ज्ञ 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 ज्ञ with its adjective ज्ञ straight, cf Lat. rego, rectus; ज्ञ straight, right, true; ज्ञम, truth, right, established law or custom, — सत्यम applied to the Supreme Brahman as the satyam or mahakaranam; ज्ञ, rule, fixed order, fixed time or season;
a thinker, direct seer of truth, cf Lat. reor, I think, ratio, method, order, reason, proposition, etc. The obsolete word रुप् meant directness, truth, law, rule, thought, सत्यम्.

विज्ञ 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. रुप्विज्ञ 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 विज्ञ, वेन, goes out as speed, force, heat, तप, or अर्थि, 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 रुप्विज्ञ, vibrating, ecstatic with the सत्यम्. For the same reason he is called जालचेदन, 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 पुनरूप्विक्षिप्त सष्ठित 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.

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, हृदः as the libation and ह्र 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 ह्र 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 ह्र, like the roots हर and ह्र, is based on the consonant ह्र, the essential gunas of which are aggression, violent action, impetuosity, loud breathing, and so challenge, summons etc. The verb ह्र originally like ह्र, हर and ह्र meant to strike or throw down, attack, slay, the vowel र adding a sense of pervasiveness which easily brought the idea of battle. We find, therefore, that this root meant to attack, fight, as in अहव: battle; to call, shout, summons, as in ह्र (originally ह्र) 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 \( \mu\alpha\gamma\eta\), battle, which is certainly the same as the Sanscrit \( \text{सम्} \), 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 यज्ञ 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.

रज्ज्ञातमम्।

Superlative of रज्ज्ञा, joy-giving, the disposer of delight. We have the root \( \text{रा} \) as a derivative from the primary root \( \text{र} \). The three roots \( \text{रा}, \text{रे}, \text{रे} \) are themselves variations of the elemental shabda \( \text{र} \) whose essential significance is tremulous continual vibration. \( \text{र} \) means essentially to vibrate, shake, quiver abroad, the vowel \( \text{अ} \) conveying essentiality, absoluteness, wideness, want of limitation as opposed to the vowel \( \text{ि} \) 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 रज्ज्य, रज्ज्य a jewel, रज्ज्य, रज्ज्य, रज्ज्ञसित silver, रज्ज्य: dust, रज्ज्यी, राज्ज्य, night etc. From the former meaning there comes the sense, to
please, delight, love, adore, etc. as in राम, रामचंद्र, राजा, राजसन्त, (rajoguna) etc. The word रज in ancient Sanscrit, from the root रज, 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, रज, 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 दा means to set, create, give, arrange; here it is the old Aryan substantive expressing the agent and often used adjectively.

॥ ॥ अग्नि: पूर्वनिरिक्षितधिरोहितफुलतः 

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 अग्नि to go straight, attain the goal, reach the object, know, think. Originally it had something of the sense of नासवक, the प giving a habitual force; one who continually goes straight (by knowledge or inspired thought) to the truth. The force of रज 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.

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.

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, रंच, which it generates. Ananda is the condition of all existence and persistence, — को हृदावास्थ्यानुष्ठानं प्राप्तं यथे गण्यं आनन्दं न व्याप्तं। Tapas is the stay, the supporter of ananda. Therefore Agni bears up the gods.

From root धृ, an adverb meaning forcefully, with strength. The root धृ 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 ध, Greek ἔφυ, ἐφισμος, ἤς (ἶς), ἄς, ἄς 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.

The root is ध्व, and ध in old Sanscrit gave a habituative 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 सणि. We shall meet this habituative form frequently. Agni is wont to bear up, that is his perpetual office.

The word रेय (Latin res) means substance. It comes from the root र to vibrate + र, 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 यिः, भय, हूँ, and this usage has been faithfully preserved in one of its surviving daughters of an elder group, Tamil. रेछ: 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.

अग्नि

The word अग्नि is a secondary root from अः to be, one of the most important of all old Sanscrit roots. From this root we have अग्नि to be, breathe, live, be strong; अः to be (anam, substance, matter), to eat (अः food); अः to breathe (अः, ग्रह); अः to breathe, live, be (अन्न, प्राण, अः); अः to be, be strong, excel, fight, rule (अः, अः, अत्मा, Gr. अत्म, अर्थ) and a number of others. Every Aryan primary root was capable of being used either transitively or intransitively, and in its transitive sense अः meant “to have”, whence we get अः to have, possess, enjoy, eat, get, acquire. अः 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, न, न. The verbal termination चूँ is here used impersonally; one gets, there is got.

पौष्पम

The sense of पौष्पम is “increase”. The word completes the sense of रूपवन्तय which, without the addition of पौष्पम, 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 यमसं वीरवत्सलम्, the utmost manifestation of splendour.
The stem is अग्नि, the root अग्नि, with the addition of ṇ combined with े.

The suffix अग्नि 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, े, ० to connect it with the root or with the termination or additional suffix or with both or neither.

The root अग्नि 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 अ 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 derivates are Latin and Greek ago, ἀγο, to lead, drive, act; stir; move; ἀγαθός, excellent, good; S. अग्नि, foremost, in front, Gr. ἄγος, top, ἄγων, extreme height, ἄγον, extreme limit, border, coast; ἄγων, excessively (O.A. अनान्य); ἀγαθός, brilliant, graceful, gentle; ἀγάθος, brilliant; अग्नि, अगमेय, अगात, I love, prefer; ager, a possession, field; अग्निनि, and with the nasal, अग्नि, making the root अग्नि, to stir, move, walk; अग्नि, beloved, distinguished; afterwards used only, from the two senses, as a respectful, yet affectionate mode of address; अग्निरित, fire (also a conveyance, cf ago, अग्नः), अग्निअर, a live coal, अग्निअर, 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.

Dialectical form of िरे, also िरे. Root िंद with the addition of the verbal suffix भ (composed of the connective enclitic अ and the personal termination र).

The root िंद is a secondary formation from the primary root ि, 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 ि 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 ि 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 derivates are ित्ता meaning mother and applied to the earth, a cow, Speech; िलिका, earth; िली, a short sword or stick; and from the almost identical root ि or ि, the nouns ि and ि 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; (ि also means people or subjects, from another sense, to control, master, rule, cf िग); ि: as an epithet of Agni; ि, love, desire, prayer or praise; िनमन, adoration; िय or ियय, adorable, desirable. Greek derivatives are ἐλαβόν, in a close throng, pressed together, ἐλαφή, a crowd, troop; ἐλαφος, press together, gather, assemble, hem in; ἐλαφρ, 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 ईङ्ख्म: in a later verse. ईङ्ख्म: as applied to Agni means the adored, loved or loving, from the other meaning of the root अग्न: noted under the word अग्न: above.

पुरो ईङ्ख्म।
Two words, not one. पुरो in front, originally fifth case (genitive) of पुर: meaning door, gate, wall, front; then city or house — cf Greek πόρος, gate; πορος, walled fort; πόλις, town. Rt पुर with the nominal suffix र: in the sense of “cover, protect”, common to primary प roots, as in प, पट, प, पाल, पति, पुरस (originally husband, protector, then male), पुमा, पुर (cup, sheath, covering), पुर: to protect, nourish; पिटर: (roof, house, basket), पिटर: etc. Lat. pudor, shame.

पुरो ईङ्ख्म fixed, stationed, put. Rt पुर with adjectival suffix र, in the sense of to cast, throw down, strike in, fix, plant, common to the primary ह roots; afterwards the sense of striking predominated, the other being preferably expressed by धर: and other roots. Gr. χω (O.S. χύω), I pour, διη (O.S. δίη), I throw, cast, send.

पुरो ईङ्ख्म means him who stands before or in front of and was afterwards applied to the purohita or chief priest at the sacrifice.

यज्ञ्वस्य।
Root यज्ञ: with the nominal suffix न.
यज्ञ: is a derivative from the primary root य: which has the essential significances of motion to or from, yearning, contact and union. The sound ज: 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 य: , य: , य: (आय:सâ: , प्राय:सâ: , य:सâ: , नियम:सâ: , यज्ञ: , यज्ञ: ). It means in its nominals labour, action, control, mastery, Yoga, and when used transitively, ruler, master, Yogin. The word य: had the same significance. In another sense, to cast before, hand over to, cf यज्ञ: , it means to give,
offer, sacrifice. A third sense is to woo, court, worship, adore, cf Gr. ἐρωτάω, to desire. यमः 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.

Root विना compounded after modification with the nominal and adjetival suffix अ, which gives simply and vaguely the sense of being.

The root विना or विना has two common senses, to play or sport and to shine, besides some of the significances common to द roots, viz, to strike, throw; hurt, cause to suffer, vex, torment, harass; destroy; squander, give (द, द, दा). 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 Smriti by the significant expression देवानुजी विनात। Deva subsequently came to have the sense, luminous or flashingly brilliant, jyotirmaya, attached to it; also, heavenly, from विना 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.

अविनायम।

An ancient compound word अविना and विना formed in the early childhood of the language before the modern laws of Sandhi were applied.

अविना is the root अ with the verbal and nominal suffix अ expressing either action or quality. अ signifies essentially to move or go vibratangly 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 अविल्य acquisitions,
Commentaries and Annotated Translations

wealth; सम् to flourish, prosper; सिद्धि; सिद्धि: a weapon, sword; सुन्दर wounded, etc; but the common meaning is based on the idea of straightness, fixity, directness, truth, knowledge, as in सत्य, सत्यम् (truth, law, rule), सत्य (fixed time, season; order, rule); सिद्धि, knower, thinker, Latin reor, I think, ratio, reason, etc; सम्, wise, adept, expert. The word सत्य here means truth or law.

विज्ञ 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 εἰδον, οἶδα, οἶδον, etc; (cf Tamil ஐடு to give light, shine; இடு eye); Sanscrit विद्य. The form विज्ञ implies successful, decisive, complete or spontaneous sight or knowledge. विज्ञ 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 सत्य and ज्ञ, sacrificing in season, which is the only possible combination by modern rules and arrives at the right meaning by another road.

Root ह्र after modification with the verbal termination त्र.

The essential significance of ह्र roots, ह्र, ह्वि and ह्र, 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. ह्र in the old Aryan tongue meant a slayer, striker, destroyer, warrior; ह्र: and ज्ञह्र: meant slaughter, battle, war; ह्वि: slaying, strife; ह्र to hurl, fight, shout, call, invoke assistance (cf Grk βοή, βοηθεία). The sacrificial application is of later origin and belongs to the Dwapara Yuga, the age of sacrifice and ceremonial.
The word रत्र is the word रत्र 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 रत्र had several of these meanings, but chiefly delight, enjoyment, love, sexual pleasure, passion, lustre, brilliance, and रत्र therefore means delightful, brilliant, and as a noun delight, ananda, or lustre. It is in later Sanskrit that it took the sense of jewel, from the adjectival sense, brilliant.

र्था is the root भा to arrange, place, dispose, used as an adjective or noun. र्थर्रा therefore means disposer of delight, र्थर्थर्र, mightiest disposer of delight.

Root प्र्र, प्र previously explained under the first sloka and the suffix त which indicates substance, possession or being. Originally the word meant protecting, covering, in front, anterior, and by transference from place to time former, ancient, प्र्र. It had also the sense of first, foremost, best, leading, chief. Here the sense is ancient, those that were before.

Root र्र to think, reach, know forming the intensive derivative र्र, to know, reach or acquire thoroughly or finally, with the nominal suffix र expressing action or possession. The rishi is one who knows, possesses, has reached or acquired knowledge, an adept, र्र, master. (Cf the German word reich, English rich, O.S. र्र). See under र्र in the first sloka.
Root ई to love, desire, with the possessive or qualitative suffix ई used either actively or passively; here passively = desirable, adorable. See under ई in the first sloka.

Root न or न with the suffix न to hold, possess, contain (tenere, terra, तन्तु:) and therefore expressing a quality.

The root न 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 न family of roots, whose essential signification is birth, manifestation, presence, appearance, entry, motion forward, progress (cf न: nos, nascere, nare, nature, नी:, nauta, नट meaning in Tamil to walk, नि, न्तु, नर:) and from the sense of birth or new appearance or arrival acquires the sense of newness, in नव, Latin novus, Gr νέος. The adverb न or न, meaning now, (cf the particle न, Gr κν, 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, वर्ष long, वर्षन: lasting, eternal.

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 है, उत, अति, Greek ὡς, at the end of a word for emphasis, ओवतो, Bengali हৈ, ও, ওতিত্ব (ওমিয়, ওমিয়) 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 अ, इ, formed अति, इति, उति, अत, इत, उत. From these words a number of pronouns, adverbs, suffixes, affixes, conjunctions and prepositions are descended in the Aryan languages.

उत 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.
The static root अ, signifying existence in rest, used as a pronoun, expresses a fixed object resting before the eyes. It is the original of the Greek article, ὅ, ἦ, τό, the Greek relative ὅς, ἦ, ὅ, (O.S. अः, या, ता), cf δέ; 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 हैं because and connecting वञ्चनि. वञ्चनि gives the reason for हैं. Adorable or desirable because he habitually bears.

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.

The spirit of the sound अ is a certain narrowness and intensity. The root accordingly easily acquires an association of force and strength in action; it easily forms derivatives like ईर to force out, utter, ईर्यानि to be angry, hostile, Latin ira, anger, Gr. Ηίημ, I throw, Ιηχω, to control, rule, and in certain forms compounded with strong sounds like ह, न, न or even with soft sounds like न and न it has the pure idea of strength, cf S. हैर, हैर्यानम्, Gr. Ιηψος, Ιηθυμος, Ιηχις, Ις (Ινός G.), हैर, हैर्यान. From this sense of the root हैर is formed हैर, हैर, substantives meaning strength, force, with an old form of the dwitiya or accusative case हैर used adverbially to mean strongly, forcibly, with strength. (The derivation of हैर, here, is different and it was by an error that this sense was extended to the archaic word हैर by the later grammarians on the analogy of ह, इव etc.)

Root हैर in the derivative हैर (हैर + अ), to bear habitually.
The suffix स or श 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 वस to dwell (be or occupy habitually), वश breast, वश to notice, observe; वश star, constellation, etc., इस्मति. In the former sense श forms the future in Greek and Sanscrit.

The root वह 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.

From the sense of vibration and motion in the root व, the word being the root व + the nominal suffix य a merely connective semivowel between two vowels as in काय, सिय, समय (संय). Sanscrit has lost, Tamil has preserved this connective use of the semivowels य and य as a constant rule of its system of euphony. रपिय 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.

Root अष्ि to have or enjoy, with the connective verbal affix न and the impersonal adjectival or participial termination नम. We find this general use of न in Tamil with the verbal stem to indicate a verbal adjective, “one who enjoys”. The root अष्ि is a secondary root from अ in its transitive sense “to have”. It is the same word as the Greek ἔχω, I have (अधात), and from the sense of possession develops other significances, to eat, enjoy, etc. अष्ि is in this passage “one enjoys.”

Stem पुष modified with the nominal suffix अ. पुष is a habitual, frequentative or desiderative form from पु to produce, beget,
possess, protect (see under धृत्र in the first sloka) and develops the sense “to nourish, rear, increase”. It also means “to perfect, develop”, and “to cherish, foster, love”. Cf दृढ़, Latin, pullus; वृद्धि the Sun; वृद्धि to worship, adore, developed from the sense of cherishing or loving. The substantive वृद्धि means, therefore, “increase, development, increasing, perfection”.

एव

The pronominal and adverbial particle ए (still used for the second personal pronoun plural as ए 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 एव, originally meaning, “so”, then, “as”; अए in that direction, in the direction of, then, down to, down; ए, so indeed, verily, ए “or”, originally meaning “so”, “and”, “or”. एव is merely a variant of एव giving a vaguer and more comprehensive sense. It was used formerly with its other form एवम to mean, “so, and”, the latter significance surviving in the Bengali এবং, 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”.

विश्र

Root विश्र to shine, be bright, with the nominal suffix अ, “the bright period, day”, or “the bright world”, “heaven”. Here विश्र विश्र means “from day to day”.

यज्ञसम

Root यज्ञ with the nominal suffix अ “enjoyment, satisfied possession”.

यज्ञ is an intensive derivative from य, to reach, join or embrace entirely, (see under यज्ञ 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 योग, योगिन, from युग) which it subsequently lost, and “seat of enjoyment, the vital organs, heart, liver etc,” Latin, jecur.
manifestation from Root भिन, with the adjectival suffix भि and the superlative suffix तम, from त in the sense of to stretch, extend; cf तनु, ततः, तत्त्व: etc. तम: means extensive, extreme, very, so “most”.

The roots भि and भिन mean to open, expand, manifest, a sense chiefly found in the roots विद, विल (Tamil, Sanscrit, Latin), cf also आचि, विषयत, the open sky, B. रिमलिणि, 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 भीर:, भीरि. The word भीर is here plainly used as a substantive since it needs भि: to give it the adjectival sense. भीर means either “strength, force”, or “manifestation, splendour, openness, fullness”. With भि: 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.

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 तः. यः means the one who is yonder, तः: the one who is here.

Yajna (the Lord, Isha) here refers to the Jivatman; the distinction from the universal Yajna is indicated in the epithet अभ्यर्म. अभ्यर्म.

This word is an adjective formed by the addition of the common adjectival suffix र: to अभ्य (रिच्यर from रिच्य, अभ्यर from अभ्य, मधुर from मधु). अभ्य itself is a substantive formed by the root अभ्य by the direct addition of the nominal suffix र:.

Kindred vocables are अभ्य, below, अभ्यर, path, distance, sky, attack, time, place, अभ्यर, lowest, अभ्यर, lower, अभ्यर, originally meaning
towards, down to, so from above, above, concerning (Gr. κατά), अधिक, more, अधिर, pain, अधि, pain, misfortune. अधर 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 अधर, a secondary formation from अ, to be. The sound अ signifies dull contact, downward motion or pressure from above, rest, finality with an idea of tamasic condition, establishment, etc. अधर 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”, अधर and “above, towards, more”, अधि, अधिर.

अधर: means lower, relative, individual, from the lost word अध्य which signified philosophically the lower planes of the universe, the aparardha, तो एवेच्छन. In relation to the word बुः, adhvara 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 श्व meaning open, outspread, diverse, manifold, and the suffix त:, which expresses possession, relation or origin, commonly used to form adverbial expressions. On all sides.

परस्म:। पर, पवि or प, all signifying in front, beyond, above, from in front, and afterwards variously for, to, towards, around, about, are kindred words from the root श to cover, protect. In the old language पर 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. श: means “existent or in being”, पवि “round about or in relation to”.

Mandala One
Thou art. Root आ with the personal termination अ। In the old language there were two forms आस, आस आस from the secondary आस (आस्म, आस्म) and the primary आ; but the latter alone has survived.

The old enclitic इर, kindred to अन्त (Latin et) and उर (Latin ut) and signifying that (Latin id), also, and, indeed, verily, the same (Lat. idem). Cf the use of इर answering to English “that”. “He, the same Yajna whom you surround as the individual soul, is also beyond that relation and universal.”

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.

The secondary root गच्छ from ग is used to form certain tenses of the verb गम which has replaced both ग and गच्छ. Cf गच्छ and गम from the primary root ग. 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 ह, ख, या, and conveys here the same sense of primary cosmic motion as in जगत, जगती, गा (the world or earth).

Root के modified before a vowel with the nominal suffix क। This root is only found in later Sanscrit in the modified form के, to praise or describe, to compose a poem, to paint a picture. The क 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 के was used in the more ancient language in the sense of do, act, form, make, design, create. के in कृषि 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 कुप्र to be angry, cf कर, काम, κυρέω, to kiss, कुस्मर etc), to master, seize, hold, contain, shut, confine, protect, imprison (कवच, कवच, कवच, armour, a shield; कवच, कवच, कवच, a mouthful; कवरकी, a prisoner; कव्य, a handful, then the oblation to the Manes; कुट, कुटी, कुटीर; cf कोण, कोण, कोण, कोण, कोर, कोर, कोर, कुत्त, कुत्त, कुक्षि, कु, earth). Various ideas of calling, crying, crying on or at, praising, reviling (क, क, क, क, क, क, क, क, क, क) etc. The idea of curve or crookedness derived from the sense of the circle (Gr κυκλο, κυκλο, the circle, society, herd, race, family, कुटित, कुट, to deceive, कुछ, कुटी, को in कोड, etc) is fairly common. On the other hand, the root very rarely accepts the more strong and violent senses common to the forms क, फि and क, but it has them sometimes as in कृष्ण, a master, ruler or priest, कृत to cut, pound, burn etc. In the word कृषि the sense of perfect creative action is dominant. कृषि meant a poet, artist, scientist, craftsman, sage, anyone who was कृषि, 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 कृषि, “whose strength is in the mastery of knowledge”.

कृषि is the Root कृषि, a tertiary formation from कृ by modification of the vowel to ृ. The root कृ expresses action, work, mastery, strength, rule or any strong, violent or mastering activity, to cut, pierce, slaughter, hurt etc. कृषि 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, καρπερός. The word जनकृषि 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 सत्य and सत्य the idea of that which is or is true, fact, reality, abidingness. सत्य is formed by the adjectival स from
the old substantive सत्त्व existence, truth, reality.

विचिन्त्र, Rt विच 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 विच 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.

चरतः, from the Root चर, to hear, modified, before the nominal suffix अस्त. The word is the same as the Greek κλαός, ικλαύω, έχρα, 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 चर and “to be heard, to hear” in चर are a yet more essential and original association. चरतः means the thing heard, the thing received by revelation, knowledge, learning, belief, faith (cf चुड़ा).

विचरत्रवत्तम् 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 जातवेदर, the one who has the revealed knowledge, in whom and by whom it is born.

आगमत्।

Root गम 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 देवभि, 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.

That. The demonstrative तत्त like त 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 conjunctional use is seen in this construction, where तत्त is really the relative to the correlative तत्त. तत्त is a hanging introductory relative vaguely referring to the idea of the sentence भद्र कारिप्यसि and not a relative pronoun qualifying भद्र.

Root दास with the verbal suffix ष preceded by enclitic द, in a desiderative sense, the one who wishes to hurt, the enemy. The root द with its congers दि, ति, दि, दि, दि, दि, दि, 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, दिः to bite, दिः, दिः, दिः: tooth; दिः to act quickly, hurt, kill (also to act or think ably); दिः to kill, hurt; दिः to abandon (also, protect, cherish); दिः to chastise; दिः to injure, hurt, deceive, drive; दिः to conquer, crush, tame; दिः to hurt, divide, as well as to love or pity; दिः to burst open, split, divide; दिः: fire, heat, pain; दिः to toss up, destroy, perish; दिः wasted, thin; small and so young; दिः to burn, destroy, torment; दिः to cut, divide, then, to give, its later though still ancient use; दिः a sickle, दिः 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, दृ, 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 दम्य, house, Gr. δομος, दम्य, the
Persian दिन् (cf the name दिनीप), दम्यन, दम्य, दम्य, etc as
descendants of this root of violent or baleful significance. The
word दम्य in the Veda, meaning enemy, afterwards robber, दम्य, a
captured enemy, slave, (Gr. δομος from दमुल) are from the
roots दम्, दम्, meaning to hurt, afflict. दम्य bears the same
sense. There is no reason to take it in the later sense of “giver”.

त्वम्
Thou. त, Lat. tu, Gr. σ, with the old definitive particle ἀμ.
Cf अहुि, इडम्, Lat. idem, त्वम् from त, युडम् from यु etc. The word
त is demonstrative, that there, like the plural य (cf य, the one
who yonder) and was used by itself or with the suffix त (त्व) to
indicate the second person.

भ्रम्
The word भ्रम from the root भ compounded with the noun
भ्रम. It originally meant household wealth, from भ (भ्रम, भ्रम) being,
a house, place, world, sky, etc, and भ्र (भ्र) 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.

करि‌क्यम्.
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 र, र. Cf “I will do” in
English.

त
Originally possessive adjective from त, thou.

सत्यम्.
Here in the sense of “nature”, “essential quality”, from सत्य
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 अंग to love with the adjectival suffix दर, makes अंगिर 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.

॥ ॥ उप त्वारने दिखे दिखे दोषावस् तरः धिया बयम्। नमः भर्मः एमसि॥

उप।

उ with the sense to cover, pervade, ऊर, 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. उर has here the sense of approach by an inferior to a superior.

दोषावस्म्।

दोषा darkness, tāmas, from दृष्ट, to assail, attack, overcome, oppress, cover, darken, eclipse. दोषा or दोष also means the striking part of the arm, the forearm.

अवस्म् Root अव with the nominal suffix अवस्, अव, a secondary formation from अव, to be in substance, (व 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.

दोषावस्म् he who strengthens, maintains or protects in the darkness.

तर।

An old adverbial form still preserved in तर्क and the Mahratti तरः, “so”; it meant there, then, thus, हरि. Here it is used almost as a vocative “O!”

धिया।

The essential meaning of the roots ध, धर, धर, is to set down, fix, place, settle, keep, hold. धर is that operation of the intellect which fixes, arranges and retains, the buddhi or discerning and judging intellect.
vaym.

v with the definitive particle अम् connected by the semivowel यः; cf व्यम्, यवम् (see under व्यम in the sixth sloka). य 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 य, न यः or द यः, we, Latin, nos; य यः or द यः, you. When युयम् 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; νέμος, an apportioned ground or enclosure, so grove or pastureage; νέμεσις (O.A. नमिति:) the goddess who arranges, controls, rewards, punishes, avenges; οὐνομα, 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 नम्, “granted”, “allowed”, “certainly”, and the substantive नम्, name, नमिति, 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 नम्, “granted”, “allowed”, “certainly”, and the substantive नम्, name, नमिति; the later sense of salutation, obeisance does not apply to this passage.

भवत्.

The participle used in place of the finite verb; the use is almost that of a loose nominative absolute or an anacoluthon. Rt भू (Gr. βάφω, Lat. fero) with the verbal adjective or participial form of भू, to be. भू 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 ए modified with the nominal suffix एस् signifying, “way, path”) and the second person of the verb एम् or एम्, a final derivative from
to reach, to culminate, to grow to full strength. From this root comes इम, the intensive particle, meaning, utterly, actually, indeed, at once, now, and इमका, as things actually are, now, under present circumstances, Lat. imus, uttermost, last, lowest. इम means, “thou culminatest, risest to thy full force”.

Rt राज is intensive form of र, as र of र in the participial form. Like र, र has chiefly the cognate senses of play, enjoyment, satisfaction, bounty, love, (राज, रचना, राम; राम, राम, 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 (रक्षा, रक्षा, रक्षा, रक्षा, रक्षा etc, Lat. rapio, rego). We find राज 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.

Not a vocative, but the old accusative of गोप, root गुप modified and forming a noun, both substantive and adjective. Cf Grk. γυπ, γυπα. The secondary root गुप is a strongly active, sometimes causal form of गु, to seize, swallow up, hold, contain, screen, hide, protect, embrace. The Grk. γυπ, vulture, is literally the seizer, the bird of prey. It also means, to hide from, fear, shun, loathe (λεγομένα). In this passage, as in most, it means “protector”.

अ, negative, with मु: mortal, liable to death, Greek ἄνεμος. The word is not अमृतम् but अमृत:, used like अक्षर:, 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.
Commentaries and Annotated Translations

Reduplication from दिव्य to shine, with the nominal termination धर. The reduplication gives the idea of intensity, frequency or variety. “A shining force, brilliance, fiery energy.”

Rt कृप्य, secondary root from कृ to be, extend, cover, be in force, excel, be in activity, act, operate etc. The sound कृ always adds the idea of solid or heavy strength and persistence,—to spread, increase, be exalted.

Own. स् with the suffix व् conveying the idea possession, makes either स्व (Lat. suus) or स्व (Greek ἑας) as in स्व.

वृत्तोऽ दन्तिक to conquer entirely, crush, tame, possess as entirely one’s own, with the nominal suffix अऽ. Possession, personal property, home. (Lat. domus, Grk. δομος.) His own home, ie, the parardha planes as opposed to the Aparardha which he protects.

Again the causal relative sense used loosely to mean therefore.

The demonstrative न, used generally to indicate the person here, I, we.

The स roots mean principally to reach, obtain, make, do, produce, protect, cherish, strike, strike out. From the sense “to produce” in स्र and सु, come स्र, the begetter, and सु, the begotten.

So, as. दव, this and स. See under दव in the third sloka.
The roots सृ, सर are found chiefly in three senses, to press out, distil, pour out, create, beget, from which we have सृपुः, son or daughter, सर with the nominal suffix (न, निः); to besiege, strike, attack, wound, (सृपु, सर, सृपु न, सर्सृ to pierce); and to be at rest, ease, firm, to confirm, ascertain, teach etc., सृ, सर, सर्सृ, सर्सृ, सर्सृ, सर्सृ: etc. The last is the primary meaning of the roots in सर, but the addition of र, 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 στύλω, I shake (सत्या from निः, नी), and the sense of siege and battle common in the Veda. See the next hymn.

सृप्यययोः।

The adverb सृ, well or very and उपाययोः, रत्र with आ (making the verb आ to go, come, approach) and उप इस, with the idea of submission or inferiority, prefixed and followed by the nominal suffix न preceded by the enclitic आ. One who can easily be approached, accessible, open.

भव।

Root सर, Grk. φύω, Lat. fui, to be, become, from the sense of substantial containing existence essential in the sound सर. Cf सुपुर्न, नव, भ, भपुः etc.

सर्सृ।

Imperative of Root सर्सृ. भ means to be in a state of rest, to lie, lie with, adhere to, be with, embrace. सर्सृ and सर्सृ are intensive and decisive, to be entirely with, cling, adhere utterly. It means to resort to, follow, love, serve, aid, also to enjoy physically. सर्सृ means “Be with us, adhere to, abide with us.”

आ।

Expressing relation, emphasises the idea of adherence in सर्सृ.

स्वस्याः।

सर्सृ and अस्य, substantive from अस्य to be, with the common nominal suffix निः, “happiness, welfare, prosperity, increase”.

Mandala One

509
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.
“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 Brahma 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, Swetaketu; 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 prayantyabhisanvishantiti. In this manifestation He as the Universal God pervades, governs, surpasses all. He is the master of the play, — ्यजत, He controls, rules and arranges it. This is Yajna. He again as the manifold individual God, ourselves, attaches Himself to every created thing (sarvabhuteshu) 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 Apara 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 Brahman or eternal noth-
ingness which is the ultimate negation of this manifest existence
shines ever with the light unknown of which seven rays are suffi-
cient to illuminate all these universal systems. He is that perceiv-
able but unknowable glory seated for ever beyond the darkness
that swallows up the worlds, tamasah parastat. Out of Him the
Asad Brahman 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 akrtyam. 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 Brahman, 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, dabhram 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, Bhuvah 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, sukratam 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, Manahskosha, 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 Manahkosha 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 vijnanam 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 ˆıle 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 Yajña, the Divine Master of things; because he is the god whose burning eyes can gaze straight at Truth, at the satyam, the vijñanam, 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 Yøgin; 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 Yajña and what is this Agni? Yajña, the Master of the Universe, is the universal living Intelligence who possesses and controls His world; Yajña 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 Yajña 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 Chichchakti, 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. अरिन्मीः पुरोहितं युगस्य देवसृष्टिजातम्। हृदार्थ रक्षात्मकम्॥

अरिन्म। The primitive root अ, to be, when combined with certain consonants क, ग, ज, र, contracted a sense of existence in the superlative, ग giving more the sense of height & intensity, ज of strength, solidity or quantity, र, र, of rapidity, vigour, activity, command. All strong action or quality could be denoted by अग, as in अग्नि; Gr. ἀγάς, topmost, first, foremost; ἀγο, ago, I lead, act; ἀγάθος, good, brave; ἀγαν, excessive; names like Agis, Agamemnon, Agamedes (cf Sanscrit अज, अजमद्); ἀγάλαός, brilliant; etc. In Sanscrit the root अग is much preferred to the guttural combination. There can be no doubt, however, that अग in अरिन्म meant strong, brilliant, forceful. Nasalised, we have it in अग्नि दि fire (also a conveyance, cf ἅγο & S. ἅγον), अग्नि: a live coal, अग्नि to stir, move; and in अग्नि: and अग्नि, — the former term often applied to Agni. There was another signification, to cling, embrace, love, which we find in the Greek
Commentaries and Annotated Translations

\(\text{\textit{āgāv\textordmasculine{n}}, love, āgāv\textordfeminine{o}s, tender, gentle, charming, which seems to have been another meaning of āgār, loving, and appears in the mode of address āgā, in ākā, āgām etc, & in āgā the god of love. Agni is the bright and strong, the bright god of fire, the strong, burning god of Tapas, heat and force.}\)

\(\text{\textit{h\textordmasculine{n}}. The root is ān or ān, ā being a modification which now survives only in the Southern Aryan tongues, Marathi, Tamil etc. ān is itself a secondary root from ā to go, move, go after, wish for, desire, go to, reach, embrace, possess, control (cf ān, ān, ān). The liquid increases the closeness of contact, steadiness of action, or soft intensity of feeling. ān is to love, woo, desire, adore, embrace, press upon physically or mentally urge, crowd. The meaning, praise, is of later development from the sense of wooing or adoration. In words like ān, the earth, ān has the original sense of motion. I adore or desire, or I praise will equally fit the first line, but in view of the second, where the coincident root ān means obviously desirable or adorable, not praiseworthy, the more primitive meaning must be preferred.}\)

\(\text{\textit{p\textordmasculine{urōh\textordmasculine{t}}} \text{\textordmasculine{i}. Not Purohit, but placed in front. Unless we take Yajna in the sense of sacrifice, there is no need to take \textit{p\textordmasculine{urōh\textordmasculine{t}}} in any but its original and primitive sense. Agni may be described as the Purohita or representative of the gods in the sacrifice, he is in no sense a sacrificer at the ceremony, in no sense either Purohit or Ritwik. He is the eater of the sacrifice not its priest. Even if Yajna is taken to mean sacrifice, Agni cannot rightly be called its priest, and \textit{p\textordmasculine{urōh\textordmasculine{t}} will still have to mean standing in front, but with the idea of the Gods supplied and the genitive \textit{y\textordmasculine{r}} understood of general relation without any idea of possession, “who stands forth for the gods at the sacrifice”. But the language of the Vedas is always precise and sufficient and no such omission of a word need be supplied.}\)

\(\text{\textit{y\textordmasculine{r}} \text{\textordmasculine{s}. \textit{y\textordmasculine{r}} is acknowledged to be a name for Vishnu, for the Supreme Lord, and the Supreme is not a sacrifice. We must find some other meaning for \textit{y\textordmasculine{r}} in the etymology of the word. We find the kindred \textit{y\textordmasculine{r}}: which means he who controls, governs,} \)
Mandala One

as in नियम 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 य, “obtaining” of या; “effort, control, mastery” is found in यत्, यति:, यत:, यत्ता, यत्तु, यत्, यम: (नियम:, सैयम:), यान:; यत्तर is a name of Shiva; यत्क्ष: itself is a name of Agni, the master of तन: or force in action and exertion; यम: is fame, glory, beauty, wealth,— in Bengali, success, attainment, probably a survival of its original sense; in यविद्ध youngest, from a lost यव:, not lost to the Veda, युवन youth etc, & in यव barley, यवस: grass, the root sense is “strong, flourishing, vigorous”; यस, यास: (आयास:, प्रवास:) 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, याच), also reaching, meeting, mixing, acquiring, joining, embracing, enjoying (यु, युज़, योग:, योगी, योगः, युध:, योज:) and the sense of reaching to, joining to or handing, from which we have the idea of giving, याज्ञवल्क्य: in the sense of sacrifice, cf याज्ञवल्क्य: The sense of strong one, master, controller, lord is established for यम: 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 योग:, यज्ञ or the lost यत् from which we have यति:, यत् etc; it could mean effort, action, tapasya, Yoga; this sense is the basis of the idea attached to the word यम: 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 यम: had its natural meaning,— Yoga, action, tapasya.

The root दिव, दीर commonly means either “to shine” or “to play”. It is the former sense that gives us देश:, 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 य by detrition of the द gives Latin deus and Greek 
θεός; from the long root दी we have divus and diva.

सत्यिज्ञान. For a reason already alleged, this word need not 
& should not be taken in the modern sense. The modern derivation 
देव & दि, 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 देव + दि, this 
sense is perfectly possible, देव 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 दि 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 दि truth, and दि to see perfectly or 
decisively. The combination is not contrary to the old laws of 
sandhi, eg बर्त + म = बर्तम, गत्र + नी = गत्री etc. The liquid and nasal 
consonants did not originally call for the modification of the 
preceding hard consonant in composition.

The root देव contracts the sense of truth from the original 
force of द र to go, move, go to, to reach, find, know, think, fix. We 
find in Sanscrit देव, fixed, straight, honest; देव, right, proper, 
true; देव, rule, law, truth, right; देव, a fixed time, season, pe-
riod, a fixed order or rule; देव, दिन, wise, skilful; दि, thinker, 
knower, sage; दि, 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 दि 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. १२०१: from a brother root; S. विर to be excited (अविर:), वन्ध: 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 கை and the root நெண் 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 विद to know; विज ज to separate, discriminate; विश in the same sense; विभ itself always implying in some form division or separation; विजन, except, without, from the same sense; विभ and विज a wise man, seer; आविभ manifest; विज ज to divide, break, & in the causal form to send forth, throw out (originally, to divulge, manifest); विलम् (विलम्) a hole, fissure; विज to enter in, penetrate; विष to separate, disjoin; वी to be born or produced, appear; shine, produce; बीम lightening; विष ज the open sky; and others. विज ज may therefore mean either to see, or to separate and discriminate.

हृङ्गांगः. The word हृङ्गा 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 हृ like all हृ roots mus 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 हृ to throw away, abandon; हृ from हृ, slain, killed; हृ to strike, injure, kill; हृ to injury, slaughter; हृ a weapon; हृ a swan (one who flies flapping the wings); हृ violence, force, rapine; हृ to discharge (excrement), (cf Bengali বাণ); हृ:
weapon, disease, death, (Greek ὁμοιότης, death, ὑμείσκις, mortal); 

κρίσις: a blow, killing, death; κρίς to be weary; κρής horse (galloper); 

κρίς to seize, ravish; κρίς: anything strong, swift, brilliant, bright coloured (cf κρής, κρής); κρής to plough, move strongly (we find traces of the idea of moving strongly in the vernaculars, cf κρής, κρης, κρῆς); κρής to ridicule, originally to insult, slight, humiliate; cf κρής to disregard, slight; κρής to cast, shoot; κρής to hurt, injure, kill; κρής a tiger; κρής to injure, kill; κρής: a ram (butter, fighter); κρής, κρής to slight; κρής to vex, hurt; κρής a robber; κρής, κρής to slight; κρής to rob, take away; κρής to waste, diminish; κρής to sound loudly, roar, neigh; κρής to be put to shame. So insistent are these senses of this violent root that it is impossible to believe that κρής alone, unlike its secondary roots, κρής, κρής, κρής, 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, κρής: a cry, call; κρής to call, where the idea is of the violent throwing out of the sound from the throat (cf κρῆς, κρής, κρής etc) and finally κρής, battle. It is in this word κρής: that we get the key to the ancient sense of κρής to slay, strike, fight. If it had this sense in the time of the Veda we may take κρής as slayer, fighter, κρής as meaning both battle & cry, call, κρής as war, battle. On this supposition Agni hota is the slayer, the warrior, the smiter of the foe.

रङ्खा। Again we have a word we cannot take in its modern sense. रङ्ख 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 र in the sense of fire, heat, love, desire, speed; र गोल; र brightness, lustre; र to go swiftly; रवित, रद्रष speed, impetuosity; र: the sunstone, crystal or a hard shower; र to taste, (take delight of); र ख ख painted, brilliantly coloured, impassioned, playful; र ख swift; र: colour, amusement, passion; र जस: silver; र जस: originally strength, swiftness, passion, force; the dancing of broken dust, etc, cf र द, रिज़; र ख to colour, be
enamoured, delighted; र्द to shout, call out; र्य: (literally a charge), war, combat, ringing sound; र्ध: a chariot, a hero or fighter (महार्ध्य: अविन्ध्य: अविर्ध्य: where the sense is evidently a fighter and has nothing to do with chariot); ecstasy, delight; र्द to clasp, embrace; start off, begin; र्द impetuosity, vehemence, in Bengali, violent delight or ecstasy; cf S. रामस्य delight, violence; र्द to play, rejoice, delight; र्द to bellow; र्द to stream, go; र्द: ray, beam; र्द to cry out, scream; taste, relish; र्द: delight, taste, liquid, (from “to flow”). Cf also र्ग: र्थ, र्स, र्मा, र्य: र्द etc. The root र्द from which र्द may come (unless we compound र + र, but this is contrary to the evidence of र्द: परी etc) is not found except in र्द: and र्द: where it is significant that र्द means a friend, a gift, ready or generous, which may all have come from the sense of delight, play etc; र्द: & र्न may also mean the time of enjoyment. We have र्द र्द, delight, which is usually derived from र्द. In any case the evidence of the other roots gives as the most probable meanings of a root र्द, 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, र्दिविज and र्जि — for physically Agni is the disposer of light only through Surya — or as the giver of delight, because तपस is the basis of all अनंदa. 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. अविन्ध: अविन्धिरिह्यो गृहीरल: स देवाऽ एहू वक्षित ||

ह्रेन्यो। ड and ल are often interchangeable in Sanscrit; cf ह्रेन्ड, ह्रेन्द and ह्रेन्ल. There is no difference of force or use between ह्रेन्द & ह्रेन्ल.
Commentaries and Annotated Translations

... 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 र, Greek νῦ, Latin num, nunc. Hence र: in the sense of new, lit. “belonging to now”, इत्यादि तत्कालीनं. र, र, र seem to have pointed out an immediate object; whence the Sanscrit र of close relation, Lat. in, Gr. ἀν (from ἀ-π-, ἀ-ν-, the ἀ and Ἂ being expletive for the sake of more exact demonstration); also the use of र to mean us, and of र, र in Tamil to mean I, us.

... 1 In the old Aryan language अ, ए, उ were evidently used as demonstrative pronouns, ए being this here near me, अ this a little farther off, उ that. We have precisely this use in Tamil; अ, ए, उ, the demonstrative pronouns where अ is euphonic & ए honourific; so too य, य. The three are liberally used to define other pronouns and adverbs, eg ए, ए, ए, etc. We have similarly in Sanscrit य, य, where य is euphonic and य definitive (as in य, य), आ, ए, ए, ए, ए: etc. We have in Latin the two forms इल and ओल, to say nothing of the suggestions in aliquis etc; we have is, ea, id, for the ordinary demonstrative pronoun. अ, ए, उ: appear to have been the masculine forms, अ, ए, उ, ओ: or उ, उ, ओ: the neuter. These neuter forms were used latterly only as emphatic adverbs, prepositions or conjunctions. We find similarly अ, ए, उ used by themselves as emphatic particles, or compounded with the adverbial neuters as in ए, ए. We have in Sanscrit ए, ए, ए, ए; in Latin at, et, ad, ut, uti; in Greek ἀ, which is evidently the Sanscrit ए, in the sense of still, besides, “encore”. उत here is emphatic with something of the sense “of course”. उत corresponds to the later ए, ए, ए, ए. उत is also found in इत्य, इत्य, इत्य, इत्य; is उत 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 devesu gacchati from the fourth verse for sa devān eha vaksatī. This paragraph on uta and id was written before the mistake was corrected. — Ed.
The word is undoubtedly an adverb, but it is a question whether it is a mere variation of एहुँ, as एहुँ or एहुँ undoubtedly were variations of एहुँ. There is another possible signification. I suggest that the root एहुँ was used in the ancient tongue to signify “strength, force”. That this sense of strength was inherent in the ए roots is evident from the Sanscrit एन्तु:, एन्तु to invigorate, force, compel, ए: able, mighty, lord, master, एम wealthy, opulent, rich, a king, एऽ: full of sap or strength, एऽ to rule, master, Greek ἰπ, ἱπομο. एऽ would be an adverb formed from एऽ by gunation to एऽ and the addition of ए either adverbially or as an accusative termination and would mean strongly, forcibly, with strength.

Translation.
Agni desirable to the seers of old no less than to those of today, mightily he beareth up the gods.

3. अर्वन्ना रायमञ्जन्यं पोषमेव दिवे दिवे। यज्ञसं शीर्यंजनम्॥

We have seen that the ए roots have a strong sense of swift motion. To the instances already alleged may be added एग going, motion; ए to go, move; ए to hasten; एऽ a way, road, river (cf एऽ); एऽ to go, move; एऽ a current, river; speed, vehemence; एऽ swiftness; Gr. ἐω, I flow; ἐος, stream; ἐμω, flow; Lat. rivus, a river. We have seen also that it bears the frequent sense of light and of delight. एऽ: from एऽ 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. एऽ: certainly has the sense of Matter in the Upanishad.

आशबत्। Rt अश to have, get, enjoy. Greek ἔχω. I have, hold.

एऽ। Literally “so”; here evidently used to mean, “so also, also, as well”.

Mandala One 533
The word वीर here is a noun adjectivised by the addition of वीर. There must therefore have been a noun वीर: meaning not only hero, strong man, but strength, like vis, viris, in Latin. See under वीर in the first shloka. Another possible meaning of वीर would be manifest, intense, splendid, shining. See the same. In either case यान: means not fame but either mastery or strength. See under यान: 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. अर्द्ध यानमयां विज्ञातः परिभ्रमि। स हि देवेषु गच्छति॥

अथर्वः. Not sacrifice, but an adjective from अभ्य a secondary root of अ to be. The sounds भ & ब 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 अध of descent. We have अध: a formation from अध by the addition of the nominal अम used in the neuter adverbially; we have अधर: & अधम: lower & lowest from some lost adjective अध: low; we have अध्व a path, originally perhaps a way of descent, a path down, but this is not certain as we have अर्द्ध to wander and there are other proofs of a sense of motion in अ roots. Given a word अध्व descent, as we have अध्व & अध्व: formed from a lost अध्व, so we shall have अध्व: & अध्व: formed from this lost अध्व: & meaning descending or descended, lower. अध्व must also have been capable of the sense substantial or material being, like अध्व a kindred root, but अध्व 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 उत्तर:.

गच्छति। In the original sense of moving, not of going towards a particular direction. Cf गा the moving earth, जगदी etc.
Translation.

O Agni, the Lord below whom thou encompassest with thy
being on every side, is the same that moveth in the gods.

5. अग्निः शुद्धिता कविकर्म || देवी देवभिरागम् ||

कविकर्म: कन्दु: again has nothing to do with a sacrifice. It
meant activity, mastery, strength, doing, action, or the adjec-
tives of these significations. It also meant like कन्दु: a word of
the same root family Will or Force. Cf Greek κράτος, κράτερος,
κράταιος, κράτισσων (कन्तिस्यान), κράτιστος. The Vedic शातकर
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.

कविचः: 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 न roots). We have, therefore, the double idea of a
sage and a poet or artist, familiar throughout Sanscrit literature.
But for कविच: in this passage we must suppose the sense not of
the knower, but of knowledge. The addition of the nominal र: had
always this double utility of indicating the agent or the state
or action. कविच: means the comprehensive knowledge, the art or
science of a subject. Cf कविच:.

चित्राय: चर: from च to hear may indicate either fame, Gr.
χαλίκω, χαλίκος or knowledge gained by श्रव्य. 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.

देवभिः: The third case used not to indicate the instrument,
but the accompaniment.
Agni, the warrior, the strong in knowledge, the true, the rich in revelation, has come a god with the gods.

6. सदिग्धं दातृत्वं त्वमासे भद्रं करिष्यसि। सत्यंतस्यमर्गः।

अंगं. From अंग तo cling, embrace, love, nasalised. Originally “dear”, answering to the Greek φίλος or πέπων, it became a familiar style of address, “ὦ φιλέ”, “ὦ πέπων”, and lost its original shade.

दातृत्वं। 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.

अंगिर्। When applied to Agni, this epithet means etymologically the brilliant or mighty, like अंगिर् itself, but there is an unmistakable allusion here to the other significance of “loving, tender, attached”, deduced from अंग to love. In अंगिर्, the other notable Sanskrit word denoting this sense of अंग, the अंग is obviously intensive or reduplicative, not privative. Cf अनवर् from अवर् etc for reduplication; अद्विति: 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 त्वाणे विवे दिवे दोषावस्तिबिषय वयस्। नमो भरतं एमसि॥
उप। The preposition expresses relation or subjection.
दोषावस्। दोषा is twilight or darkness; अर्थं, protector.
वर। An old adverb still preserved in the compound form वस्ति and the Mahratti वर। it seems here to have the force of “if”.
विष्या। 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 नम to bend, submit, नमो means submission or obeisance (cf Grk. νόμος, rule, law, custom, that to which one is subject). But भरतं: 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 ए roots develop the idea of strength; this sense is particularly appropriate to the combination with अ 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. राजनमस्य राजनम्यं गोपामुन्नस्य शीतलिरिव। बधेमानं भवे दमे॥
राजनम। Either shining, brilliant or ruling, governing. In
connection with अद्वराणाम we must take it in the latter sense, which is, besides, especially appropriate after the नमो भर्तर: of the last line.

अद्वराणाम I of all things here below.

गोप। Protector, from गुप्त 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 γοα, γοπα etc, where there is no trace of a terminal m. The nominative then would be not गोप: but गोप।

दीनिन्य। A strong reduplicated form from दिम्ब to shine, meaning tejas, force, energy, brilliance, splendour. There is a doubt here as to the relation of अस्तित्व। 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 दीनिन्य, 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 अस्तित्व दीनिन्य in the latter interpretation explains how Agni has the force to be the protector of all creatures here below.

दम। house, home, territory. Greek δῶμος house; cf also δῆμος people or deme. The root is दम to master, conquer, own, from which we have the Greek δικός (δαμασ), servants, δήμος (दमस), body, δामर, δामिस, wife (दमिस), δημος, territory or people conquered or owned, the Latin domus, house, dominus, master. In all probability दम, δῶμος, 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 न: पितेः सृष्टं ने सृष्टिनो मनो भव || सचस्वा न: स्वस्तये ॥

स has the force of therefore and sums up the hymn, but with special reference to the last line.

सृष्टिनो। Rt द to go and उर to, with the idea of subjection or inferiority; easy to approach.

सचस्वा। 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 encompassest 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.

krīdājya = law, truth, fixed arrangement, season.

maya = motion; so energy, matter, wealth. Cf Prasna Upanishad.

prāp more probably noun than adjective.

prīr in the Veda means 1. a hero. 2. force, strength. 3. manifest, vigorous, in full force, vi to open.

yutamahār a passage conclusive showing that adhwara does not mean sacrifice except by transition from an earlier meaning.

kāśi one of the passages which show that kāśi like kāśi, prār 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”.

vijñavimsītā: kāśa = inspired knowledge, the result of the vijñanamaya process of sruti; coming with kāśi & mantra it cannot mean fame.

gopāmūrti = Cf Rajjanāms aprastuṣṭa in a hymn of Kakshivan Dairghatamasa.

saccha = saccha means 1. to cling. 2. to be strong.

[8]

[RV I.1.1 – 5]

Rig Veda, First Mandala

Notes.

1. arghāḥ. yātṛato purohitaḥ. yamāyaḥ. daveḥ. krīdājye. hṛtaḥ. rakhitam.

yhīr. To praise, in the ritualistic sense; but hṛtṛ is a secondary
root of इ and means to seek, go towards, attain, desire, adore, pray to, ask for (cf मात्रममेद्य). 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 इ either “seek”, “desire”, “adore” or “pray to”.

पुरोहित. 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.

देव. Sy. दानादिगुणपुक्त. Sayana’s dealing with the word देव is peculiar; sometimes he renders it simply “god”, sometimes he gives it some root value, दान, देव, 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.

ऋतिवर. “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.

होतार. Sy. “because he utters the Mantra” and he quotes अहोतास्त्वत्ता स्वत्यति; but he renders it sometimes अन्नमर्तात, sometimes होतास्त्वत्ता, sometimes gives us the choice. Undoubtedly होता is the priest of the oblation, who gives the offering, हु to offer, and not हु to call. The hymn was an attendant circumstance of the offering, therefore the invocation or praise might also fall to
the part of the ṛtā; but in the system of the Rigveda the proper
name for the reciter of the Mantra is ṛṣi. Agni is the Hotri,
Brihaspati the Brahma.

रज, Sy. यागकल्प्यान् रवानामलिपित्वेन भार्यितां पोषितां वा.
भा to hold and भा to nourish (cf ḍhārī nurse). But in other passages
he takes रज = रजनीष्व धर्म which shows that he took it to mean
literally “that which is delightful” and made it = wealth, as he
makes दृष्ट = “that which is shining” and renders it “wealth”.
We need not follow him. रज means “delight” or Ananda (cf रम, रति:, रण, रव, राध, रंज etc) just as दृष्ट means “light”. भा is to
hold or else to place.

\textit{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.

\textit{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. अष्टि: | पूर्विभ: | अष्टिभि: | ईश्व: | औलने: | उत: | स | देव:। हड़। वक्षति।।

अष्टि: Lit. “seeker, attainer” so “knower” from अष्टि to go.

हड़ देव — the divine powers into the mortal life and mortal
being.

वक्षति. हड़ + म + ति. This न seems to have been either frequen-
tative 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 न for the future, cf S.
नी, नेप्तानि, 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. अरिजन्याः। रंचि। अब्ववत्। पोष्यं। एक। दिवे। दिवे।। यज्ञसं।। विरवसम्।।

अब्ववत्। Sy. प्राम्यति — but the form gives a certain semi-imperative sense or the idea of a rule of action or law of occurrence. “He shall attain.” अशु, to possess, have, obtain, enjoy — Gr. echo, I have.

यज्ञसं। Sy. दानाविद्युष्योषुकं — so famous; but “a famous and man-full of wealth” seems an absurd way of talking. यज्ञ 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 रंचि, 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”.

विरवसम्। Sy. अतिशयेन पुष्कल्यादिवेशीपुरुषोपयेत्। It is absurd to take बीर = पुज़ as Sayana does; it means “men, heroes, strengths” and is often the equivalent of न्त् which is never used for servants in the Rigveda.

रंचि। There are two words रंचि, from रित 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 रंचि movement or matter is opposed to यज्ञ 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. अस्वे। यं। यथे।। अभवत्।। विवशत्।। परिवृत्।। असि। स। हृदृ। देवेपु।। गच्छति।।

अभवत्। Sy. हिंसा रहितं because it is not destroyed by the Rakshasas, from अ privative + भव (अ to hurt). But अभव 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 अवर 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 अवर from an original अव to move, & connect it with अव 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. अवित: झोल। कवितः। सत्य:। विश्वस्वतम:। देवो। देवभिः। अवगम्।।

कवितः Sayana takes कवि here = कांत and कवृत = 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. कृत from कृ or rather old root कृ to divide, to do, make, shape, work. From the sense “divide” comes that of the discerning mind, Sy’s प्रज्ञ:; cf Grk. krites, judge etc; and this is the sense of karuttu in Tamil which means mind. But from the sense “to do”, कृत 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 कृत दृश्य स्मर where the collocation कृत दृश्य 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 ज्ञ: inspired knowledge indicates rather the sense “true in his being” & therefore true in knowledge ज्ञ: and in will ज्ञः: ज्ञ: is the supramental knowledge called the Truth, ज्ञः, the vijnana of the Upanishads; कृतज्ञः means having the will that is full of that knowledge, the vijnanamaya will, the divine Ājnana; सत्य: means “vijnanamaya in his substance”.

विसेशक्षणः Sy. having most varied kinds of fame,— an insipid & meaningless epithet for a god. श्रुतिः is used like तुषिः to indicate the inspired hymn; it must therefore be capable of meaning inspired knowledge. There are two kinds of supramental knowledge, दृष्टि & शुरुं, sight & hearing, revelation and inspiration, but श्रुति 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”, gopāṁ ritisya didivim. 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, ritejâh, ritajâtah; they are increasing the rita, ritâvridh, protecting the rita, ritapâ, ritasya gopâ, touching the rita, ritaspric, 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 कविक्रतु: 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 *drashtā* 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 चित्राच्रवस्तमाह? 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 च्रवस 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 hotā 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 \( \text{dbh} \) 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 (\(\text{bharantah} \), Latin \( \text{ferentes} \), Gr. \( \dot{\text{f}e\text{r}ont\text{e}t\text{e}z} \)) by the thought; therefore, the obeisance must be an inner bowing down or submission to an inner flame. \( \text{Namas} \), 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, \( \text{ekam sat} \); 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, \( \text{bhadr}\text{am} \), which comes by the possession of the Truth. The Rishi is obviously not asking physical fire to allow him to approach

\(^2\) Sayana interprets “\( \text{namas} \)” sometimes as food, a sense which he gives to a host of Vedic words, even to \( \text{brahma} \), \( \text{dumma} \) etc. I do not see why he should avoid it here, where it goes so well with भर्ति...
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 (अग्नि and अग्न) 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, पुरुषवत्व, जगत्व. 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 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 रङ्ग, रक्ष, रज, रज, each of which has a different connotation. रङ्ग: is simply the accumulation of the riches, the mass of the felicity; रक्ष: its riches as affecting the mental, emotional heart-consciousness, its vital and sensible abundance; रज: is the bliss, the higher joy of these riches, more than mental in its touch on man; रज: is its pure ecstasy of the Ananda. This last aspect, as it is the culmination of the Vedic वेद्य, 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

Aryin xrt vijnimahe hhotara bhsvabhedsam.
Asth yuktam sukante.

Aryin dvanamkary bhsvabhedsam (sarbvidyam) sukante hhotaramit vijnimahe.

Agnim, the Fire vrinimahe we choose dātam (as) the Messenger, asya yajnasya hotāram the summoning priest of this sacrifice, viśvavedasam all-knowing, sukratum well-working or well-willed.

Aryin tpadēvyatāṁ vijnimahe sambhāmaṁ: xrt dvanapyādyo niyogjāmabh: dātā bhav: Asth yuktam bhsvabhedsam sarvvidyam sukante sukharam yathādikṣemudāsmeṇāt vari.


[B]

Hymns to Agni

Aryin xrt vijnimahe hhotara bhsvabhedsam.
Asth yuktam sukante.
We choose (व्रजिम्महः संभजामः) Fire (अभिः) the messenger (इतः),
the summoning priest of this sacrifice (अन्य यज्ञस्य हौतारं), all-
knowing (विश्ववेदं सर्वेदं), well-working or well-willed (सुरुक्तं
सुरुक्तं सुकर्मं सकर्मं वा).

We choose Fire as the messenger and summoning priest of this
sacrifice, all-knowing, right-willed.

विश्ववेदं. Sayana सर्वेदोऽपेक्षा. विद् = to find, know, get. वेद: =
knowledge or the thing got or possessed. Hence it may mean
either knowledge or possession. The exoteric sense may be “hav-
ing all wealth”; the esoteric is omniscient.

कर्तृ: See I.1 under कर्तृः. Sayana सुरुक्तं सुरुक्तं वा. Rather
सुकर्मं सुकर्मं.

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, योगमयं. 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, व्रजिम्महः.

[12]

[RV I.31.1, 2, 4, 5]

I.31

1. त्वमगे प्रभमाः अतिरः अचक्िर्दयो देवानामभवः शिवः सहा।
तव इते कथे बिन्दायां विभानासोऽजायत महति भाज्जरुः॥

Say.

अतिरः because their father जनकस्याः, cf Brahmana योज्ञाः
आस्योऽद्वृत्तं: भवन्।

इते = कर्मवां व्राता (वर्तेन) must mean more = motion, habitual
action, law of works, act & motion.

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. त्वमाने प्रभमो अहिरस्में काव्यक्षिमां परि भूषिल ग्रंते।
विभूतिस्वमे वृद्धाय नेपिरगो द्वियस्ता श्रद: कविभा विदयायः।

कविः. स. मद्याभी
परि भूषिल. स. परितीलिक्तिकिर. Rather भूषिल from भू like भक्षिल from यहू.

विभू. स. बुधिकः
द्विस्ता. द्वियरप्योश्चत: यद्य द्वीपोब्योर्नितिमांता भुवायाः. Here S. समस्तोकानुपरि

O Fire, thou art the first seer, the most full of thy Angiras flame-force and thou encompassest 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. त्वमाने मन्यो ब्राह्मवाय: पुरुषसे सुकृते सुकृतः।
श्वायण यतिःश्रृद्धयमे पयो। त्वा पूर्वप्रम्पप्पार्धे पुन:।

अवायण: स. अहिरस्मी पुष्पकम्भिः साध्यो बुलोक इति प्रकटितवात्।
पुरुषसे S. etym. पुरुष प्रतिपीति पुरुषव:।
सुकृते सुकृतः: S. तन परिचरणे तु कृते .. शोभनकल्किरी।
श्वायण स्कियमध्येन तुर्वे .. अपरे 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. त्वमार्गे वृन्दः पुरिबंधन उत्थत्सुये भवसि अवाच्यः।
य आद्वृतं परि वेदा वषट्वृतिमकारुध्रयं विश आविवासिः॥

वृन्दः। कामानं वर्षिता
अवाच्यः संविन्यः।
वषट्वृति। वषट्वृत्यक्लम् (आद्वृति)
परि वेद। परितो जाणाति समपयतीति।
एकाधः। मुख्याः।
अणो विमः। प्रभमः तं यज्ञमानं तदनुक्लाः: प्रजा:।
आविवासिः प्रकाशयति।

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 illumines 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. अध्वर. According to Sayana, the word is अ-ध्वर from ध्व 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 अध्वर a path; the adhvara is the sacrifice that travels on the paths of the divine journey (अध्वरो देवयानान) and reaches the heavens of the gods. We have the words अध्वन, 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 अध्व, no longer formed as a verb, which must have had the same sense as जन्म. We have also a lost root अध्व surviving in अध्वयति, to move constantly and अध्वयत।, moving. For the Adhwara Yajna see Appendix I.

उपप्रयति अध्वर. Coming to the sacrifice of the path with
the progressive movement which belongs to the sacrifice, तुम्हारे
अभ्यर्थे.

अर्था 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 .. जीवन in the planes of our being, the क्षेत्र or field of conscious existence, and the nearest, निविदित, is within ourselves, अन्तः.

श्रव्ये. 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 स्तोत्रां अभिष्वर। अन्तः गुणोद्भारय। ब्रह्म व नों वसों सचा। ईन वर्ण च वर्णय। which gives in a few words the theory of the divine acceptance of the Mantra.

2. क्रृत्युतिौ। Sayana takes as “slaying”, “those who slay” and he explains that Agni protects the sacrificer’s wealth गोप when the peoples who hurt come together in the battle to destroy or plunder. His note is वधकारिणीौ—वधु ब्रह्मवेदौ। वधकारिणी वधकर्मसु प्रवत्तः। ब्रह्मवेदौ हिस्पतिम् प्रजा आदिविरिति वधितय। The ordinary senses of वधु 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 वधु to ooze, trickle, flow, stream & वन्दत्स to go, where the sense of motion comes out more clearly. वन्दत्स: in the Veda seems to be used for the thick-flowing ghrita. वन्दत्स here may mean then to drip the richness of the ghrita, cf the पुलक्षु of Indra’s horses etc,—or to move in a dense mass or to adhere together; the क्रृत्युत: come together and become cohesive or come together and move in a mass.

क्रृत्युतिौ। This latter sense of क्रृत्युतिौ = गोपस्वम् would apply if क्रृति means either people or the powers that labour in us; the sense of cohesion, if क्रृति means the worlds which are the field of the working. For the sense of क्रृति see Appendix II.

पूव्य: Literally first or pristine. But in the Veda पूर्व: प्रथम: often mean first also in the sense of supreme. Agni is the original power of the world and therefore the supreme power.

गय: S. takes the word sometimes as wealth, sometimes as house. गय: must have meant originally movement, the mover or
the goal of movement. If it is the object of movement, it may mean क्षेत्रः, 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. उपप्रयत्नोऽध्वरं मंगः सोऽज्ञम अगन्ये। आरं अस्मि च स्मृताः॥

उपप्रयत्नः: S. उपप्रयत्नं प्रकरणं महःसन्तः: 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 उपप्रयत्नोऽध्वरं पद्मः means “entering upon (उप) and proceeding forward (ध्वर) with the sacrifice on its journey”. The right performance of the sacrifice is a right progress to the godhead and the Truth.

आरं अस्मि च. Far (from a distance) and in us. Sayana gets rid of the idea by taking च = अर्थं and attaching it to आरं, 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, विद्वृः, मत्यंतः; 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 विद्वृः विद्वृः वेधा: and the विद्वृः is explained by 3, न हृ आ जास्माने। 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, आर.  

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, सत्यमूर्तं, 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, र्त, a robe that he wears, गामः, a dwelling he inhabits, आकः. 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. य: क्रियात्मकं पुर्यः संज्ञामान यहुिपर अरक्ष्य: दाज्ञे गये॥

This rik is full of difficulties; we are in doubt about the meaning of three important words, क्रियात्मकं, क्रि: दि: ते गये. 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.

क्रियात्मकं. This is rendered “people”, but it is doubtful whether it has fundamentally or always that sense. क्रि: is originally a derivative of क, like यथा from यथा, स्पर्शं from स्पर्श and only
intensifies its sense. कृत्रि is, originally, do, make, hurt, cut, divide (कृत्रि, कृत्रि); कृत्रि is to do any strong or forceful labour, eg to drag, draw (कृत्रि), plough (कृत्रि) — senses which survive, and to hurt, waste with the various results of being hurt, killed, wasted still preserved in various significances of words like कृत्रि. If कृत्रि means people, it must be from the original sense of cultivator or labourer. In the Veda it seems to me that it meant (like कर्मभिन्, intensive of चर), 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 क्षिप्रि 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; कृत्रि means the worlds in which the five human peoples, पंचकृत्रि, 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 कृत्रि कृत्रि: 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.

But is it so? That sense is very doubtful. क्षिप्र means to love, but that sense cannot be certainly proved in the Veda; क्षिप्र means to go, move (cf खू to flow) and खू means in the Veda a thick, fat or oily dropping or flowing; finally खू means to stick, cleave, be thick, compact etc. It is possible that क्षिप्र 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 क्षिप्रकृतिभयोऽथातः.

यथाः गय may mean either “movement, march” or “that which is attained” = अन्त or “that which is reached” = आत्मनः, भय, गय, in which case it will be equivalent in sense to the Vedic गय. 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. उत्त बुबंतु चंतय उदयिन बृश्त्रासंजीति। धन्यजयो रणे रणे॥

जन्तये: Sayana जाना: सर्वे अधिनित: “Agni has risen, let people (priests) speak (hymn him).” Sayana’s glosses are always those of the pedant; जन्तयें, “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 बुबंतु. Cf I.4.5, उत्त बुबंतु नो निदो निर्नितत्तिंद्वद्वारः.

बुबंतः. Sayana, bound by his rendering of कृतिपु as men, has to take बुबंतो = आयरणों अद्वयो, but बुबंतः 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, म पुरायो बुबंतो मर्यात। if, therefore, the कृष्टये: 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 रासिविविग्न:; but not thus vaguely कृष्टये: उत्त 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. स्तो अभ्यो वेष्य बृहापि बृहापि। दश्मतः दशोपि अभ्यर्य।

श्रयोः 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 सध्यम्. It is possible however that ततः श्रयोः may be “messenger to the home” of Agni and the gods, the Truth-plane, which is also the goal of the pilgrim sacrifice.

वैष्णे S. गाम्यसि, though elsewhere in a similar context, he renders it कामयसि, वैष्णे he takes as काम्याय। “Thou carriest the offerings to the gods for their eating.” वैष्ण often means to go or come, but it cannot be here “thou comest to eat his offerings”, हृष्यारि accusative after वैष्णे, 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. सङ्गे .. वैष्णे suggests that वैष्णेय 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.

दश्मतः S. सर्पश्रयोऽयं, 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 दश्मतः the sacrifice. I have taken दश्म consistently = effective, achiever, from दश्म to do, perform, cf दशस: action, दशम a slave, and दश्मतः 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 अञ्चर; 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, स्वरूप, समाध, immortal; this is the क्षय, the third and last effectivity, completing the अञ्चर यज्ञ. The suffix मन्त्र to a verbal stem is a peculiar and early form unless indeed देस was originally a noun = action as well as a verb.

5. तम्म, सुढ्यमंगिर: सुदवें सहस्सो ययो। जना आहु: सुबहिष्य॥

अणिर: S. अंगिनविद्यमयुक्तान्ते; he treats it as equivalent in meaning to the name अणिर 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.

ययो. S. पुव्र. Has this sense of ययो any other reality than the idea of the commentators and grammarians that the phrase सहस्सो ययो in which alone it occurs must be equivalent to सहस्स: सुहो? ययो, सुहो in the Veda means mighty, puissant; should not ययो 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, त्वामार्धने अणिरसो गुहु हिर्मनविद्यमयुक्तेषु श्च मन्यवे. स जायसं मथामान: सहस्स महोद्वत्तां: सहस्सस्यमंगिर॥।

सुबहिष्य. S. शोभनपयो। I cannot accept Sayana’s frequent rendering of वहिष्य as यज्ञ. It means figuratively the seat of sacrifice and literally, from वृह, 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, वहित, and, this being the sacred doorva grass, it came to mean the doorva. It is connected in sense with वहित, 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 वहित 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 वहित 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 गत; to speak, from the sense of outbreathing. वहित: 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 वहितिःतात् भर्गदेवौ उप प्रजानक्ये। हुष्या सुषुष्कं भीतये॥

सुषुष्कं. S. मोहनाभेदन. भर्ग कहा कर से, “shining” and
“delightful”, both present in all the names of the Soma, चंद्र, लोम, हंद्र; but it is the sense “delight” which it usually carries in the Veda.

In the early Aryan tongue the long and short syllable were entirely interchangeable and traces of this linger in the Veda — चरथ, चराथ्; भवसि, भवासि; पथ्य, पाथ्. Sayana takes as imperative, but it is obviously a continuation of the statements वेपि, कृपापि; और आवहासि.

The प्रहसन्यः 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.

.. शीत्यः. Sayana takes आशीत्यं श्रवणं भक्ताय प्राप्तं; but there is no प्रापत् and we cannot extract one from आवहासि which gives the quite different idea of bringing from heaven. आवहासि is an accusative governed by the verbal force in शीत्यः, a common Vedic construction, eg विकं विभासि वच्य. I.9.2.

The gods there in heaven of whom you are the envoy.

. 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, — वहसि, वेहिस? 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 (नामः, बोधः, अभः) of the divinities in the human being, each conducting his own proper activity first मनुष्याः in the human type, then in the human divine, as Usha is described वैव 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 योऽपित्यकारः गुण्ये रास्या कुच्चन। यदार्जे वासिः द्वितयम॥

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 अश्वः. Ācwa, 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. उपकर्षः 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 वासिः अन्तः, 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 अश्वः पथम् of the Truth.
Commentaries and Annotated Translations

कथनं, Sayana कथनं; more probably “at all”, “in any way”. याति हृदयं, S. तामां हृदयं प्राप्तेषि, but I think this is a purely Vedic construction meaning practically याति हृदयाः, the हृदयं being loosely made the object of याति as a sort of cognate accusative, not because it is strictly so, but from a general idea of its sense, because the हृदय here is in its essence यान अयात, 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. त्योते वाणी अहुयो अभि पूर्वमार्गपल: । प्र दास्यम अपि अस्थान्.

In the metre of this verse त्योते: has to be taken as a trisyllable and अहुः: separated from वाणी.

त्योते: — see Appendix for अहु = foster, increase. Even with Sayana’s rendering of the rest of the verse “fostered” gives a better sense than “protected from harm”.

अहुः. Sayana’s लक्जारित: is absurd. हु is used in the sense of crookedness as well as हु in the Veda, cf जुहुः crooked. If not, we must take हु 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. अहुः: must then be taken with दास्य, the sacrificer becomes full of the divine plenitudes, free from all violent emotions and so goes forward on his journey प्र अस्थान.

अभि पूर्वमार्गपल: S. य: पुरुष: पूर्वमात पूर्वमार्गाधिकारादायरो 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. पूर्वमार्गपल: can only mean “a later after the former” or if पुरुष means superior, a lower after the higher, but never an inferior to the former, because then the sense-correlation of पुरुष & अपर is entirely lost;
nor is there any hint of any अभिकार in the text. There must be either a later वाती (or दातवात) opposed to a former or an inferior दातवात opposed to a superior दातवात. In the latter case, the sense may be “the sacrificer inferior to the supreme sacrificer advances when fostered by thee and becomes वाती 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 (र) fostered by thee to the goal (अभिन), full of plenitude, straight in his course.” It is possible, however, to take वाती in the sense of horse, the Pranic अभिन and अभिन 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 अभ्यासः. Sayana takes अभिन = ऐश्वर्येनभिप्रब्ध्य and प्राम्बान् = प्रतिसत्यंस्य सबीनुपरं भवति. Neither can stand. Too much is read by him into अभिन and the second preposition is प्र not प्रति; the verse speaks of प्राम्बान not प्रतिप्रम्बान. 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. तत् सूर्यन्यायि शुद्धरप्ते विशवासमि। देवेऽयो देव दायुपे॥

पुराणे. Sayana takes शोभनार्चिन्त भने. I see no भने anywhere in the verse, and therefore take शुद्धरप्ते as a noun, शु + द्धर + प्ते as in शुद्धिन्, शुद्धिरे, शुद्धत्व etc. Even when शुद्धरप्ते occurs entirely by itself as in I.94.2, Sayana renders it as शोभनार्चिन्त भने; 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, शुद्धरप्ते and full of the light of the supreme knowledge, शुद्ध ! प्रमणि.

विशवासमि. Sayana abandons his favourite विशवासणेद्वैत and interprets गमिनितोत्संघुसितं प्राप्यसमीति यावं बृह्वं basing himself on the sense of या to go. गाम् (गम्) means either to dwell or to shine. विशवासमि means either thou makset to dwell or thou makest to shine widely in all the being. It is difficult to decide, for शुद्ध favours “shine” and शुद्ध favours “dwell”.

देव. Sayana देव मानाने। Sayana feels that an importance is attached to the appellation, but misses the equal importance of the collocation देवेऽयो 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.
thing more than mere speech; it is the word and all its contents, the thing expressed, an expression of a new state of wideness, 
\( \text{श्रध्य} \), in the being of the god-seeker. It is because it carries this 
wideness. Therefore it is रूपव्यवस्था, 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.

र्जना. Sayana’s attribution of this noun to the root र्जू is bad 
philology. There is no reason why the easier sound र्ज्ञ should cor-
rupt into the more difficult sound र्ज. We should rather suppose 
an old root र्जू. The initial र्ज 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 
र्जू; र्जू form, र्जू lovely, beautiful, having a form, which points 
to a root र्जू, and र्जा to eat with its derivatives. Possibly all these 
three roots had a similar sense to encompass, contain (whence 
form), embrace, enjoy and then र्जा to eat; cf र्जा which means 
to pervade, to enjoy and to eat.

2. अभ्य ने अंगिरस्त्वम अथेन्क्ष्यस्त्वम प्रियः। बोधेम र्जृभु मानसि।

अंगिरस्त्वम्. S. अलिङ्गवेंयांगवादिपुष्कत। भद्र अंगिरस्य वारिष्ट. Ob-
vviously "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, र्जृभृ मानसि, the word 
of the seven-mouthed Angiras Brihaspati which wins the Sun, 
the Dawn, the Herds etc, र्जूण सन्त्, therefore र्जृभृ मानसि.

कष्ट्वस्त्क. S. वेधा इति मेघवीर्तम् – वेधा: does not mean मेघवीर्तम ते 
विभाव्य एव क्ष्ट्वम्य पर्यायं र्जृभृ। I cannot succeed in arranging (composing, putting in 
right order of speech and thought, cf in Bengali the use of र्जृभृ 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 श्रद्धा साँस्कृति.

स्मार्तिः. S. संभवतीये and he gives वन ध्वनि संभवती; but वन also means to win, possess and only secondarily to enjoy. As we have श्रद्धा साँस्कृति in conjunction with the epithet अंगिरस्तम् 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 वन is continually used.

आया ते. S. तुम्हें. I think it is here rather तत्, otherwise there is no sense in आय = अनंतरं. In the first verse Agni is invited to cleave with love, तुष्टिः = मनोरथम् संवर्धन, 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 वन: and made it his that it becomes not only सांस्कृतिं & therefore देवंयस्तम् but also सांस्कृति; therefore आय. 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. कहने जामिर्जशानाम् अभने को दानक्ष्यत:। को हू कस्मिन्जस्ति धिन्तः॥

जानिः: Who is thy companion? That is to say, thou art alone and transcendent, अहूः; what creature born (जनः) can boast of
being a necessary twin of thy being? जाम्लि: is more than वेन्दु: (S.), it gives the idea of constant companion and closeness in kinship or in being, eg जाम्लि: मित्रांग भात्विव स्वभावा: 1.65.4.

दायवधृः, S. दत्ती वल्ली येर .. कर्मणुप्रशस्तय.. I am sceptical of this passive sense for दाय. 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. दाय means naturally giver or fit to give, and we may take दायवधृ: as an inverted compound = अथरदाय, and the question asked is “Who is really able to give sacrifice that will reach the gods, being thy जाम्लि:, companion and equal in being? It is really thou that speakest the word and doest the sacrifice, thou art the only वेन: and हुना and without thee man’s hymn and offering have no force or power.” Otherwise it is the अथर that is दाय, 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 जाम्लि: and therefore none else has the same power.

को है, S. कर्मणुपान्य: ie all cannot know what you are like. This is both fanciful and feeble. को हुआमी means who thou art, ie what wonderful and transcendent being, अथर. Agni is not this nor that person, not one of the जनाना, but the Deva himself, eternal and supreme.

कर्मणुः, S. कर्मणन्यान्यः. No one knows thy abode; but if Agni is the physical flame everyone knows his abode, the वन, आर्थिय, अथर etc. कर्मण्य 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. त्ये ज्ञानार्लाम्र अर्थे निष्ठो असि प्रियः। सब्जा समिक्ष्य ईद्यः॥

जानिः: Thou, being beyond all, unborn and transcendent, yet makest thyself the companion of all these human creatures, stooping to their humanity, अमूली मल्युः.

निष्ठा,, प्रियः, स्नेहितर्य यज्ञानानां प्रमोदितायकोऽसि। This explanation of निष्ठा is extravagant philology and poor sense. निष्ठा 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, प्रियतनो नृणः; therefore प्रियः, dear especially because of the satisfying principle of harmony he brings into thought, feeling, act and state. He is not only जानिः: but निष्ठा:, 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 जानिः सब्जा। This Infinite is He who comes to man as his friend and lover and sets and helps him on his path, for Mitra ज्ञानार्लाम्रति, sets them moving परिवर्तः, साधिष्टे:, by the most effective paths of the Truth which accomplish perfectly the sacrifice, अवर्तः, and carry it and the sacrificer to their divine goal.

सब्जा। Although not lodged in any as his abode, yet is this infinite deity a comrade to be sought by adoration by men, his comrades, निष्ठा:, 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. यज्ञा नो मित्राक्षरण यज्या देवाः अभासु वृहः। अर्जने यशाः स्वसंदर्भः॥

विनात्रक्षरण। Varuna because he gives the प्रक्ष[, the wideness, Mitra because he is the तिथ्य who by his harmonising principle of light and love gives the त्वरक। 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 सृणस्य देवसर्स्यम् व्यक्तिः.

देवाः। All the gods, constituting the whole Divine Birth, the अन्तः वृहः।

वृहः। The vast Truth. This is either in a sort of apposition to देवाः, “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 अन्तः = true, and explains it as सवः तथापवेक्षने यज्ञाः, which is unnatural enough, as no one would say “sacrifice for us the true” when he means “sacrifice for us a sacrifice”, — रिताम 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 अन्तः वृहः = “a great sacrifice”, as he does elsewhere, but separates the neuter वृहः from the neuter अन्तः to which it belongs by grammar, by verse-movement and by syntactical form & structure,— for अन्तः यशाः यश्नाः each naturally introduces its own clause,— and attaches it to the masculine देवाः 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.

यशाः। S. makes यशाः = जय संगच्छति। He thinks that it means पुजय, “worship thy own big house”, but it is only when Agni is within it that the sacrificial house becomes worshipable, त्वायंत्विद्यमाने सति द्विय यज्ञाः प्रयत्ने, 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.

वेदः The ब्रह्म वृहत्त्र in the form of the world called वेदः, उ लोकः, उ 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.

76

1. का त उपेतिन्यासो वरायः भुव्यदण्ये शंत्मा क भानिन्या।
को या यथा: परि दशिमे त आये केन बा ते मनसा दासमाः।

वरायः S. तप भनसो निवारणायात्माल्वल्वह्यापनायः. 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 उपरिति:, 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 बा ते मनसाः; in the second it anticipates and leads up to रजस महः मीमांसाय of v. 2. ते मनसो no more goes together here than ते मनसा in the fourth pada of this verse.

भानिन्या, S. स्वति:, “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 या is न कोण्डि. It certainly does not mean that any more than केन बा 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, मनसः, the right mentality in the self-giving, मनसः, the power to embrace in the human mind the right
judgment and discernment of the divine seer-will. मनोज्ञान does not mean व्ययन्ति in the Veda, but either the intellectual mind as distinguished from the wider मन्स which embraces the emotional mentality and sense-mind also, or else the intellectual thought that seeks for the Truth. Cf इस मनोज्ञान मनोज्ञान (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 मनोज्ञान here and in that passage. But Sayana can seldom forego an opportunity of making a word mean “hymn” or “food”.

अनुभव, not वच सृष्टि, but full for us of the bliss.

उक्तिः S. वृद्धि वल्ले शा. Neither, but the judgment, discerning thought. वे must go surely with यत्र not with परित्.

परित..अपरित gives the idea of “all round”, ie an embracing possession of the whole यत्र.

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?

एष हृद्या हृद्या नि संद अद्वन्त: सु पुरुषत: भवान: ।
अपना त्वा रोगीस्विश्वसिन्य: यत्रां महो सोमसमाय देवान॥

एष हृद्या takes up the idea of हृद्याश्च implied in दासेष. The answer to the questions of the first rik is that Agni, the Seer-Will, must himself come as the हृद्या, the हृद्यानि नामाव (Sayana takes it wrongly here as देवानामाहृद्या) and bring about the right mentality by his sacrifice, महो सोमसमाय.

पुरुषता, the leader in the march of the sacrifice towards the
Commentaries and Annotated Translations

578

gods and the vast Truth, a leader who at once guides on the right path, पवित्र रजितः: and slays the besetters of the way, विज्यावक्षसः: (v. 3). The दृढः of which Agni is the होता is the अथवरो यज्ञः.

अध्वन्तः. Not “protect”; Agni is अध्वरः पुरुषः who burns all the Rakshasas; what need has he of protection who protects all? अवटः means “foster, increase” the Seer-Will. Let the earth and heaven, the physical and mental being, attain their full, all-embracing wideness, विशवमिलनः and by that wideness give full scope to the increase of the Seer-Will.

सीमन्तप्रयत्नः. Perfect or right mentality including भवितां, right thought enlightened by the दृढः and not only the emotional part of the मनः. The सीमन्त is vast, महः, 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 पुरुषः, 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 सू विज्यावक्षसो भवितां: भवा यज्ञानाभिःश्वस्तिपावा।
अध्वरो यज्ञः सीमन्तप्रयत्नः हृदिभाम् आशा वस्मयमो बक्ष्मय सुदाइः॥

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 सीमन्त and break (अभिमिलितः) the uninterrupted progress of the अथवर यज्ञः. 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 (सोमना) and to give in return the wealth of his world, स्मृति (सुधां). Rather, lord of the Somas as he is of the निने, not in the sense that Soma is of the wine or Brihaspati is master of the वेद, 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, अनुमा (चुक्क)।

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 वानारसा आ च दूः नि च सल्लीः देवे। वेदि श्रोत्वनुत पोत्रं यज्ञं कौर्भ प्रयत्तजन्मनस्सन।

प्रजावता। प्रजा here seems not to be अन्त्य in the technical Vedic sense, but to refer to all fruits of the sacrifice; S. वाल्मीकिपुष्पनस्सन।

वचसा। S. स्नृत्। I cannot accept such a clumsy construction; it means that Agni upbears the sacrifice (वानाः) by means of the word and by his flaming mouth. That is to say, if वानाः really refers to Agni and आसा to his flame, आसाविस्तार ज्ञासा as S. suggests. In that case we have to understand असा with the first pada. But the natural rendering would be to take वानाः 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.”

वानाः। “Upholder, maintainer” either of the word (cf सशयः स्नेतिवारमः, निवि: 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 वानाः upholds the course and strength of the sacrifice. Cf I.3.11, युग्म देव सरस्वती।
Commentaries and Annotated Translations

आमा. 1. breath. 2. mouth. The first seems to me the appropriate sense; it is the Pranic force, नुभ्यः, by which the ब्रह्म is uplifted from the heart where it has been shaped and held in the mind, हृदा गतेः।

आ व .. निः व, 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, निः।

ेति. S. कामयस्य. I think it is याविः, the verb used in its pure indicative sense, “tis thou takest upon thee the office of हृदहात and the office of नीता, O master of sacrifice, (therefore) awake.”

यज्ञः. S. यज्ञीयः. Rather व here seems to express the agent as in निः. Agni is here the sacrificer (हृदाः .. यज्ञः v. 5) and not the god to whom sacrifice is given.

ौथेः. S. प्रक्षेपिण्य नियतः। हृदयस्य स्तुतिः स्तुतिः स्तुतिः। I presume S. means स्तुतिः धनस्य।

यज्ञेनीव्या. ः. S. अनुदत्तार यज्ञेन जनितारः। I presume S. means यज्ञेन धनस्य।

प्रशंसनेविया. ः. he who brings the spiritual wealth into being in man. प्रशंसनेविया. he who brings it by his labour into right use or possession by man.

वीर्यः. S. अस्मान्वोधयः. 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).
S. मनो विद्वेष्य मनुष्यो हृदिभि - देवो अयज: कविभि: कवि: सन्।
एवा ह्यत: सत्यतर स्वमय अर्घि मंद्रया ज्वलं मंजख॥

मनुष: S. मनो: — मन शाने। मनुष: does indeed mean the thinker, but the mental being generally, not Manu.

विद्वेष्य S. मनोविभि: from विद्य to be luminous — cf सूक्ष्म: which like सूर्य: means also luminous; men of knowledge are in the R.V. frequently called सूर्यत:, luminous.

अयज: probably an aoristic past; “as thou hast always sacrificed”.

कविभि: कवि: S. renders कवि: = कालदमयी, & कविभि: = संभाविभि:.
He makes a difference between the two senses in a note on I.79.5, कवि: कालदमयी 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 कविभि: कवि?: 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 काल! 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 कविस here? Not I think men, but the divine powers who assist the Seer-Will.

ह्यत: S. ह्यादमयिद्यय. This passage ह्यत: .. ज्वलं भजन्य and others show clearly enough that ह्यता meant originally the priest who conducted or made the offering; the other sense द्वानामाद्यता is, in the R.V., extremely doubtful.

सत्यतर. S. अतिशयेन सत्य सापो! An extremely clumsy and unnecessarily philological antic. Agni is frequently called सत्य, eg I.1.5, ह्यता कविजन्तु: सत्यविद्यन्तु: भक्तम: . Here also Agni is the ह्यता, कवि: & सत्यतर:. 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 ज्ञातं ज्ञेत्र 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 ज्ञात & the कवि. The comparative means ever growing in truth.

सूत्र 77.2. S. भार्मन्त्र होमवाचन वृत्तया कुमार. The ज्ञेत्र 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 कुमार. It is the flame or uplifting movement of the Will that lifts the Soma etc from the mind upward to the divine Superconscient with a motion of rapture — the rapturous will-movement, not, I think, the joy-giving will. The rapture comes from the state of सीमनक, 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 अर्णये का अर्णे सियुर्यह उपयेने भामीने गी;।
   यो मत्ते सत्य आमुलो ऋतवु ष्ट्रोता परिविल हत क्षणिक देवान॥

कथा. This ancient form follows the analogy of सर्वथा, अर्णया 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.

भामीने, भा is न्यूकेति; भाम is rather भेदः.

देवुर्यहा. S. सर्वथा: सर्विनत्वम 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. गी: like
Mandala One

梵文: is the word which expresses, which brings out, makes प्रकट what is unexpressed in the state of अनुभव and therefore latent.

अनुभव आनुभव: 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.

आनुभवा. 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.

कृष्णोति S. दुःशिष्यद्युक्तानि कृतान्त: 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. ये अधरेपु शंतम श्रतावऽ होता तम नमोभिर कृष्णु:।
अविनये देवानि देवानि स च श्रद्धाति मनसा यज्ञाति॥

शंतम श्रतावऽ. 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 कृष्णु: S. अभिमुच्यकुस्त: आ भू & आ के have a special sense
in Veda. आ नृ 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 आपृ is applied to those who ascend upon Indra, इंद्रमथि रोक्षे तेजसा and range in that divine Mind as on an ocean, ते गुर्त्यादि … प्रीणस: समाद्य न संसर्याने. आ नृ is the converse action of man bringing the godhead into him and forming it there in his human being.

गताभिधि. 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.

कः. गम्यति. It may mean “goes”, “desires”, “manifests”. गतिप्रमाणयनकारतिदु. This is the difficulty of fixing the sense of दक्षिणति; we have to choose between “going to the gods” and “manifesting the gods” for the mortal.

वोभाति. S. ज्ञानिति 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.
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.

\[ I.94.1-10 \]

Text.

---

1. स्त्वोमम्. The hymn of praise is the central note of the Rigveda. Praise and prayer are the two outward expressions (चेतनां) of the soul founded on the heart, which awaken the consciousness there (सत्यम्) to the force or the presence of the god. They establish the god in the heart and increase him there, सद्यम् तयस्मि. The word स्त्वोम is from the root स्तुति 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 स्तुति with its noun स्तुति: which means a heap, pile, monument or pyre and also strength, power; the significance, to stop or stupefy of स्तुति and स्तुति with the noun स्तोम: obstruction, a stop, a pause. From स्तुति or स्तुति we have स्तुतिः: a bunch of hair, braid or knot, स्तुति in the same sense, but also meaning the hip or thigh and स्तोमः: a drop or small quantity collected, hence little, short, few. स्तोमः itself has the sense of mass, collection, group; स्तोमः means
the head, riches, wealth, grain; स्त्रोतक: means a cluster of flowers or bouquet, as well as praise. The root can mean also to push (स्तुतम्: a goat, स्तुं: to expel, स्तोम: disrespect, spurning contumely). The significance hymn, praise, eulogy belonging to the verb and its nouns स्तुति, स्तोम, स्तोत्र, स्तोत: as also to स्तुतम् and its noun स्तोम: (cf स्तुत 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 मह भ and the simile स्थितिः। 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. लघु, लघ: स्त्रोत, स्तंभः, स्तंभ, स्तं: स्तिथि: स्तिस्सत, स्तू to spread, cover, strew, स्था: स्थान: स्थूल:।

अहिते। The word अहिते is generally taken to mean worthy or deserving, from the later and derived sense of the root अह, 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 R̄t ar in the Aryan Word Book.

सं महम्। 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 मिश्र. Otherwise we must translate “Let us strengthen the hymn with or by the intellect,” i.e. let us put our minds to it to give it greater force; but this is a good sense by itself, but it leaves मिश्र 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 1.20, Medhatithi’s hymn to the Ribhus, the heavenly artificers, य इन्द्राय क्षेत्रयुज्या तत्त्वंर्मनसा हृदि तत्त्वात्त्वां उप्रजां कुमारं ज्ञानं 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.”

The Greek & Latin sense of ज्ञान, beforehand, need not be premised on the Sanscrit particle. The force of ज्ञान in ज्ञानत्व, and ज्ञानत्व 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. आयत्वाद 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.

नाथति. 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.

अनवर्त. The exact sense of अनवर्त has, I think, been missed; it is “not fighting” & hence sometimes “without an enemy”, not अत्य + अवर्त, an enemy. The root अर expresses excellence, force or preeminence 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 अर्ष, अर्थ, अर्थ, अर्थ, The Tamil aram, aram (virtue), the Greek ἀριστος, ἅρω, ἅρχο, ἅρχομαι, ἅρτη, ἅρος a mountain; from (2) the sense fight, slay or hurt, oppress, in अर, अर्थ, अर्थ, अर्थ, अर्थ, Ares, अरर्तिः, arma, अरर र; and plough, work, row, propel in अर, अर, अर्वं, अरवम, ἅρω, ἅροτρον, ἅρωπα, अररर, अररति; from (3) the sense of swift motion in अर, अर्थ.

The idea in anarvā 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.

क्षेतिः. क्षम and क्षेतिः are technical words of the Vedic Yoga. क्षम is established dwelling or habitation in a fixed condition of consciousness or that condition so fixed and inhabited. क्षेतिः describes such an established condition. Cf such phrases as त्र क्षमाय चक्रे, they make the Vast (mahat) their habitation. I.36.8.

सुविनयः. The word virya in the Veda, derived from त्र to open,
expand, display, open into full vigour, includes in the forms त, 
वीर etc the idea of excellence, full or superior force etc. Hence the 
later idea of strength, energy or heroism. द्विति means here to hold 
firmly. द्वितौ, 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.

तृतिया. Again the idea of strength, vigour, always contained in 
the root ति 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”.

अंध्रिनि. अंध्र 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.

अंध्रिनि. अंध्र like अंध्र means to put out force against, so to 
attack, hurt, kill, wound. अंध्रिनि 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. शकेम 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.

समिभेः. From idh to attain fullness, increase, flourish & sam expressing completeness.

साध्यः विन्यः. 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.

ह्रविराहुन. 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.

अद्वित्ति. 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.

आदिक्षण .. तान् हि. Hi is here simply emphatic, not causal & the tan refers back to वेम of the last line. The Adityas, sons of Aditi, the infinite existence in the paravat, parardha or higher being of man & the world.

उम्ममी. The word is from the root उम 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 ushatas, 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. 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.

The word may mean either to pile up (cf विन्न) or become aware of, take into cognizance (cf विचने).

The word is from the root भू, to fill, by gunation and the addition of the compound suffix वृ. भव & भवन are the brother forms. In the sense of holy day भवन must have originally meant either the same as वृजित्त, or else a filling up day; a connecting day; so it means also the connecting joint. भव in the sense of chapter means a “completed” part. In I.9.1. the expression सोन्निवर्धि: must mean with the fullnesses of the
nectar. वित्त्यास्तः must certainly mean heaping here, and परंभामार्शण 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”?

धीरात्रेः. 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.

प्रज्ञाः swiftly, or else forcibly.

साध्य स्निः. The same prayer as in the third verse. There is no reason to interpret स्निः 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.

विष्णुः the various kinds of creatures. From वि to come into being, appear, be born.

अक्षुन्नः. From अ to act forcibly, work, drive. Gr. ἀγω & Latin ago. Aktu must therefore mean either workings, cf ago, I act, or drivings, cf ἀγω, I drive; and, since the verb is चरत्ति, 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.

विच : The word has the sense of various, but with the idea of curiousness or richness, from विच meaning to divide & to
accumulate. It is the Greek ποικίλος.

προετόριστα. ὁ λόγος: is perception, ἰδέα: 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.

महान. There is an evident reference to महान, 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 prajnana, 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.

अध्वर्य. 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 — देवस्वित्य. अध्वर्य is usually derived from अध्वर्यु + ह्वज 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. अध्वर्य is either from अध्वर्य + ह्वज in the sense of one who knows the laws, rules or rituals of the sacrifice; or from अध्वर्य + न्य in the sense of Knower of truth, Knower of the law. Both the अ roots & the न family bear the significance of knowledge. In the former the sense is comparatively rare & has been handed over to other verbs expressing motion, गम्य in its compounds & प्र; but we still have ह्वज & ह्वेप in the sense of seeing, & the goddess देवता in the Vedas is the power of Revelation. Similarly अध्वर्य from अध्वर is originally the priest especially
in charge of the materials of the oblation. प्रज्ञात्म 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.

अतुल. From ज्ञान, as मनुष्य from मन. All things born, all creatures: the accusative after प्रज्ञात्म and पोता. The word shows that Kutsa is regarding all world-existence as one great sacrifice to the divine powers.

आत्मविज्ञान. Accusative after विज्ञान. The functions of knowledge which are the basis of action.

धीर. From धर 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 (पुरुषोत्सन).

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.

सुप्रेमिक:. With a beautiful face. सुहृद. With the sight of the higher vision, द्रष्टि. 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.

अंधन. The अ roots signify intrinsically general existence, 
being. अंधा, अंधर, अंध, 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 
अंद्र, अंध in the sense of gross matter, as well as अंधनि, Existence; 
from अंध a lost अंधत्त matter, food, still found in Greek ἀθάνατος, 
ἀθάνατος, pasture (अंधस्, अंधस्त्र), hence the lower or material world, 
अथर, the material oblation, material, the material existence; 
from अंध, अङ्ध blind (originally thick, dark), अङ्धत्त 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 रथ: 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 रथ: 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, राजि (pleasure, delight), 
राप्ति, राति (felicity), रङ्गि (love, desire), रंगु (delightful); रंगू, रंगत etc, 
रंगः; रामः; रामः (rajoguna); रङ्ग: delight, joy; रमः, रामः, रतः etc; रम न 
pleasure, taste, delight; राजस्वीतरः; रमस् which still keeps in Bengali 
itst original sense of ecstasy; रथ & रथस्त्र in the Veda have the same 
sense, as will be shown elsewhere. रक्षसः, रक्षसस्, the name रावणस्: 
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, e.g. 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.

सुन्दरी. 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, सोमन, सुभन etc. We find both senses in सोम, गुह, etc.

शंको. Another fundamental word of Vedic psychology. The proper meaning of शंक is to cut, pierce; it is used of sharp, swift & trenchant motion, action, pressure, feeling etc. We have शंक to leap, शंक to hurt, injure, kill; शंक to the orifice of the ear; शंक to cut, kill, destroy, शंक to, शंक ने, शंक ते, शंक ते etc; शंक 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; e.g. शंक 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 शंक excellence, happiness, best, right; शंक the body. The nasal form शंक 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 शंक as praise and
in the next verse as evil-speakers, especially in view of the 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.

is either a verbal adjective like kārya from a root dṛ& or a nominal adjective from a noun dṛ. Its use twice in this passage is of a kind favourable to the nominal force. The root dṛ has as its common and characteristic force the idea of a violent, impetuous or troubling activity and taken in connection with r̥ṣ: and j̥̄̄̄n 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.

The roots ṣaṇ and ṣaṇ as also ṣaṇ and ṣaṇ mean properly, expression, expansion like ṣaṇ, 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 ṣaṇ and ṣaṇ, of dawning in ṣaṇ, the idea of wish, yearning in ṣaṇ and other roots. If we suppose ṣaṇ 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 smitings 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.

तृणवान्. This verse describes those Asuric forces which are opposed to our divine growth & manifestation. The तृणवान् 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 आयण referred to in the last verse.

जति is, in the usage of later Sanscrit, the imperative of हनु but in origin it is evidently the imperative of ज to slay, strike. अर जति means to strike away, to drive off by blows from the path.

अंति. Greek ὀπεττά, against.

अतिष्ण. From अत्र to eat, devour — the devourers. The अतिष्ण oppose self-expression by entering the system & limiting it; those who oppose from far-off try to prevent the action of the आयण; the अतिष्ण go farther and seek to devour & destroy the आयण once gained. All these are enemies of the yajna.

यज्ञाय गृष्णेन. This is an important passage for the sense of these two words. गृष्ण 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. गृष्ण like many words used to mean “speech”, like आयण, वच्च & वच्च 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 गृष्णेन 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 शंघ 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.

अर्घा. 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.

वनिः forest-places, understanding देशाय 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, आदित्यति, there is the idea in विद of breaking up to enjoy, ravaging with the soul's kisses of love so as to enjoy every detail of the enjoyable.

भूमक्ति: Ketu is perception or a means of perception, a badge, signal or flag. भूम: from भ to trouble, shake, agitate, be agitated, vehement, move excitedly or with gusts, meant not only smoke, incense, but also wind and passion (Gr. χημός). From the sense of wind it came to mean prana as the seat of passion & desire. The Greek χημός 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, वातज्वाल; the signal of Agni's enjoyment is the smoke or strong movement of prana in physical delight.
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. (ृष्ण = 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. (ृष्ण is used of the sexual contact; धरण: from द्र 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. ॐ 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 impulsions 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. (महानमवन्ति might mean the vast earth, but अज्ञि & even पृथिवी are not used in the Veda invariably, the former not usually, to mean earth,
but stray or return to their original sense — सत्ता 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. (वच्छु, the cows, अनुषयः: 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. (मन्नापी: is uncertain. It may be dead or dying. रेविः व्रेविः = 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. (रिहु, रिहुत्त 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. (स्वसिः is the Greek κάσις and an old variant of स्वस्त — wife or sister. Therefore it is coupled with प्रसा — like प्रजी.)

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.
Hymn to Agni attributed to Somahuti Bhargava.

1. सुप्रसंस्थि. Sayana gives his two alternatives, “released from sins” (सुप्रसंस्थि पायि) or “having good praise”. Both of these senses are artificial. सुप्रसंस्थि (not व्रत्कस्वत्व 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 वर्ण or वर्ज and must either be equivalent to सुवर्ण: or to सुप्रसंस्थि. The present passage in which it is connected with सुप्रसंस्थि seems to point to the former sense.

सुप्रसंस्थि. Sy. “having good food”. प्रयो: from प्री to be pleased = pleasure, satisfaction and is coupled with स्वप्न: bliss, happiness. Agni is the प्रयो अतिथि because he is अतिथि: सुप्रसंस्थि, a force of work inhabiting us that gives perfect pleasure as the result of the working. Because he is सुप्रसंस्थि, therefore he is स्वप्न: देव. All these expressions must be taken in sequence. Agni is a force of will resident in man that gives a perfect light (सुप्रसंस्थि) and therefore perfect energy of light (वर्ण: = तेजः) and therefore perfect pleasure (सुप्रसंस्थि); 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 (दिधिसत्या) all things in their proper place & relation, & this he does on each plane of man because he is जातिकेवस्ति, knower of all the planes of the soul on which it is successively born. Or else दिधिसत्या 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.
Divine in man who reflects the divinity. Sayana says “in all creatures up to the gods”; but cf IV.1.1. 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 & आ 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-fooed 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. अथं सभव्यं. Sy. सहुत्पानः — the place where the waters are together = the antariksha. सभव्यं = place of session & is used in the sense of world. This सभव्य 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.

हिता doubly, in their manifest human & their secret divine parts.

भुगवः. 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.

आयमः. Sy. man = yajamana & vikshu = prajapu = his offspring = the ritwiks! Obviously विख्यात आयमः = मानवीपः विख्यः in the next line and means mankind in general, not the Ritwiks.

विख्याति भुगवः. Sy. takes विख्याति = all enemies and भुग = भुगा = अन्यत्वेऽ. All this learned ingenuity is entirely wasted. भुग either = all the worlds or all the largenesses, that is the divine worlds from महसूः upwards.

अरिति:. Sy. ईश्वरः or श्रीभ्रमणाधीनः. अरिति, = (there is no श्रीर) is correct, but the idea of the root अर्त 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. 

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. क्षेपंते. 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, नृत्यसे नित्य द्रव यो दिभिषणयः. 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. तहि क्षेत्रवृहाः निवो न पत्यस — cf VI.3.1. यं त्यौ मित्रेऽवरणः सजोतः। पाति. 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, द्वारायः, which belongs to “Mitra of the purified discernment”.

तीत्वपि S. shines in the Nights that desire or else “illumines the Nights”.

d्वारायः S. समाधिपति or दाता. स्व द्वारा means discernment, cf Greek δοξέω, δοξἶω etc, skill, capacity, cf δύναμις, 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.

d्वे S. the यगन्. 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, illumines) 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 illumines 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 illumining 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 (दमेन). He also turns, as we see in the next verse, the mortal satisfaction & pleasure (प्रिय, प्रयः) into the divine delight.

4. राष्ट्र. S. राष्ट्रीया or शाक्युक्ता. It is difficult to understand why S. suggests this alternative meaning which makes sheer nonsense of the verse. राष्ट्र, delightful, takes up & develops the idea in सिंह & सुयुक्तम्. The increase of the Force is a delight and as it were the increase of one’s own self.

संशोधन. 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”. स्वार: seems to refer back to दक्षाय: in the last line & in that case must have a kindred sense.

भूता. S. विन्दूरि = संपर्यति. It is rather the “carrying” (पू) forward & backward of the flame; the complete reduplication suggests this constant or repeated motion; the word is a contraction for भूतापत.

दव्याराण. S. shakes his tail (hairs) to get rid of biting flies; but this makes a meaningless ornament. भूषण means any violent & impetuous movement; shaking, pouring, streaming, running. The root भाव to run was originally no independent root, but only a modified form of भू. When the language became less fluid, भू was fixed in the sense of shaking, भाव in that of running, but in the Veda the community of significance has not yet been lost. दव्याराण = runs & takes up the idea in द्विताराण which already suggests the figure of the horse so constantly applied to Agni & Soma. वर will then = वर, 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 स्वस्थ्येव 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 viśvani 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 (द्वारा, द्वारा) has to arrive at pure mental knowledge (चिन्तन ..चिन्तन योगिता).

5. यत्. S. says यत् = यथा. Such a violent conversion is wholly unnecessary. यथा means, as so often, “when” or “because”.

अन्नम्. S. महुः. अन्न means anything vast, vague, chaotic as in अन्नविश्वसन, “covered up in chaos”. वायों न यथा वनवनयने भास्चि बल्ले गयों न शुक्र: VI.4.3.

वनवन्. Sayana connects this with मं and says this means either the enjoyers connected with me (an awkward construction only possible to the most bungling & incompetent writers) or else वनवन् = अन्नम्, 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 (मार्ग).

आ पर्ने. S. praised from all sides. I take पर्ने in the Veda to mean “do, deal, work, labour”, cf Gr. πῶλος, πῶλος, dealer,
trafficker, Tamil pan, 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.

Sayana takes न = च, उज्रम्भः = those who desire my form, वर्जः = a form like his own, निम्नीत = निम्नीत्. 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.

वर्जः. This word seems to me to be used in two different senses, first, colour, appearance, (lit. surface from वः to cover), secondly, as here, the supreme world or heaven, whether from वः to cover, spread as in वर्णः (sea or ether) or from वः to choose, as वार. In the latter case it means “the supreme desirable state” or “desirable world”. उज्रम्भः 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.

रस. Sayana takes as locative plural, in the pleasant things, ie ghee, etc; this seems to me forced & improbable. I believe रस must be taken as an adjective, formed from the root रस nasalised + ः or the root रम + ः = that which is delightful as प्रियम् is used for pleasure in general.

विजित्ते. 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 वक्ष अग्ने बहुः वचनके विद्ये यजये।
   देवानां दीयांयुक्ते अथि समाये अग्ने तन्म गुरस्य॥ 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 वक्ष cannot be shunted into the later sentence बहुः वचनके from which it is entirely divided by the verb वक्ष; nor is there anything in the text to justify the construction यजये अग्ने तन्म गुरस्य. The rendering of वक्ष as कामयास्य makes no good sense and is needless since वक्ष can be as well from बहु to bear as from बहु 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 गुरस्य, 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 तन्म always means body in the Rigveda.

गुरस्ये. 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 सों अग्नि ईजे गशमे च मतः; 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.

अद्वितीयः. Sayana’s rendering connects well with the idea of the physical Soma offering, but अद्वितीयः occurs in a host of passages where it cannot mean the stone of the Soma-distilling.

The final phrase अन्तः तन्वं वृत्तयं 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, विद्या 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.
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 द्रवस्यन्त्, शणापू: and ईवः. Note that in this verse Sayana is compelled to take विद्या 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, व्लोकाणि. 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, maniṣi. विद्या कवीनां can only mean the realisations of (ideal) knowledge possessed by the seers.

In my rendering I take, as usual, प्रांच्छ in the sense of “higher, supreme” = पराणि, द्रवस्यन्त् in the sense of “made active”, गम्यान् of submission or adoration, गुल्लाय of “eager, desirous to acquire”. नी: is the goddess Vak who expresses the विद्या, समिति the activities by which pure Tapas is fed, दिव: the realm of pure mind. दिव: 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. सम्यो रथे मेंधिरः पृथवेः दिनः सुपविद्युत्तुष्ण पृथिवया।
अबिद्वु दर्जतमम् वरदमासो अविन्वयति स्वमुः गम्। ॥

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 अस्मृणाय obviously go together and there is no necessity or room for Sayana’s rendering of the latter, मरणाय अऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽং

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 ज्ञानम् 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 Bhu, 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. अभ्यवहत्सुभवं सम चूटीः: श्वेतं जग्नानमन्द्रे महीत्वा।
शिरुः न जातम्भारस्या देवायो अविनं जनयनवपुष्पन्।

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.

सुभवं भगम् 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 दमितम, if दमितम means beautiful, in the sense of “shining gloriously”.

अरुच्छ, अरुच्छ 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, शुभं, शुचं; 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 युक्तः, युमपः. 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 अशोक and अश्रय, 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.

आराव. It is difficult to fix the meaning of this word. The sense of आर is strong energy in being, action, motion, light etc; it means to lift, be high (Gr. ἁρώ, ἀρδην, arduus), to plough, ἄρροιω, to fight, (Ares, arete, etc), to excel, to be swift, bright, as in आर. We must fall back on its connection with आर/अर to determine its meaning in this passage. If आर/अर could mean horses, Sayana would be right in taking आर as expressive of motion, “galloped towards”. But to take आर in the sense of horses results in this as in some other passages of Veda, in sheer futility. We must take आर in the sense of “strong ones, lords of force” and as an epithet of देव. आर/अर will then mean laboured over, increased or reared to strength. दियुष्यत 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.
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 अंगः means limbs and not lustres and should be so rendered, क्रांतः 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 कोत्रप्रेमस्ते दोभः lustres with intelligence imparted to them is an absurdity. I cannot accept आयः in the sense of food; आयः 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 कविः in the sense of ideal illuminations. The words कविः & कविः 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 ह 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 जनः: birth or a mother, दिल्लिः: axe and cutting etc etc. So कविः: the seer or the knowledge.

क्रांतः: 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.

अयम्. अय may mean “creative forces” or “works, actions” or “doers of works or actions” or else “waters”. I take पर as governing आयु: which gives us a better construction than the awkward coupling of आयु: & त्रिय: as objects of निमोन:.

“Throughout the being of the doers of works” or “through-out 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.

रज: is taken by Sayana = अंतरिक्ष: It means properly either light or kingdom.

तिष्ठ: I take तिर as equivalent in Veda to अक्ष. 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.
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 वज्ड (vajya) here as equivalent to वच्छन्ति (vacchante).

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.

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 जन्म which naturally & in its context can mean nothing but birth should be taken as equivalent to water; here he insists on taking two words पूत & 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 अस्त्र: the natural verb of भून: to an unexpressed राम: in the first line, his rendering of भून: as an adjective with an understood अस्त्र:, & his gloss upon समीर: that it is equivalent to सम्बलमी, as if it were derived from the root अस्त्र, and consequently signified shining or beautiful. In my rendering I take स्त्रिण: for a noun, as it is obviously intended, not an adjective, स्त्रिण: as its predicate, पूत & मधु in their usual symbolic sense, भून: in its ordinary sense of the seven rivers with the usual double entendre of rivers & cows. समीर: is an adjective formed from स्त्रिण: on the system explained in my Origins of Aryan Speech,
like भृगु, विभ्र, पराग, द्वराग, यदीग, ग्रंग from युत, पितु, पर, यह, द्वृ, ग्रंग. The meaning is easy to fix; we have समीच्छ: in the sense of the level expanse of ocean, समीच्छ: signifying sexual union, समीच्छ: meaning fit, & so right, proper or true. समीच्छ, समीच्छ: 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 महान liberated from limitation and समीच्छ: 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 sweet-nesses; 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 अन्त्र 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 महान, 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. भ्रमण: सूनो सहस्रो व्याधीद द्वारा: शुक्रा रथसा ब्रह्म।
श्वेततिरिभारा मधुनी युजस्य त्रृणा यज्ञ वापृथ्व कायमेन॥ ८॥

Sayana. O son of force, held by all, thou shinnest 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 $\text{ग्रह}$ 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 व्र्च्छ: here as a middle like द्वान:, not a passive. मद्यो वृत्त्वय might mean sweet butter, if we had not had in the preceding verse वृत्त्वय .. मद्यान्तम which binds us to take मद्यो in this passage also as a noun. जूक्षा ब्रह्मणि recalls जूक्त्रेष्ण:, but the sense of ब्रह्मणि is not limbs, it is bodies,— the मद्यो 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 नार:, the वृहान्त: विद्य:, 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.
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.

पिता: — the father must be taken in the absence of other indication in its ordinary sense, the world-Purusha, father of all. ऊँचा: 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. ऊँचा: 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 ऊँचा: which 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 ऊँचा: is correct, & we are forced to accept it, there is an ellipse somewhere in the sentence. We have to take then ऊँचा: as referring to an understood पिता: — that is easy & natural, — and governed by ब्रह्मण: understood from the first pada, — which is not easy, though just possible, & far from natural. I cannot help suspecting an original ऊँचा: में सन्निया: जिल्ल:.

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. वृण्य सप्तवी शुचय सर्वक्ष उभ अस्मे मनुष्ये नित पाहिः ॥

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 वृण्य जतनुभ्रण 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 Sanskrit with the force of father & mother. The termination च with a feminine force is still preserved in very ancient words like माता, दुःखिता, but it was afterwards replaced by the later feminine form चै, which obviously grew up by analogy & could not have been originally native to the च forms. जनित्रू in the oldest Sanskrit must have been masculine, feminine & neuter and borne equally the sense of father & mother; & as in जनित्रू, जानित्रू, जानित्रू: the feminine sense may originally have been preferred.

अध्ययनं, चे 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.

मनुष्यम्, मनुष्यम् 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 मनुष्यम् with ज्ञ चापि. 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. उरो महानिर्वा परद्वप्य आपो अतिनं यजने: सं हि पुर्वी:।
क्रतस्य योनायं माहृत्य जामीनाम निर्यासी स्वयम्भानम् ॥ २९ ॥

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. ऊर is the common word in the Rigveda for mahas, the realm of vijnana. यजने: I take in the sense of victorious, successful, who have attained their end. The word दमुना is a little difficult to fix. It is obviously connected with the दम्यनिर्निर्मके: of a later verse, & both are, I think, adjectives from दम-, house. In that case, दमुना will mean, dwelling in the house or in his own house व्र्ये दमर. 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, ज्ञातस्य योनीः, of the pure truth, the spontaneous law, the vast & unhindered 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, mahān, wide & great in the nature of mahās 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, श्रान्ते, 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. अको न च चर्मः सनिम्बे महोर्भिः विद्वेश्यः सृजये भाष्ण्यः।
उद्विभा जनिन्ता यों जजाज्य अणं गुर्जो नृत्तमो वद्यो अरिनः॥ २॥

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 अको as आकोमता, महोर्भिः as great with सनिम्बे as coming together” either friendly in the sense of union or hostile in the sense of battle.

महोर्भिः. The seven rivers, described now as all great & full, like Agni himself, उरी महोर्भिहस्य।

विद्वेश्यः. विद्वेश्या must mean either the desire of seeing or the power of seeing, विद्वेश्यः I take as an adjective from विद्वेश्या, 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.

गुनः, गुनः: 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.

वश्केर Sayana. कामकाय — but elsewhere [ढू]
अउँ " समायम युज़े। अभिप्रर्जय सुनिष्ठिम।
शमाये " श्रमापति च। तथाच मंत्रातरं। सहस्य देव: सकिता श्रमाते। खण्ड ५.८६.२। यथा स्वीमित। श्रमानां वर्द्धिति स्वतिकर्मेऽ स पाठ्यात्। तथा च मंत्रातरं। सो अर्न ईजे श्रमेत च मर्ये।। 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.”

तन्भे। Say. शरीरे। यथा कर्ममिति तन्भे 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.

प्रोचे। प्रकर्षिण गच्छति। But प्रोचे is प्रर्ज्ञ। पर देवल-परर्ज्ञ, परर्ज्ञ belonging or tending to the supreme.

नमस्ते उदयम। इविधा .. अस्मीयः परिचर्येऽ। but he says देवा:

शाशुः।
I take it as rather a genitive of vague & general locality.

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.

This is one of Sayana’s impossible pedantic clumsinesses; the dissociation of अपत्ति from स्वपुरुष & the addition of स्वपुरुषाम् as a sort of afterthought far away from the words with which it is connected & separated from them by a parenthetical अपत्ति 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 स्वपुरुषाम् as सरणीलालाम् when the metaphor of the Sisters, स्वसू, जानिमि 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.

I see no reason for taking janiman in the sense of water, when the whole talk is about Agni’s birth, जनुष, ज्ञानम्, जान, or वपुष्य = light, when the whole talk is about the growth of a child that is born. अवधेयम् --- महिस्य, वपुष्यम्, अवधेयम्.
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.

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.

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.
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 greatened by divine knowledge.

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.

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.

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.
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.
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.

Агни, त्यं द्वारा सचिवत्सलसम्म्यो देवात्मा देवमर्तिः न्येहरि इति कल्प्य

\[\text{स्मृतिः सर्वहुसङ्किरे देवः} \]

As before.

समस्यात्: S. मन्य = स्मृत्वा ये vying with their equals. मन्य 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 मन = mind, wrath, resentment (अभिमान:); pride. मनः is the mind generally, but more the sensational, emotional and
perceptive than the thought mind; the termination दयाः giving the idea of motion, effort, tendency, desire tends naturally to stress the word towards the emotional significances.

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”.

There is nothing to indicate swiftness. अर्जन गंतर्वः. There is nothing to indicate swiftness. अर्जन 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 अर्जन, अर्ज, अर्ज and since the text immediately adds अर्जन कल्याणः = कल्याणः I understand it in the sense of “worker”, or rather “striver”. Agni is the divine worker or warrior.

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 अर्जरर, men of the second; on the contrary since we have अर्जर as subject of first अर्जरर 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 अर्जन indicates a common idea between the clauses; because they sent him as अर्जरर the divine worker, therefore it was कल्याणः 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 कर्यक्ष्य of the mortal himself or by the will-force of the gods pouring itself into the mortal.

S. always takes वस्म = विनम्य. It certainly means in the Veda “in”, “within” or “into”, cf निहित, विष्य, विनिधि. “Send in” is here most appropriate because of यज्ञ in the next line. The bringing to birth & the sending in are one action differently described or rather two stages of one action.

But यज्ञ like यज्ञ may also be active = यज्ञः.
Cf भरत which has an active sense. I am not sure that प्रजत here is not a verb, like जनत.
मयेपु आ. आ gives here the sense of place.
अद्यावर. Cf देवान् आ कू, आ नृ 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 अग्नितारं.
विश्वं. S’s व्याख्यां = present all over the world in various sacrifices is a ritualist ingenuity. विश्व simply means all-pervading or universal.
प्रेक्षणं. Sayana thinks this means “knowing the ritual”. प्रेक्षण: is the later प्रजः. 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 (सदमि) 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 (प्रचेतसम), they gave being to the universal, the utterly divine perceiver in the mind.

Text. Tw´am hyagne sadam it samanyavo, dev´aso devam aratim nyerire, iti kratw´a nyerire;
Amartyam yajata martyeshu á, devam ádevam janata prachetasam, vishvam ádevam janata prachetasam.

Sy. अरति — श्रीध्रं गंधर्ण. Arati from ar to fight, to labour, to drive on (Ashti) — Agni is the divine worker & fighter who pushes
man on in his journey. — therefore men too send thee by the work (hymn). ति = नितर्क acc. to Sy.; rather = in = into the strife & labour of the lower world. अधिष्टम — नानाविद्वालिताः यद्व आस।

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 à vavṛitswa deván achchhá sumati yajnavanasam yjeshtham yajnavanasam;
Ritávānam Ídityam charshaṇidhṛitam rājānam charshaṇidhṛitam.

Sayana takes deván = देवभूविलासोऽस्मिन्, सुमती with चर्चीगृहं, रितावानम = उदकवंतं and explains charshaṇidhṛitam as मन्तुष्यां मन्तुष्याणां मन्तुष्याणानि भारक्षणि, 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 charshaṇidhṛitam.

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 sakhāyam abhyā vavṛitswa āśbum na chakram rathyeva ranhāyā, asmabhym dasma ranhāyā;
Agni mrīḍikam Varuṇe sachā vido Marutsu vishvabhānu- shu;
Tokāya tuje śuṣbucchāṇā sham kṛidhi, asmabhym dasma śuṣ ham kṛidhi.

Sy. देशम — दर्शनीय. This rendering has no appropriateness in the context and brings in an otiose epithet. देशम may be either “bounteous” or “active, formative”, cf देश in देशना, देश: etc.
Sy. मृठीकं — मृठकं हृशिः. There is no mention of any havir. Sayana gets it from verse 5, मृठीकं बीहः. The prayer for a gracious mood in the gods, मृठीकं or मार्दिकं and not wrath, ह्रेछः, is a common feature of the Veda.

Sy. तोकय — तुज्से परिपृष्टे माता गर्भवस्मनेति तोक युज्: An absurd derivation. तोक is from obsolete root तृच to cut, shape, form, create, cf त्रिच & त्रच in Greek τόξος, τológica; 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.

तुजः — गण्धुत्थपनानृप्तयं पितेरूत तुजः — a still more wildly impossible derivation. तुजः (also तुज) means to strike, hurt, push, drive, also to screen, guard, protect. I take तोकय तुजः 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 तुजः.

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 vidvān, devasya heḍo ava yāsisishṭhāḥ; Yajishṭhō vahnitamah sboshuchāno, visbhav dweshānsi pra mumudhi 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 asyā ushaso yuvṣaṭau; Ava yakṣhva no Varuṇam rāraṇo vihi mṛjīkam suhavo na edhi.

Say. takes avamo bhavotí as either come down to us with protection or become our protector by thy coming (ूत्या). He explains ava yakṣhva varuṇam as “get rid of the dropsy Varuna has
given me” and viśe mṛilikam as “eat this pleasant oblation”. I see no mention of dropsy anywhere. Varuṇaṃ ava yakṣhaṃ obviously means “work off from us by the sacrifice Varuna in his anger” and viśe mṛilikam, manifest his gracious form in place of the angry Varuna. I take viṃ in its ancient sense of “coming or bringing into being, manifestation, widening, outspreading” as in vayṣ, vayam 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 shresṭhā subhagasya sandṛig, devasya chitratamā martyeshu;

Shuchī ghrītam na taptam aghnyāyāh, spārhā devasya maṇhaneva dhenoh.

Sy. chitratamā. पूजनीया. मंडुनां. दानं। मेंद्रितनकर्म. With sandṛig chitra must surely mean bright, rich or curious. मंढू 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 satyā, spārhā devasya janimáni Ágniḥ;

Anante antah parivíta ágách, chhuchih shukro aryo rooru- chánah.

I find nothing in the text suggesting vṛttarv; and “surrounded within the infinite may he come” makes no intelligible sense. vṛt in the sense of “manifestation” or pariveet: in the sense of pervading, from vṛt, to go, suits best with the phrase anante antah. as in अर्थत = one fit to do the work of अर्थ, 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 rāgsu and rānva in the sense of beautiful, but they
are rather “delightful, rapturous, joyful”. रित 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 duryāsu means simply this being here on earth. Sadh &
sādh, sadhan & sādhana are different forms of one word, cf
bhavati & bhavati, charatha & charātha, rati & ráti.

Text. 8-9. Sa dúto vishe abhi vashti sadmā, hotā hiraṇyarathe
ransujihvah;
Rohidasbwo vapushyoh vibhāvā sadā raṇvah pitumatīva
sansat.
Sa chetayan manusho yajnabandhuh, pra tam mahyā
rashanayā nayanti;
Sa kshet an asya duryāsu sādhan, devo martasya sadhanit-
twam āpa.

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.

Sy. takes यद = यमनिन. But the neuter can only refer to ratnam. Sy.
also takes satyam = true Agni and ज्ञन = 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 jáyata prathamah pastyásu, maho budhne rajaso asya yonau;
Apádasbhirshá guhamáno antá, áyoyuváno vṛishabhasya níle.

Sy. प्रस्त्थानम् — गृहस्वरूपी यो नीली. रजस्व to shine = रोचन एविं, in the sense of heavenly world, Sy. रजस्वः = तेजसः. वृषभस्य = Sy. वर्णसमभूषण नेत्रत्वम्. Rather Bull, Male, Mighty One, Master, a common epithet, like उन, यु, of the gods, but specially applicable to Indra or to the Purusha. Cf वृष्णयान = mights, masteries, mighty actions, वृष्ण, वृष्ण = शैर strongly, mighty, heroic; both from A.R. यु 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 shardha árta prathamam vipanya, rítasya yoná vṛishabhasya níle;
Spárho yuvá vapushyo vibhává, sapta priyáso 'janayanta vṛishne.

विष्ण्य। प.प. विष्ण्या = विष्ण्या by the illumination, by knowledge. Say. स्तुत्या — but Sy. interprets even अजनयक = स्तोत्रस्यकृपयां। शृवत्त्वा he takes = उदकर्ष्यः.

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.

वेँ I take to be a verbal form from यु, the passive correspondent to the active वृष्ण. Sy. says वृष्णयाच्छादयतीति वें पवित्रविष्णुस्य तत्त्वा, 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. "Avāna: means called by the fathers.

Text. Asmākam atra pitaro manushyā, abhi pra sedur ṛitam āśushānāḥ;
Ashmavrajāḥ sudughā vapre antar, ud usrā ājann ushaso huvānāḥ.

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 marmṛ.ijata dadr.іvā.na so adrim, tad esh ām anye abhito vi vochan;
Paśwayantrāso abhi kāram archan, vidanta jyotish chakṛipanta dhībhih.

The idea apparently being that they shampooed Agni. "Māṇ & its derivatives mean to put out force, as in "Māṇ to strike, kill, "Māṇ to crush, "Māṇ to rub, "Māṇ to kill, slay, "Māṇ battle, "Māṇ to touch, rub, "Māṇ to bear, suffer, cf Sāḥ. Cf also "Māṇ, "Māṇ, "Māṇ (which does not mean mortal, but male). "Māṇ means therefore to put forth strength in action &., in sense, prepares the कर & चक्रपंत that immediately follow. On the other hand "Māṇ also means to shine intensely, glitter etc, eg सतीच: a ray, Gr. marmāiro, to shine, marmareos, shining, Lat. marmor, marble, & the sense may possibly extend to "Māṇ.

चक्रपंत: "Māṇ to do completely, fulfil, succeed, get or bear fruit, cf Grk. xypnaud fruit.

The idea apparently being that they shampooed Agni. "Māṇ & its derivatives mean to put out force, as in "Māṇ to strike, kill, "Māṇ to crush, "Māṇ to rub, "Māṇ to kill, slay, "Māṇ battle, "Māṇ to touch, rub, "Māṇ to bear, suffer, cf Sāḥ. Cf also "Māṇ, "Māṇ, "Māṇ (which does not mean mortal, but male). "Māṇ means therefore to put forth strength in action &., in sense, prepares the कर & चक्रपंत that immediately follow. On the other hand "Māṇ also means to shine intensely, glitter etc, eg सतीच: a ray, Gr. marmāiro, to shine, marmareos, shining, Lat. marmor, marble, & the sense may possibly extend to "Māṇ.

चक्रपंत: "Māṇ to do completely, fulfil, succeed, get or bear fruit, cf Grk. xypnaud fruit.

The idea apparently being that they shampooed Agni. "Māṇ & its derivatives mean to put out force, as in "Māṇ to strike, kill, "Māṇ to crush, "Māṇ to rub, "Māṇ to kill, slay, "Māṇ battle, "Māṇ to touch, rub, "Māṇ to bear, suffer, cf Sāḥ. Cf also "Māṇ, "Māṇ, "Māṇ (which does not mean mortal, but male). "Māṇ means therefore to put forth strength in action &., in sense, prepares the कर & चक्रपंत that immediately follow. On the other hand "Māṇ also means to shine intensely, glitter etc, eg सतीच: a ray, Gr. marmāiro, to shine, marmareos, shining, Lat. marmor, marble, & the sense may possibly extend to "Māṇ.

यय: Sy. "Māṇ means "Māṇ = engine or means of action then "Māṇ cannot mean animal = "Māṇ, but must = विज्ञ, "Māṇ from "Māṇ to see; if "Māṇ means the cow, the animal, then "Māṇ must mean either driving or controlling as in गा बेमाण in the next rik.
15. Te gayyatá manásá drīdhram ubdham, gá yemánam pari
shantam adrim;
Drīdhham naro vachásá daivyena, vrajam gomantam
usbijjo 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.

उज्ज्वल: कामयमानारास. But it is doubtful if उज्ज्वल & उज्ज 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. उज्ज may mean also to shine or burn like
वन (in the consensus of the grammarians उज्ज is only a form of
वश), like उज्ज & उज्ज (eg उज्ज, उज्ज:) and that is its sense in उज्ज
fire & उज्ज ग्री (cf वृत from वृ to shine); then उज्ज & देव
become equivalent in sense; or उज्ज = enjoy & उज्ज may mean
“joyous, rapturous”. Cf उज्ज, joyfully, willingly, बशा a woman,
wife, daughter, sister (cf जाया, जानि, विनता 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 mátvuh
paramáni vindan;
Taj jánatir abhyanushata vrá, àvir bhuvad aruñir 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 प्रथम = first; but प्रथम here means rather first in the
sense of supreme, chief or original & qualifies náma. परमाणिणि he
explains as the 21 metres. I do not see in the Vedic text any
warrant for this gloss; परमाणिणि must mean either परमाणिण पदाधि
(क्षामापणि) or परमाणिण नामाणि, referring back to नाम in the first pada,
but it is usually the पदे or भाम to which the word विद्वत्ति is applied.
The bride, refers often to ūq:, or to the sisters ūqAs:, or to the rays of light themselves otherwise imaged as the cows of Usha. ūq: 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. Neṣhat tamo dudhitam rochata dyaur, ud devyā uṣhaso bhānur arta;
Ā Śuṣyo bṛihatās tishṭhad ajarān, ṛju marteshu vṛjinā cha pasbyan.

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.

दुभिजत Sayana takes in the sense of “driven; propelled”. The sense of the द roots is, more often, to press, hurt, crush, compress, push; eg du, to hurt, torment, afflict, burn; also to grieve; द प pain; द to kill, hurt; or to push, drive; द to hurt, kill; द to swing; द to damage, spoil; द 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.

अत I take to be akin in sense to अत a court, open space, field of exercise or action, and equivalent to the Greek agros, Lat. ager, a field.

18. Ād it pasbhchá bubudhánā vyakhyann, ád id ratnam dhārayanta dyubhaktam;
Visbhve visbvāsu duryāsu devā 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.

If ratnam does not mean delight, it is curious that it should be so frequently associated with the word
especially in such phrases as युमक्तं; the wealth enjoyed in
heaven or enjoyed by the gods, रलं यदन्तय 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 shubhuchánam Agnim, hotáram vi-
shvabharasam yajishthaṃ;
Shuchi údho atriṇan na gavám, andho na pútam pari-
shiktam ansboh.

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. Vishvēshām aditir yajniyānām, vishveshām atithir mánu-
shānām;
Agnir devānām ava āvritā inh, sumṛiliko bhavatu jāta-
vedāh.

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.

अव = अव means to bring into being, increase, keep in being, be, have; to protect, to cover etc, eg
अव, 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 aditīr yajñiṇāṁ, that infinite from which they took their birth.

[23]

[RV IV.2]

2. Vamadeva’s second hymn to Agni.

1. Yo martyeshu amṛito ṛitāvā, devo deveshu aratir nīdhāyī; Hotā yajishṭho mahā śbuchadhyai, havyair agnir manu-

ша ırayadhya


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 sūno sahaso no adya, jāto jātān ubhayān antar Agne;

Dūta iyase yuyujāna rishva, riumushkān vrīshaṇah

shukrānśch

a;

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.

ऋण Sy. gives two renderings, दर्शनीय and महर, neither of which am I able to accept. ऋ means to go, move, ऋ to reach, attain as probably in ऋष or simply to go, flow etc as in ऋ, ऋ an antelope. Its other sense is to pierce, injure, hurt, burn, shine as in ऋ, ऋ: a sword or lance, ऋ fire, brand, sunbeam. ऋ may mean therefore either speedy, swift, or warlike, powerful, valiant or like ऋर and ऋ wise. In all probability ऋ as applied to Indra & Agni means swift on their journey, or swiftly attaining the Vedic goal, with a covert sense of knowledge as in ऋर, ऋ etc, or simply “swift in their action”.

//

Agni
Sy. takes तु = प्रसाधक & मुच्छ = मांसल. We must await a better interpretation.

3. अन्तर्मयस्मे अर्ध युज्यन्ते; युज्यन्तं युज्यत्वं देवान्वितं आचन्तं।

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.

ृथ्युरू पुस्त्रु. 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 तु here = तत्त, procuring or giving abundantly, and I use dripping concretely as a figure of abundant giving. तत्तत्व is for Sy. सत्तत्त्व तन्न. It is possible. मन्ये = स्नीम्य says Sayana. I demur. There is an obvious connection in sense between मन्ये & मन्या 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. Aryamanam Varuṇam Mitram eshām, Indravishnū Marut-to Ashwinota;

Svaśwo Agne surathah surādha, edu vaha suhavishe janāya.

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. Gomān Agne avimān ashwī yajno, nṛvatsakhā sadam id apramṛishyah;

Iḷāvān esho asura prajāvān, dirgho rayih prthubudhnah sabhāvān;

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 रिः = युः & रिः as an adjective = अभव्य, but the epithets are all suitable & most of them common epithets of the noun रिः, not of युः. रिः may be masculine as well as feminine.

6. Yas te idhmam jabharat sishwidāno, mūrdhānam vā tatapate twāyā; Bhuvas tasya swatavānh päyur, Agne vishvasmat sīm aghāyata 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 व्यवान् = अभव्य. I take it as ध्व self & व्यवान् strong from तु meaning strength as in tavisha, tavishi, tavas.

7. Yas te bharād anniyate chid annam, nisbihan mandram atithim udīrat; Ṛ devayur inadhate duron ē, tasmin rayir dhruvo astu dāsvān.

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).

अस्सत. Sy. takes अत्रतिच्छय अ & विद = and, apparently with the next clause. The interpretation I have selected avoids this difficulty & gives a natural sense to the words. निजिष्टस्. Sy. takes निजिष्टस् मंद्र = मंदकर सोंम नित्यां प्रयच्छ्यति. But it is absurd to take मंद्र by itself = सोंम, esp. when both निजिष्टस् & उदीर्तत can apply to मंदकरिभि, supposing always that the Padapatha is right in reading निजिष्टस्. It takes नित्य as a strengthened form of नि to be sharp, sharpen, excite, intensify in force or keenness etc; this is as good & possible a sense as प्रयच्छ्यति. शास्त्रान् like रिः may mean either bounteous or active, creative, formative. Cf also युः eg युः भारुभुः. Sy. interprets रिः here as युः; but anything is possible in his system.
8. Yas twá doshá ya ushari prashansáti, priyam vá twá kriñavate havishmán;
Ashbwo na sve damá á hemyáván, tam anhasah piparo dáshwánams.

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.

Ashwó na swe dáma á hemyáván, tam anhasah piparó dáshwánams. 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 हम, हेम्या is from हि to rush, throw &
when used of a horse in Veda, akin in sense to हय, the charger, the swift charger. हेम्या will then mean impetuous in speed.
In the latter sense, it is equivalent in a way to यत

9. Yas tubhyam Agne amritáya dáshad, duvas twe kriñavate 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.

‘शूक’ – “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,
when well-guided in one case, in the other well-controlled and
regulated. In the latter sense, it is equivalent in a way to यत

10. Yasya twam Agne adhwaram jujosho, devo martasya sudhítam raránah;
Prítá id asad dhótrá sá yavishtha, asáma yasya vidhato
vṛdhásah.
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 sA ho//A as s hotA y/-y surely refers to Agni, who is alone mentioned in this line & to whom & not to a man the expression vr/idh´asah could appropriately be used. विभर्त: may be either in agreement with यम्व or with वर्ष implied in असाम.

11. Chittim achittim chinavad vi vidván, prishtheva vité vr.ijin´ac h am a r t´an;/R´aye cha nah swapaty´aya 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 = पृष्ठ्णुक्तमैथुनिक्षुद्धि मनुष्याण after विधिवद, — a stupendous extension, — creates a कुः after रास्म & interprets दिति & अदिति as the giver & the non-giver. All this incoherence is unnecessary. दीति is, like अदिति, as wide, open & flat, opposed to वृजिन = crooked or uneven, lit. shutting off by bends or undulations, वृक्ष means any level, surface, not the back of a horse. मनुष्याण is the objective after the verbal idea in the adjective वृजिन, a frequent type of construction in the Veda, रास्म expresses the purpose of the action रास्म & उदार्य, 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 उदार्य except ward off, get rid of, protect from. But उदार्य can mean also to desire or give wideness, to widen. The thought & language are perfectly
simple, connected & logical. चिन्त, पृथ्वी बीता, अचिन्त also refer to the free unity consciousness proper to Vidya, achittim, vṛjīnā, 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 *shashāuh kavayo adabháh, nidhárayanto duryásu āyoh;
   Atas twam dṛṣṭhyān Agna etān, paḍbhīḥ pasbyer ad-
   bhutān arya 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 drashṭā.

13. Twam Agne vāghate supraṇītih, sutasomāya vidhathe
    yavishṭha;
   Ratnam bhāra *shashamānaya ghṛishve, pṛthush chan-
   dram avase charshaniprāh.

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 pleasurableness, filling his action with thyself.

   सुप्राणितिः: Sy. सुप्राणितिः प्रणवनीतिः. But it means more naturally leading the sacrifice or the sacrificer to his goal. सुप्राणितिः.
   The Padapatha reads *प्रुष चंद्रः — the sense will be almost the same, wide & pleasurable; but I take *प्रुष चंद्र as a compound as in other passages.

14. Adhā ha yad vayam Agne twāyā, paḍbhir hastebhish chakrīmā tanubhih;
    Ratham na kranto apasā bhurijor, ṛitam yemuh sudhya āshushānāh.

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.

चक्रम्. Sy. interprets त्वामुपाद्यामः. This is possible, but there is no त्वाम्. भूरिजोऽविभूतं कमेकरणमः यदामोऽविनभूरिजों बाहुः. I take भूर here in the ordinary sense we have in भूमिः etc & suppose it to be equivalent to भूमि, अविनि, but especially applied to the रोद्मी, heaven & earth, mind & body. अविनि Sy. takes = सत्यमूर्त्स्व त्वाम्. This is possible in grammar but not in sense. ज्ञातमण्याणाः 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 mātur ushasah saptaviprā, jáyemahi prathamā vedhaso nṛṣin;
Divas putrá angiraso bhavema, adrim rujema dhaninam shuchantah.

मनविदा. I take as a single word & विद्र 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.

अंगिरामोऽ. The sense seems to be, “Let us, Angirasas in bodily birth, be truly Angirasas in our spiritual being.” Sy. says ज्ञातमण्यः त्वाम् for which I see no justification, nor for his rendering of the plain & straightforward दिव्यायुः as meaning physical children of the Sun. The Sruti when it says दिव्यायुः अनुभूतमपि पुत्रः 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 देवयेन्द्र देयः of the 17th Rik.
16. Adhā yathā nah pitarah parāsah, pratnāso agna ṛitam āshushāṇāḥ;
    Shuchid ayan didhitim ukthasāsah, kshāmā bhindanto aruṇir 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).

κράτα. The Padapatha reads κράτα. It is more natural to take it as it stands, the dual κράτα = ἀνθρώπων or οἰκία. Sy. takes us ten miles out of the way to interpret καθάρσας τόμον: παρα βα.

17. Sukarmāṇah surucho devayanto, ayo na devā janimā dhamantah;
    Shuchanto Agnim vavṛidhanta 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).

γοργάς, not merely νομίζω; the repeated γοργά (15), γοργά (16), γοργά (17) shows that it is the idea of the pure light of knowledge, the pure mental & moral state, which is intended.

18. À yūtheva kshumati pashvo, akhyad devānām yaj janimānti ugra;
    Martānām chid urvasīr akṛipran, vṛđhe chid arya uparasya 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.

अन्युद्र. Sy. takes एन्नदिक: क्षय, 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 उग. अग्निः is really a form of the Rt वृज्ञ lost, like all the short अ roots in later Sanscrit; cf अविन्ति वृज्ञ 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.

उपेक्षा: Yaska उपेक्षा युक्त ओरु-वधुमुनि & this we are to take as equivalent to प्रजन्ति:! There is no need to drag in the human thighs & to argue lightly that “those who enjoy with the thighs” must naturally mean children! उपेक्षा: may mean either wide being, wide possession, wide enjoyment or wide desire or even desire of wideness; but the चिंत्र .. चिंत्र 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. अविन्यं: अविन्यं: 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 अविन्या: = स्वाना: but अविन्या: is also the plural of अविन्यं: & the balanced rhythm & structure चिंत्रेत् .. चिंत्रे: demand the same subject for both clauses.

आयाम: may mean either existence or the being who exists, either life or man. We may take “the higher man” as opposed to मनुष्यान: but the expression would be a little forced & “existence” is more natural & gives the same sense more easily & straightforwardly.

19. Akarma te svapaso abhúma, ृताम asrasann uhaso vibháthih;
      Anúnan agnim purudhá suschandram, devasya marmrijatas/cháru 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.

त्र्योः .. आप्ताद्वयति. Sy. च्छू:.. Sy. नेजः: This is just possible; but च्छू: 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. Etâ te agna uchathâni vedho, avochâma kavaye tá jushasva;
Uchchhochasva kriµhûi vasyaso no, maho ráyah pu-
ruvára pra yandhi.

We have uttered these words to thee, O Agni, Disposer, who art the see, 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 यो राजानमार्गस्थः
होऽऽ्यां सत्यवर्ज रोद्वस्यः।
अर्थं पुरा तन्तपिकोरिक्ता-
दुर्घ्यरुपमवसे कुक्ष्यो॥

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).

तन्तपिकोः. Say. renders “before that thunder death”, अर्थित being death because in death there is no sense-consciousness. This far-fetched learned scholastic ingenuity is typical. तन्त 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 तन्तपिको is here obviously an adjective & not the noun thunder.
2. अयोध्यमनवजयमनवोत्तेन वश:य ते
जायेत पत्य उजाति सुवामसा:।
अर्धासौ: परि:सतौ नि: पिन्द
इन्द्र ते स्वपाक प्रती:योः॥

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.

योगी: There is here the double sense, the woman’s yoni & the receptacle, symbolically the altar, psychologically the human heart. परिवीर: Not “surrounded by the gods” as Sayana would have it, but either “widely manifested” or “encompassing, going all round, pervading” = परि:सतौ:। इन्द्र: 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. आद्व्रृणेः अनुपिताय मय
gुम्भसं सुमुझीकाय कावः।
देवाय अविनमुनिर्याय मय
g्राबेष सोता मधुपुरुषमीँ:॥

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.

अनुपिताय — “who hears & is not arrogant” is Sayana’s rendering. इन्द्र is of the देव 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 अपितत: etc. इन्द्र may be either passive or active, either “unhurt” or “violent, hurtful” as opposed to सुमुझीकाय। ग्राबेष. 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. त्यं विचम्: शम्भा अपी अम्भा
शतवधी शतिन्ति स्वाधीः।
कदा त उक्त्या सभमाराजि
कदा भवंति शम्भा गुहे 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?

शम्भा: Sy. कर्मणाम। बुद्धिः प्रायः। शम्भा तत्त्वमात्।
शं & शम्भा हृदयान् सच्च और साध्वे: सत्वमात्।
साध्वे: साध्वे: सत्वमात्।
साध्वे: साध्वे: सत्वमात्।

5. कथा हृ तद्वषणाय स्वमने
कथा दिवर गहुसे कथा आगः॥
कथा भिषजः भद्दुम्भे दृष्टिवः
व्रज: कदर्ममे कह्रीयाय॥

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. कथा भिष्णयानु वृंभसारो अपने
कदर्माय प्रतवसे शुभंगे।
परिज्ञाने नामस्त्रायः क्रे
व्रज: कदर्मने श्रद्धाय गुहे॥

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?

परिज्ञान: Sy. परित्ठो गंजे। I take it = capacious, Rt जम्।
7. कथा महे पुष्पिण्याय पुणे
कृत्रिमय सुमध्याय हृदिते।
कीर्तिवण्य उगमायाय रेषोऽ
ब्रवः कदने शरये वृहत्ये॥

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)?

सुमध्याय. I accept provisionally “sacrifice” for मन्त, sin for रेषः (from री to injure, offend). उगमाय I take to be wide-moving—बिविक्रमाय — from O.A. गा to move, & अन् = भ्रष्ठ, lit. Movement or Force, the Energy of Vishnu.

8. कथा शर्याय महानुयाय
कथा मुरे बृहते पृच्छ्यमानः॥
प्रति ब्रह्म अविक्रम तुराय
साधा दितो जातेदित्रभवितवान॥

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. छनेन छले नियतमीँः आ गोरेः
आमा सचा मधुमक्षमनः।
कृण्या सती रजना भासित्वेषा
जात्येन पवसा शीताय॥

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.

छें. We get here the true meaning of छें — to seek (इ to go), desire, & so love, adore & to pray rather than to praise. भासितम् भासितम् is firm settlement, firm place etc, भासितम् should be that which is firm or that which makes firm. Sy. ग्राणां भार्षक्षण. 

जात्येन्. 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 जन्म
mud, mire, in the Persian, & the vernaculars, in परिस्थ (as I interpret it = capacious). We must be content with uncertainty.

10. अग्नेन हि भा वृषभिव्यक्तः

पुस्तः अभिः पवसा पृष्ठेन।
अग्न्यन्तराग्नि अचर्योथिथा
वृषा शुक्ला बुद्धे पुरस्वरूपः।।

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 वृषभ: as फलवर्णः, but वृषा as अग्नि वर्णः. Obviosly 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. अग्नेन अद्वित्यस्मिन्निर्देशः

सर्वगिरीसो नवं गोभिः।
शुन्ते नार: परि पद्ममासम
आविभ: स्वरमक्षान: अग्निः।।

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.

शुन्ते. Sy. सूर्यन. It means properly सूर्य & may be either a noun or an epithet qualifying उपास्म or as Sayana takes it an adverb.

स्वर. Sy. सूर्य. It suits Sayana’s naturalistic & ritualistic theory to take स्वर, wherever possible, as the Sun; I take स्वर always = Heaven, the third vyahriti, & सूर or सूर्य only as the sun.

12. अग्नेन वेदीरकुलस्य अमुक्तः

अपूर्द्धरापो मधुसूदिराने।
बाणी न समगुप्तः प्रस्तुतानान:।

By truth the divine, immortal and undammed rivers with their
Commentaries and Annotated Translations

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.

आपि. It is difficult to say why Sy. renders आपि: सत्यः —
देवीस्य: is a common enough expression in the Veda. अनुबूतः:
—rendered usually unhurt. Sy. अनुबूतः. It is, I think, un-
opposed, unobstructed. Cf मन्त्रेण दूष्टं, limits by division or
duality. दौभाष्यः. Sy. प्राणृदृश्य।. But “ran to flow” would be a cu-
rious tautology; moreover धनम् means either sound or mass &
substance, धनम्, धनु: a sandy shore, धन्वन् desert, shore, dry land,
sky, or sometimes perhaps hurt, injury. In the whole धन clan, it
is only the धन roots, a few derivatives like धन्त:, धन्न:, धन्य:
ocean, river, which retain the sense of motion. Probably, then,
दधनृष्ण्ण: means either sounded, neighed like a horse for its gallop
or to get mass, volume. The latter agrees best both with the
image in प्राणृदृश्य: & the stress on धनेन.

13. मा कथय यान सदनित्य धुरो गा
मा वेदस्य प्रमिनतो मा आपेः।
मा भण्वर्णे अनुजोहृणे व—
मा सम्पदेष्यं रिप्रेपेम॥

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.

dूरो. Sy. दूरकथय।. But cf दूरकथय।. 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.
हुण: Sy. हुणविद्या देवय दूरिः।. This is absurd. हुण: = motion, the root
हृच: implies straight or forward motion and often attains to the
sense of knowledge, rule or right — eg हृच:, हृच:, हृच:, हृच:, हृच:।
It may mean here either the knowledge attained or the progress on
the Vedic journey. व: may mean either “enter into”, “resort
to” or “manifest in us”. The last is most probable. वन: either
“share”, cf रश्न to distribute, or discernment, cf Gr. doxa, dokeo
—idea.
14. रक्षा गो अग्ने तव रक्षणभी
रक्षण: सुमस्क रीणन: ।
प्रति षुकृ वि रज लिप्त अंिृ
जिः रक्षो महां विद्वाणां ॥
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.

रक्षणाम: It is hardly likely that the idea of protection should be thrice repeated. रक्षा means to separate, screen, cover, conceal, hence the sense of protection or keeping in रक्षा; but, also, like रमय, it means swiftness, violence, vehemence & may mean passionate delight like रमय. The three closing words will then be connected & complementary in sense in the true Vedic style.

15. एवंवेष सुमस्क अग्ने अक्षे-
समन्पृश मन्मति: मूर वाजान।
उत्त मञ्जः अंििरो जुष्व
सं ते शंकडेववाला 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.

अंििः, Sy. ये अंिगार आमसं ऑिििरो: मविजित बाहूं। ये अंििरो: सुजस्ते अिे: परि जसी। भ्र. ५०.६२। अििः, अंििः, अंिगार,
अंििः, अंििरो आल कमे अंगु एि अंिराला बाहूं, 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 अििः: full of strength & force, heat & brilliance. सं जरेत। Sy. एवंवेशनु। But the sense of जु in the Veda is fixed & there is no ground here for departure from its ordinary significance.

16. एता विश्वा विदुषं तुभ्यं कथो
नीििनेयं नििणा विवरिः।
निवचनं कथं काल्यानि
अथांसिः मतिभिरिः उष्टि:॥
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. कृपुष्क पाण्डुः प्रसिद्धि न पुष्पैः
   याहि राजेव अम्बातिनेव।
   तृणीमुरु प्रसिद्धि दृपणोऽस्तासिः विभ्य रक्षसस्वापिनः॥

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.

पाण्डुः—strength, but with the idea of mass, bulk, cf Gr. pagos, a hill, pegnumi etc, पाण्डु a ball (mass) of cotton, पाण्डुंगे footing (firm ground for the feet) etc. प्रसिद्धि 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. तथ भ्रातां आशुसा पर्नांति
   अतु व्युष्म भृषुता शोभुचा।
   तर्पित अस्मे ज्ञुञ्ज पर्त्यगान,
   नसंदेढः वि सृज विस्बुच्छया॥

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.
This learnedly fanciful derivation cannot be accepted. ज्योति is to cast, pour forth; it expresses any violent motion or action; ज्योति 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 ज्योति तृषितो 
   भवा पालविष्टो अस्मि अदभुः।
   यो नो दूरे अप्रभासो यो अंि 
   अर्थे मारिते च्यविन्द्र दयभंत॥

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.

éclaireur 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. उदरने निश्च प्रत्या तनुष्प 
   न्यथिरों ओपलातिर्म्हेते।
   यो नो अरावति समवधान वव 
   नीवा तं धिक्ष असं न शुचक॥

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.

अरावति. Sy. शाश्वे. There is always the ambiguity in अरावति, which may mean either enemy or undelight, रावति being the long form permissible in the early Aryan tongue of रावति. The enemies denounced are the पालुक्त्ति, पालुक्त्त, पालुक्त्त, 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 अरावति in this passage.

5. कथां भव प्रति विश्वाबधि अस्म- 
   दारिश्कस्यथि देश्याबनि अरने।
   अब स्थिरा तनुष्पि पालुक्त्त नां 
   जामिनस्यामि य हृिषिवि वर्ड॥
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 अल्लातिहि — अल्लाईतिविधि — is both improbable & unnecessary. प्रीति & अर्ध-अल्लाई express the two ideas of piercing the foe in front & smiting them from above,— therefore उष्मा भव.

यातरुज्जर्णे। Sy. प्राणिनः: केनामयिन्द्रे ये जयं कूदितं तेशाम्।

6. स ते जानाति सुमर्थि यमिन्द्र

विश्वासिः अन्ये सुदिनानि रायो

शुभालिनि अयंचि चि दुरो अद्भुतसाहि॥

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.

गालम् often means a road or to go and ईवते seems to demand the latter sense; on the other hand the idea of the गाप or गाप is usually closely connected with the idea of ब्रह्म in the Veda & we have the mention of उष्म in a similar context. Possibly the ambiguity is intentional in order to maintain the secrecy of the निर्माणि वच: about the soul. I cannot accept Sayana’s interpretation of ब्रह्मि = परिवृत्ति तुष्मि. ब्रह्मि 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. वेदेन्द्रे अस्तु सुभम्: सुदिन्द्रः

लयस्य निलेच्छ आस्तिति च सुब्रह्मि य उष्मे।

पिपीलसि च आयुष्मि हुरोऽ

विश्ववस्य सुदिने सामर्थ्यम्॥

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.
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 mights in us from day to day.

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.

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).

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.

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.

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.

A long story is told to explain this allusion—

In this myth of the Brahmans seems to be a Vedantic parable. In any case the blindness of the text is obviously a spiritual blindness. False going, stumbling = sin or misfortune, here sin, as we have 

By thee may we effecting our perfection, by thee increased in being (or protected), by thy leading taste all substantial possessions; impel both the divine and human self-expressions, O builder of Truth; O thou undeviating, accomplish each step successively.

It may, however, be from to attract out of the way, cf IV.3.13, or to be troubled in heart, disturbed by passion, cf etc.

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.

सुभिधा. Sy. दीनता स्वस्ति! सुमतसु, Sy. सिभे: पुजनीय. A sufficiently absurd explanation. अस्वधा. Sy. परिशदन्. अवधिः is either non-expression or insufficient expression, fault of शेष 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. वैश्वानाय भीष्म्येष संजोपः।

अवधानं वृहत्तावथेन उप स्वभामट्ट्यमिन्ति रोपः॥

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.

वृहत्तावथः. Sy. महते भास्मानायापन्ने! अवधानं. Sy. भोक्लयेन स्वभारीरेणः.

2. मा मिन्दत न इमां मझो रातिः।

देवो देवो मन्त्याय स्वभावान्।

पाकाय गृह्सो अपूर्वो विचेतं

वैश्वानरी तृत्तीय युग्मो अभिनः॥

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 मिन्दत। स्वस्ति-शेषः! पाकाय—परिशदन्त्याय। गृह्सो. Sy. मेधाचिनामेनत्त्।
3. साम द्विधा महीत तिम्ममुनि:
    सदमंसरता वृणनसतविमान।
    पदे न गोष्ठपाव्यो विममुरा-
    निगमसमुद्र वेदः वृणनसतवाय।

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.

4. न्यू स्थानयो: परिपूर्ण:। तुज्ज्वला:। स्या: ब्रह्म: —तुज्ज्वला:।

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.

5. अभावरो न योष्णो अंतः:
    पतितिपो न जनयो दुःखः।
    पापः संतो अगुणा अस्त्या
    इदं पदम्यन्त सम्पत्र।

Moving about like women who have no protector, like women of
evil impulses who do hurt to their husbands, they, though them-
soever evil & wandering from the truth & the right have brought
to birth (in our consciousness) this deep world of knowledge.
6. इमे अपने किष्ठे पावक
अमिनते गुँरे भारं न मम।
गृहे दभाभ धृपता गमीर।
गृहे पूल्लो प्रयसा समभावु॥

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 — अहिंससते त्यजते. This is merely a scholastic inge-
nuity. मम — मन्नीय ध्वनिः! Another.

7. तमिन्नेव समना समान—
मभं कल्वा पुलिनी धीतिरकः॥
समस्य वर्मेन्नथि वार गृहे—
रभे रूप आरूपणं जवार॥

Him indeed in his pervading equality may my thought too puri-
fying 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.

Sy. takes as 6th case of रूप = earth. आरूपणमि स्वात्मानि समस्याद्रति निविस्थितं भृमयृथ्यते, पृथ्य = बृहस्पति, आरूपिनं = आरूपिनः, जवार = जवारसारोत्तु (Yaska). All these are forced derivations & forced
senses.

8. प्रवाच्यं चबसः किं मो अयस्
गुहा हितमुख निषिमवते।
प्रवाच्ययादांप वारिव ीर
पाति प्रियं रूपं अर्थं पदं वें॥

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.

Sy. ignores the murdhanya nasal. It is from निषं — cf निषयं. प्रियं रूपं: मृग्या: प्रियं स्थान।
9. इदम् त्यमभिः महामनीकं

युक्तियः सचतं पूर्वं ग्नि:।

अतस्य पदे अभि दौड़ाने

गुहा रघुवर्मेदुः।

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.

रघुवर्मेद is clearly a desiderative form of the nominal रघुवर्मेद.

10. अभ यूलान: पिसेऽः सचासा

अमुन गुहां चारु पूर्वे:

मादुष्ये परमे अंति पद्धोः-

वृक्ष: शोकिष्ठं: प्रतस्य जिज्ञास।

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.

आमामुन, Sy. आमेन पाणायुक्तत्रान्तः!

11. क्रृतं यों कं सस्य रूप्युपसानातः

लक्षणसा जालवेदो यदीः।

स्त्यमन्त्र क्षयति यद्र निम्नः

दिति यदु द्रिश्या वन्यभिभा काम॥

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.

सस्य. Sy. takes with पुच्छः, I take with योंचे। आमामुन, Sy.

स्तूल्यम्: क्षयतिः वण्वं भवाः।

12. फँ नो अस्य द्रिश्यं कद्र रलोः

वि नो योंचे जालवेदत्वं विल्याः।

गुहाभवन: परंम यत्रो अस्य

रक्त पदं न सिद्धत्व अग्निः॥
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.

13. का मन्दिदा बघुना कद्दु वाम- 
कद्दु गमेम रायसो न बाजी।
कदा नो देवीसमस्य पवनी: 
युरो बर्मैन ततवदुपासः:॥

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?

14. अनिर्णं वच्यं फलवेन 
प्रतीयेषं कृत्वालापासः:।
अभि ते अर्ने फिमिहर वनिति 
अनायासाय आमहा संवताम॥

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; unweponed let them cleave to thy seated being.

15. अस्मि भिषे समिधास्या त्र्यो 
वसोर्नीकं दम आरावो। 
रजाद्वसान: सुद्रीकरुपः 
क्षितिन्न राया दुध्वरो अधील॥

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.

6. Vamadeva’s sixth hymn to Agni.

1. ऊँचः ऊँचः अङ्गरागः होत-  
राजे तिद देवताना यज्ञयान्।  
त्या हि विश्वमण्यसि मनम्  
प्र केषस्विन्दितिरसि 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.

2. अमृतो होता न्यासादि विवृतः  
अतिमन्न्त्रो विवेधेपु प्रचेतः।  
ऊँचः भानूः सविलेव अभन्  
मेलेव धृमेव स्व-भास्येव धाम्॥

The priest illimitable of the oblation has taken his seat in the people (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 सुज्ञाति रात्रिनी घुटनापि  
प्रदक्षिप्यिः देवतातिमुरार्णः।  
उद्ध स्व-भ्रमन्त्वज्जा न अकः  
पश्चां अनजित सुभितः सुमेका॥
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.

Therefore it can hardly be यु. Perhaps यु + अर्थ. सेक: must be from either से, सिव [or] सिव. Lat. mico, Grk. μικρός, S. सेक: do not help us.

[28]
[RV IV.6]

1. अर्थः यु + अर्थतः अभ्यस्तात् हृदयाश्रये सदा सङ्गीता।
   तत् हि विश्वम्बरस्य मन्म प्रत्यक्षविचारास्य मनोयासि।

S. [Sayana:] देवताकृत्तकयैः विश्वम्बरेऽर्थिता देवति प्रदेवतार्थः: मन्म
   मनोयासि अभ्यस्तात् अर्थतः अभ्यस्तात् अभ्यस्तात् अभ्यस्तात्
   प्रवर्ज्ञानसि

(देवताकृत्तकयैः) Agni on high as Hotri of the Adhwara in the Devatāti. Agni overpowers every मन्म and carries forward the intelligence of the Vedātā.)

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. अर्थः युट्टो व्यास्यिक्ति विश्वम्बरस्य बिश्वन्तिः प्रवर्ज्ञानसि।
   अर्थः भागुः सत्यवाचार्येऽर्थिता धूम स्त्रासयु ध्यायाः।

अर्थः: अर्थात्: प्रवर्ज्ञान इत्यकः: मुद्रः मदलीयो मार्गविशिष्टो वा सेना स्थाना
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 सुरुव्यीरीरी शुचिवरी प्रविष्किलिति विविशिश्नितितिएमारण:।
उद्द स्वरूपिनेष्वर्ज नाव: पवयो अनान्त सुभित: सुमेक:।
यता संयता सुरुव्यीरी शुचिवरी शुघ्र जीवन पुराणी वा शुचियुगी पुष्करणीतिति उद्द: रातिरी रातिरिनै श्रवणेय श्रवणवनवती आद्र्यपुणारी भवितिति उद्द: उद्द कुक्तो: प्रविष्किलिति प्रविष्किलितिएमारण: (प्रविष्किलिति) अकेमोप्राप्तः।
स्त्रुः। युप्त क्षम: = युप: (cf वचालनेणः। स्त्रुः। पृथिवी:। Rv. III.8.10 etc)
उद्द समुप्येऽण अण: उद्द उज्जवलं भवित: अण:। आकाशमिला सुमेकः। सुदीमः। सुभित: स्वपिलिसिर्यन:। अपनी दृष्टिचर्चा।।
उद्द शुरु।

S. The (ghee-giving) flame (or ladle?) controlled and very swift (or very old) is wealthy (i.e. full of ghee); he (Agni or the Adhvaryu) 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).

अण:। ग्र. गुर्जोऽ high, or अण: moving। सुमेक:। cf ग्र. गुर्जोऽ = 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. स्त्रीयो भविति समिधाने अर्था ऊर्ध्वो अथवा ऊर्ध्वो उद्दशान: अस्मान:।
पर्यविध: पशुपता न होता विविशिश्निति प्रविष्किल उद्दशान:।
जूहा: देवान्नीश्यन: प्रविष्किलिति। पुरातन:। उद्दशान:। increases (that is, though little, makes them fit for the gods) यद्यपि। देवेजीयमि:। हुरस्तिन्निशिश्निति कर्त्ति हसि।। तिष्ठित पवयो पवय:। विराधुत: पवय:।
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 त्वमा सिद्धरीत हृतारिनमेंद्रो मधुवचा ऋतावा।
\[ \text{वृहत्त्वम् वाजिनो न शोका भगवे विश्वा भुवना यद्वः} \]
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. भज्ने ते असने स्थनीय संहृत्यं भोररघ्य सतो विषुवस्य चाहः।
\[ \text{न यते मोहितमं सर्वं केवल रथ ब्रह्मानस्तन्त्री रेण आ धुः।} \]
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 यथौ सातुजंतीयवारि न मात्रा पितरा नू बिठिद्रो।
\[ \text{अर्थी नित्रो न सुधित: पावकोमिश्चद्य मापूर्णा विश्व।} \]
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. द्विये पंच जीजनस्यसाना: स्वसारो अभिन मायुसीः विच्छु।
उपरुपस्मार्थान् न दन्ते युक्तं स्वासं परायु न विस्मयः।

S. Whom the ten sisters coming together (the fingers) bore, Agni, among the peoples of Manu, like women (अथवे, प्रियं इत्य), 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 अभन्स सृजाते युगुः रोहिण्यास: स्वप्चः।
अरुणानामो वृषण अनुपुष्का आ देवतानिमहुं दश्मा॥

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 हृ त्ये ले सहमाना अपतस्यस्वारसो अभन्स अच्छरसर्वति।
प्रेमसात्तनं न दुसस्मानो अते तुष्वित्वासों मार्त्यं न शराय॥

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. अकारिः ब्रह्म सनिधानां तु वहे श्रीसान्यवर्धे यस्य वधः ।
होतारमलिनं मनुं नि प्रेणमस्यम् उत्सज जस्समायोऽः ||

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.

INTRODUCTION TO THE RV IV

The Vamadeva Hymns to Agni

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 poietic 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, devavīti, extended, devatāti, 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 hardly 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
Commentaries and Annotated Translations

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 karmakāṇḍa, a book of ritual works, the Vedanta only as jñānakāṇḍa, 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 panthāḥ* 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 *ārya*. 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 अग्नि कष्ट्यत आदियत न्युत्स देवात्म चेतनम्, 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) अग्नि is described as the possessor of truth (or of sacrifice?), the entirely wise, अग्नि विज्ञान विम्यं, in 4 as the vision or knowledge perception shining for each creature, केवल भूतचार चर्चा विज्ञान, in 5 as the Priest who knows, ह्यक्त चिकित्सको, in 6 as the bright one in the secrecy who has perfect knowledge, चित्त प्रक्षु द्वितीय सुभवेदि, 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 विद्यान्त संचिकित्वान् विद्युत्तर्. 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 psychical 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 psychical 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, कैव्य, the supreme mover of thought, प्रभमो मनोव, the mover too of speech and the Word, उपवन्त ज्ञातां, the power in the heart that works, इवित्यम् कृतं, 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, आरवंति दिवं, 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, अःमः; 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 आनिव त्वरिन, 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. 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.
Sukta VII. Metre 1 Jagati. 2–6 Anushtup. 7–11 Trishtup.

Rik 1. अर्थमिह् प्रथमो धार्यि धातृभांत्रां यजिष्ठो अथवर्षीयः।
यमनवानो भुगसो बिरजसुब्रेनेतु विषे विभे विश्च विश्च॥

अयं this (before you) होत्रा Hotri, प्रथम: first or supreme, यजिष्ठ: (यज्ञस्मिन:) most strong for sacrifice, अथवर्षीयः adorable in the (pilgrim) sacrifices हुह्य धार्यि has here been set हातुभि: by the Ordainers (of things), यह he whom अनवानो भुगसो: Apnavana and the Bhrigus बिरजसुब्रेनेतु: made to shine, विषे विभे luminous (or variegated) in the woods (or in the logs), विश्च विश्च for creature and creature ie for each (human) being.

Critical Notes

आतुभि: S. explains आतु as one who does action for the sacrifice, therefore a priest. But भावार: 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 धार्यि आतुभि: 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, इह्. “Here” may mean in the sacrifice, but more generally it would mean here on earth.

होत्रा. 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.

अथवर्षीयः. The word अथवर्ष is explained by the Nirukta as meaning literally अथवर्ष: “unhurting”, अ + धार्य from धार्य, and so, the unhurt sacrifice, and so simply sacrifice. Certainly, it is used as an adjective qualifying यज्ञ, अथवर्षीय: यज्ञ. 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 अस्त इत a
mistake to take अ as privative. अनुर comes from अ (र अं:) and means strong, forceful, mighty. अनुर is similarly formed from अ 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 अ, it is better to take the ordinary sense of अ, not crooked, straight, and then it would still mean the sacrifice which goes straight undeviating by the straight path to the gods, अ: पथ अनुर:.

ईङ्ग. S. “who is praised or hymned” by the Ritwiks. But it must then mean “worthy to be hymned”. ईङ्ग, ईङ्ग must have meant originally to go, approach; it came to mean to pray to, ask for, desire, मात्रमेध: . I take it in the sense of “desirable” or “adorable”.

वन=पु. वन means in the Veda tree, wood, but also log, timber.

विचर. S. takes विचर sometimes = बायनीय = गुल्ल, sometimes विचर, 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 ईङ्ग विचरमानः. I can see no reason for taking it anywhere as गुल्ल.

विन. S. “lord”. But विन 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. विन must bear the same sense as विन.

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, अयमंतः, 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, अमत्यः मन्येन्. 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, येनक, 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, guh̄hitam 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, वनस्पृ. 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, वनस्पृ विभ्र विन्यें. 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, अहं, 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, विभ्र विन्यें, — 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 भ्रूणवर्ण 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 (भ्रु 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, सत धामांि — 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. अर्थे कदा τ आनुष्ठ भव्यब्यथे चेतनं।
अधि भि त्वा जगुग्रिरे मन्तसोि विक्षिप्तः॥
अर्थे O Agni कदा when ने देवस्य चेतनं the awakening to knowledge (consciousness) of thee the god आनुष्ठ भव्य may it be continuously (in uninterrupted sequence). अधि भि for then (or, now indeed) मन्तसोि: mortals त्वा जगुग्रिरे have seized (taken and held) thee विक्षु ईद्यें 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 देवा: 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.

चेतन. S. takes = तेज़:, but चित्त does not mean to shine, it means always “to be conscious, aware, know”, चेतन, चेतयति = knows, causes to know, चेतस् = heart, mind, knowledge, चेतम्, चेतना consciousness, चित्त heart, consciousness, mind. To take it here = light, except by figure, is deliberately to dodge without any justification the plain psychological suggestion.

अथा. अथा = in this or that way, thus, but also then or now. S. takes it = therefore with मूच्छ, 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.

जगुप्रिरे. A Vedic form, taken by the grammarians as derived from गढ़ to seize, by change of ह to न, more probably an old root गृः 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 आनुपुक्त चेतन. 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 चेतन. But what is the sense of this continuous knowing or awakening to knowledge of Agni? First, we may try to get rid of the psychological suggestion, take चेतन = 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 आनुपुक्त चेतन in the आनुपुक्त चित्रियों of v. [5] which certainly means continuous knowledge and not merely burning, next verse 3 in which the idea of आनुपुक्त चेतन is taken up and the word itself echoed
in the two opening words त्र्तावान विचेतसं, possessed of truth, complete in knowledge (wisdom) applied to the god. To shut one’s eyes to this emphatic indication and take वेद = merely व्यवस्थ = 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 होमा, a seer, कवि: 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 त्र्तावान 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, द्विभय: the Shining One, the Guest, the Seer, अतिक्षिप्त: कवि:?

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
Commentaries and Annotated Translations

less simply and directly from the actual words. It is in the next two riks (3, 4) that the present action of Agni before his आनुष्टवः वेतनः is described, while in Rik 5 the Rishi returns to the idea of the greater continuous flame of knowledge, repeating the आनुष्टवः वेतनः still more significantly in the आनुष्टवः विरित्यां of that verse. This seems to me the evident natural order of the thought in the Sukta.

Rik 3. आनुष्टवः वेतनः पश्चिमः शामिलः स्वूभिः।
विशेषायामभाराणं हृद्यతीरं दमं दमं॥

पश्चिमः They see him आनुष्टवः (आनुष्टवः) having the truth, वेतनः completely wise शामिलः स्वूभिः: like heaven with stars, हृद्यतीरं the maker to shine विशेषायामभाराणं of all (pilgrim) sacrifices दमं दमं (गुहेः गुहेः) in house and house.

Critical Notes

आनुष्टवः. श्रेष्ठ + वन = आनुष्टवः. The Vedic suffix वन has the same force as the classical वन. आनुष्टवः = आनुष्टवः. श्रेष्ठ from root अ 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 अन्तर); but it may also come from the idea of straightness, Lat. rectum, अन्तर. How it comes to mean sacrifice is not so clear, perhaps from the idea of rite, observance, rule, विरित, or a line followed, cf Latin regula, rule; or again action, करं and so the sacrificial action; verbs of motion often bear also the sense of action, cf चरितं, पूरं. आनुष्टवः says S. often may mean possessed of truth or possessed of sacrifice. But here he takes it = truthful, free from deceit, अमरापिनः. Elsewhere he takes सत्य used as an epithet of Agni = सत्य्यकः, giving a true fruit of the sacrifice. Oftenest he takes अन्तर = यजः. But it is perfectly evident here that आनुष्टवः must mean truth-having, in whatever sense we may take the truth of Agni.

विशेषायं. S. विशेषायं having a special, a great knowledge. In Veda श्रेष्ठ: and श्रेष्ठ: are distinguished very much as श्रेष्ठ: and श्रेष्ठ: in the Upanishads and later Sanscrit; चर: or विरित stands for यजः, the latter word being classical and not Vedic. ग्र
Mandala Four 699
gives the idea of knowledge directed towards an object, प्रेचनम् = intelligent, wise in a general sense (thus S. takes प्रवृत्ति: and makes no distinction between the words). वि means widely, pervasively or else in high degree; विषेष: means then having a complete or great or perfect knowledge, knowledge of the whole and the parts.

हस्तक्तिः. हस्त to shine, shining (from which comes the sense, to smile) and कृ to make. S. says प्रभासक 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 विषेष: evidently takes up the चेतन of the last verse; it means complete in knowledge and is coupled with चेतन: truth-having, possessed of truth. It is the god Agni, not the physical fire who is described by these epithets. Therefore चेतन of the last verse must mean Agni “awakening to knowledge” or Agni’s awakening of man to knowledge, — for चेतन: 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, अभाराण्यं हस्तक्ति. 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 स्त्रुतिः 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 súkta is purely lyric in its character, vacho vand´aru, an expression of delight and adoration, a stoma or stabilising mantra intended to fix in the soul the sevenfold delight of Agni, dame dame saptá 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, mahān 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 samidhā janánám, Prati dhenum iváyatíṃ ushásam,
Yahvá iva pra vayám ujjhánáḥ, 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 samidhā,—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, mahān 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 ushar-budhah; 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, áyatíṃ, 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, yahv´a iva pra vay´am ujjih´an´ah.

Abodhi hot´a yajath´aya dev´an, ´Urdhwo Agnih suman´ah pr´atar asth´at,
Samiddhasya ru ´sad adar ´si p ´ajo, Mah ´an 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 & Aryamá the greatnesses, felicities, enjoyments & strengths of perfected being, to the Aswins the youth of the soul & its raptures & swiftmesses, 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, ūrdhwa, with a perfected mind, sumanāh. 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. Mahān devas tamaso nimochi. For now that he has been perfectly kindled, it is no longer God’s occasional flammings that visit our nature, but His collected and perfect force, pājah, is seen reddening in our heavens.

The first verse is preoccupied with the idea of the self-illumination of Agni, the bhānavah, 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, vayām, nākam, 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 hotā that Agni awakes; in this illumination of the dawn that comes with him to man, prātah, he stands up with the intellect and emotional temperament perfected & purified, sumanāh, for the great offering of man’s whole internal & external life & activity to God in the gods, yajathāya devān, fulfilling the upward impulse, ūrdhwa, 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 īm gaṇasya raśanāṁ ajīgah, Śucir ankte śuchibhir gobhir Agnih,
Ād dakshinā yujyate vājyanti, Uttānāṁ úrđhwo adhāyaj juhūbhīh.

When so he has put forth the tongue of enjoyment of his host, yad īm gaṇasya raśanāṁ ajīgah, Agni has put forth his collected power for an uplifted and perfect activity, ruṣad adarśī pājo, — for redness is always the symbolic colour of action and enjoyment. This pājas, Agni's force or massed army, is again described in the gaṇasya raśanām, but while the idea in the second verse is that of their indistinctive mass, here the gaṇah or host of Agni's powers, the devatās 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, (surabhā u loke .. madhyē iddhah in v. 6), enjoying that is to say the vital energies & vital pleasure (aśva and ghritam), which support this higher action. Supported by this vital joy & force Agni acts, ankte agnir; 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 juhū is used for the same flames instead of bhānu or go.
It is in this state of pure activity & enjoyment that the characteristic uplifting action of Agni is exercised; for then, ād, the discriminative intellect, daksinā, growing in the substance of its content and havings, vājyantī, 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 vijñāna, 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, uttānam, to follow & reach Agni where are his topmost flames, ārdha, in the ideal being. From there he leans down and feeds on her, adhayaj, through the flames of his divine activity, juhūbhīh, 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 achchhā devayatām manānsi, Chakshūnshīva
Śūrye san charanti,
Yad īm suvāte uhasā virūpe, Śweto vājijāyate agre
ahnām.

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, bhāva 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-discrimination 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 Avidyā, Dawn, the vyakta manifest state of knowledge & being, the power of Vidyā. 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 Avidyā, the activities of unillumined 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 vājī, 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 vājī, 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 aṁ, Hito hiteshu arusho vaneshu,
Dame dame sapta ratnā dadhāno, Agnir hotā ni shasādā yajyān.

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 shunā brihātā vartamānam, 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 dadhānah. Thus manifesting God’s bliss in us he takes his seat in those houses, domiciled, damūnāh, 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 daiyam 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 asídad yajíyán, Upasthe mátuh surabhá u loke,
Yuvá kavih 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 fulfill 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 micro-
cosm, 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 full-
ness 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 jatavedas, 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, guhāhitam, 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 that is light, since knowledge & force are in the divine nature one entity. Agna ojistham ā bhara dyumnam asmabhyam 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, sarvabhuțāni, in one unifying self-consciousness, Atmani; therefore,
divine bliss also is infinite & embracing, ráyá pariñásá. 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 ratnadhatama, utter disposer of delight, or madhubastyā, 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 rāghavo na vājam, like swift horses to a goal or, in this very Sukta, ratho na vājayuh, 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 pādā. We follow & enjoy its fruits, maghāni ánāsuh. Pra no ráyá pariñásā ratsu 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, _ichchhā_, 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, _kriyāshakti_ into _jñānashakti_? 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 vijnāna or typal 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, śvāra 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, vitāni prishthāni, where it sees the whole prospect before it, its starting-point, its way & its goal. Mortal knowledge bases itself on martyā or mānasa ketu, sense perception or intelligence; divine knowledge bases itself upon daivya ketu, self-perception. Mortal knowledge is manas, divine knowledge is vijnāna, 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 hváryánám, 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-muscled steeds, rijumushk án ashwán. Then every act of will is attended with right discernment, with daksha & transmutes itself into right knowledge.

Vijnána, 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 dakṣa 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 dakṣa 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 manhana 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 kratwā dakshasya manhana.

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 panthā — the path of Truth is always in Veda the road which the Ancestors, the Pitris, the great forefathers, the Ancients, pratnāsah, prātanāh, 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, — krāṇā, the sādhaka, 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, kratwa, 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 finds its manhanã, 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 dhâma 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,
kratwā dakshasya manhanā;
Tve asuryam āruhat,
kraṇā 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, jwāla or archis, and these rays or brightnesses [are] of two kinds, dhūminah, smoke-enveloped in the heart & sense mind & burning & brilliant, bhrājantah in the pure mind. The stage now considered is that of Agni in the pure mind awakening in it the activities of the vijnāna. The god of the vijnāna, its Nri or Purusha, is the Lord of the Sun, Sur or Surya. Those who possess the illumination of the vijnāna are called, therefore, sūrayah, 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 vijnāna, the solar gods, the host of Surya, sūrayo narah, who aid him in his ascent. It is these Solar Purushas who are the archayo bhrājantah, the bright-burning brilliances of Agni. The divine Tapas entering the vijnāna 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 sūrayo 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 vijnāna; 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, vayás, vayunam, viti, [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, ikshānam, 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 Taittirīya Upanishad “if there were not this all-pervading & all-supporting ethereal atmosphere of the divine Bliss around it?” — yad esha ākāsha ānando na syāt. 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 nāma, it gets also its swāhā & swadhā — swāhā, self-luminous self-existence manifested in self-force & swadhā, 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 vratāni, by the gana or gana, quality or number (ratio) of the nature, the swadhā. 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 swāhā, 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 dhámani 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 Bhuvav, 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 & vijnâna, 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 devaviti, 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 vāk by which the idea or object is brought before mind. The vāk may be repeated aloud and then it becomes the hymn, sūkta or rik of the Vedic Rishi, or the nāmakirtana 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 vāk, 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 dí or manishá. The manishá 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 àngúshham brahma or, briefly, àngúshham; 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 sádhaka 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; gāyatram 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; sāma when it brings about the
harmony or equality of the different constituents of our nature,
body, life-energy, mind, pure ideation in one divine ánandamaya
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, maghāni 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 visi-
tations 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 med-
itates 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 sūrayo naro maghāni
ānasuh.

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, śobhanāh 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. Śushmebhīh 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, suk´ırtih, is the last stage of the Vedic Yoga and the
desired state of the Vedic s ´adhaka. This natural awakening in
the human consciousness of the perfected divine knowledge in
the comprehensive wideness, brihat, natural to the Mahas, the
vijñána, 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, vijñána. 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, suk´ırti, 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 men-
tal 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 Bhuvar 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 sukīrtir bodhati tmanā.

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 vijnānamaya 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 Āśwa, 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 [..................................................................]
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.

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).

The Strong Ones (of old) seeking the godhead, turning to knowledge, followed after thee, the first and supreme, to the great felicity.

The Strong Ones (of old) seeking the godhead, turning to knowledge, followed after thee, the first and supreme, to the great felicity.
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 अग्निः (अन्यगच्छद्) followed.

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 happy vision. पदं देवस्य To the place of the god नमस्ते by obeisance क्षयं: arriving (रघ्न्यंति:) श्रवणम: desiring inspired knowledge (सत्त्वतिमिच्छति:) असुन्त् यथा आपन they got an untouched inspiration (वृहस्पतिसमाधिवत् सत्त्वसत्त्वम् अग्नवन्) चिद even यज्ञपानि नामानि the sacrificial names (यज्ञकलादानसमाभं यज्ञोपयानै देव नामानि) देढीरे they held in themselves (अलमन: त्वा धार्यमास्मात्); सहयोगवां सहस्रों ते in thy happy vision (व्याप्तीयायेऽन्नष्टतत्त्वसंयुक्तायाः परस्परसत्त्वहाः देवदेवो वा) रणयेन they took delight (अरमस्य आरामेद वचन:).

1. त्यं हुमाने प्रथमो मनोत्वा. अपने (O Agni) त्यं हृि (यं शतु thou verily) प्रथम: मनोत्वा (art the first or supreme thinking).

Sayana here differs only in the sense of मनोत्वा which means in his view देवस्य वर्णं तथा नास्ति नास्ति: he on whom the mind of the gods is sewn. मनोत्वा is therefore मन्त्र + ऊँ (व) or else मन्त्र + ओऽ (आऽ), a very hazardous and forced etymology; besides the termination is not त but स्. I take it as a verbal agent, an archaic derivative from मन्त्र with an archaic connecting gunated त as in
We find this form surviving from O.A. in Greek forms in \(\omega\text{t}a\). It will mean the thinker or else the giver of thought, the mentaliser.

S. quotes Ai. Br. 2.10 अर्थम् ज्ञातार्थम् सम्बन्धम् सार्वभौम: संगमन्ये and says हिंदू shows that the verse is a reference to the Brahmana. This is chronologically impossible.

अस्म्या विमयो अभया वस्म्य हङ्कारः; वस्म्य (O active, or, O powerful) अस्म्या: विमय: (of this thought) हङ्कार अभय: (thou hast become the priest of invocation).

वस्म्य Sayana takes as वस्म्यनीय beautiful. वस्म्य means to cut, divide, bite (like दंस्म्य), injure, rob, destroy; give, (like दा, दान, दन); to see (like दृष्ट); to shine. It may therefore mean (1) robber, destroyer, destructive, cf श्रम्यः, दानः; (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 वस्म्य or दंस्म्य must have meant to do, work, toil, cf दंस्नम्य, दंलित, ग्रहदक्ष, दानः: 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 वस्म्य or दंस्म्य occurs in the Veda.

विमय: Sayana takes कर्मण्य: 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 स्तुतिः 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.”

तथा धीरुप्प्रकृतोऽनुवीकरितुः सहस्रास्मेस सहख्ये। शुच्यः (O bull), धेयः (thou) दुर्गरीतिः सहः (a hard-to-pierce or hard-to-cross force), श्री (on every side) अकृतिः: (अकृति: hast made) विग्रहस्मेस सहख्ये सहख्ये (विग्रहं सहः प्रसद्याभिन्नितुः to force every force). दुर्गरीतिः —
 Havana — 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. 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. \( \text{Sanskrit} \) S. to overpower every strong enemy. S. may be used as an adjective as well as a noun like \( \text{Sanskrit} \) = 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 (i.e. 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 (निर्ज्ञ्या वचनेश्वरकाम्यानि) are spoken and to whom their hidden sense expresses its meaning, निर्ज्ञ्या. 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 (निर्ज्ञ्या) the worlds. We shall find from other passages that he is the divine Flame also in the thoughts and in the heart of man, अनूत्थो नैनुय, 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, दश्म, he has become the Hotri of this thought, अनुत्था विषयम् होमनम्. The thought may be the thought expressed in the hymn = अनुत्था मुक्तम्; even if we take विषय = कर्मण्; 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. अभा होता न्यायीते यज्ञियान्. अभा (Then, or now) न्यायीते (thou tookest thy seat) यज्ञियान होता as the priest of invocation and offering very capable for the sacrifice.

अभा. Sayana takes “now”, अभा. But अभा may mean like अत: then, next, after this; after making the invulnerable strength all round. यज्ञियान्, यज्ञित् he takes sometimes in a passive sense, यज्ञित्; 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 यज्ञियान् or यज्ञित् must mean यज्ञित्, — यज्ञियान makes always a good and often the only possible sense. I take it for that reason always in this active significance.

इष्टध्येदं इष्टध्येमः सन्. इष्टध्येदं (in the place of knowledge) इष्टध्येम (impelling), इष्टध्येम (being adorable or desirable).

इष्टध्येदं. 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. वद 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 विषयो; परम् पदं. इष्ट or इष्ट means originally to go to, approach, (द family), so to ask, pray, adore; इष्टध्येदं may mean exoterically,
place of prayer or adoration. But also verbs with this sense give constantly the sense of knowing, eg भवि एक्ष्यित हैते etc. Ila is a goddess who teaches or gives knowledge, मनुष्य: शान्ति. I suggest that भवि means knowledge, especially, revelation, भवि, अर्था:, the illuminating knowledge imparted by भवि, who is the goddess or female energy of भवि. भविन्द्वेषः must be a very archaic phrase. The word itself only occurs in this form भवि.

इगुय, I।. S. takes as if a nominal from इग इम food as if it were “fooding” or “foodifying” like देव, यत्स; here in the sense, desiring food, elsewhere, making food. I doubt whether इग 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 चेतय, etc, from इग which means to throw, drive, impel, send. We shall see immediately that the hymn speaks of the journey to Swar, to the देव, यत्स. 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, तृतेय नं, 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 देव, यत्सः.

ते इग नरः प्रथमं देवयं तों महोऽ राये चित्तयं तों अनुमा।।ते प्रथमं इग (तमेव परमं मंतारं ज्ञा) thee that supreme नरः men (of old) or, the strong ones, देवयं: (देवनु कामपंतो देवल्य गा) seeking the godheads चित्तयं: seeking knowledge महोऽ राये (महह्य भर्त्य आत्मनाश्य) to or for great felicity अनुमानः followed.

ते इग, ते has the force of तदा: thee who hast these qualities and doest these actions, प्रथमं recalling the प्रथमो मनोक्ता of the opening pada.

नरः: Sayana takes this word sometimes as simply meaning “men” (मनुष्यः), but here as most often he explains नरार्थ, नमस्तोतः, men who lead, Ritwiks and Yajamanas, priests and sacrificers. This is a sense which is quite inappropriate in many passages and नर could not have come to mean men, if it had meant leaders. नर meant originally to move (cf नृत्त to dance, नार water etc.), नर must have meant mobile, active and so strong. This sense is proved by the word नरण which is certainly used in the Veda in the sense of strength. नर is a word applied to the gods, the Males, Strong Ones, Purushas as opposed to the नरः, the females, goddesses
Commentaries and Annotated Translations

(Gr. gunê, woman); it is applied to the fathers, the Angiras or others; it is used as an equivalent to बीर, as in वृत्तद वस्मु for बीरपत्त वस्मु. These are, it seems to me, conclusive indications of the Vedic sense of नू. Here it is used for the Fathers or ancient Seers as can be seen from many parallel passages. प्रभम. 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 प्रभम of the first line of which this is an evident resumptive repetition.

देवयत्: 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 स्वा, 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. चित्तयति: S. knowing Agni or else making known by the hymn of praise; a very feeble sense in itself and not warranted by other passages. चित्त is to become conscious of a thing, get to know or know, चित्तयति: 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, अमृतलय, 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 immortal-ity, the seat of the godhead, पदे देवस्य, where men too became divine and immortal. Cf [ ] This is the very obvious, the straightforward, the most literal sense of the passage.

महो रथय. Dative of purpose or objective. महृ: (for महर्ष) is one of the few curious indeclinable adjectives. रथ: like रथिः 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 रथिः 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 (रथिः) the seat of the god and the wealth they find is रथिः: (रथ आपद्यमुक्त), the fullness of the outflowing of the
Truth which Agni leads us to and which is found in the very self of Agni, आग्नि राज्यः.

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, नेत्रत्वं, 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”, रक्षण्ड, 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 मनोवेत्रेऽ, प्रेमेत्रेऽ, चित्रमेत्रेऽ 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 वेष्ट्य पद्म 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. वृद्धं यं तं वहुं भिखंसमी, ले राजं जागृवांसे अनु रमन।
र्यंनामनिन दर्षनं वृद्धं वनापवतं विवाहं दीदिवां॥

र्यंनं (भाष्यं) दर्षनं वृद्धं वनापवं विवाहं दीदिवां (निद्रयं सर्वत्र वा दीदिवां) अनु अग्नि blazing with light, visible (or visioned), vast, having substance, always (or altogether, in all ways) shining, वहुंविन्द: भिख्यं: ज्वना वह (नागविन्य) यं तं in the wake of (thee) going as on a path with many colonists or accompanied by many wealthy Powers, जागृवांसे: (ले जायत: संसे:) ले राजं रमनं (त्वंकं भूतिमध्ययंचछून) in thee they went to (attained) the wealth.

इत. Sayana takes इत्य = now, सत्रि. He interprets it thus, that the last verse referred to former priests and sacrificers, अनु रमनं having there a past sense प्रात्, but this verse to present priests and sacrificers, अनु रमनं having here a present sense. This is an unusual and here quite unwarranted sense of इत्य. 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. इत्य simply indicates that the path, वृत्तं, पथमा so often referred to in the Veda, is a symbol; this use of इत्य is common enough in the hymns. वृत्तं. 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, अनु रमनं (त्वंकं भूतिमध्ययंचछून)। वृत्तं:। S. says this may mean the Vasus, or “those who are fit to dwell among the Yajamanas”! He takes अनु रमनं here, as following after in the sense of being devoted to or serving, संसे वंतेः. But वृत्तं यं तं surely demands the plain natural sense for the verb. धस्विन्यः:
may mean “wealthy” from वसु or “those who are for the वसु:” cf वसु. Agni is accompanied by many powers that hold or amass the wealth, रेष, वसु or he marches to the देवस्य पदे with many who, like the Rishis following him, have to be lodged there.

ल्हे रावि जानूणार्: 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 रावि. Evidently रावि is governed by the sense of “going to” in अनु रावि, an accusative of the destination reached, — in literal English, they followed Agni to the wealth, or in the wake of Agni reached the wealth.

राविले. S. “of a shining colour”. राविले is opposed to कृष्ण in IV.3.9 and means bright of hue as opposed to black or simply bright as opposed to dark. राविले. S. says “beautiful”, his usual interpretation. राविले from कृष्ण 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. वपपंति. S. does not here explain the word, but elsewhere he says प्रवुद्धे. See Appendix. विम्बः. S. “always”. It may however mean “in all ways of light”, ह्र = द्वा or ह्र = भा or भा.

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, चित्तवरस्त:; 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 पदे. This plane, we find elsewhere, is the home of the Truth, शत्य शशी श्वैर्. I take it to be a symbol of the supramental plane of existence, सूक्ष्म की: 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, श्रेष्ठ, श्रेष्ठ etc. He is bright and vast, a visible or a seeing might of the divine force and consciousness, full of the body and substance (स्वप्न, स्वरुप, स्वरुप) 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 पदे देवस्य श्योरः in the next verse? And if that means the altar, what are we to make of the 7th rik, त्वेव निदो अनन्योऽद्यापायद्यापो अन्यं बुद्धता रोपनेन, 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 पदे 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 रघु and रघु 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. पदे देवस्य नमस्तं: आदिष्ठ: आदि आपत्तमुक्तं

पदे देवस्य the seat (world) of the god नमस्तं: going to by adoration, आदिष्ठ: (सत्यत्वकामाः) (they) desiring inspired knowledge आदि: अमुक्ते आदिः (अथापिताः सत्यत्वतः प्राप्तव्यता) 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.

अरिन्य नरो शीर्षिति-मिनारियोषोऽस्मि जनयगं प्रभवं।
द्रैगम् सुहा सस्मथ०॥

अरण्योः:
Heaven and Earth = mind and physical being, are the two tinders
हस्त-चतुरी
The two hands are the two hands of the Sun, सन्ति वाणु
शीर्षिति:=
शीर्षिति = thought, light, finger. All mean the same thing, for the fingers are those of the two hands of the Sun, देश भियः:
प्रभवं
Well-expressed (शश) by the word: external sense = praised.
अथर्युः
अथ to move, cf अथ्य or अथर — Greek αἰθρός — 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
Hymns to the Mystic Fire

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
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). Suktas 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. Suktas 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 Madhuchchhandas 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.


[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 Madhuchchhandas 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.
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 appendices referred to in the notes to this item and the next have not been found.


[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
Note on the Texts

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.