Companion to

The Secret of the Veda

VOLUME II

COMPILED BY

Mukund Ainapure
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The Secret of the Veda

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- Padpātha Sanskrit Verses after resolving euphonic combinations (sandhi) and the compound words (samās) into separate words

- Sri Aurobindo’s English Translation matched word-by-word with Padpātha
॥ श्री अरविन्दचरणारविन्दौ॥

At the Lotus Feet

of

Sri Aurobindo
Prologue

*Companion to The Secret of the Veda* is meant as an aid to the systematic study of *The Secret of the Veda* (Volume 15 – The Complete Works of Sri Aurobindo, Sri Aurobindo Ashram Publication Department, Pondicherry, 2013) for those interested in Sri Aurobindo’s mystical interpretation of the Veda.

It provides the original Sanskrit verses (*Riks*) from the Rig Veda, in Devanagari (without accents), translated and cited by Sri Aurobindo in *The Secret of the Veda*. The compiler has provided the *Padpātha* under each verse in which all euphonic combinations (*sandhi*) are resolved into the original and separate words and even the components of compound words (*samās*) indicated; and matched each Sanskrit word in the verse with the corresponding English word in the Translation using superscripts.

Volume I (uploaded on June 22, 2019 on www.auro-ebooks) covered the verses from the Rig-veda translated and cited by Sri Aurobindo in Part I (Chapter VI-XXII) of *The Secret of the Veda*.

The present Volume II covers the remaining verses translated by Sri Aurobindo in Part II-IV of *The Secret of the Veda*.

In the Foreword to the first edition of *Hymns to the Mystic Fire*, (1946) Sri Aurobindo stated that “…to establish on a scholastic basis the conclusions of the hypothesis (mystical interpretation) 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…..”

This compilation series is a humble attempt in providing such ‘word by word construing in Sanskrit and English’ of selected verses of the Rig Veda.

The compiler has relied on Volume 16 *Hymns to the Mystic Fire* (HMF) and Volume 14 *Vedic and Philological Studies* (VPS) of the Complete Works of Sri Aurobindo (Sri Aurobindo Ashram Publication Department, Pondicherry, 2013) for enlightenment at every step.


Suggestions for improvement (through the Comments section on the website) are most welcome.
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Part Two

Selected Hymns
I

The Colloquy of Indra and Agastya

Rig Veda I.170

(15/253-6)

न नूनमस्ति नो श्वः कस्तः देव यद्वतु।
अन्यस्य चित्तमभि संचरेण्यमुताधीतं वि नश्यति ||

न। नूनम्। अस्ति। नो। श्वः। कस्तः। देवः। तत। वेदः। यद्वतु। अद्वितमः।
अन्यस्य। चित्तम्। अभि। सम्चरेण्यम्। उत। आद्वितम्। वि। नश्यति।

Indra

1. It is not now, nor is It tomorrow; who knoweth that which is Supreme and Wonderful? It has motion and action in the consciousness of another, but when It is approached by the thought, It vanishes.

कि न इत्व जिगंतितिः भास्तरो महत्तत्व।
तेभि: कल्पस्य साधुया मा न: समरणे वधी:।
किम्। न। इत्व। जिगंतितिः। भास्तरः। महत्। तव।
तेभि:। कल्पस्य। साधुया। मा। न। समरणे। वधी।

Agastya

2. Why dost thou seek to smite us, O Indra? The Maruts are thy brothers. By them accomplish perfection; slay us in our struggle.

कि नो भ्रातरस्त्र स्वाह सत्वति मन्यसे।
विधा हि ते यथा मनोस्मयमित्र दित्ससि।
किम्। न। भ्रातः। अगस्त्यः। स्वाहः। सन्। अति। मन्यसे।
विधा। हि। ते। यथा। मन:। अरस्मयम्। इतः। न। दित्ससि।
Indra

3. Why, O my brother Agastya, art thou my friend, yet settest thy thought beyond me? For do I know how to us thou (indeed) willest not to give thy mind.

4. Let them make ready the altar, let them set Agni in blaze in front. It is there, the awakening of the consciousness to Immortality. Let us two extend for thee thy effective sacrifice.

Agastya

5. O Lord of substance over all substances of being, thou art the master in force! O Lord of Love over the powers of love, thou art the strongest to hold in status! Do thou, O Indra, agree with the Maruts, then enjoy the offerings in the ordered method of the Truth.
II

Indra, Giver of Light

Rig Veda I.4

(15/257-65)

1. "The fashioner of perfect forms, like a good yielder for the milker of the Herds, we call for increase from day to day.

उप नः सवना गहि सोमस्य सोमपाः पिव ।
गोदा इदेवतो मदः ॥२॥
उप नः सवना आ गहि सोमस्य सोमपाः पिव ।
गोदा इदैवते रेवत: मदः ॥२॥

2. "Come to our Soma-offerings. O Soma-drinker, drink of the Soma-wine; the intoxication of thy rapture gives indeed the Light.

अथा ते अन्तमानां विधाम सुमतीनां ।
मा नो अति ख्य आ गहि ॥३॥
अथा ते अन्तमानाम् विधाम सुड़मतीनाम् ।
मा नः अति ख्यः आः गहि ॥३॥

3. "Then may we know somewhat of thy utmost right thinking. Show not beyond us, come.

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4. Come 1over, 6question 5Indra 7of the clear-seeing mind, 3the vigorous, 4the unoverthrown, 8who 9to thy 10comrades 11has brought 12the highest good.

उतः ब्रुवत्तु नो निदो निरन्यतशिचदारतः

दधानाः इंद्रः इहुः ।

उतः ब्रुवत्तु नः निमः निमः अन्यतः चित्तः आरतः

दधानाः इद्वः ।

5. And 2a may 4the Restrainers (or Censurers) 2b say 3to us, “5.8Nay, forth and strive on 7even 6in other fields, 9reposing (11indeed) 10on Indra 12your activity.”

उतः नः सुभगाः अरियोऽचेयुः

स्यामेदिन्द्रस्य शर्मणाः

उतः नः सुभगाः अरियोऽचेयुः

स्यामेः हृतः इन्द्रस्य शर्मणाः

6. And 5a may 4the fighters, 7doers of the work (or, the 4Aryan 7people or the 4warlike 7nation), 5b declare 2us 3entirely blessed, 6O achiever; (9indeed,) 8may we abide 11a in 10Indra’s 11b peace.

एमाशुमाशवे भर यज्ञशिवं नृमादनं

पत्यमन्दयतसः ।

आः इमः आशुः आशवे भरं यज्ञशिवमः नृवामादनम्

पत्यमः मन्दयतसः शुक्मः

7. Intense 4for the intense 1.5bring thou this 6glory of the sacrifice 2that 7intoxicates the Man, 8carrying forward on the way Indra 9who gives joy to his friend.

अस्य पीतवा शतक्रतो घनो वृज्ञाणामभवः

प्रायो वाजेशु वाजिनं ।
8. "When thou hadst drunk 1 of this, 3 O thou of the hundred activities, 6 thou becamest 4 a slayer 5 of the Coverers and 7, 8 protectedst 10 the rich mind 9 in its riches.

तं त्वा वाजेषु वाजिनः वाजयामः शतऽतोः।
धनानामिन्द्र सातये ॥९॥
तमः त्वा वाजेषु वाजिनः वाजयामः 5शतऽतोः।
धनानामः 7इन्द्रः सातये ॥

9. "Thee 1 thus 4 rich 3 in thy riches 5 we enrich again, 8 O Indra, 6 O thou of the hundred activities, 9 for the safe enjoyment 7 of our havings.

यो रायोऽविनमहान्युपारः सुन्वतः सखः।
तस्मा इन्द्राय गायत ॥१०॥
यः रायः 2अविनः 3 महानः 4 सुऽपारः 5 सुन्वतः 6 सखः 7।
तस्मै इन्द्राय 8 गायत ॥

10. "He who in his 4 vastness is 3 a continent 2 of bliss, — 7 the friend 6 of the Soma-giver and 5 he carries him safely through, — 8 to that 9 Indra 10 raise the chant.
III

Indra and the Thought-Forces

Rig Veda I.171

(15/266-75)

1. To you come with this obeisance, by the perfect Word I seek right mentality from the swift in the passage. Take delight, O Maruts, in the things of knowledge, lay aside your wrath, unyoke your steeds.

2. Lo, the hymn of your affirmation, it is wrought with my obeisance; it was framed by the heart, it was established by the mind, O ye gods. Approach these my words and embrace them with the mind; for are you (indeed) the increasers.
3. Affirmed let the Maruts be benign to us, affirmed the lord of plenitude has become wholly creative of felicity. Upward our desirable delights be uplifted, O Maruts, upward all our days by the will towards victory.

अस्मादं तिवषादिषमाण इंशान्तु भिया मरुतो रेजमानः।
युष्मभ्यं हव्यान निशितान्यासनु तान्यरे चक्रुमा मृच्छता नः॥

अस्मातृ। अहम् तिवषादिषमाणः। इंशान्तु। भिया मरुतः। रेजमानः॥
युष्मभ्यं हव्यान निशितान्यासनु तान्यरे चक्रुमा मृच्छता नः॥

4. I, mastered by this mighty one, trembling with the fear of Indra, O Maruts, put far away the offerings that for you had been made intense. Let your grace be upon us.

येन मानासः। चतुष्टक्षत्वत्व उसा। व्युष्टिपु षवसा। शवतीनाम्।
सः न। मरुतुः। १० वृषभः। ११ श्रयः। १२ धाः। १३ उः। १४ उः। १५ स्वरिवः। १६ सहः। १७ दः। ॥

5. Thou by whom the movements of the mind grow sentient and brilliant in our mornings through the bright power of the continuous Dawns, O Bull of the herd, establish by the Maruts inspired knowledge in us — by them in their energy thou energetic, steadfast, a giver of might.

त्वं ताहोः। सहीयसः। नृः। भवा। मरुदिमरवयात्हेहत्वा।
सुः। केते। सासिह्द्वृद्ध। वियामेषः। वृजनं। जीरऽदानु। ॥

6. Do thou, O Indra, protect the Powers in their increased might; put away thy wrath against the Maruts, by them in thy forcefulness upheld, who have right perceptions. May we find the strong impulsion that shall break swiftly through.
Agni, the Illumined Will

Rig Veda I.77

(15/276-84)

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 indeed 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 (or, enters into the gods) for the mortals the gods, he also has perception of them and by the mind offers to them the sacrifice.
3. ²For ¹he is ³the will, ⁴he is ⁵the Strength, ⁶he is ⁷the effecter of perfection, even ⁹as ⁸Mitra ¹⁰he becomes ¹²the charioteer ¹¹of the Supreme. ¹³To him, ¹⁵the first, ¹⁴in the rich-offerings ¹⁷the people ¹⁶seeking the godhead ¹⁸, ¹⁹utter the word, ²¹the Aryan people ²⁰to the fullfiller.

स नो नृणां नृतमो रिशादा अनिृगिरो०वसा वेतु धी०ितम्।
तना च ये मघवानः शविष्टा वाज्ञृसूता हृष्यन्त मन्म ॥३॥
सः नः नृणा नृत े ्रिशादा ्अनि ्भगि०वसा ्अवसा ्वेतु धी०ितम्।
तना ्ये ्मघवानः ्शविष्टा ्वाज्ञृसूता ्हृष्यन्त मन्म ॥४॥

4. ⁹aMay ⁶(Agni,) ¹this ³strongest ³of the Powers and ⁵devourer of the destroyers ⁹bmanifest ⁸by his presence the ⁷Words and ¹⁰their understanding (or ⁹-benter ⁷into the words and ¹⁰-the thinking), ¹²and ¹⁷a may ¹³they who ¹¹in their extension ¹⁴are lords of plenitude ¹⁵brightest in energy ¹⁶pour forth their plenty [become pourers of plenty] and ¹⁷b give their impulsion ¹⁸to the thought.

एवामिन्नमेविभूताय विश्रांविभस्तोषष्ट जातवेदा:।
स एषु गुरुः पीपयः वाजं स पुष्टि याति जोषमा चिकित्वान् ॥५॥
एव ्अपि ्गोकमेनृः ब्रह्मद्वा० विश्रांमि० अस्तोषष्ट जातवेदा:।
सः एषु गुरुः पीपयः ्सः ्वाजः ्सः ्वाजः ्पुष्टिः ्याति ्जोषमा ्आ० चिकित्वान् ॥६॥

5. ¹Thus ⁶has ²Agni ⁴possessed of the Truth ⁶⁰been affirmed ³by the masters of light, ⁷the knower of the worlds ⁵by clarified minds. ⁸He ¹¹shall foster ⁹in them ¹⁰the force of illumination, ¹²he too ¹³the plenty; ¹⁴he ¹⁸, ¹⁶shall attain ¹⁵to increase and ¹⁷to harmony ¹⁹by his perceptions.
Surya Savitri, Creator and Increaser

Rig Veda V.81

(15/285-92)

1. "Men illumined 1 yoke 2 their mind 3 and 4 they yoke 5 their thoughts 7 to him who is illumination and 8 largeness and 9 clear perceiving. 13 Knowing all phenomena 10,12 he orders, 14 sole [15 indeed], 11 the Energies of the sacrifice. 16 Vast 19 is the affirmation in all things 17,18 of Savitri, the divine Creator.

2. All 2 forms 3,4 he takes unto himself, 5 the Seer, and 6,7 he creates from them 8 good 9 for the twofold existence and 10 the fourfold. 14 The Creator, 15 the supreme Good, 13 manifests 12 Heaven 11 wholly and 19,20 his light pervades all 16 as he follows 17 the march 18 of the Dawn.

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3. In the wake of his [whose] march the other gods also reach by his force to the greatness of the Divinity. He has mapped out the realms of earthly light by his mightiness, — the brilliant one, the divine Creator.

3 In the wake of his [whose] march the other gods also reach by his force to the greatness of the Divinity. He has mapped out the realms of earthly light by his mightiness, — the brilliant one, the divine Creator.

4. And thou reachest, O Savitri, to the three luminous heavens; and thou art utterly expressed by the rays of the Sun; and thou encompassest the Night upon either side; and thou becomest by the law of thy actions the lord of Love [Mitra], O God.

5. And thou art powerful for every creation; and thou [alone indeed] becomest the Increaser [Pushan], O God, by thy movings; and thou illuminest utterly all this world of becomings. Shyavashwa has attained to the affirmation of thee, O Savitri.
VI

The Divine Dawn

Rig Veda III.61

(15/293-98)

उषो वाजेन वाजिनिम प्रचेताः स्तोमं ज्ञुस्व गृणतो मधोनि ।
पुराणी देवं सुवति पुरुस्थर्नु ब्रतं चरसि विश्ववारे ॥
उषः वाजेन वाजिनिम प्रचेताः स्तोमं ज्ञुस्व गृणतो मधोनि ।
पुराणी देवं सुवति पुरुस्थर्नु ब्रतं चरसि विश्ववारे ॥

1. ¹Dawn, ³richly stored ²with substance, ⁴conscious ⁶cleave ⁵to the affirmation ⁷of him who expresses thee, ⁸O thou of the plenitudes. ¹⁰Goddess, ⁹ancient, ¹¹yet ever young ¹⁵thou movest ¹²many-thoughted ¹³following ¹⁴the law of thy activities, ¹⁶O bearer of every boon.

उषो देव्यमर्या वि भाहि चन्द्रस्या सूनूता इरयन्ती ।
आ त्वा वहन्तु सुमयासो अवशा हिरण्यवर्णा पृथुपासो ये ॥
उषः देवं अन्याया वि भाहि चन्द्रस्या सूनूता इरयन्ती ।
आ त्वा वहन्तु सुवासः अश्वा हिरण्यवर्णामां पृथुपासः ये ॥

2. ¹Dawn ²divine, ⁵shine ⁴out ⁶immortal ⁴in thy car of happy light ⁸sending forth ⁷the pleasant voices of the Truth. ¹¹aMay ¹³steeds ¹²well-guided ¹⁰thee ⁹here ¹⁶who are ¹⁴golden brilliant of hue and ¹⁵wide their might.

उषः प्रतीचि भृवानानि विश्वोत्चर्य तिष्ठयत्स्मृतस्य केतुः ।
समानमर्थं चरणीयमानं चक्रमिव नयर्या ववृत्त्व ॥
उषः प्रतीचि भृवानानि विश्वो ऋव्यं तिष्ठसि अमृतस्य केतुः ।
समानमां अर्थमां चरणीयमानं चक्रं स्तं त्वं नव्यसि आ ववृत्त्व ॥
3. Dawn, confronting all the worlds thou standest high-uplifted and art their perception of Immortality; do thou move over them like a wheel. O new Day, travelling over an equal field.

4. Dawn in her plenitude like one that lets fall from her a sewn robe moves, the bride of the Bliss; creating Swar, perfect in her working, perfect in her enjoying, she wakens the extremity of Heaven over the earth.

5. Meet ye the Dawn as she shines wide towards you and with surrender bring forward your complete energy. Exalted in heaven is the force to which she rises establishing the sweetness; she makes the luminous worlds to shine forth and is a vision of felicity.

6. By heaven’s illuminings one perceives her a bearer of the Truth and rapturous she comes with its varied light into the two firmaments. From Dawn as she approaches shining out on thee, O Agni, thou seekest and attainest to the substance of delight.
7. Putting forth his impulsions in the foundation of the Truth, in the foundation of the Dawns, their Lord enters the Vastness of the firmaments. Vast the wisdom of Varuna, of Mitra, as in a happy brightness, orders multitudinously the Light.
To Bhaga Savitri, the Enjoyer

Rig Veda V.82
(15/299-305)

1. Of Savitri \(^5\) divine \(^4\) we \(^3\) embrace \(^1\) that \(^6\) enjoying, \(^7\) that which is the best, \(^8\) rightly disposes all, \(^9\) reaches the goal, \(^10\) even Bhaga’s, \(^11\) we hold by the thought.

\[\text{ततस्वितुर्वृणीमहे वयं देवस्य भोजनम्।} \]
\[\text{श्रेष्ठं सर्वं धातमं तुरं भगस्य धीमहि।।} \]
\[\text{ततुः सवितुः वृणीमहे वयं देवस्य भोजनम्।} \]
\[\text{श्रेष्ठं सर्वं धातमं तुरं भगस्य धीमहि।।} \]

2. For \(^1\) of him \(^4\) of Savitri \(^8\) no \(^7\) pleasure \(^5\) \(^6\) in things \(^9\) can they diminish, \(^3\) for too self-victorious is it, \(^8\) nor \(^9\) diminish \(^10\) the self-empire of this Enjoyer.

\[\text{सहि रत्नानि दाशुषे सुवाति सविता भगः।} \]
\[\text{तं भागं चिन्त्रमीमहे।।} \]
\[\text{सहि रत्नानि दाशुषे सुवाति सविता भगः।} \]
\[\text{तम् भागं चिन्त्रम् ईमहे।।} \]

3. \(^2\) Tis \(^1\) he \(^7\) Bhaga \(^5\) that sends forth \(^3\) the delights \(^4\) on the giver, \(^6\) the god who is the bringer forth of things \(^8\) \(^9\) of his enjoyment \(^10\) \(^11\) we seek.

\[\text{सः हि रत्नानि दाशुषे सुवाति सविता भगः।} \]
\[\text{तं भागं चिन्त्रामर्थं ईमहे।।} \]
\[\text{सः हि रत्नानि दाशुषे सुवाति सविता भगः।} \]
\[\text{तम् भागं चिन्त्रम् ईमहे।।} \]
4. 1Today, 2O divine 3Producer, 6send forth 2on us 5fruitful 7felicity, 8,10dismiss 9what belongs to the evil dream.

विश्वानिन देव सविवदुप्रिताति परा सुव।
यद्य भद्रे तत्व आ सुव।५।५।
विश्वानिन 1 देव 2 सविवः 3 दुःऽइतायन 4 परा 5 सुव 6।
यत् 7 भद्रमः 8 तत् 9 नः 10 आ 11 सुव 12।

5. 1All 4evils, 2O divine 3Producer, 5,6dismiss; 7what is 8good, 9that 11,12send forth 10on us.

अनागसो अदितयेदेवस्य सविवतुः सवे।
विश्वा वामानि धीमहि।६।६।
अनागसः 1 अदितयेदेवस्य 3 सविवतुः 4 सवे 5।
विश्वा 6 वामानि 7 धीमहि 8।

6. 1Blameless 2for infinite being 5in the outpouring 3of the divine 4Producer, 8we hold by the thought 6all 7things of delight.

आ विश्वदेवं सत्यतिः सूक्तेर्दश्वृणीमहे।
सत्यसच सविवतारम् ।५।५।
आ 1 विश्व 2 देवमः 3 सत्यपतिमः 4 सुदुऽउत्रः 5 अयः 6 वृणीमहे ।
सत्यदसवमः 7 सविवतारम् ८।

7. 2The universal godhead and 3master of being 1,6we accept into ourselves 4by perfect words 5today, 8the Producer 7whose production is of the truth —

य हि इमे अहनी पूर एत्यप्रयुँचन ।
स्वाधीदेवः सविवताः ।१।८।
यः 1 हि 2 इमे 3 अहनी 4 पूरः 5 एतिः 6 अप्रयुँचन ।
सुदुऽआधीः 7 देवः 8 सविवता ।१०।
8. He who goes in front of both this day and night never faltering, placing rightly his thought, the divine Producer —

य इमा विश्वा जातान्यास्रावयति श्लोकेन ।
प्र च सुवाति सविता॥९॥
यः इमा विश्वा जातानं अर्द्रावयति श्लोकेन ।
प्र ॥ च सुवाति सविता॥१०॥

9. He who by the rhythm makes heard of the knowledge all (these) births and produces them, the divine Producer.
VIII

Vayu, the Master of the Life
Energies

Rig Veda IV.48

(15/306-14)

1.  Do thou manifest the sacrificial energies that are unmanifested, even as a revealer of felicity and doer of the work; O Vayu, come in thy car of happy light to the drinking of the Soma wine.

2.  Put[ting] away from thee all denials of expression and with thy steeds of the yoking, with Indra for thy charioteer come, O Vayu, in thy car of happy light to the drinking of the Soma wine.
3. The two that, dark, yet hold all substances, shall observe thee in their labour, they in whom are all forms. O Vayu, come in thy car of happy light to the drinking of the Soma wine.

वहन्तु त्वा मनोयुजो युक्तासो नवितन्व ।
वायवा चन्द्रेण याहि सृत्ष्य पीत्ये ॥४॥

वहन्तुः त्वा मनःस्युजः युक्तासः नवितः नवः ।
वायो आ चन्द्रेण याहि सृत्ष्य पीत्ये ॥

4. Yoked let the ninety and nine bear thee, they who are yoked by the mind. O Vayu, come in thy car of happy light to the drinking of the Soma wine.

वायो शतं हरीणा युवस्य पोष्यानाम् ।
उत वा ते सहस्निणो रथ आ यातु पाजसा ॥५॥

वायो शतम् हरीणा युवस्य पोष्यानाम् ।
उतः वा ते सहस्निणः रथः आ यातु पाजसा ॥

5. Yoke, O Vayu, thy hundred brilliant steeds that shall increase, or else with thy thousand chariot arrive in the mass of its force.
Brihaspati, Power of the Soul

Rig Veda IV.50

(15/315-25)

1. He who established in his might the extremities of the earth, Brihaspati, in the triple world of our fulfilment, by his cry, on him the pristine (ancient) sages meditated and, illumined, set him in their front with his tongue of ecstasy.

2. They, O Brihaspati, vibrating with the impulse of their movement, rejoicing in perfected consciousness, wove for us abundant, rapid, invincible, wide, the world from which this being was born. That do thou protect, O Brihaspati.

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3. O Brihaspati, 2that which is 3the highest 4supreme of existence, thither 5from this world 6,7they attain and 9,10take their seat 8who touch the Truth. 11For thee 12are
dug 13the wells of honey 14which drain this hill and 15their sweetenences 16stream
out 17on every side and 18break into overflowing.

बृहस्पति: प्रथम जायमानो महो ज्योतिषः परमे ध्योमन् ।
सतास्तुनिविजातो रचेन वि सततरिविरधमू तमासिः।।।
बृहस्पति: प्रथमम् 2 जायमानः 3 महः 4 ज्योतिषः 5 परमेवि ध्योमन् 7।
सतरुआस्यः 8 तुविक्रजातः 9 रचेन 10 वि 11 सततरिविरधम् 12 अधामत् 13 तमासिः।।

4. Brihaspati 2first 3in his birth 4from the vast 5light, 6in the highest 7heavenly space,
8with his seven fronts, 12with his seven rays, 9with his many births, 11,13drives
utterly away 14the darknesess that encompass us 10with his cry.

स सुरुष्मा स ऋक्वताः गणेन वलं रुरोजः फलिंग रचेन ।
बृहस्पतिरुरुख्यिया हवयसूदः कनिक्रकद् वायशतिरुवदात् ।।५।।
सः 1 सुरुष्मा 2 सः 3 ऋक्वता 4 गणेन 5 बलम् 6 रुरोज 7 फलिङ्गम् 8 रचेन 9।
बृहस्पति: 10 उसिया: 11 हवयसूद: 12 कनिक्रकद: 13 वायशती: 14 उत्त: 15 आजत: 16।।

5. He 5with his cohort 2of the rhythm that affirms, 4of the chant that illumines 7ahas
broken 6Vala 7binto pieces 9with his cry. 10Brihaspati 16drives 15upward 11the
Bright Ones [cows] 12who speed our offerings; 13he shouts aloud as he leads them,
14lowing they reply.

एवा पिने विश्वदेवाय वृणे यज्ञिधेम नमसा हाक्षिभः।
बृहस्पते सुप्रजा बीरवन्ती वचं स्याम पतयो रघिणाम्।।६।।
एव 1 पिने 2 विश्वदेवाय 3 वृणे 4 यज्ञे 5 यज्ञेम् 6 नमसा 7 हाक्षिभः 8।
बृहस्पते 9 सुप्रजा: 10 बीरवन्त: 11 वचम् 12 स्याम: 13 पतयः 14 रघिणाम् 15।।

6. Thus 2to the Father, 3the universal Godhead, 4the Bull of the herds, 6may we
dispose [may we worship with] 5our sacrifices and 7submission and 8oblations; 9O
Brihaspati, 11full of energy and 10rich in offspring 13amay 12we 13bcome 14masters
15of the felicities.

स इदु राजा प्रतिजन्मानि विश्वा शुभेच तस्याय्यि वीयेन ।
बृहस्पति य: सुभूतं विभिन्ति वलुप्यति वन्दते पूर्वमाजम्।।७।।
7. 2 Verily is 1 he 3 King and 8,7 conquers 6 by his energy, 9 by his heroic force 5 all that is 4 in the worlds that confront him, 11 who 13 bears 10 Brihaspati in him 12 well-contained and 14 has the exultant dance and 15 adores and 16 gives him the first fruits of his enjoyment.

8. 2 Yea, 1 he 3 dwells 4 firmly seated 6 in his 5 proper home and 7 for him 8 Ila 10 at all times 9 grows in richness. 11 To him 12 all creatures 13,14 of themselves 15 submit, 18 the King, 16 he in whom 17 the Soul-Power 20 goes 19 in front.

9. 1 None can assail him, 2 he conquers 3 utterly 4 all the riches 5 of the worlds which confront him 6 and 8 the world in which he dwells; 10 he who 13 for the Soul-Power 9 that seeks its manifestation 12 creates in himself 11 that highest good, 16 is cherished 17 by the gods.

10. Thou, 5 O Brihaspati, 2 and 1 Indra, 4 drink 3 the Soma-wine 8 rejoicing 6 in this 7 sacrifice, 9 lavishing substance, 12a Let 12 the powers of its delight 10,12b enter 11 into you and 14 take perfect form, 18,19 control 15 in us 16 a felicity 17 full of every energy.
11. O Brihaspati, O Indra, increase in us together and may that your perfection of mind be created in us; foster the thoughts, bring out the mind’s multiple powers; destroy all poverties that they bring who seek to conquer the Aryan.
The Ashwins, Lords of Bliss

Rig Veda IV.45
(15/326-35)

1. Lo, 1 that 2 light 3 is rising 4 up and 8 the all-pervading 7 car 6 is being yoked 11 on the high level 10 of this 9 heaven; there are placed 12 satisfying delights 15 in 13 their triple 14 pairs and 18 the fourth 17 skin [leather bag] 19 of honey 20 overflows.

2. Full of honey upward rise the delights; upward horses and cars in the wide-shinings of the Dawn and they roll aside the veil of darkness that encompassed on every side and they extend the lower world into a shining form like that of the luminous heaven.

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3. Drink of the honey with your honey-drinking mouths, (and) for the honey yoke your car beloved. With the honey you gladden the movement and its paths; full of honey, O Ashwins, is the skin [leather bag] that you bear.

4. Full of the honey are the swans that bear you, golden-winged, waking with the Dawn, and they come not to hurt; they rain forth the waters, they are full of rapture and touch that which holds the Rapture. Like bees to pourings of honey you come to the Soma-offerings.

5. Full of the honey the fires lead well the sacrifice and they woo your brightness, O Ashwins, day by day, when one with purified hands, with a perfect vision, with power to go through to the goal has pressed out with the pressing-stones the honeyed Soma-wine.

6. Drinking the wine near them through the days, the fires ride and run and extend the lower world into a shining form like that of the luminous heaven. The Sun too goes yoking his steeds; by force of Nature’s self-arranging you move consciously along all paths.
7. I have declared, O Ashwins, holding the Thought in me, your car that is undecaying and drawn by perfect steeds, — your car by which you move at once over all the worlds towards the enjoyment rich in offerings that makes through to the goal.
Rig Veda I.20

(15/336-42)

1. Lo, the [1 this] 4 affirmation 7 made 2 for the divine 3 Birth 6 with the breath of the mouth 5 by illumined minds, 8 that gives perfectly the bliss.

2. Even 1 they who 4 fashioned 5 by the mind 2 for Indra 6 his two bright steeds 3 that are yoked by Speech, and 9 they enjoy 8 the sacrifice 7 by their accomplishings of the work.

3. 1 They fashioned 2 for the twin lords of the voyage [Ashwins] 4 their happy 5 car 3 of the all-pervading movement, 6 they fashioned 7 the fostering cow 8 that yields the sweet milk.
4. "O Ribhus, in your pervasion you made young again the Parents, you who seek the straight path and have the Truth in your mentalisings.

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5. The raptures of the wine come to you entirely, to you with Indra companioned by the Maruts and with the Kings, the sons of Aditi.

6. And this bowl of (Divine) Twashtri new and perfected you made again into four [bowls].

7. So establish for us (who press the wine) the thrice seven ecstasies, each separately by perfect expressings of them.
8. They [²the carriers - Ribhus] ¹sustained and held [the ecstacies] in them, ³they divided ⁴by perfection in their works ⁷the sacrificial ⁵share of the enjoyment ⁶among the Gods.
XII

Vishnu, the All-Pervading Godhead

Rig Veda I.154

(15/343-51)

1. Of Vishnu now I declare the mighty works, who has measured out the earthly worlds and that higher seat of our self-accomplishing he supports, the wide-moving, in the threefold steps of his universal movement.

2. That affirms on high by his mightiness and he is a terrible lion that ranges in the difficult places, yea, his lair is on the mountain-tops, he in whose three wide movements all the worlds find their dwelling-place.
3. Let our Strength and our thought go forward to Vishnu, whose dwelling-place is on the mountain, he who has measured all this long and far-extending seat of our self-accomplishing by only three of his strides.

4. His whose three steps are full of the honey-wine and they perish not but have ecstasy by the self-harmony of their nature; yea, he being One holds the triple principle and earth and heaven also, even all the worlds.

5. May I attain to and enjoy that goal of his movement, the Delight, where souls that seek the godhead have the rapture; for there in that highest step of the wide-moving Vishnu is [truly] that Friend of men who is the fount of the sweetness.

6. Those are the dwelling-places of ye twain which we desire as the goal of our journey where the many-horned herds of Light go travelling; the highest step of wide-moving Vishnu shines down on us here in its manifold vastness.
XIII

Soma, Lord of Delight and Immortality

Rig Veda IX.83

(15/351-60)

1. 3Wide spread out 2for thee 1is the sieve of thy purifying, 5O Master 4of the soul; 6becoming in the creature 8,9thou pervadest 7his members 10all through. 15He tastes 12not 13that delight 14who is unripe and 11whose body has not suffered in the heat of the fire; 17they alone 18are able to bear 19that and 20,21enjoy 19it 16who have been prepared by the flame.

2aThe strainer through which 1the heat of him 2bis purified 3is spread out 5in the seat 4of Heaven; 7its 8threads 6shine out and 9,10stand extended. 12His 14swift ecstasies 11foster 13the soul that purifies him; 17,18he ascends to 16the high level 15of Heaven 19by the conscious heart.

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3. This is the supreme dappled Bull that makes the Dawns to shine out, the Male that bears the worlds of the becoming and seeks the plenitude; the Fathers who had the forming knowledge made a form of him by that power of knowledge which is his; strong in vision they set him within a child to be born.

4. As the Gandharva he guards his true seat; as the supreme and wonderful One he keeps the births of the gods; Lord of the inner setting, by the inner setting he seizes the enemy. Those who are utterly perfected in works taste the enjoyment of his honey-sweetness.

5. O Thou in whom is the food, thou art that divine food, thou art the vast, the divine home; wearing heaven as a robe thou encompassest the march of the sacrifice. King with the sieve of thy purifying for thy chariot thou ascendest to the plenitude; with thy thousand burning brilliances thou conquerest the vast knowledge.
Part Three

Hymns of the Atris
Hymns to Agni

Rig Veda V.1 - 28

(15/393-470)
The First Hymn to Agni

A HYMN OF THE MORNING SACRIFICE

Rig Veda V.1

(15/393-96)

अबौध्यः समिधा जनानां प्रति धेनुमिवायतः मुषासम्।
यथ्य हृव प्र वणामुजिहानां प्र भानवं सिखं ते नाकमचछ।॥१॥
अबौध्यः अनिः 2 समुज्ञथः 3 जनानाम् 4 प्रति 5 धेनु 6 हृव 7 आज्ञातीमः 8 उषसम् 9।
यथ्याः 10 हृव 11 प्र 12 वणाः 13 उषाजिहानाः 14 प्र 15 भानवं 16 सिखं 17 नाकम् 18 अच्छ। 19॥

1. Strength (Fire) 1 is awake 3 by kindling 4 of the peoples and 5 he fronts 9 the Dawn 8 that comes to him 7 as 6 the Cow that fosters; 11 like 10 mightinesses 12,14 that rush upward 13 to their expanding 16 his lustres 15,17 advancing mount 19 towards 18 the heavenly level.

अबौध्यः होता यजाय देवानूः अनिः सुमनाः प्रातरस्थात्।
समिध्रस्य रुश्वदर्शि पाजो महान् देवस्तमसो निरस्मोचि।॥२॥
अबौध्यः होता 2 यजाय 3 देवानूः 4 ऊर्ध्वः 5 अनिः 6 सुमनाः 7 प्रातः 8 अस्थात्।
समुज्ञथः 10 रुश्वः 11 अदर्शः 12 पाजः 13 महान् 14 देवः 15 तमसः 16 निः 17 अमोचः 18॥

2. The Priest of our oblation 1 has awakened 3 for sacrifice 4 to the gods; 7 with right mentality in him 6 Strength (Fire) 9 stands up 5 exalted 8 in our mornings; 10 he is entirely kindled, 11 red-flushing 13 the mass of him 12 is seen; 14 a great 15 godhead 17,18 has been delivered 16 out of the darkness.

यदैव गणस्य रशानामः शृङ्गरूपः शुचिभिमोभिरमिः।
आदृ दक्षिणासु वृज्यते वाजस्वायत्यानामः अथायजुहृमिः।॥३॥
यतः 1 इमु 2 गणस्य 3 रशानाम् 4 अजीमः 5 शृङ्गिः 6 अदृः 7 शृङ्गिः 8 गोभिः 9 अनिः।
आदृ 11 दक्षिणा 12 युज्यते 13 वाजस्वायत्ति 14 उत्तानाम् 15 ऊर्ध्वः 16 अध्यतः 17 जुहृमिः 18॥
3. When he has uncoiled the long cord of his hosts, Strength (Fire) shines pure by the pure herd of the radiances (the Cows of the Dawn). For the goddess who discerns grows in plenitude and is yoked to her works; he exalted, she extended supine, he feeds on her with his flames of the offering.

अनिमित्वं देवयतां मन्नमिः चक्रवृद्धीव सूयेः सं चरितः।
यदि सुवाते उषसा इवते वाजी वाजिते अः अहनाम् ॥१॥
अनिमिू अच्छू देवहयताम् मनांसिू चक्रवृद्धिः इव सूयेः समू चरितः।
यदृ इम् सुवाते उषसा विरुपे श्वेतः वाजी जायते अः अहनाम् ॥२॥

4. The minds of men who grow in the godhead move entirely towards the flame of Will even as all their seeings converge in the Sun that illumines. When two Dawns (Day and Night) are delivered of him, he is born as the White Steed in front of the days.

जिने ज्ञिस्तेषु अः अहनाम् हि त्वताः हि त्वताः भवनेषु।
दमेव दमे सत्य रत्न द्वानर्मिहोता नि ध्रसादा वज्रीयानु।॥४॥
जिने ज्ञिस्तेषु अः अहनाम् हि हित: हितेषु अरुप: वनेषु।
दमेव दमेव सत्य रत्न द्वानर्मिहोता अः अहनाम् होता। नि ससादा वज्रीयानु।॥५॥

5. Yea, he is born victorious in the front of the days, a ruddy worker established in the established delights of things; upholding in house after house the seven ecstasies Strength (Fire) has taken his seat as the Priest of the offering mighty for sacrifice.

अनिमिहोता न्यसीद्वै वज्रीयानुपथे मातु: सुरभा उ लोके।
युष्या कविः पुरुषिंश्च त्रतावा धर्ते कृष्टिनामुपृ मध्य इज्ञादः।॥६॥
अः होताः नि: असीद्वै वज्रीयानु पुरस्येः मातु: सुरभी। उ लोकेः।
युष्या कविः पुरुषिः। समुद्धाः रत्नवायु धर्ताः कृष्टिनामृ उ त्य मध्ये। इज्ञादः।॥७॥

6. Strength (Fire) has taken his seat as the Priest of the offering mighty for sacrifice in the lap of the Mother (Earth) and in that rapturous other world (supramental existence), young and a seer, standing out in his multitudes, possessed of the Truth, the upholder of those that do the work; and also in between (vital and emotional being) he is kindled.
1. Men seek with their obeisances of submission this illumined Strength (Fire) that achieves our perfection in the progressing sacrifices and is the priest of their oblation, because he shapes both firmaments of our being. Him they press into brightness by the clarity (yield of the Cow of Light), the eternal steed of life’s plenitude.

2. Bright, he is rubbed bright, expressed by the seer, domiciled in his own home (plane of the Truth) and our beneficent guest. The bull of the thousand horns, because thou hast that force, thou precedest in thy puissance all others.

3. At once, O Strength (Fire), thou outstrippest all others, in whomsoever thou art manifested in all the glory of thy beauty, desirable, full of body, extended in light, the beloved guest of the human peoples.
10. ¹To thee, ⁶O Strength (Fire), ⁴O youngest vigour, ³all the worlds and their peoples
⁸²bring ⁷from near ⁹and ⁸²bring ¹⁰from afar ⁵their offering. ¹¹¹⁴Awake in a man’s
knowledge ¹³to that right-mindedness ¹²of his happiest state. ¹⁵A vastness, ¹⁷O
Strength (Fire), ¹⁸is the great and ²⁰blissful ¹⁹peace ¹⁶of thee.

आद रथं भानुः भानुमन्तरमग्ने तिष्ठ यजतेभि: समन्तम्
विद्वानश्रीनामोर्निरिक्ष्मेहे देवान् हविर्याय वशिष्ठं।

आ¹ अद² रथम³ भानुः: भानुमन्तरम⁴ अग्ने⁵ तिष्ठ⁶ यजतेभि:⁷ समुद्भुतम⁵।
विद्वान¹⁰ पश्चीमाम¹¹ उरु¹² अन्तिरिक्ष्मः¹³ आ¹⁴ ज्वः¹⁵ देवानृ¹⁶ हविश्याय¹⁷ वशिष्ठ¹⁸॥

11. ¹⁷Mount² today⁹ with⁸ the lords of the sacrifice, ⁴O luminous ⁶Will, ⁵thy luminous
complete ³car! ¹⁰Thou who knowest ¹²the wide ¹³middle world (the vital or
nervous plane) ¹¹in all its (many but intricate and tangled) paths, ¹⁴¹⁸bring ¹⁵hither
¹⁶the gods ¹⁷to eat of our oblation.

अयोचाम कवये मेघाय वचो वनदारु गृष्भाय वृणे।
गाविष्ठरो नमसा स्तोमस्मानो विकीर्ण रुक्ममुरुख्यायमश्वेत्॥१२॥

अयोचाम¹ कवये² मेघाय³ वचः⁴ वनदारु⁵ गृष्भाय⁶ वृणे।
गाविष्ठरः नमसा⁶ स्तोमस्म¹⁰ अग्नी¹¹ दियवर्यक्ष्मः¹² रुक्मम्¹³ उरु¹⁴ गृष्भाय¹⁴ अश्रेत्¹⁵॥

12. ²To the Seer, ³to the Intelligence¹ we have uttered today⁴the word⁵of our
adoration, ⁶to the Bull⁷that fertilises the herds; ⁸the Steadfast in the Light⁹by his
surrender ¹⁵rises¹¹ in the flame of Will¹²as in the heavens¹³to a golden
¹⁰Affirmation¹⁴manifesting a vastness.
The Second Hymn to Agni

A HYMN OF THE LIBERATION OF THE DIVINE FORCE

Rig Veda V.2

(15/397-400)

कु मारं माता युवति: समुधि गुहा विभिन्ति न ददाति पित्रे।
अनीकमस्य न मिनजजनास: पुरः पश्यन्ति निन्हितमरतौ।!11
कु मारस्य माता2 युवति:3 समुधि गुहा4 विभिन्ति5 न ददाति6 पित्रे।
अनीकम7 अस्य8 न12 मिनन्त13 जनास14 पुरः15 पश्यन्ति16 निन्हितम7 अरतौ।!8

1. 3The young 2Mother (Nature or material being) 6bears 1the Boy 4pressed down 5in
her secret being and 8gives him 7not 9to the Father (Soul or pure mental being); but
11his 10force 12is not 13diminished, 14the peoples 16belong 17him established 15in
front (as the Purohit) 18in the upward working of things.

कमेते तव युवते कुमारं पेषी विभिन्ति महिषी जजान।
पूवःोगर्भः शरदो ववधर्षः जातं यदसूत माता।॥२॥
कमः एतमः त्वमः युवते कुमारस्य पेषी विभिन्ति महिषी जजान।
पूवः हि गर्भः शरदः ववधः अपः जातं यदसूत माता।॥

2. (O Young mother) 1Who is 2this 3Boy whom 4thou 5bearest in thyself 6when thou
art compressed into form, 8but thy vastness 9gives him birth? 11For 10many
13seasons 12the Child 14grew 12in the womb; 15I saw him 16born 17when 19the
Mother 18brought him forth.

हिरण्यदत्तं सुचिवर्णमाराज्ञोजादपत्यमायुधामिर्मान्।
ददानो अर्ज्ञा अर्ज्ञा विपुरुक्षर्क्ष मामान्त्रा: कृष्णवजनुक्षथा।॥३॥
हिरण्यदत्तः सुचिवर्णः आरातः श्रेक्षर्क्ष अपः आयुधः ममान्त्रा॥
ददानः अर्ज्ञा अर्ज्ञा विपुरुक्षर्क्ष किमः तमः अनिन्द्रा: कृष्णवजन् अनुक्षथा।॥

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3. I saw far off in the field of being one tusked with golden light and pure bright of hue who was shaping the weapons of his war. I give to him the immortality in me (Soma) in all my separate parts (the mind, life and body) and what shall they do to me who have not the Word (which expresses that which is unexpressed) and the God-Mind (Indra) is not in them?

4. I saw in the field as though a happy herd that ranged continuously in many forms of luminous beauty. None could seize on them, for he was born; even they that were old (grey) among them, grow young once more.

5. Who were they that divorced my strength from the herds of Light? Against them there was no protector nor any worker in this war. Let those that took them from me, release them to me again; for he with his conscious perceptions comes driving to us our lost herds of the radiance.

6. The king of those who dwell in creatures, he in whom all creatures dwell, is hidden within mortals by hostile powers; let the soul-thoughts of the Eater of things (Atri) release him, let the confiners be themselves confined.
7. Shunahshepa, too, head of delight, was bound to the thousand-fold post of the sacrifice; 7thim thou didst release, 9thyea, 8thhe accomplished perfection by his works; 11stoso do thou take thy seat here in us, 18thO conscious seeing 13thFlame, 17thO Priest of our sacrifice, and 14, 15thloose 12thfrom us 16ththe cords of our bondage.

8. Mayst thou not grow wroth and 2, 5thdepart 4thfrom me! 9thHe who guards the law of action 8thof the godheads, 6, 10thtold 7thme of thee; 11thIndra 12thknew and 13thsought after 14thand 16thsaw 15ththee, and 20th taught 17thby him 20thhis knowledge, 19thO Flame, 18thI 21, 22thcame to thee.

9. This Flame of Will 1, 4thshines out 3with the vast 2light of Truth and 8thmakes 7thall things 6manifest 9by the greatness of him. 10, 13thHe overpowers 12ththe formations of knowledge 11that are undivine and 14of an evil movement; 15thhe sharpens 16thhis horns 18togo 17ththe Rakshasa.
10. May the voices of the Flame in our heavens be sharp-weaponed to slay the Rakshasa! In his ecstasy his angry lustres break all that opposes his advance; the energies undivine that obstruct us from every side cannot pen him in.

एतं ते स्तोम तुविजात विप्रो रथं न धीरः स्वपा अतकः।
यदीदम्य प्रति त्यदेव हर्या: स्वर्यसीरप एना जयेम। ॥२॥
एतम् ते स्तोम मुतुविजातु विप्रं रथम् न धीरः सुड़क्षमः।
यदि तु हर्यां अन्ने प्रति त्यम् देव हर्यां: स्वर्यसीरतिः। ॥३॥

11. O thou who art born in many forms, I have fashioned for thee this song of thy chariot. If thou, O Strength (Fire), take an answering delight in it, by this we may conquer the waters that carry the light of the luminous heaven.

एतं ते स्तोम तुविजातु विप्रो रथं न धीरः स्वपा अतकः।
यदीदम्य प्रति त्यदेव हर्याः स्वर्यसीरप एना जयेम। ॥२॥
एता ते स्तोम मुतुविजातु विप्रं रथम् न धीरः सुड़क्षमः।
यदि तु हर्याः अन्ने प्रति त्यम् देव हर्याः: स्वर्यसीरतिः। ॥३॥

12. The strong-necked (or, many-necked) Bull [without any enemy] increases in us and drives to us the treasure of knowledge (the wealth of the luminous herds) that was withheld by our enemy; nor is there any [enemy] to destroy it. For so have the Powers Immortal spoken to the Strength (Fire) that he work out peace for the man who enlarges the seat of sacrifice, that he work out peace for the man who carries in his hand the oblation.
The Third Hymn to Agni

THE DIVINE FORCE, CONQUEROR OF THE SUPREME GOOD

Rig Veda V.3

(15/401-04)

1. Thou art the of the Wideness (Varuna), O Will, when thou art born; thou becomest the Lord of Love (Mitra) when thou art entirely kindled. In thee are all the gods, O son of Force; thou art the Power-in-Mind (Indra) for the mortal who gives the offering.

2. O thou who possessest self-ordering Nature, thou becomest the might of the Aspirer (Aryaman) when thou bearest the secret Name of the Virgins (the unripe Radiances). They brighten thee with the Light in her rays as Love (Mitra) perfectly founded when thou makest of one mind the Lord and his Spouse (Soul and Nature) in their mansion (human body).

Companion to The Secret of the Veda - II
3. For the glory of thee, O Violent One (Rudra), the Thought-Powers (Marut)

make to shine out by their pressure that which is rich and beautiful birth

(the supreme world of Light). When that highest stride of Vishnu has been established within, thou protectest by it the secret Name of the herds of the Radiance.

तत्र धियाय सुदृशो देव देवा: पुरु दधाना अमृतं सपंत।
होतारमः अनिन्मः  देवाः पुलदधाना: अमृतं सपंत।

4. By the glory of thee because thou hast right vision, O god-head, the gods holding all that multiple existence taste (or, touch) immortality and men take their seat in the Force that offers the oblation and, desiring, they distribute to the godheads the self-expression of the being.

न तवं यज्ञोता वसूयवः हिवषा।

5. There is none that precedeth thee as the priest of the oblation nor any mightier for sacrifice; O Flame, none is supreme over thee in the things of the Wisdom, thou who possessest the self-ordering power of Nature. The creature of whom thou becomest the guest, O god-head, prevails by sacrifice over all that belong to the mortality.

वयं समयं विद्येष्ठतां वयं राया सहसस्यपुत्र मर्तानम्।
वयं  अमेरे वनुयामः वातकः पुरुः हविषा।
वयं  सहसः विद्येष्ठः अतनामः।

6. May we, O Flame, fostered by thee and awakened, seekers of the substance, prevail by the offering, — we in the great struggle, we in the comings of knowledge in our days (periods of Light visiting the soul), by the felicity, O son of Force, overcome all that are mortal.
7. The expresser of evil who seeks to bring sin and transgression into us, his own evil do thou return upon his head; slay, O conscious knower, this hostile self-expression of him who oppresses us with the duality.

8. Thee, O Godhead, in the dawning of this our Night the Ancients (the ancient seers who discovered the wisdom) made their messenger and through thee sacrificed by their offerings because thou art the godhead that is being kindled by the mortal dwellers in this substance and thou movest to the meeting-place (the supreme world of Truth and Bliss) of all felicities.

9. Deliver the Father and in thy knowledge put away evil from him who is borne in us as thy son, O child of Force. When wilt thou have that vision for us, O conscious knower? when wilt thou, O Truth-Conscious Will (O Agni), impel us to the journey?
10. Then indeed the Father adores, O Dweller in the substance, the vast Name (the world of vast Truth) when thou makest him to accept and cleave to it. Will in us desires the bliss and, increasing, wins it entirely (once and again) by the force of the Godhead (the Deva, the supreme Deity of whom all the gods are different Names and Powers).

11. Thou, O Will, O youngest vigour, carriest thy adorer beyond all stumbling into grief and evil; for the creatures are seen of thee who would do hurt to us and are thieves in their hearts,—they whose perceptions are void of the knowledge and therefore they have fallen into the crookedness [they have become crooks].

12. Lo, all movements of our journeying have turned their faces towards thee, and for that evil in us, it is declared to the Dweller in our being (to the Shining One). O never can this Will in his increasing betray us to the hurter of our self-expression; he will not deliver us into the hands of our enemy!
The Fourth Hymn to Agni

THE DIVINE WILL, PRIEST, WARRIOR AND LEADER OF OUR JOURNEY

Rig Veda V.4

(15/405-08)

1. **Strength (Fire),** master of the lords of substance, towards thee. I direct my delight in the march of my sacrifices. O King, by thee, increasing thy plenitudes, may we conquer our plenty and overcome the embattled assaults of mortal powers.

2. **Strength (Fire)** unaging that bears the oblation is the Father of us, he pervades in being and is extended in light and is perfect in vision. Kindle altogether thy strengths of impulsion that belong perfectly to the Master in our dwelling (Agni), form altogether thy inspirations of knowledge and turn them towards us.
3. Will that is 2 the Seer and 3 Lord 1 of the creature 4 in the human peoples, that is 5 pure and 6 purifies, 7 with his surface of the mind’s clarities. Will 11 omniscient 9,12 hold in you 10 as the priest of your oblations, 13 for this is he that 15 wins for you 16 your desirable boons 14 in the godheads.

4. Becoming of one heart 3 with the goddess of Truth-vision (Ila), 5 labouring 6 by the rays 7 of the Sun of Light, 1 cleave to us with love, 2 O Strength (Fire): 8 accept in heart 10 thy fuel 9 in us, 11 O Knower of the Births, 13 and 12,16 bring to us 14 the gods 15 that they may eat of our offering.

5. Domiciled 4 in our gated dwelling, 3 the Guest 1 loved and accepted, 8,9 come 5 to this 6 our 7 sacrifice 10 in all thy knowledge (as the knower); 11 all these 13a energies 14 slay 13b that set themselves to attack us and 16,17 bring to us 18 their enjoyments 15 who make themselves our enemies.

6. Chase from us 1 with thy blow 2 the Divider, 7 make 6 a free space (for growth) 9 for thine own 8 body! 11 When, 13 O Son 12 of Force, 10a thou art carrying 14 the gods 10b over to their goal, 17 protect 20 us 19 in the plenitude of our possession, 16 O Strength (Fire), 18 O mightiest Deity.
7. **May** 1 we **order aright** 2 for thee our sacrifice 4 by our words and 7 by our offerings, **O Will** that purifiest, **O happy flame of purity**; 10 in us 13,14 pervade 11 a felicity 12 of all desirable boons, 15 in us 18 confirm 16 all 17 substance of our riches.

8. **O Will**, **O Son** of Force 7 who dwellest in the three worlds (mental, vital, physical) of our session, 4 cleave in heart 1 to our 3 sacrifice, 4 cleave 1 to our 8 oblation. 12aMay 9 we 12b become 11 perfect in our works 10 in the godheads; 16 protect 14 us 13 by thy peace 15 triple-armoured (1 peace 15 in the mental, vital and physical being).

9. **O Knower of the Births**, 10 bear 2 us 9 over 1 every 3 difficult crossing, yea, 9 over 1 all 8 stumbling into evil 6 as 7 in a ship 10 that travels 9 over 5 the waters. 11 O Will, 14 expressed 15 by us 13 with our obeisance of submission 12 as the Eater of things (Atri), 16 awake in us, 17 be the fosterer 18 of our embodyings (not only the physical body, but the vital and mental sheaths – all the embodied states or forms of soul).

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*Companion to The Secret of the Veda - II*
10. I meditate on thee with a heart that does the Work and, mortal, I call to the Immortal. O Knower of the Births, confirm victory in us; by the children of my works, O Will, may I enjoy immortality.

11. O Knower of the Births, the man perfect in his works for whom thou Createst that other blissful world (the supramental world), reaches a felicity that is peopled happily with his life’s swiftnesses (Horses - vital powers), his herds of Light, the children of his soul (new soul-formations), the armies of his energy.
The Fifth Hymn to Agni

A HYMN OF THE SUMMONING OF THE GODS

Rig Veda V.5

(15/409-12)

1. "To the Will 
that knoweth all the births, 
to the Flame highly kindled, 
purely luminous offer a poignant clarity.

2. This is he that expresses the powers of the gods, 
the untameable who speeds on
its way this our sacrifice, this is [indeed] the seer who comes with the wine of sweetness in his hands.

3. O Strength (Fire), we have sought thee with our adoration, bring hither the God-Mind (Indra) bright and dear in his happy chariots (the manifold movement of the Divine Mind) for our increasing.
4. Widely spread thyself, softly, thickly covering; towards thee lighten the voices of our illumination. Be white and bright in us that we may conquer.

5. Swing open, O ye Doors divine (doors of the concealed heavenly realms). And give us easy passage for our expanding (soul); farther, farther lead and fill our sacrifice.

6. Darkness and Dawn (Night and Day) we desire, two mighty Mothers of the Truth (divine and human consciousness), fairly fronting us, increasers of our spacious being.

7. And O ye divine Priests of our humanity, worshipped Twain, approach on the paths of the Life-breath to this our sacrifice.

 Companion to The Secret of the Veda - II  54
8. She of the vision of knowledge (Ila), she of its flowing inspiration (Saraswati), she of its vastness (Mahi), three goddesses who give birth to the Bliss, they who stumble not (or, who are not assailed, cannot be attacked), may they take their seats at the altar strewn of the sacrifice.

9. O Fashioner of things (Twas trí), beneficent hither come to us; pervader of all in thy being, in thy nourishing of all and with thyself, in sacrifice after sacrifice foster our ascension.

10. O Master of Delight (Soma) to that goal where thou knowest the secret Names of the gods, thither lead our offerings.

11. Swaha to the Will (Agni) and to the Lord of Wideness (Varuna), Swaha to the God-Mind (Indra) and to the Thought-Power (Maruts), Swaha to the godheads be the food of our oblation.
The Sixth Hymn to Agni

THE GALLOPING FLAME-POWERS OF THE JOURNEY

Rig Veda V.6

(15/413-16)

1. On [that] Strength (Fire) I meditate who is the dweller in substance and to him as their home go our fostering herds, to him as their home our swift eternal war-steeds (Arvats), to him as their home our powers of the plenitude. Bring to those who affirm thee thy force of the impulsion.

2. He is that Strength (Fire) who is the dweller in substance; him I express in whom come together (combine and harmonise) our fostering herds, in whom meet our swiftly galloping war-steeds, in whom (meet) our luminous seers that come to perfect birth in us. Bring to those who affirm thee thy force of the impulsion.

Companion to The Secret of the Veda - II
3. (Indeed) 1Will (Fire), 5the universal toiler, 4gives 3to the creature 3his steed of the plenitude. 6Will (Fire) 4gives 8that which comes into entire being in us 7for the felicity and, 10satisfied, 9it 11journeys 12to the desirable good. Bring to those who affirm thee thy force of the impulsion.

आ ते अम्न इश्वरमि घुमन्ते देवाजरम्।
यद्व रथा ते पनीयसी समिदु दीदयिति चवीपं स्तोत्रं आ भर 1।४।।
आ 1ते 2अम्ने 3इश्वरमि 4बुधजन्तमु 5देव 6अजरम्।
यतः हृ 7रथा 8ते 9पनीयसी 10समिदु 11दीदयिति 12चवी 13स्तोत्रं स्तोत्रं: आ भर ॥

4. 2That fire of thee 1,4we kindle 6O God, 3O Flame, 5luminous, 7unaging, 8when 12that more effective 11force of thy labour 13,14blazes 15in our heavens. Bring to those who affirm thee thy force of the impulsion.

आ ते अम्न त्रथा हरि शुक्रस्य शोचिपरस्यते।
सुभरम् दस्य विश्वं हिबात तुथम्ब्रूयत हिब्र स्तोत्रं आ भर ॥५॥
आ 1ते 2अम्ने 3त्रथा हरि 4शुक्रस्य 5शोचिपरस्य: 7पते।
सुभरम् 9दस्य 10विश्वम् 11हिबात 12तुथम् 13हूये 14इष्यम् स्तोत्रं स्तोत्रं: आ भर ॥

5. 3Will (Fire), 8master 6of the pure-bright 7flame, 2thine is 5the offering 1,14cast 4by the illumining word; 12bearer of the oblation, 13to thee 1,14it is cast, 11O master of the creature, 10achiever of works, 9perfect in delight. Bring to those who affirm thee thy force of the impulsion.

पृ 1ते अम्नयोधिषु विश्वं पुष्यन्ति वार्यम्।
ते हिन्न्येरे ते हिन्न्येरे ते हिष्यन्त्यानुषिगिष्यं स्तोत्रं आ भर ॥६॥
पृ 1ते 2अम्नयः 3अनुषिगिष्यं विश्वम् 4पुष्यन्तिः वार्यम्।
ते 9हिन्न्येर् 10हिन्न्येरे 11ते 12हिष्यन्तिः 13आनुषिक् 14इष्यम् स्तोत्रं स्तोत्रं: आ भर ॥

6. 2Those are 3thy flames that 4in these thy other flames 6nourish and 1advance 5every 7desirable good; 8they, they 9race! 10they, they 11run! 12they 13drive on in their impulsions 14without a break. Bring to those who affirm thee thy force of the impulsion.

तब ते अम्ने अर्ययो महिब्राह्म्न वाजिना।
ये पत्तंभि शफानां ब्रजा भुरन्ते गोनामिषं स्तोत्रं आ भर ॥७॥

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7. Those are thy fiery rays, O Will (Agni), steeds of the plenitude, and they increase into the largeness and with tramplings of their hooves they bring in the pens of the luminous kine (the illuminations of the divine Truth penned up in the cavern of the sub-conscient by the lords of the sense-action). *Bring to those who affirm thee thy force of the impulsion.*

8. Bring, O Will (Agni), to those who affirm thee new strengths of impulsion that find aright their dwelling-place (the world of the Truth, the superconscient plane, own home of Agni); may we be they because they have thee for their messenger, sing the hymn of illumination in home and home. *Bring to those who affirm thee thy force of the impulsion.*

9. Both ladles of the running richness (the divine and the human delight) thou approachest to thy mouth, O perfect in delight; (then) mayst thou utter our speakings utterly fill thyself, O master of shining strength. *Bring to those who affirm thee thy force of the impulsion.*
10. ¹So (thus) ⁴by our words and ⁵our sacrifices ³athey ⁶without any break ³bdrive and control ²the Strength (Fire). ⁷May he establish ⁸in us ⁹an utter energy (the hero-power of the battling soul) ¹⁰and ¹¹that ¹²swift galloping force (a play on words – “swift horse-swiftness”). Bring to those who affirm thee thy force of the impulsion.
The Seventh Hymn to Agni

THE DIVINE WILL, DESIRER, ENJOYER, PROGRESSIVE FROM THE ANIMAL TO BLISS AND KNOWLEDGE

Rig Veda V.7

(15/417-20)

1. O comrades, in you an absolute force of impulsion and an utter affirming for the Strength (Fire) that lavishes all his abundance on the worlds of our dwelling (or, on the dwellers of the world), for the master of Force, for the son of Energy.

2. Wheresoever man’s soul comes to utter meeting with him, it becomes full of delight in its dwelling-place. Even they who are adepts in the strength continue to kindle the flame of him and all creatures born work to bring him to perfect birth.
3. When wholly we possess and enjoy our strengths of impulsion, wholly all that men offer as a sacrifice, then I receive the ray of the Truth in its illumination and shining energy (or, the ray of the light, the luminous force, the truth).

4. Verily he creates the light of perception even for one who sits far off in the night, when himself undecaying the purifier compresses (ravages) the lords of the woodland of delight.

5. When in his circling men cast the sweat of the toil as an offering on the paths, then they ascend to him where he sits self-joyous like climbers who arrive upon large levels.

6. Him mortal man come to know as the godhead who has this multitude of his desires that he may establish in us the all; for he reaches forward to the sweet taste of all foods and he builds a home (the higher divine world) for this human being.
7. Yea, he teareth to pieces this desert (dry material existence) in which we dwell as the Animal that teareth its food; the beard of this Beast is of the golden light, his fang is a purity and (like a smith) the force in him is not afflicted by his heats.

8. Pure indeed is he for whom as for the eater of things (Atri) there is the flowing progression by Nature (the self-ordering power of Nature Swadha) as by an axe, and with a happy travail she, his Mother, brought him forth that he may accomplish her works and taste of the (divine) enjoyment.

9. O Strength (Fire), O presser out on us of the running richness, when thou findest one who is a glad peace for the establishing of thy works, in such mortals illumination establish and inspired knowledge and the conscious soul.
10. For to this end I born in the material existence receive as thy gift the emotional mind and the animal being (or, the Cow of light). Yea, O Will (Agni), may the eater of things (Atri) overpower the Dividers (the Dasyus who hack and cut up the growth and unity of the soul) who minister not to his fullness; these souls that rush upon him with their impulsions may he overcome.
The Eighth Hymn to Agni

DIVINE WILL, THE UNIVERSAL FULFILLER

Rig Veda V.8

(15/421-23)

त्वामन ऋतायवः समीधिरे प्रत्येक्यते सहसङ्कृत
पुरुषचन्दनं यजतं विश्वधायसं दमूनसं गृहपितं वरेण्यम्।

1. \(\text{Will (Agni), who art by force created in us, the pristine (ancient) Power}
\(\text{who because he has the multitude of his delights establishes (or, fosters) the all, domiciled in us,}
\(\text{master of the dwelling,}
\(\text{inmate supremely desirable.}

2. \(\text{in thee the supreme ("first", both original and supreme) guest and}
\(\text{master of the house with his locks of light the peoples take their foundation}
\(\text{because thou hast with thee vast vision and the multitude of thy forms and the extraction of our riches and the perfect peace and the destruction of enemies (the hostile powers).}

Companion to The Secret of the Veda - II 64
3. 3Will (Agni), 1thee 2the human 3peoples 4seek with their adoration 6who hast knowledge of the powers (or, process) of the sacrifice and 7rightly discriminating holdest for us utterly the delight and 10thou art seated 9in our secret being, 11O perfect enjoyer, 12seeing with a universal vision, 13pouring the multitude of thy voices, 14doing aright the sacrifice, 15agleam with the glory of the clarity.

त्वामने धर्मसिंविष्यथा वयं गीतिकृत्त्वा नमस्य संदिम |
स नौ जुपस्य समिधानो अन्नगरो देवो मरत्स्य यशस्य सुदीतिमः ||
त्वम्1 अन्नगरो धर्मसिंविष्यथा4 वयम्5 गीतिकृत्त्वा नमस्य8 उप9 संदिम10 |
सन: न:12 जुपस्य13 समुद्धानो14 अन्नगरो15 देव:16 मरत्स्य17 यशस्य18 सुदीतिम:19 इ

4. 2Will (Agni), 3who sustainest the law of things 4in their universality, 1thee 5we 9,10approach 8with obeisance of submission and 7express 1thee 6by the words; 11so do thou, 15O puissant seer, 13approve and cleave 12to us, 16a godhead 14set high blazing 18by the victory (attainment, or the splendor or glory) 17of the mortal, 19by his right illuminings.

त्वमौ पुरूषों विशेष्यवेशे वयो दधासिं प्रलथा पुरुषुः |
पुरुषात्रवण सहसा वि राजसिं विषिष्य: सा ते तित्विषाणस्य कार्ये ||
त्वमौ1 अन्नवे2 पुरूषरूपः3 विशेष्यवेशे4 वयः5 दधासिं6 प्रलथा7 पुरुषस्तुतः8 |
पुरुषण9 अन्न10 सहसा11 वि12 राजसिं13 तित्विषि:14 सा15 ते16 तित्विषाणस्य17 न18 आक्षेपे19 इ

5. 3Will (Agni) 8multiply affirmed, 1thou 3takest many forms 4according to the man and 6establishest 4for each 5his wide manifestation 7even as of old; 12,13thou illumines 11in thy force 9the many things 10that are thy food and 18none 19can do violence to 15that 14a blaze of 16thy 14b light 17when so thou blazest up.

त्वामने समिधानों चविष्यथा देवों चक्रेर हृव्यवाहनम् |
उच्चवयं घृतयोगीमादृवण लघुचक्रूक्ति चोदयमिति ||
त्वमौ1 अन्नवे2 समुद्धानमौ3 चविष्यथा4 देवाः5 दूतमौ6 चक्रेर7 हृव्यवाहनमौ8 |
उच्चचर्यसमौ9 घृतयोगिनिमौ10 आक्षेपमौ11 लघुचक्रूक्तिमौ12 चक्रू:13 दारिे14 चोदयव्यतिमिति15 इ

6. 3Will (Agni), 4youngest vigour, 1thee 5the gods 3have kindled high and 7made 6their envoy to man and 8the bearer of his offerings; 9wide in thy rapidities, 10born from the clarity, 11receiver of the oblation, 1thee 14they have set in him 12as a keen and burning 13eye 15that urges his mentality.

Companion to The Secret of the Veda - II
7. Will (Agni), thee men who seek the bliss kindle high with an entire kindling, fed by their clarities in the front of heaven (Heaven and earth; the pure mental being and material consciousness); so increasing, diffused by its growths that hold its heats, thou enterest widely into all the earth-life’s speeding movements.
The Ninth Hymn to Agni

DIVINE WILL, ASCENDENT FROM THE ANIMAL TO MENTALITY

Rig Veda V.9

(15/424-26)

1. Thee 4 the godhead 5 mortals 3 with the oblation 6 seek, 2 O Will (Agni); 8 on thee 7 I meditate 9 who knowest the births; 10 therefore thou (he) 12 carriest to the goal 11 our offerings 13 without a break.

अनिन्हौता दार्यतः क्षयत्य वृक्तबहिष्यः।
सं यज्ञाश्चर्चनति यं सं वाजासः श्रव्यवः।
अमिन्ता 1 होता 2 दार्यतः 3 क्षयत्य 4 वृक्तबहिष्यः 5।
सम् 6 यज्ञासः 7 चर्चनत्व 8 यम् 9 सम्म 10 वाजासः 11 श्रव्यवः 12।

2. Will (Agni) 2 is the priest of the oblation 3 for man who gives the offering and 5 forms the seat of sacrifice and 4 attains to his home; 9 for in him 7 our works of sacrifice 6,8 converge 9 and in him (10,8 converge) 11 our plenitudes 12 of the Truth’s inspirations.

उत सम 2 यम्मु 3 शिष्यु 4 यथा 5 नमु 6 जनिन्त 7 अरणी 8।
धर्तरम 9 मानुषीणां विशामिन्त स्वध्यरम 10।
उत 1 सम 2 यम्म 3 शिष्य 4 यथा 5 नम्म 6 जनिन्त 7 अरणी 8।
धर्तरम 9 मानुषीणां 10 विशाम 11 अमिन्त 12 सुधाक्षरः 13।

3. True 1 too 2 it is that 7 thou art born 8 from the two Workings 5 like 6 a new-born 4 infant, 9 thou who art the upholder 10 of the human 11 peoples. 12 Will 13 that leads ariight the sacrifice.
True it is that (in him) the art born from the two Workings (two Aranis or tinders – Heaven and Earth) like a new-born infant, (in him), the who art the upholder of the human peoples – Will that leads aright the sacrifice (converge…. as in preceding verse).

4. True it is that thou art hard to seize as a son of crookednesses (the crooked movements of our being winding through the obstructions of our mortal existence) when thou (O Agni) devourest the many growths of delight like an Animal that feeds in his pasture.

5. But afterwards thy fiery rays with their smoky passion meet together entirely; oh then, the third Soul (Trita Aptya, the purusha of the mental plane) forges him in our heavens like a smith in his smithy; 'tis as if in the smith himself that he whets him into a weapon of sharpness.

6. O Will (Agni), may I by thy expandings and thy expressings of the Lord of Love (Mitra), — yea, we, as men assailed by enemies, so besieged by discords, pass through and beyond these stumblings of mortals.
ततः  नः  अभिः  नरः  रथिम्  सहस्वः  आः  भरः ।
सः  क्षेपयत्  सः  पोषयत्  भवत्  वाजस्य  सातये  उतः  एधि  पृत्तिः  नः  वृद्धे ॥

7.  8,9 Bring to us human souls that felicity, O Will (Agni), thou forceful one!
     11a May he shoot us forward on our path, 13a may he nourish and increase us and be in us for the conquest of the plenitude. (17 And) March with us in our battles that we may grow.
The Tenth Hymn to Agni

THE HYMN OF THE SPLENDID SOULS WHO ATTAIN

Rig Veda V.10

(15/427-29)

1. O Flame, O Ray in our limited existence (light full of energy – HMF), bring for us an illumination full of utter energy, by an all-encompassing felicity cleave forward our path towards the plenitude.

2. O Flame, thou supreme and wonderful thing, it is thou who by force of will becomest in us the greatness of discerning power; in thee the all-harmonising Friend (Mitra) in the sacrifice accomplishes the work and climbs to divine mastery.

3. Thou, O Strength (Fire), increase the advancing (or, the attainment) and the growth of these splendid souls of knowledge that by their affirmations of thee attain to our fullnesses.
4. These are they, O Strength (Fire), O Delight, who have a happy richness of the swift forces of life and turn to a happy light the words of the thought, souls puissant with hero-puissances, for whom even in heaven (heights of pure mentality) is the Vastness; of itself awakes to knowledge for these.

5. These are thy flaming rays, O Strength (Fire), that go blazing violently and are like lightnings that run over all the quarters and are like a resonant chariot that speeds to wards the plenitude.

6. Now, O Strength (Fire), alike may we and those that are beset and hampered attain to expansion and the soul’s riches these our splendid souls of knowledge traverse all the regions (heavens of the mental existence) and beyond.
7. O Strength (Fire), O Soul of Puissance, when thou art affirmed and in thy affirming, bring to us, O priest of the offering, felicity, of an all-pervading forcefulness for all that affirm thee and for thy affirmation again. March with us in our battles that we may grow.
The Eleventh Hymn to Agni

A HYMN TO THE DIVINE PRIEST AND SACRIFICIAL FLAME

Rig Veda V.11

(15/430-32)

1. The protector of the creature is born, the Flame that is wakeful and perfect in discernment, for a new march to felicity. His front is of the clarities, luminously he shines wide so that the vastness of him touches the heavens, he is pure for the bringers of the riches.

2. Men have kindled high in the triple world of the session (mind, life and body) the Flame supreme to be vision in the sacrifice and the vicar set in front; he comes in one chariot with the God-Mind (Indra) and the divine Powers and sits on the seat of sacrifice, the Priest of the oblation perfect in will-power for the sacrificing.

Companion to The Secret of the Veda - II 73
3. Unovercome and pure (or, without cleansing) thou art born from thy mothers twain; thou hast risen up a rapturous seer from the all-luminous sun; they have increased thee with the clarity, O Flame, and the passion-smoke of thee becomes vision when it reaches and lodges in the heavens.

अमिनन्यज्ञानेन वेतु साधुयाऽनरो मि व भरने गृहेऽगृहे।
अमिनूर्द्वो अभवावनो दूतो गृहेऽगृहे।
अमिनः नूरः वेतु साधुऽया अन्नो नरो भरने गृहेऽगृहे।
अमिनः दूतः अभवः हृदयाऽवाहनः अन्न वृणाः वृणते कविवकतता।

4. May the Flame come to our sacrifice with power to accomplish; the Flame men carry into every room of their dwelling-place; the Flame has become our messenger and the bearer of our offering; when men accept the Flame into themselves, it is the seer-will that they accept.

तुस्येदमने मधुमत्तमेव चारस्य मनीषा इघमस्तु शं हदेये।
त्वा गिरा: सिन्युमिवावनीमहीरा पृणांति शवसा वर्ध्यति।
तुस्यं ह्यं अनेमधुमश्यं साधुऽया अनिन्द्रवाहनोऽन्न वृणाः वृणतेष्वृणते।
त्वा गिराः सिन्युमश्यं ह्यं अनेवाहनोऽन्न वृणाः वृणतेष्वृणते।

5. For thee, O Flame, this Word fraught fullest with the honey (Soma), for thee this Thought and may it be the peace and bliss in thy heart. For the words of the Thought satisfy and increase thee (with force) as those great fostering streams fill and increase that ocean.

त्वां मने अंगिरसो मुहा हितमन्यचिन्द्रिश्चिन्याणं वनेवने।
स जायसे मधुमानः सहो महतु त्वां महाः सहस्युत्तमविग्रहः।
त्वांमु अनेमु अंगिरसो मुहा हितमु अन्नु अथवामु शिश्विश्चिन्याणम्।
स: जायसे मधुमानः सहो महतु त्वांमु आहुः सहस: मुहा अंगिरसः।

6. O Flame, the souls of puissance (the seven ancient seers, the Angiras Rishis) discovered thee hidden in the secret place (the subconscious heart in things), lodging in every object of delight; by our pressure on thee thou art born, a mighty force; the Son of Force they have called thee, O Puissance.
The Twelfth Hymn to Agni
A HYMN OF MAN'S ASPIRATION TO THE TRUTH
Rig Veda V.12
(15/433-35)

1. To Will, master of sacrifice, the Mighty One, the vast lord and diffuser of the Truth I bring forward my thought as an offering and it is as the clarified butter of the sacrifice purified in the mouth of the flame; my word I bring forward that goes to meet its lord.

2. O conscious seer of the Truth, the Truth alone perceive in my consciousness; cleave out (from the rock in the hill) many flowing streams of the Truth. Not by force, nor by the duality can I achieve the journey or attain to the Truth of the shining Worker, the fertilising Lord.
3. **By what thought** in me, **O Will (Agni),** shalt thou **seeking the Truth** become the impeller to knowledge of a new word? **The godhead who guards the times and seasons of the Truth, knows all in me, but him I know not, the lord of that all-possessing felicity.**

4. **Who are they, O Will (Agni), that are thy binders of the Enemy? Who are the shining ones, the guardians, the seekers after possession and conquest? Who, O Will (Agni), protect the foundations of the falsehood? who are the keepers of a present (or, false) word?**

5. **These are comrades of thine, O Will (Agni), who have gone astray from thee; benignant were they, they have become malignant. These do violence to themselves by their words speaking crooked things to the seeker after straightness.**

6. **But he, O Will (Agni), who desires with submission thy sacrifice, guards the truth of the shining Worker, the Fertiliser (Bull). To him may there come that wide habitation (Swar) in which all is perfected, even that which is left for man the pilgrim to accomplish in his forward journeying.**
The Thirteenth Hymn to Agni

A HYMN OF AFFIRMATION OF THE DIVINE WILL

Rig Veda V.13

(15/436-37)

1. Chanting the word that illumines we call to thee, chanting the word that illumines we kindle thee (high), O Will (Agni), chanting the word that illumines for our increase.

2. Today we seize with the mind the affirmation all-effective, the hymn of the Will (Agni), of the godhead that seeks for us our divine substance, of him who touches the heavens.

3. May the Will (Agni) accept with love our words, he who is here as the priest in men; may he offer the sacrifice to the divine people.
4. Very wide and vast art thou, O Will (Agni), the priest of our offering desirable and beloved; by thee men extend wide the form of their sacrifice.

5. Thee, once rightly affirmed, the illumined increase, O Will (Agni), so that thou conquerest utterly the plenitude; therefore do thou (may he) lavish on us a complete hero-energy.

6. O Will (Agni), as the nave of a wheel contains the spokes, so thou containest in thy being all the gods; thou shalt bring to us a varied joy of those riches.
The Fourteenth Hymn to Agni

A HYMN OF THE FINDER OF LIGHT AND TRUTH

Rig Veda V.14

(15/483-39)

1. ³Awaken ¹the Flame ²by the word that affirms him, ⁴kindle high ⁵the Immortal; ⁶let him place ⁷our ⁸offerings ⁹in the godheads.

2. ¹Him ²in their pilgrim sacrifices ⁵mortal men ⁶desire and adore, ⁷the divine, ⁸the immortal, ⁹who is strongest for sacrifice ¹⁰in the human ¹¹creature.

3. ¹Him, ²the godhead, ³man’s continuous generations ⁴adore ⁵with the ladle (the constatntly lifted movement of man’s aspiration towards the Truth and the Godhead) ⁷dripping with the clarities; ⁸the Will (Agni) ⁹they adore ¹⁰that he may bear ¹¹their offering.

Companion to The Secret of the Veda - II  79
4. Born, the Flame shines out slaying the Destroyers, yea, he smites the Darkness with the Light and he finds the shining Herds and those Waters and the luminous world.

5. The Will (Agni) serve and seek, the object of our adoration, the Seer with his surface of the clarities; may he come, may he hearken to my call.

6. The Will (Agni) men increase by the offering of their clarities, they increase the universal doer of their works by their hymns of affirmation which place aright the thought, which find the revealing word.
The Fifteenth Hymn to Agni

A HYMN OF THE DIVINE UPHOLDER AND CONQUEROR

Rig Veda V.15

(15/440-41)

1. To the Seer and Ordainer who is the object of knowledge I bring the offering of the Word, to the glorious and victorious, to the pristine and supreme. He is the Mighty One accomplished in joy who goes forward to the clarities, the Strength (Fire) that is holder of the bliss and holder of the substance.

2. By the Truth they uphold the Truth that holds all, in the power of the Sacrifice, in the supreme ether, even they who by the godheads born in them travel to the godheads unborn, to the Powers who are seated for ever in the Law that upholds the heavens.

Companion to The Secret of the Veda - II
3. Putting evil away from them they create wide-extended forms and embodiments of the soul that are a vast birth and indestructible manifestation for this first and supreme godhead; new-born he shall break through armies that join like converging floods; they stand encompassing him like hunters who enring an angry lion.

4. Thou art even as a mother when in thy wideness thou bearest thy birth after birth to the firm foundation and to the vision. When thou holdest in thee and enjoyest manifestation after manifestation, thou movest abroad with thy self in many different forms.

5. May our plenitude indeed possess the furthest limit of thy might, O godhead, where in its wideness and all-yielding abundance it upholds the bliss. Thou art he that like a thief forms and upholds in himself that secret abode to which we move; by thy awakening of him into knowledge thou hast rescued the enjoyer of things (Atri) for a vast beatitude.
The Sixteenth Hymn to Agni

A HYMN TO THE BRINGER OF ALL DESIRABLE GOOD

Rig Veda V.16

(15/442-43)

1. Sing thou out by the word 1 a vast 2 manifestation 4 for the shining Light, 6 for the divine, 7 for the Will (Agni) 8 whom 12 mortals 11 by their expressions of his godhead 10 as 9 the Friend (Mitra) 13 put 14 in their front.

2. The Will (Agni) is 5 the priest of offering 4 of the peoples; 3 by the illuminations 6 of the discerning mind 1 he (indeed) 15 bears 8 abroad 7 in both his arms 11 the continuous (uninterrupted) order 9 of their offerings and 13 as 12 the divine enjoyer (Bhaga) 15 he moves 14 to his good.

3. In the affirmation 1 of him and 4 in his comradeship 5 when he has increased his flame of purity 3 are all the lords of the plenitude (the gods); 6 for all things are 8 in the sound of his many voices and 7 on him, 10 the aspirer in his works, 9, 12 they (the gods) have laid 11 the burden of their strength.
4. Even now, O Will (Agni), may there be the full plenitude of their utter force. Around this mighty Will earth and heaven have become as if one voice of inspired knowledge.

5. Even now come to us, O Will (Agni), hymned by our words and bring to us our desirable good. May we who are here and those luminous masters of knowledge together found (lay the foundation of) that blissful state of our being. March with us in our battles that we may grow.
The Seventeenth Hymn to Agni

A HYMN OF ENLARGEMENT AND ULTIMATE ASPIRATION

Rig Veda V.17

(15/444-45)

आ यज्ञेदयं मर्यम इत्यथा तत्वांसमूत्ये ।
अपिनं कृते स्वध्याये पुरुस्तिनीतायाय ॥१॥
आः यज्ञः २ देवः ३ मर्यमः ४ इत्यथा ५ तत्वांसम् ६ ऊत्ये ॥
अपिनः ७ कृते ८ सुधायरे ९ पूर्वः १० इत्यथा ११ अवये १२ अवये ॥

1. "I am mortal who call (should pray to) thee (by the sacrifices), O godhead, for thy strength is greater than mine and it is righteous in its acts. Let the man of multiple soul when he has made perfect his sacrifice, adore (pray to) the Will (Agni) for his increasing, for his protection.

अस्य हि स्ववशस्तर आसा विश्रधरन्तसे ।
तं नाकं चिन्तसोचिष्यि मन्त्र परो भनीषय ॥२॥
अस्यः २ हि ३ स्ववशशःऽतरः ४ आसा ५ विश्रधरन् ६ मन्त्रसे ७
तमः ८ नाकं ८ चिन्तसोचिष्यि ९ मन्त्रः १० परः ११ भनीषया ॥

2. "Man, thou who hast won to the wide law of thy being, by the mouth of this flame thou shalt be self-mightier to attain and shalt mentalise the (that) paradise of his richest flamings, the (that) paradise of rapture beyond the thought of the mind (Swar).

अस्य वासा ३ अधिषी य आयुक्त तुजा गिरा ।
दियो न यस्य रतसा बृहस्तोचन्त्यचया ॥३॥
अस्यः २ वैः ३ अधिषीः ४ यः ५ आयुक्तः ६ तुजा ७ गिरा ।
दियः १० नः १२ रतसा १३ बृहस्तः १४ शोचन्तिः १५ अर्चयः ॥

3. For (indeed) by the mouth and (that) radiance of his flame he (who) has yoked himself with the impelling force and the word, and vast as if with the seed of heaven blazes out the purity of his rays.
4. Because by the force of his workings he has the embracing knowledge and the achieving power, his chariot carries a divine wealth; therefore in all creatures he (Agni) is the godhead to be expressed and the helper to whom men call.

5. Even now and even for us may the luminous masters of knowledge be firm (cleave) by the mouth of the flame to our supreme good. O Son of Energy, guard us so that we may enter in, be mighty to attain our blissful state. March with us in our battles that we may grow.
The Eighteenth Hymn to Agni

A HYMN OF THE LORDS OF THE PLENITUDE

Rig Veda V.18

(15/446-48)

1. 5a Let 2 the Will (Agni) 5b be affirmed 1 in the dawning (of the higher knowledge in the mind), 6 guest 4 of the creature 3 with his many delights 8 who, 9 immortal 11 in mortals, 12 takes joy 7 in all 10 their offerings.

2. 7 He is 5 the plenitude 3 of his own 4 discerning mind 1 for the second soul (twofold power) 2 when it bears the purified intelligence; then 8 it holds in itself 9 the continual 6 wine of delight and 10 affirms 12 thee, 13 O Immortal.

3. 1 Such art 2 thou 5 I call (4 with my word), 3 the pure flame of this far-extending existence 6 for the lords of the plenitude 8 whose 9 chariot 7 inviolate 10,12 ranges wide 11 O giver of the steeds of swiftness, —
4. The lords of the plenitude [from the preceding verse] in whom is rich light of the thought and they (who) keep the words of our utterance in their mouth; the fullness of the soul has been spread as a seat of sacrifice in the power of the luminous world and all its inspirations are set round about.

They who have given me fifty steeds of swiftness with a perfect affirming, the divine souls that are lords of the plenitude, for them, O Flame-Immortal, create the large, the vast, the luminous knowledge full of the godheads.

5.

Companion to The Secret of the Veda - II
The Nineteenth Hymn to Agni

A HYMN OF THE REVEALING RAY AND CONQUERING WILL

Rig Veda V.19

(15/449-50)

अभ्यवर्थः प्र जायन्ते प्र वश्रेष्ठिनिचित्रेत ।
उपस्ये मातुवृंचः ॥ १॥
अष्टिः अवक्ष्याः ॥ २॥
अष्टिः प्र प्रप्र वश्रेष्ठिनिचित्रेत ।
उपस्ये मातुः ॥ ३॥

1. 1,2 State upon state 3,4 is born, 7 covering 6 upon covering 5,8 opens to consciousness of knowledge; 9 in the lap 10 of its Mother (Aditi) the soul 11,12 sees.

अिभः अवः गः जायते वेः वृंचः चके ते ।
उपः मातुः चे टे ॥ १॥
अिभः ३ जायते ५ वृंचः ६ चके ते ॥
उपः ९ मातुः १० चे टे ॥ २॥

2. 2,3 Awakened to an embracing knowledge 1 men cast in thee the offering, 6 they guard 4 a sleepless 5 manhood, 7,10 they enter into the 8 fortified 9 city.

आ श्रेष्ठवतो यज्ञवतो निमित्त्वम् नृणं पानित ।
आ दृव्वतें पुरं विविशु ॥ १॥
जुहः विः चित्तवतः ३ अनिमिषम् ४ नृणम् पानित ॥
आ ७ दृव्वहां पुरम् ९ विविशुः ॥ २॥

3. 3 Men who are born in the world and 6 labour at the work 1,5 increase 4 the luminous state 2 of the son of the white-shining Mother (Aditi), 7 he wears the golden necklace (of the rays of the divine Sun of Truth), 8 he utters the vast word; 9 with that and 10 with the honey-wine of delight 12 he becomes a seeker of the plenitude.

प्रियं दुष्यं न काम्यमजामि जाम्योः सचा ।
घमाः न वाजजायरोप्दयं शशवतरी दामः ॥ ४॥
4. He is \( ^3 \) as \( ^1 \) the delightful and \( ^4 \) desirable \( ^2 \) yield of the Mother (the milk of the Cow, Aditi), \( ^5 \) he is that which being without a fellow (Supermind) \( ^7 \) yet dwells \( ^6 \) with the two companions (mental and physical planes), \( ^8 \) he is the heat of the Light and \( ^10 \) the belly of the plenitude, \( ^12 \) he is the eternal \( ^11 \) unconquerable \( ^13 \) who tramples all things under his feet.

5. \( ^3 \) O Ray, \( ^4 \) \( ^5 \) be born \( ^2 \) in us and \( ^1 \) dwell there at play \( ^6 \), \( ^9 \) harmonising thy knowledge \( ^7 \) with the blazing \( ^8 \) life-god (Vaya). \( ^12a \) May \( ^10 \), \( ^11 \) these flames of the Will (Agni) \( ^17 \) that bear our works \( ^12b \) be \( ^13 \) violent and \( ^15 \) keen and \( ^16 \) sharpened to a perfect intensity and \( ^18 \) firmly founded in the Bearer of all things.
The Twentieth Hymn to Agni

A HYMN OF THE WORK AND THE ATTAINMENT

Rig Veda V.20

(15/451-52)

1. O Will (Agni), O conqueror of our plenitude, the felicity which alone canst conceive in the mind, that set it to labour in the gods as our helper.

2. They who are increased of thee in the fierceness of thy flame and strength, yet impel us not on the path, they fall away to the division, they cleave to the crookedness of a law that is other than thine.

3. Thee, we take to us as the priest of the offering and the accomplisher of a discerning knowledge; holding for thee all our delights we call thee the ancient and supreme to our sacrifices by the word;
इत्यादि यथा तः उत्यये सहसादंदिवे दिवे ||
राये ऋतुयये सुक्रङ्गोऽर्ग्मिः याम सथमादो वीरः स्याम सधमादः ॥४॥
इत्यादि यथा तः उत्यये सहसादंदिवे दिवे दिवे ||
राये ऋतुयये सुक्रङ्गोऽर्ग्मिः याम सथमादः सधमादः ॥५॥

4. (We call thee) ¹Rightly and ²in such wise (thus) that, ³O forceful god, ⁴O perfect power of works, ⁵we may increase ⁶thee ⁷day by day, ⁸that we may have the Bliss, ⁹that we may have the Truth, ¹⁰that we may have ¹¹perfect rapture ¹²by the Rays of the knowledge, ¹³that we may have ¹⁴perfect rapture ¹⁵by the Heroes of the Force.
The Twenty-First Hymn to Agni

A HYMN OF THE DIVINE FLAME IN HUMANITY

Rig Veda V.21

(15/453-54)

मनुष्याः त्वा नि धीमहि मनुष्यत्समिधीमहि ।
अम्भे मनुष्यांगिरो देवानु देवयते यज ॥
मनुष्य:ः त्वा नि धीमहि मनुष्य:समूः हुःधीमहि ।
अम्भे मनुष्य:ः अड्गिरा:ः देवानुः देवयते ॥

1. As the human we set thee within us, as the human we kindle thee; O Flame, O Seer-Puissance, as the human offer sacrifice to the gods for the seeker of the godheads.

तवं हि मानुषे जने अः सुप्रीतैः इध्यसे ।
शुचः त्वा यन्त्राः सुजातं सर्पिरायसुः ॥
त्वम: । अः मानुषः जने । अः सुप्रीतैः इध्यसे ।
शुचः । त्वा यन्त्राः सुजातं सर्पिरायसुः ॥

2. O Flame, thou burnest in the human creature when thou art satisfied with his offerings; his ladles go to thee unceasingly, O perfect in thy birth, O presser out of the running richness.

त्वा विशेषे सजोषसो देवासो दूतमक्रत ।
सापर्यन्तनस: कधे यजेशु देवमीङ्गठते ॥
त्वाम: । विशेषे सजोषसः । देवासः । दूतम: । अङ्क्रत ।
सापर्यन्त: । त्वा: । कधे । यजेशु । देवम्: । ईङ: ॥

3. Thee all the gods with one heart of love made their envoy; O seer, men serve and adore thee in their sacrifices as the godhead.

देवं वो देवयज्ञय धिमीङ्गठीत मत्यः ।
समिद्व: शुकः दीङ्गिहि ज्ञस्तस्य योनिमासदः ससस्य योनिमासदः ॥

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4. Let mortal man adore the Will (Agni), the divine, by sacrifice to the powers divine; but thou, O Brightness, shine out high-kindled; enter into the home of the Truth, enter into the home of the Bliss.
The Twenty-Second Hymn to Agni

A HYMN OF THE JOURNEY TO THE PERFECT JOY

Rig Veda V.22

(15/455-56)

1. Man who seekest thy equal fulfilment in all, sing as the enjoyer of things (Atri) the word of illumination to him of the bright purifying flame, to (the one who is) the object of our adoration in the march of our sacrifices, to (the one who is) the priest of the offering most rapturous in the creature.

2. Set within thee Will (Agni) that knows all the births, the divine sacrificer in the seasons; today let thy sacrifice march unceasingly, thy sacrifice shall open to thee the whole epiphany of the godheads.

3. Mortals, we have set our mind on thee the divine, for thou hast the mind of conscious vision; we meditate on thee as we journey, that we may increase and for the increase too of thee, the supremely desirable.
1. Awake then, O Will (Agni), to the vision of this within us; this is our word to thee, O Lord of Force. Strong-jawed enjoyer, master of our house, the eaters of things (Atris) increase thee by their affirmations and by their words they make thee a thing of bright gladness.
The Twenty-Third Hymn to Agni

A HYMN OF THE RICH AND CONQUERING SOUL

Rig Veda V.23

(15/457-58)

अने सहतमा भर धुमरस्य प्रासहा रथिम् ।
विश्वा वशचर्चणीर्म्यासा बाजेषु सासहत् ॥ ॥
अनेि सहत, आिधुमस्य प्रसिङ्गहर्षिम् ।
विश्वाा यकर्चर्चणीः अभिः आसा बाजेषु सासहत् ॥

1. 3,4Bring to us, 4O Strength (Fire) 2most forcefully prevailing, that 6forceful 7opulence 5of the Light 9which 8in all 10the fields of our labour 11,14shall by force prevail 13with thy mouth of flame 13to enter into the plenitudes.

2. 2O Flame, 5O Might, 1that 4rich felicity 6,7bring 3which shall violently overpower the armies that are embattled against us; 9for 8thou art 10the true in being, 11the transcendent and wonderful, 12who gives to man 14the luminous 13plenitude.

3. 1All these 5peoples 4who with one heart of love 6have made clear their seat of sacrifice, 10find 8in the dwelling-places of the soul 3thee, 7the priest of sacrifice, 9the beloved, and 10they reach in them (the dwelling places of the soul) their 12many objects 11of desire.
4. 1,2 This 3 is 4 the labourer in all man’s works and 7 he holds in himself 5 an all-besieging 6 force. 14 O pure-brilliant 8 Flame, 11,15 shine out 12 full of joy and opulence 9 in these 13 our 10 habitations, 11,18 shine out 16 full of light, 17 O our purifier.
The Twenty-Fourth Hymn to Agni

A HYMN TO THE DELIVERER AND PROTECTOR

Rig Veda V.24

(15/459)

अमे तं नो अन्तम उत त्राता शियो भया वरूथ्यः ।
वसुरनिर्वसुःश्वन्या अच्छा नौः युमतं रथिं दा: ॥ 12 ॥
अमे 1 त्वम् 2 नः 3 अन्तमः 4 उत 5 त्राता 6 शिवः 7 भवः 8 वरूथ्यः 9 ॥
वसुः 10 अभिनः 11 वसुःश्वन्या 12 अच्छा 13 नौः 14 युमतःतमम् 15 रथिं 16 दा: 17 ॥

1-2. 1O Will (Agni), 8become 3our 4inmost inmate, 8become 7auspicious to us,
8become 6our deliverer 5and 9our armour of protection. 2Thou 10who art the lord of
substance and 12who of that substance hast the divine knowledge, 14come
13towards us, 17give 3us 15its most luminous 16opulence.

स नो बोधि श्रुधी हवमुरुष्या णो अधवतः समस्मात् ।
तं त्वा शोकष्ठ दीदिं सुनाय नूनमीमहे सहिन्धम् ॥ 34 ॥
सः 1 नः 2 बोधि 3 श्रुधी 4 हवम् 5 उरुष्या 6 नः 7 अधवतः 8 समस्मात् 9 ॥
तमः 10 त्वा 11 शोकष्ठ 12 दीदिं 13 सुनाय 14 नूनम् 15 ईमः 16 सहिन्धम् 17 ॥

3-4. 3Awake! 4hear 2our 5call! 6,7keep us far 9from all 8that seeks to turn us to evil. 13O
shining One, 12O flame of purest Light, 11thee 17for our comrades 16we desire that
15even now 14they may have the bliss and peace.
The Twenty-Fifth Hymn to Agni

A HYMN TO THE LORD OF LIGHT AND CREATOR OF GODHEAD

Rig Veda V.25

(15/460-62)

1. "Raise thy song 1towards 3the Will (Agni), 1towards 5the divine 2,4for thy increasing, for 8he is 8our 9lord of substance and 10he lavishes; 11he is the son 12of the seekers of knowledge; 13he is the keeper of the Truth 14who ferries us beyond the surge 15of our destroyers.

2. 1,2This is 3the true in his being 4whom 5the seers of old 10kindled, 4yea, 7the gods 8too 10kindled 9him 14with perfect outshinings 15into his wide substance of the light, 11the priest of the oblation 12with his tongue of ecstasy.

3. 8O Flame 13supremely desirable, so 2by our 5supreme 3thinking, 5by our brightest 7perfected mentality, 12by its utter cleaving away of all evil 10let thy light give 11unto us 9the bliss.
4. The Will (Agni) is that which shines out in the gods, the Will (Agni) is that which enters with its light into mortals, the Will (Agni) is the carrier of our oblation; seek and serve in all your thoughts.

5. The Will (Agni) gives to the giver of sacrifice the Son born of his works who teems with the many inspirations and the many voices of the soul, the highest, the unassailable, the Master of things who opens our ears to the knowledge.

6. Yea, 'tis the Will (Agni) gives to us the Lord of existences who conquers in the battles by his souls of power; Will (Agni) gives to us our swift-galloping steed of battle ever conquering, never conquered.

7. That which is strongest in us to upbear, we give it to the Will (Agni). Sing out the Vast, O thou whose wide substance is its light. Thy opulence is as if the largeness of the Goddess herself (Aditi, the vast Mother); upward is the rush of thy plenitudes.
तथ द्युमन्तो अर्चयो ग्रावेयो च तथ बुहल्।
उतो ते तन्न्तरवथा स्वादो अर्थ त्मना दिवः।।8।।
तत च द्युमन्तो अर्चयो ग्रावेयो च तथ बुहल्।
उतो ते तन्न्तरवथा स्वादो अर्थ त्मना दिवः।।8।।

8. \(^2\) Luminous are \(^1\) thy \(^3\) flaming radiances; \(^5\) \(^6\) there rises from thee a vast utterance
\(^4\) like the voice of the pressing-stone of delight; \(^7\) yea, \(^8\) thy \(^11\) cry \(^13\) of itself \(^12\) rises up
\(^10\) like \(^9\) a thunder-chant \(^14\) from the heavens.

एवं अभि वसुधर्वः सहसानं वचनिम।
स नो विश्वा अति द्विषत एव न त्रावयेव सुक्रन्तु।।9।।
एवं \(^1\) अभि वसुधर्वः सहसानं वचनिम।
सः \(^6\) नो \(^7\) विश्वा अति द्विषत \(^10\) पर्यतान सापास्वः \(^12\) सुक्रन्तु।।13।।

9. \(^1\) Thus, \(^3\) desiring substance, \(^5\) we adore \(^2\) the Will (Agni) \(^4\) who is forceful to conquer.
\(^11\) \(^a\) May \(^6\) he \(^13\) who has the perfect power of his workings, \(^11\) \(^b\) carry \(^7\) us \(^9\) beyond \(^8\) all
\(^10\) the forces that seek to destroy us, \(^12\) like a ship over the waters.
The Twenty-Sixth Hymn to Agni

A HYMN OF THE PRIEST AND SACRICIFICAL FLAME

Rig Veda V.26

(15/463-65)

अनेपावकरोचिपमन्द्रयादेवजित्वयः
आदेवानविन्ययश्च
अनेपावकरोचिपमन्द्रयादेवजित्वयः
आसदेवानविन्ययश्च

1. 1O Flame, 2O purifier, 7,9bring to us 6by thy (3luminous) tongue 4of rapture, 5O god, 8the gods 11and 10offer to them sacrifice.

2. 3Thou who drippeth the clarity, 5thou of the rich and varied luminousness, 4we desire 2thee 8because thou hast the vision of our world of the Truth. 8,10Bring to us 7the gods 9for their manifesting (or, “for the journeying” to the luminous world of the Truth, or, “for the eating” of the oblations).

3. 3O Seer, 5,6we kindle 2thee 4in thy light and 8thy vastness 9in the march of our sacrifice 1who carriest the offerings on their journey.
4. Come, O Will (Agni), with all the godheads for the giving of the oblation; we accept thee as the priest of the offering.

5. For the sacrificer who presses the wine of his delight, bring, O Flame, a perfect energy. Sit with the gods on the seat of the soul’s fullness.

6. O Flame, thou burnest high and increasest the divine laws and art the conqueror of a thousandfold riches; thou art the messenger of the gods who hast the word.

7. Set within you the Flame who knows the births, bearer of the offering, youngest vigour, divine sacrificer in the seasons of the Truth.
8. 5Today 3a let 2thy sacrifice 3b march 1forward 4unceasingly, 2thy sacrifice 6that shall bring the whole epiphany of the godheads. 7Strew 8the seat of thy soul 9that there they may sit.

एदं मरतो अशिवना मित्रः सीदन्तु वरुणः।
देवासः सर्वया विशा।।९।।
आ 1इदम् 2मरतः 3अशिवना 4मित्रः 5सीदन्तु 6वरुणः।
देवासः 9सर्वया 9विशा।।१०॥

9. 1There 6a let 3the Life-powers (the Maruts) 6b take their seat and 4the Riders of the Horse (the Twin Ashwins) and 5the Lord of Love (Mitra) and 7the Lord of Wideness (Varuna), 8even the gods 9with all 10their nation.
The Twenty-Seventh Hymn to Agni

A HYMN OF THE STRENGTH AND ILLUMINATION

Rig Veda V.27

(15/466-68)

1. O Will (Agni), O Universal Power (or, Godhead), the mighty One supreme in vision, master of his being, lord of his plenitudes has given me his two cows of the Light that draw his wain (wagon or cart). He of the triple dawn (the dawn of the three luminous realms of Swar on the human mentality), son of the triple Bull (Indra), has awakened to knowledge with the ten thousands of his plenitude (the subtle powers of the illumined mind).

2. He gives to me the hundred and twenty of the cows of dawn (120 = 12 months x 10 subtle powers); his two shining horses he gives, yoked to the car, that bear aright the yoke. O Will (Agni), O Universal Power, do thou rightly affirmed and increasing extend peace and bliss to the lord of the triple dawn.
3. For thus has he done desiring grace of mind, new-given for him new-manifested, — he, the disperser of the destroyers, the lord of the triple dawn who with attentive mind gives response to (repeats) the many words of my many births.

4. May he who answers to me with assent give to the illumined giver of the Horse-sacrifice (the offering of the Life-power), by the word of illumination possession of the goal of his journey; may he give power of intelligence to the seeker of the Truth.

5. A hundred strong bulls of the diffusion (the complete hundred powers of the Life showering the abundance of the vital plane) raise me up to joy; the gifts of the sacrificer of the steed are as outpourings of the wine of delight with their triple infusions (Soma mixed with milk of the luminous cows, curds from the milk set in the intellectual mind, and grain of the physical mind).

6. May the God-Mind (Indra) and the God-Will (Agni) uphold in the sacrificer of the Horse and giver of his hundred a perfect energy and a vast force of battle even as in heaven the Sun of Light indestructible.
The Twenty-Eighth Hymn to Agni

A HYMN OF THE HIGH-BLAZING FLAME, KING OF IMMORTALITY

Rig Veda V.28

(15/469-70)

1. The Flame of Will burning high rises to his pure light in the heaven of mind; he extends his illumination and fronts the Dawn. She comes, moving upward, laden with all desirable things, seeking the gods with the oblation (and surrender), luminous with the clarity.

2. When thou burnest high thou art king of immortality and thou cleavest to the doer of sacrifice to give him that blissful state; he to whom thou comest to be his guest, holds in himself all substance and he sets thee within in his front.

3. O Flame, put forth thy battling might for a vast enjoyment of bliss; may there be thy highest illumination; create a well-governed union of the Lord and his Spouse, set thy foot on the greatness of hostile powers.

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4. I adore, O Flame, the glory of thy high-blazing mightiness. Thou art the Bull with the illuminations; thou burnest up in the march of our sacrifices.

5. O Flame that receivest our offerings, perfect guide of the sacrifice, offer our oblation to the godheads; for thou art the bearer of our offerings.

6. Cast the offering, serve the Will (Agni) with your works (or, set Agni to its workings) while your sacrifice moves forward to its goal, accept the carrier of our oblation.
Hymns to the Lords of Light
Hymns to Mitra Varuna

Rig Veda V.62 - 72

(15/518-43)
The First Hymn To Mitra-Varuna

THE LORDS OF THE THOUSAND-PILLARED HOME OF TRUTH AND BLISS

Rig Veda V.62

(15/518-21)

ऋतेन ऋतमिपिहतं सूयं यत्र विमुच्चन्त्यश्वान्।
दश शता सह तद्धुस्तदेवं देवानां श्रेष्ठं वपुषामपश्यम्॥

ऋतेन¹ ऋतमु² अपि¹हितमी³ ध्रुवमॅः सूर्यस्य⁴ यत्र⁵ विद्मुच्चन्तिः⁶ अश्वान्॥
दश¹⁰ शता¹¹ सह¹² तस्य¹³ तत्¹⁴ एकम्¹⁵ देवानां¹⁶ श्रेष्ठस्य¹⁷ वपुषाम्य¹⁸ अपशयम्¹⁹॥

1. By the Truth (active cosmic Truth of things)³ is veiled⁴ that ever-standing⁵ Truth (eternal and unchanging Truth)⁵ of yours (of you two – Mitra and Varuna)⁷ where⁸ they unyoke⁹ the horses⁶ of the Sun; where the tenth¹⁰ hundred¹¹ stand still¹² together;¹⁴ That¹⁵ One, —¹⁹ I have beheld¹⁷ the greatest¹⁸ of the embodied¹⁶ gods.

तत्र वामिन्त्रावरण्णा महित्विमीर्यां तस्युष्पीरहिभिमूदुः॥
विश्वा: पिन्यः: स्वसरस्य धेना अनु वामेकः पविरा ववत्॥
तत्र¹ सुमिः मिन्त्रावरण्णा महित्विमीः इमा¹ तस्युष्पीः:⁷ अहःःःः तदुः॥
विश्वाः¹⁰ पिन्यः:¹¹ स्वसरस्य¹² धेना:¹³ अनु¹⁴ वामूः¹⁵ एक्ः¹⁶ पवि:¹⁷ आ¹⁸ ववत्राः¹⁹॥

2. That is² the utter³ vastness³ of you (two),⁴ O Mitra and Varuna; there⁶ the Lord of the movement⁹ milks⁷ the herds of his stable radiances⁸ by the days. Lo,¹¹ you twain swell¹⁰ all¹³ the streams¹² of the Blissful One and¹⁵ your one¹⁷ wheel¹⁴,¹⁸,¹⁹ moves in their path.

अधारयतं पृथिवीमूत्य द्वां मित्रश्राजाना वरणा महोभिः।
वर्धयतोष्धिः: पिन्यतं गा अव वृष्ण: सृजतं जीरदानू॥
अधारयतं¹ पृथिवीौ उत्रौः सामौ: मित्रश्राजान्य: वरणा महोभिः॥
वर्धयतमौ ओष्ठिः:⁹ पिन्यतमौ¹⁰ गा:¹¹ अव¹² वृष्णमौ¹³ सृजतमौ¹⁴ जीरदानू:¹⁵॥
3. You (two) uphold earth and heaven, O Mitra King and King Varuna, by your greatesses; you (two) increase the growths of earth, you (two) nourish the shining herds of heaven, you (two) pour forth the rain of its waters, O swift in strength.

4. Let horses perfectly yoked with their well-governed reins of light bear you down to us; the form of the clarity follows (you two) in your coming and the Rivers flow in the front of heaven.

5. Increasing the strength that comes to our ear of knowledge, guarding by the sacrificial word your wide realm as if our seat of sacrifice, holding fast to judgment, you (two) take your seat in your home, O Mitra, within the revealings of knowledge, O Varuna.

6. With hands that spare not, protectors of the beyond for the doer of perfect works whom you (two) deliver and he dwells within the revealings of knowledge, kings free from passion, together you (two) uphold a thousand-pillared strength.
Its form is of golden light, iron is its pillar and (it - the Home) shines in heaven as if the swift lightning (or, “the mare”, the energy of the Horse of Life); in the happy field (Ananda) it is shaped or in the field of the gleaming (Light). May we win possession of the sweet honey (Soma) which is in that home.

To that home whose form is of the gold, whose pillars are of the iron, in the breaking of the Dawn, in the uprising of the Sun you (two) ascend, O strong guardians of the world, so that none can pierce through and beyond it, by that cherish us, Mitra and Varuna; may we be victorious, who would take possession of that peace.
The Second Hymn to Mitra-Varuna

THE GIVERS OF THE RAIN

Rig Veda V.63

(15/522-25)

1. **Guardians of the Truth**, you (two) ascend your car and the law of the Truth is yours in the supreme ether. He whom here you cherish (guard), Masters of the wideness (Varuna) and the harmony (Mitra), for him increases full of the honey the rain of heaven.

2. **Emperors**, you (two) rule over this world of our becoming, O Mitra and Varuna, in the getting of knowledge you (two) are seers of the realm of Light; we desire from you (two) the rain, the felicitous wealth, the immortality, and lo! the Thunderers (Maruts) range abroad through earth and heaven.

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3. Emperors, strong Bulls of the abundance, Masters of earth and heaven, O Mitra and Varuna, universal in your workings, you (two) approach their cry with your clouds of varied light and you (two) rain down Heaven by the power of the knowledge of the Mighty One.

4. This is your knowledge, O Mitra and Varuna, that is lodged in heaven; it is the Sun, it is the Light; it ranges abroad as your rich and varied weapon. You (two) hide it in heaven with the cloud and with the raining. O Rain, full of the honey start forth thy streamings.

5. The Life-Powers (Maruts) yoke their happy car for the bliss, even as might a hero for battle, O Mitra and Varuna, in their seekings for the herds of Light; thundering they range the varied worlds, and you (two) pour out on us, rulers imperial, the water of Heaven.

6. O Mitra and Varuna, the Rain speaks its language (word of the Truth) rich and varied and full of the (flaming energy of) light and (full of) the movement; the Life-Powers (Maruts) have put on your clouds for raiment. Utterly by the knowledge you (two) rain down Heaven ruddy-shining and sinless.
7. O Mitra and Varuna illumined in consciousness, by the Law, by the knowledge of the Mighty One you (two) guard the workings; by the Truth you (two) govern widely all the world of our becoming; you (two) set the Sun in heaven, a chariot of various splendour.
The Third Hymn to Mitra-Varuna

THE LEADERS TO THE BLISSFUL HOME

Rig Veda V.64

(15/526-28)

1. Varuna, destroyer of the foe, and Mitra we call to you (two) by the word of illumination; their arms encompass the world of the power of Light as if cast around the pens of the shining herds.

2. Stretch out your arms of awakened knowledge to the (this) human being when he chants to you the illumining word; your bliss adorable shall reach through all our earths (the planes of our being).

3. May I go by the path of the Friend (Mitra) that even now I may attain to the goal of my journey; so men cling firmly to the bliss of that Beloved (Mitra) in whom there is no wounding.
4. O Mitra and Varuna, may my thought hold by the illuminating word that highest which is your possession, so that it shall aspire (strive to raise them up) to the home of the masters of plenitude (Gods) for them and for men who affirm you.

5. O Mitra, come to us with thy perfect givings and Varuna in the world of our session, for increase in their own home of the masters of plenitude (Gods) and for increase of your companions.

6. For in them (the perfect givings of the preceding verse) you twain bring to us, O Varuna, the might and the vastness; form in us the wide world for the conquest of our plenitudes, for bliss, for our soul's happiness.
7. To me, O lords of sacrifice, in the breaking of the dawn, in the flashing of the ray, in the force of the gods, to my wine pressed out as if by men with hands come racing with your trampling steeds, O gods who bring,—to the pilgrim of the Light.
The Fourth Hymn to Mitra-Varuna

THE LORDS OF THE JOURNEY

Rig Veda V.65

(15/529-30)

1. He who has awakened to the knowledge, becomes perfect in will; let him speak for us among the gods: Varuna of the vision and Mitra take delight in his words.

2. They are the Kings most glorious in light and most far in their hearing; they are the masters of being in creature and creature and the increasers of the Truth in us, for the Truth is theirs.

3. Travelling on the path I call to them, the twain together, (for protection), the ancient and first; with perfect steeds (life-powers) as we travel we call to them the perfect in knowledge, for the giving of the plenitudes.
4. Even of our narrow existence Mitra conquers for us the vastness, he conquers the path to our home; for the perfect mind is of Mitra when he harmonises all and hastens forward through to the goal.

5. May we abide in the increasing which gives us our perfect breadth; then are we free from hurt and sin, fostered by thee (forever), children of the Lord of Wideness (Varuna).

6. You twain, Mitra, set this human creature travelling on your path and wholly you lead him. Set not your hedge around our lords of plenitude and our seers of the truth. Guard us in our drinking of the light.
The Fifth Hymn to Mitra-Varuna

THE GIVERS OF SELF-RULE

Rig Veda V.66

(15/531-33)

1. O mortal who awakenest to knowledge, call to thee the two godheads who are perfect in will and destroyers of thy enemy. Direct your thoughts to Varuna of whom Truth is the form and to the great Delight (large bliss of the Truth-plane).

2. For it is they who attain to the undistorted force and the entire mightiness. Then shall thy humanity become as if the workings of these gods; it is as if the visible heaven of light were founded in thee.

3. Therefore you, O gods, I desire, — for the rushing of these chariots your wide pasture of the herds. Forcefully by our hymns our minds seize on his perfect affirmation when the god receives our bounteous offerings.
4. Then 2indeed, 7O transcendent godheads, 4you conquer 3the seer-wisdoms 6by the full floodings 5of the illumined discernment; 8,11you perceive knowledge 10for these human creatures 9by a perception 12in which the judgment is purified.

5. 3O wide Earth, 1that 4Vast, 1that 2Truth 5for the movement of inspired knowledge 6of the sages! 9Widely 7the Twain speed 8with full capacity, our chariots 11pass streaming 10beyond (the suffering and evil of the lower existences) 12in their travellings.

6. 2When, 5O Mitra, 3you (two) 4have your far-voyaging vision 7and 6we are 8the illumined seers, 1,11may we arrive in the effort of our journey 12to a self-empire 9spread out widely open and 10governing its multitudes.
The Sixth Hymn to Mitra-Varuna

THE TWIN UPHOLDERS AND PROTECTORS

Rig Veda V.67

(15/534-45)

1. In truth, O godheads, ye two sons of the infinite Mother, rightly perfected by you is the Vastness for which we sacrifice. O Varuna, O Mitra, O Aryaman, you possess its most abundant force.

2. When you enter into your original home of golden light, O Varuna, O Mitra, upholders of men in their labour, destroyers of the enemy, reach for them the bliss.

3. Universal and all-knowing (indeed) are Varuna and Mitra and Aryaman; they keep firm to the law of their workings, even as (they keep firm) to the seats to which they arrive, and guard mortal man from his foes.
ते हि सत्य ऋक्तस्युश्र ऋक्तायानो जनेजनेन।
सुनीथासः सुदानवधोऽहिर्विधुरुचक्रयः॥४॥
तेष्वसत्यः ऋक्तस्युश्रः ऋक्तायानः जनेजनेन।
सुनीथासः सुदानवः अंहोः चिदः उरुचक्रयः॥

4. दूर के ते ते ते ते ते ते ते ते ते ते ते ते ते ते ते ते ते ते ते ते ते ते ते ते ते

कौ नू वा मित्रश्रोतो वरुणो वा तत्तनाम्।
तत्रु वामेषते मित्रश्रोतेः नामात् मात्:॥५॥
कः नू वा मित्रः अस्तुृतः वरुणः वा तत्तनाम्।
तत्र य सु वामः आ ईषते अत्रुच्च्च्च आ ईषते अत्रुच्च्च अत्रुच्च्च आ ईषते अत्रुच्च्च आ ईषते अत्रुच्च्च आ ईषते अत्रुच्च्च आ ईषते अत्रुच्च्च आ ईषते अत्रुच्च्च आ ईषते अत्रुच्च्च आ ईषते अत्रुच्च्च आ ईषते अत्रुच्च्च आ ईषते अत्रुच्च्च आ ईषते अत्रुच्च्च आ ईषते अत्रुच्च्च आ ईषते अत्रुच्च्च आ ईषते अत्रुच्च्च आ ईषते अत्रुच्च्च आ ईषते अत्रुच्च्च आ ईषते अत्रुच्च्च आ ईषते अत्रुच्च्च आ ईषते अत्रुच्च्चः।

5. ते ते ते ते ते ते ते ते ते ते ते ते ते ते ते ते ते ते ते ते ते ते ते ते ते ते ते ते

कौ नू वा मित्रश्रोतो वरुणो वा तत्तनाम्।
तत्रु वामेषते मित्रश्रोतेः नामात् मात्:॥५॥
कः नू वा मित्रः अस्तुृतः वरुणः वा तत्तनाम्।
तत्र य सु वामः आ ईषते अत्रुच्च्च्च अत्रुच्च्च आ ईषते अत्रुच्च्च अत्रुच्च्च आ ईषते अत्रुच्च्च अत्रुच्च्च आ ईषते अत्रुच्च्च अत्रुच्च्च आ ईषते अत्रुच्च्च अत्रुच्च्च आ ईषते अत्रुच्च्च अत्रुच्च्च आ ईषते अत्रुच्च्च अत्रुच्च्च आ ईषते अत्रुच्च्च अत्रुच्च्च आ ईषते अत्रुच्च्च अत्रुच्च्च आ ईषते अत्रुच्च्च अत्रुच्च्च आ ईषते अत्रुच्च्च अत्रुच्च्च आ ईषते अत्रुच्च्च अत्रुच्च्च आ ईषते अत्रुच्च्च अत्रुच्च्च आ ईषते अत्रुच्च्चः।

Companion to The Secret of the Veda - II
The Seventh Hymn to Mitra-Varuna

THE LORDS OF THE GREAT FORCE

Rig Veda V.68

(15/536-37)

1. Sing ye to Mitra and Varuna with the word that enlightens; because they have that great force, theirs is the Truth, the Vast.

2. All-rulers are they, yes, both of them, Mitra and Varuna, homes of the clarity, gods, manifested by the word in the gods.

3. Therefore put forth strength for our great heavenly and earthly; for great is your force in the gods.

Companion to The Secret of the Veda - II 127
By the Truth you attain knowledge of the Truth, you possess a judgment of impelling force; O gods, you grow and come not to hurt.

Turning heaven to rain, winners of the streaming movement, masters of that forceful impulsion, you take possession of your vast home.
The Eighth Hymn to Mitra-Varuna

THE HOLDERS OF THE LUMINOUS WORLDS

Rig Veda V.69

(15/538-41)

1. Three worlds of the Light you two uphold, O Varuna, three heavens, three mid-worlds, O Mitra, and you increase the might of the Warrior and guard him in (or according to) the imperishable law of your working.

2. Your fostering cows (rivers of Truth) have their streams, O Varuna, the rivers milk out their honeyed yield. There stand wide three luminous Bulls and cast their seed into the three Thoughts.

3. In the dawn I call to the divine Mother infinite, in the mid-day and at the rising of the sun. I desire of Mitra and Varuna the peace and the movement in the forming of the all (the universal being) for felicity and for the creation and the begetting (of the son – the godhead).
4. Because you are the upholders of the luminous sphere of the mid-world and the luminous sphere of the earth, O divine Sons of Infinity, O Mitra and Varuna, the immortal gods impair not your workings which are firm for ever.
The Ninth Hymn to Mitra-Varuna

THE INCREASES OF BEING AND DELIVERERS

Rig Veda V.70

(15/540-41)

1. "Multiple 2, 3, indeed 1b by the wideness 4 is 6 now 7 your 5 fostering of our being, 8 O Varuna. 9 O Mitra, 10 I would enjoy 11 your 12 perfect-mindedness.

2. You are they who 4 betray not to harm (of the Dasyus); 6 may we enjoy 2 your 3 complete 5 force of impulsion 7 for our founding; 11a may 8 we 11b be 9 they, 10 O you violent godheads.

3. Protect 2 us, 3 O violent ones (Rudras), 4 with your protectings 5 and 6 deliver us 7 with a perfect deliverance. 8a May we 10 in our embodyings 8b break through 9 the Destroyers.

Companion to The Secret of the Veda - II 131
4. ओ transcendent in will-power, ¹ let us not ⁶ in our embodyings ⁵ suffer ⁴ the control ² of any (of the Destroyers in the preceding verse), ⁷ nor ⁸ in our begetting, ⁹ nor ¹⁰ our creation.
The Tenth Hymn to Mitra-Varuna

AN INVOCATION TO THE SACRIFICE

Rig Veda V.71

(15/542)

1. O destroyers of the Enemy, come with your greatenings (largenesses proper to the vast Truth), O Varuna, O Mitra, to this delightful sacrifice.

2. O Varuna, O Mitra, you govern every man and are the wise thinkers; you are the rulers, nourish our thoughts.

3. Come, O Varuna, O Mitra, to our Soma-offering, to the sacrifice of the giver, that you may drink of this wine.
The Eleventh Hymn to Mitra-Varuna

AN INVOCATION TO THE SACRIFICE

Rig Veda V.72 (15/543)

1. With the words to Mitra and to Varuna as the Atri. Sit on the seat of the largeness for the drinking of the wine.

2. By your working you keep firm the gettings of good and you make men to walk the path by your law. Sit on the seat of the largeness for the drinking of the wine.

3. May Mitra and Varuna take delight in our sacrifice that we may have our desire. Sit on the seat of the largeness for the drinking of the wine.
Hymn to Varuna

Rig Veda V.85

(15/544-6)

(Sri Aurobindo: In this hymn there is throughout a sustained double sense. In the exoteric Varuna is hymned as the Omniscient Creator. In the esoteric in which the physical phenomena of the exoteric become symbols, Varuna is hymned as the Mighty Master of Infinite Wisdom. The hymn is rendered successively in its exoteric and its esoteric significance.)

1. Sing thou the word vast and profound and dear to renowned Varuna, the All-ruler, to him who clove away, even as the cleaver of beasts a skin, that he might spread out the earth under the sun.

2. He spread out the mid-air on the tree-tops, he put strength in the battle-steeds and milk in the cows; in hearts he put will, the fire in the waters, the sun in heaven and the Soma-plant on the mountain.

Companion to The Secret of the Veda - II 135
2. He (11Varuna) 2-has spread wide 3-the mid-world 4-above the forests of earth delight; 16-he has put 5-his plenitude 6-in our battle-steeds of life and 7-their heavenly milk 8-in our shining herds of knowledge. 11Varuna 16-has put 10-the will 9-in our hearts, 13-the divine fire 12-in the waters, 15-the Sun of Light 14-in our heavens, 17-the plant of Delight 18-on the mountain of our being.

नीचीनबारं वNणः कव6धं ससजy रोदसी इित अ6तिर“A।
तेन िव(व%य भुवन%य राजा यवं नै9 भूम ॥३॥

3. Varuna 4,5-poured forth 6-over earth and heaven and 7-the mid-air 3-the holder of the waters 1-whose windows open downward; 8-by him 11-the King 9-of all 10-the world 15,16-floods 17-the earth 13-as 14-the rain 15,16-floods 12-a field of barley.

3. Varuna 4,5-has poured forth 6-over our earth and heaven and 7-mid-world 3-the holder of wisdom 1-with his doors opening downward; 8-with him 11-the king 9-of all 10-our being 15,16-floods 17-our earth 13-like 14-rain 15,16-flooding 12-the barley.

उनि9 भूिमA पृिथवीA उत4 मा5 यदा दु^धA वNणः व$eट ।
समMेण वसत पवyतासः तिवषीऽय6तः ॥४॥

4. Varuna 1-floods the 3-wide 2-earth 4-and 5-heaven, 11-yea, 6-when 9-he desires 7-the milk of heaven, 10-(then) 1-he pours it forth; 15-the mountains 12,14-are clothed 13-utterly 13-with cloud, 18-the heroes of storm (Maruts) 16-put forth their strength and 17-all is cast down before them.

4. He floods 2-our earth 3-in its wideness 4-and 5-our heaven, 11-yea, 8-Varuna 6-when 9-he desires 7-that milk, 10-(then) 1-he pours it forth; 15-the mountains 12,14-are covered 13-with the cloud, 18-his heroes (Maruts) 16-put forth their strength and 17-cast it (the cloud) away.

इमू ग्यासुस्य शृंगश्य मही मायां वरणस्य प्रोचमः।
मानेनेव तस्थिवाँ अन्तरिष्क्रे वि यो समे पृथिवीं सूर्येण॥५॥
5. I have declared this vast creative wisdom of the famous and mighty One, even Varuna, he who stood in mid-air as with a measuring-rod and wide he measured out the earth with the sun.

6. Vast is this wisdom which I declare of Varuna the far-heard, the mighty Lord, for he stands in our mid-world as with a measuring-rod and wide he measures out our earth with his illumining Sun.

7. Whatever sin we have done (7,8 ever) against the law of Aryaman or the law of Mitra, against brother or friend, against constant neighbour or enemy (stranger), cast it away from us, O Varuna.

8. All the sin that we have done against thee (7,8 ever) in thy power of Aryaman or thy power of Mitra as brother or friend, against the eternal indweller or the warrior (outsider), cast away from us.
8. The sin we have done like cunning gamesters who break the law of the play, or (the sin we) have done against the truth or (and) what we have sinned in ignorance, all these cleave far from us, like loose hanging fruits; then may we be beloved of thee, O Varuna.

8. The sin we have done as cunning gamesters offend in their play, our sin against the truth and our sin by ignorance, all these cleave away like loosened things; then may we be dear to thee, O Varuna.
Hymns to the Dawn

Rig Veda V.79 and 80

(15/549-54)
The First Hymn to the Dawn

Rig Veda V.79

(15/549-52)

1. O Dawn, come with all thy splendours of heaven, awaken us today to the great felicity, even as once thou awakenedst us, — in the sonhood of the birth of knowledge, in the inspired hearing of the Truth. O, thy birth is complete! O, truth is in the tramp of thy steeds!

2. Thou who breakest forth into dawning, O daughter of heaven, in him who has the perfect leading of the flaming chariot of light, so break forth today, — O greater still in thy force, in the sonhood of the birth of knowledge, in the inspired hearing of the Truth. O, thy birth is complete! O, truth is in the tramp of thy steeds!
3. Break forth into light a bearer of treasures, O daughter of heaven, as once thou brokest forth, — O greater still in thy force, in the sonhood of the birth of knowledge, in the inspired hearing of the Truth. O, thy birth is complete! O, truth is in the tramp of thy steeds!

अथ त्वा विभावरि स्तोमेव्यूण्ति वहनयः ।
मधेमेघोनि सुश्रियो दामन्तः सुरातयः सुजाते अश्वसूनुते॥४॥
अथ त्वां विभावरि स्तोमेव्यूण्ति वहनयः ।
मधे: मधेयोनि सुश्रियो दामन्तः सुरातन्तः सुजाते अश्वसूनुते॥५॥

4. There are bearers of the sacrifice who bring thee out in their speech, by their hymns they manifest thee, O wide and lustrous Dawn; they are glorious with thy plenty, O queen (of plenty), their gifts are lavish, their boons are full. O, thy birth is complete! O, truth is in the tramp of thy steeds!

यथविष्ठिते त्यग्नः इऽऽ छदयति मधः ।
परि चिद्रष्टयो दयुस्वर्दतो राधो अहं सुजाते अश्वसूनुते॥५॥
यत् चिद्रष्टः हि ते नग्नः इऽऽ छदयति मधः ।
परि चिद्रष्टः वष्टः सुऽऽरातन्तः सुऽऽजाते अश्वसूनुते॥६॥

5. When these companies of thy godheads seek to pleasure thee in hope of thy plenitudes, they set their desires all around, they lavish thy undeviating felicity. O, thy birth is complete! O, truth is in the tramp of thy steeds.

ऐऽऽ धा सीवर्वर्ष उऽऽ मधेयोनि सुसूरिषु ।
षे नः राधोऽऽयऽऽयः मधवानी अरासत सुजाते अश्वसूनुते॥६॥
आऽऽ ऐऽऽ धा: शऽऽवर्षः यऽऽ: उऽऽ मधेयोनि सुसूरिषु ।
षे नःसूरिषु अहं: सुऽऽरातन्तः सुऽऽजाते अश्वसूनुते॥७॥

6. These are thy seers; O Dawn, queen of plenty, set in (these seers) them the splendour of thy heroic powers; lords of thy plenty, they shall lavish on us thy undeviating riches. O, thy birth is complete! O, truth is in the tramp of thy steeds!

तेयऽऽ धुऽऽमः बृहद्या उऽऽ मधोनिः वह ।
षे नः राधोऽऽयऽऽयः गयः भजन्त सूरयः सुजाते अश्वसूनुते॥८॥
7.  

O Dawn, our lady of plenty, bring to them (the seers) thy illumination, a vast glory; they (the seers) shall give us enjoyment of the felicity of thy steeds and the felicity of thy herds. O, thy birth is complete! O, truth is in the tramp of thy steeds!

8.  

Bring to us too, O daughter of heaven, powers of impulse full of the troopings of thy light; let them come companioned with the rays of thy Sun, linked with the purity of his bright and burning light-givings. O, thy birth is complete! O, truth is in the tramp of thy steeds!

9.  

Break forth into light, O daughter of heaven! And spin not out too long the work. For thee thy sun afflicts not with his burning ray as he afflicts the foe and the thief. O, thy birth is complete! O, truth is in the tramp of thy steeds!

10.  

So much thou shouldst give or more than this; for to thy adorers thou breakest forth into the full wideness of thy glories and thou art not limited in thy dawning. O, thy birth is complete! O, truth is in the tramp of thy steeds!
The Second Hymn to the Dawn

Rig Veda V.80

(15/553-4)

1. 8Dawn 1 of the luminous journey, 8Dawn 4 queen of truth, 2large 3 with the Truth, 6how wide is the gleam 5 from her rosy limbs, — 8Dawn 7 divine 10 who brings with her 9the heaven of light! Her 12the seers 11,14 adore 13 with their thoughts.

2. 1This is she who 3 has the vision and 4 she awakens 2 man and 7 makes 6 his paths 5 easy to travel and 8 walks 9 in his front. 10How large is her chariot, 11 how vast and 12 all-pervading 13 the goddess (Dawn), 15 how she brings 14 Light 16 in the front 17 of the days!

3. 1This is she 4 who yokes 2 her cows 3 of rosy light; 6 her journey does not fail and such is 6 the treasure 8 she makes 7 that it passes not away. 10 She hews out 9 our paths 11 to happiness; 12 divine is she, 15,16 far-shining her glory, 13 many the hymns that rise to her, 14 she brings with her every boon.
4. Behold her in her biune energy of earth and heaven, how she comes into being in her whiteness and discloses her body in our front. She follows perfectly the paths of Truth, as one who is wise and knows, and she hedges not in our regions.

5. Lo, how brilliant is her body when she is found and known! How she stands on high as if bathing in light that we may have vision! Driving away all enemies and all darknesses Dawn, the daughter of Heaven, has come with the Light.

6. Lo, the daughter of Heaven like a woman full of happiness moves to meet the gods and her form travels ever nearer to them. Unveiling all blessings for the giver of sacrifice the goddess young for ever has created the Light once more even as in the beginning.
A Hymn to Savitri

Rig Veda V.81

(15/555-6)

1. "The illumined yoke their mind and they yoke their thoughts to the illumined godhead, to the vast, to the luminous in consciousness; the one knower of all manifestation of knowledge, he alone orders the Energies of the sacrifice. Great is the praise of Savitri, the creating godhead.

2. All forms are the Seer puts on that he may create the good and bliss for the double and the quadruple creature. Savitri describes by his light our heavenly world; supreme is he and desirable, wide is the light of his shining in the march of the Dawn.

3. And all the other gods in their might follow after the greatness of this godhead. This is that bright god who by his power and greatness has measured out our earthly worlds of light.
4. But also thou goest, O Savitri, to the three shining worlds of heaven and thou art made manifest by the rays of the Sun, and thou encirclest on both sides the Night, and thou becomest Mitra, O god, with his settled laws of Truth.

5. And alone hast power for the creation and thou becomest the Increaser (Pushan), O god, by thy marchings in thy path, and thou illuminest all this world of the becoming. Shyawashwa, O Savitri, has found the affirmation of thy godhead.
Part Four
Other Hymns
A Vedic Hymn

Rig Veda VII.60

(15/559-61)

1. O Sun, O Light, because today blameless in thy rising thou hast declared the Truth to the Lord of Love (Mitra) and the Lord of Purity (Varuna), so may we abide in the godhead, dear O Mother infinite, O Lord of Strength (Aryaman), in all our speaking.

2. O Mitra, O Varuna, this is he that seeth for the soul, the Sun that rises over (both) earth and heaven in the pervading wideness, and he guards all that is in motion and all that is stable; for he beholds the straight things and the crooked in mortals.

3. Seven shining energies has this Bright One (Surya) yoked today in the world of our achievement and they bear him on in their clarity, and he (who is devoted to both of you, O Mitra, O Varuna) beholds the homes of the soul and the places of its birth like a herdsman who watches over his herds.
4. 1Upward 5rise 2your 4honied 3satisfactions; for our 7sun 6,8has climbed 10into the ocean 9of pure Light and 11for him 12the Children of the Infinite 14hew out 13his paths, even 15the Lord of Love (Mitra) and 16the Lord of Strength (Aryaman) and 17the Lord of Purity (Varuna) 18in one harmony (joy).

इमे चेतारो अनृतपर्य भूरे…मो अय्यमा वनणः।

इमे ऋतववृधुदुरो णे शमासः पुाः अिदतेः अदधाः॥५॥

इमे देवो अनिमषा पृथिवयाशिकित्वांसो अचेतसं नयन्ति।

प्रब्राजे चिन्तरो गाधमसति पारे नो अस्य विष्ठतस्य पर्यन्त ॥६॥

5. 18These 9are 2they that discern and separate 4all the much 3falsehood in us; 1,8,9they are the Lords of 5Love (Mitra) and 6Strength (Aryaman) and 7Purity (Varuna).

10These 12grow 13in the house 11of Truth, 14puissant and 17unvanquished 15Sons 16of the Infinite.

इमे मित्रो वरुणो दृष्टभासोऽचेतसं चिच्चित्यन्ति दर्शः।

अपि क्रतु युः चेतसं वतन्ततिरिचिदं हसुपथा नयन्ति॥६॥

6. 1These are 2the Love (Mitra) and 3the Purity (Varuna) 4hard to repress who 8by their discernings 7give knowledge (6even) 5to him who has no knowledge; 12they bring to him 10their impulses of a will 11that has right vision and 17they lead him 16by the good path 13,14beyond 15the evil.

इमे दिवो अनिमिषा पृथिवयाशिकित्वांसो अचेतसं नयन्ति।

प्रब्राजे चिन्तरो गाधमसति पारे नो अस्य विष्ठतस्य पर्यन्त ॥७॥
7. These (Mitra, Varuna and Aryaman) with sleepless eyes see and know (from Heaven) in his earth for man that is ignorant and lead him: in his forward faring he comes to the fathomless pit in the river, yet shall they bear him (us) across to the other shore of this wideness.

8. The peace and the protection and the happiness which the infinite Mother and the Lords of Love (Mitra) and Purity (Varuna) give to the servant of the sacrifice, in that let us found all our creation and building, let us do no violence to the godhead, O ye swift Wayfarers.

9. He whom the Lord of Purity (Varuna) upholds, puts away from his altar by the powers of sacrifice whatsoever hurters: O Lord of Strength, from the servant of the sacrifice the hurt and the division, form in him that vast other world, O givers of the abundance.

10. A blazing strength and a world of illumination is the coming together of these Godheads and they overcome by their near and approaching (or, secret) force. Lo, we quiver with the fear of you (O Showerer); set us at ease by the greatness of your discerning.
11. 4aFor when 1a man 4b by sacrifice wins 3right-mindedness 6in the getting 5of the plenitude, 6in the conquest 7of the supreme 8Felicity, 12the strong Warriors, 11the Lords of the Treasure 9cleave 10to his heart of emotion and 15they form there 13the Vast 14for his dwelling-place 16making it of a perfect temper.

14. 4For you (two) 7we have made 1,3in front this work of the divine representative (O Divine 6Mitra and Varuna) 5in our sacrifices; 10lead 12us 11safe through 8all 9difficult places. (13You two) 14keep 17us 16always 15with constant felicities.
A Hymn of the Thought-Gods

Based on Rig Veda V.52-61

(15/562-64)

[According to *Notes on the Text* by Editors of Vol. 15 (p. 601), this is not a translation but a paraphrase of the hymns to the Maruts by the Rishi Shyavashwa of the Atri clan; it is based on Rig Veda V.52 and, in the last three paragraphs, on scattered verses from V.53-61. The compiler has, working back from the snippets in the translation, identified the individual verses from V.53-61; and provided additional translation of some verses from *Vedic and Philological Studies* (VPS) Vol. 14, for comparative study.]

1. The shining host has arisen in my soul, the host of the Thought-gods (Maruts) and, they sing a hymn as they march upward, a hymn of the heart’s illumination. March thou on, O my soul (Shyavashva), impetuously to their violent and mighty music. For they are drunken with the joy of an inspiration that betrays not to falsehood, because the truth of eternal Nature is its guide. (15/562)

1Forward! 2Shyavasva, violently on with thy illumined thought by the Thought-powers (Maruts) that sing to thee their sentences of light, gods of the sacrifice who have rapture of an inspiration that betrays them not, for it follows Nature’s self-forming force. (VPS 14/285)

††

Companion to The Secret of the Veda - II
They are the comrades of a firm and blazing Light and in the force of the Light they work out their lofty aggressions; conquerors, violently, they march on their path, self-protecting they guard of themselves the soul against falsehood; for they are many and march without a gap in their brilliant ranks.

Violent are they, yet comrades of a firm gleaming Strength; full of boldness in their driving, but linked each to each they protect by their self-truth thy march. (VPS 14/285)

Violent are as a herd of rushing bulls; the nights come against them, but they overleap the nights; they possess the earth in our thoughts and they rise with them to the heavens. (15/562)

Swift-charging bulls of the diffusion, they leap beyond our Nights; then in their heaven as on our containing earth we mentalise the vast expansion of the Thought-gods. (VPS 14/285)

No half-lights, no impotent things are they, but mighty in aggression and puissant to attain..... (15/562)
Spears of light they hold and they loose them from their hands at the children of Darkness; the flashing lightnings of the Thought-gods search the night and the light of heaven rises of itself on our souls at their battle-call. (15/562)

By their golden gleamings, by the battling these soul-strengths move towards knowledge and cast out their searching spears; yea, the lightnings leap at the will of the Thought-gods, then the Light of the Sun arise in our heaven. (VPS 14/285)

Truth is their shining strength; the hosts of the Thought-gods are (like Ribhus) the artificers of the soul and they fashion its immortality; they yoke their coursers to the chariot of our life and they drive galloping to the joy that is its goal. (15/562)

Express upward the force of the Thought-gods who have the luminous power of the truth and skill to shape it; then of themselves these strengths of the soul are self-yoked and they charge in our forward march towards the light and bliss. (VPS 14/286)
9. They have bathed (cleansed) their limbs in the waters of Parushni, in the stream that has a multitude of currents, they have put on their divine (woolen) raiment and now with the wheels of their chariots (and their might) they break open all Nature’s secret caves. (15/562)

Both in the streams of its wide-flowing flood they purify themselves and garb themselves with its densities and here with the wheel of their chariots (and their might) they break open the material hill. (VPS 14/286)

10. Sometimes they march on a thousand branching paths, sometimes they rush direct at their goal; sometimes their paths are within, sometimes they follow outward Nature’s thousand ways; the world-sacrifice fulfils itself by the many names of their godhead and by their ever-widening march. (15/562)

With paths that come home to us and paths that radiate out wide from us and paths within us and paths that follow our movement, and by all these their Names extended, they come galloping to my sacrifice. (VPS 14/286)

11. Now they make (carry) themselves as galloping forces of our life, now they are (they carry themselves as) gods and powers of the soul; at last they put on forms of a supreme world, forms of vision, forms of light. (15/563)

Now as human things they gallop in and now (gallop) as yoke-steeds of the nervous Life and now they are thoughts from the supreme and wear richly-shining forms of vision. (VPS 14/286)
They have attained to the goal, they support the rhythms of the world, chanting they weave their glorious dance round the very fountain of things; they (some of them) are creators of supreme forms, (some of them) they expand the soul in vision and (some) make it a divine blaze of light. (15/563)

They maintain the rhythms, they thirst for the waters and, victorious in the work, they dance about the source. They (some of them) are unseen extenders of my being, my increasers (helpers) who were with me for a blazing force in the vision. (VPS 14/286)

For these are rushing seekers of the Truth; for the Truth their lightnings stab and search; they are seers, they are creators and ordainers;…. (15/563)

They are finders of knowledge and their lightnings are as spears that search; they are seers, they are creators of harmony; O sage, bow down to the (those) banded Thought-gods (Maruts) and give them delight by thy speech. (VPS 14/286)

Their aggressions are inspired by the might and force of heaven, therefore affirmed in our thoughts they speed carrying us confidently on their way. (15/563)
O sage, approach the banded Thought-gods (Maruts) as one comes to a friend with the goddess (Dana) who discerns and disparts as with the bride of thy love; then shall they in thy heavens, affirmed, aggressive in their energy rush forward with thy thoughts. (VPS 14/286)

15. When the mind is full of them, it is borne on towards godhead, for they have the radiant inspiration of the path. (15/563)

If a man mentalises these, towards the godheads by the thought that bears, then by the thought that discerns and disparts he shall be joined to them in the light of knowledge, in their inspiration of movement, in their gleamings out. (VPS 14/286)

16. A Mother bore them many-hued in her soul and of her they tell him, a Violent One was their Father whose impulse drives all beings that are born, and him they reveal. (15/563)

That I might seek the divine Friend, they illumined, declared to me first their many-hued Mother (mental Nature), yea, they declared the bright Mother of the herds; then their Father who gives us the impulsions they declared, the Terrible One (Rudra). (VPS 14/287)
17. Seven and seven the Thought-gods came to me and seven times they gave a hundred-fold; in Yamuna I will bathe the shining herds of my thoughts which they have given, I will purify my achievement of - HMF VII.5.8) in the river of my soul. (15/563)

1. (When the Maruts were yoked to their movement - the spotted deers), Who has known the place of their birth or who has sat from the beginning in their high beatitudes? Who desires and seeks his Friend beyond? (15/563)

10,11 Lo, they march on in their new chariots in their cohorts and their fierce companies; let us follow in their steps with the pace of our thinkings (or, the rains – follow them). (15/563)

13. For they bear with them an imperishable seed of creation and the grain of immortal forms and this if they plant in the fields of the (or our) soul, there shall grow as its harvest life universal and bliss transcendent. (15/563)
14. (5With all kinds of weal – HMF VI.1.20,) 1,2 They will put by 3 all that derides our aspiration and 1,2 pass 4 beyond 3 all that limits us; 6 they will destroy 7 all fault and dullness and 8 the soul’s poverties (enemy powers – HMF III.24.1). For theirs is 9 the rain of the abundance of heaven and theirs the storms 11 that 10,11 set flowing 12 the rivers of life; their thunders are the chant of the hymn of the gods and the proclamations of the Truth. (15/563)

7. 4 They (Maruts) 25 lead us on a happy path and 2 he who follows them shall 7 not 8 stumble, 9 nor 10 have pain 11 nor 12 hurt, 1 nor 3 decay 5 nor 6 die; 14 their 15 plenitudes 13 are not 16,17 destroyed 18 nor 19 their felicities 16,17 diminished; 22 they make of man 20 a seer 21 and 23 a king. (15/563-4)

4 O Life-gods (Maruts), 2 he 1 is not 3 conquered, 2 he 5 is not 6 slain, 8 he stumbles 7 not, 9 nor 12 is hurt 9 nor 10 suffers anguish, 14 his 15 felicities and 14 his 19 increasings 13,16,17 are not harried nor made havoc of 22 whom 25 you speed on his way 20 a seer 21 or 23 a king. (VPS 14/288)

4 Their vastness is 5 the blazing 6a of a divine Sun; 11 they shall place 9 us 10 in the seats of Immortality. (15/564)

3 O ye thought-powers, 2 your 4 greatness 1 can enter into our being and 5 carry with it a power of vision 6a like 7 the seeing 6a of the bright Lord of Truth; 8 and 11 ye shall found 9 us 10 in the immortality. 14 One after the other (15 their chariots 16 roll 13 as they journey 12 to Bliss.) (VPS 14/290)

Companion to The Secret of the Veda - II
8. Of all that was of old and of all that is new, of all that rises from the soul and of all that seeks expression they (Maruts) are the impellers.

Whatsoever is of old and whatsoever is new, that which rises in us, O Dwellers in substance (Vasus), and that which is expressed, you become the knowers. One after another (their chariots roll as they journey to Bliss.) (VPS 14/290)

11. They are born of the Truth; they are luminous; leaders of the mind; they shall drink the sweet wine of delight and give us the supreme inspirations. (15/564)

For drinking an intoxicating sweetness they are borne on by swift steeds and they hold here the inspirations of knowledge. (VPS 14/297)

7. The Woman, the Divine is with them who shall put away from us hurt and thirst and desire and refashion man’s mind in the form of the godhead. Lo, these are knowers of the Truth, seers whom the Truth inspires, vast in expression, vast in diffusion, young for ever and immortal. (15/564)

She knows the sufferer and the thirsty and the soul afflicted with its desire and she forms the mind in the godhead. (VPS 14/297)
The God of the Mystic Wine

Rig Veda IX.75 and 42

(15/565-67)

(These two hymns are rendered as literally as possible so as to show the original symbolism of the Veda untranslated into its psychological equivalents – Sri Aurobindo.)

I (9.75)

अभि प्रयाणि पवते चनोहितो नामानि यह्यो अधि येषु वर्धते।
आ सूर्यस्य बृहतो वृहत्वध रथ्यं विष्यं च रहस्यं च।
अभि प्रयाणि पवते चनोहितो नामानि यह्यो अधि येषु वर्धते।
आ सूर्यस्य बृहतो वृहत्वध रथ्यं विष्यं च रहस्यं च।

I. 4Placed in delight 1.3 he (Soma) flows 2 to the pleasant 5 Names 8 in which he (the mighty one – HMF V.1.1) 7.9 increases; 13 vast and 18 wise (all-seeing – HMF III.3.10) 14.10.17 he ascends 15 the chariot 11.12 of the vast sun, 15 the chariot 16 of a universal movement.

ऋत%य जिज्ञाय पवते मधु प्रीयं वक्ता पतिधियो अस्या अदायम्।
दधाति पुनः पित्रोपपीच्यं नाम तृतीयमधि रोचने दिवः॥२॥
ऋत%य जिज्ञाय पवते मधु प्रीयं वक्ता पतिधियो अस्या अदायम्।
दधाति पुनः पित्रोपपीच्यं नाम तृतीयमधि रोचने दिवः॥२॥

II. 2 Tongue 1 of the Truth, 5 a pleasant 4 honey (sweet wine of Soma), 3 he flows 6 speaker and 7 lord 9 of this 8 Thought and 10 invincible; 12 the Son 17.11 places 16 the third 14 hidden 15 Name 13 of the Parents (Heaven and Earth) 18 in the luminous world 19 of Heaven.

अय युतानं कलशां अचिक्रद्वम्यमानं कोश आ हिरण्ये।
अभीमृतस्य दोहना अनूष्ठाधि त्रिपृष्ट उपसो वि राजित॥३॥
3. Breaking into light he cries down into the jars, guided by men, in the golden sheath; in him the milkings of the Truth dawn out (or, to him the milkers of the Truth cry out the chant), he shines wide on the triple back of the Dawn.

4. Pressed out by the stones, placed in delight by the thoughts, pure, making to shine out the two mothers, Earth and Heaven, he runs evenly through all the hairs of the Sheep (the fleece, of the Ewe, in the strainer for purifying Soma); his stream of honey goes on increasing day by day.

5. Race everywhere, O Soma, for our happiness, purified by men clothe thyself with the mixings; with those thy raptures that are smiting and wide-extended, impel Indra to give his plenty.
II (9.42)

1. Giving birth to the luminous worlds of heaven (the three worlds of Swar), giving birth to the Sun in the waters, the Brilliant One clothes himself with the waters and the rays.

2. He by the ancient thought flows pressed out in a stream, a god around the gods.

3. For one increasing and swiftly advancing there flow for his winning of the plenty the Soma-juices with their thousand strengths.

4. Milked out, the ancient food, he is poured into the strainer that purifies and shouting he brings to birth the gods.
अभि विश्वानि वायांभि देवां ऋतावृधः।
सोमः पुनानो अर्षति॥५॥
अभि1 विश्वानि2 वायाः3 अभि4 देवानूं5 ऋतावृधः6।
सोमः7 पुनानः8 अर्षति9॥

5. 7Soma, 8purifying himself, 9travels 1to 2all 3desirable boons, 4to 5the gods 6who increase the Truth.

गोमनः सोम कीर्तवशावध्राजवत्सुत॥
पवस्व बृहतिरिष॥६॥
गोधमत्1 नः2 सोमः3 कीर्तवत्4 अश्ववत्5 वाजवत्6 सुतः7॥
पवस्वः8 बृहतीः9 इषः10॥

6. 8Stream 2on us, 3O Soma, 7when thou art pressed out, 1that in which are the Cows, 4the Heroes, 5the Steeds, 6the Plenty; 8stream 10impulsions 9vast.

Companion to The Secret of the Veda - II
The Vedic Fire

Rig Veda I.94 and 97

(15/568-73)

I (1.94)

1. 1This is 2the song 4(for) the omniscient who knows the law of our being and 3is sufficient to his works; 6,7let us build 2the song of his truth 8by our thought and 6,7make it 5as if a chariot on which he shall mount. 13,14,10When he dwells with us, then 9a happy 12wisdom 11becomes ours. With him (20With You, 15O Agni) 16for friend 19we 17cannot 18come to harm.

2. 1,4Whosoever 2makes him 3his priest of the sacrifice (or, 4He, 1for whom 2you 3sacrifice), 5reaches the perfection that is the fruit of his striving, 7(dwells in) a home on a height of being 6where there is no warring and no enemies; 8he confirms in himself 9an ample energy; 10he 11is safe in his strength, 15evil 12,14cannot lay its hand 13upon him. (rest as in I.94.1)
3. This is the fire of our sacrifice! ¹ May we have strength ³ to kindle it (²you) to its (your) height, ⁴ may it (you) perfect ⁵ our thoughts. In this (⁶In you) ⁸ all that we give ¹⁰ must be thrown ⁹ that it may become a food ⁷ for the gods; this (¹¹you) ¹³,¹⁴ shall bring to us ¹² the godheads of the infinite consciousness ¹⁵ whom ¹⁷ we desire. (rest as in I.94.1)

[Alt.] ¹ May we have strength ²,³ to kindle you to your height, ⁴ may you perfect ⁵ our thoughts. ⁶ In you ⁸ all that we give ¹⁰ must be thrown ⁹ that it may become a food ⁷ for the gods; ¹¹ you ¹³,¹⁴ shall bring to us ¹² the godheads of the infinite consciousness ¹⁵ whom ¹⁷ we desire. (rest as in I.94.1)

4. ¹ᵃ Let ⁸ us ¹ᵇ gather ² fuel for it (⁵ for you), ³ᵃ let ⁸ us ³ᵇ prepare for it (⁵ for you) ⁴ offerings, ⁶ᵃ let ⁸ us ⁶ᵇ make ourselves conscious ⁷ of the jointings of its (your) times and its (your) seasons. ¹¹ It (You) shall so perfect ¹² our thoughts that they ¹⁰ shall extend our being and ⁹ create for us a larger life. (rest as in I.94.1)

[Alt.] ¹ᵃ Let ⁸ us ¹ᵇ gather ² fuel ⁵ for you, ³ᵃ let ⁸ us ³ᵇ prepare ⁵ for you ⁴ offerings, ⁶ᵃ let ⁸ us ⁶ᵇ make ourselves conscious ⁷ of the jointings of your times and your seasons. ¹¹ You shall so perfect ¹² our thoughts that they ¹⁰ shall extend our being and ⁹ create for us a larger life. (rest as in I.94.1)
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. (rest as in I.94.1)

6. This is (You are) 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. (rest as in I.94.1)

[Alt.] You are everywhere and the one who fronts all things perfectly; the one who has the eye and the vision: we see you from afar, yet you seem near to us, so brilliantly you shine across the gulfs. You see beyond the darkness of our night, for your vision is divine. (rest as in I.94.1)
8. O you godheads, our chariot always in front, our clear and strong word overcome all that thinks the falsehood. O you godheads, know for us, know in us that Truth, (and) increase the speech that finds and utters it. (rest as in I.94.1)

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. (Then) Make the path of the sacrifice (for the one who voices thee – HMF II.4.9) a clear and happy journeying. (rest as in I.94.1)

10. (When) Thou hast (yoked) bright red horses for thy chariot, O Will divine (Agni), who are driven by the storm-wind of thy passion; thou roarest like a bull, then 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. (rest as in I.94.1)

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. (rest as in I.94.1)
12. This dread and tumult of thee, is it not 8 the wonderful and exceeding 7 wrath 6 of the gods of the Life (Maruts) 5 rushing down on us 4 to found here 3 the purity of the Infinite (Varun), 2 the harmony of the Lover (Mitra)? 9 Be gracious, 16 O thou fierce Fire, 12a let 13 their 14 minds 12b be 15 again 10 sweet 11 to us and 10 pleasant. (rest as in I.94.1)

13. God 3 art thou 2 of the gods, for thou art the (wonderful) 4 lover and friend; 6 richest 8 art thou 7 of the masters of the Treasure, 4 the founders 7 of the home, for thou art 9 very bright and pleasant 10 in the pilgrimage and the sacrifice. 14 Very wide and far-extending is 11 the peace 13 of thy beatitude; 12 may that (11 peace) be the home of our abiding! (rest as in I.94.1)

14. That is 3 the bliss 2 of him and 3 the happiness; 4 for then 10 is this Will very gracious and joy-giving 6 when in its own divine 7 house, 5 lit into its high and perfect flame, 9 it is adored by our thoughts and 8 satisfied with the wine of our delight. 1Then 11 it lavishes 12 its deliciousness, 14 then 11 it returns 13 in treasure and substance 15 all that we have given into its hands. (rest as in I.94.1)
That is the bliss of you and the happiness; for then are you very gracious and joy-giving when in your own divine house, lit into your high and perfect flame, you are adored by our thoughts and satisfied with the wine of our delight. Then you found (HMF VIII.9.1) (establish) your ecstasy (HMF IV.2.13), and the treasure and substance for the giver (HMF IV.11.3). (rest as in I.94.1)

यमें त्य सुभविणो ददाशोऽनागास्त्वमदिते सर्वताता 
यं मभ्रेण शवसा चोद्यासिस प्रजावता राधसा ते स्याम ॥१४.१॥
यमै त्यमैृ शवसाः ददाशः अनागाः अदिते सर्वताता ॥
यम्न भद्रेण शवसा चोद्यासिस प्रजायवता राधसा ते स्याम ॥

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.)

[Alt.] (O thou infinite and indivisible Being (well-endowed with substances), it is thou (त्यम) ever that formest (तता) the sinless universalities of the spirit (सव) by our sacrifice (for the one who has given to thee – HMF I.36.4); thou compellest and inspirest thy favourites (such giver) by thy happy and luminous forcefulness, by the fruitful riches of thy joy. Among them may we be numbered.)

स त्यमेने सौभागत्वस्य विद्वानस्माकमायुः प्र तिरेह देव ।
तत्रो मिन्नो वरुणो मामहतनामदिति दिन्नहे पृथिवी उत धीः ॥१६.१॥
तत्रो त्यमृ अन्नस्माकल्वस्य विद्वान्स अस्माकमृ आयूः प्र तिर्य इह देव ॥
ततृ देव नामित्रे वरुणे अमहतामे अदिते सिन्नहे पृथिवी उत धीः ॥२१॥

16. (O Agni!) Thou art the knower of felicity and the increaser here of our life and advancer of our being! Thou art the godhead!.... (Incomplete)
1. (O Agni) 1,3 Burn away 2 from us 4 the sin, 7,6 flame out 2 on us 8 the bliss. 9,11 Burn away 10 from us 12 the sin!

2. For the perfect path 1 to the happy field, 3 for the exceeding treasure 5 when we would do sacrifice, 6,8 burn away 7 from us 9 the sin!

3. That 3 the happiest 4 of all these many godheads 1 may be born 6 in us, (7 also) 2 that 8 the seers who see in our thought 5 may multiply, - 9,11 burn away 10 from us 12 the sin!

4. That 3 thy 5 seers, 4 O Flame divine (Agni), 1 may multiply and 9 we 7,6 be new-born 9 as thine, - 10,12 burn away 11 from us 13 the sin!
5. When the flaming rays of thy (Agni’s) might rush abroad on every side violently, burn away from us the sin!

6. 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 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, may he bear us over into thy felicity. Burn away from us the sin!
A Vedic Hymn to the Fire

A Hymn of The Universal Divine Force and Will

Rig Veda I.59

(15/574-75)

1. Other 4 flames are only 1 branches 5 of thy stock, 3 O Fire. 8 All 9 the immortals 10a take 7 in thee 10b their rapturous joy. 11 O universal Godhead, 13 thou art 12 the navel-knot 14 of the earths and their inhabitants; 16 all men born 18 thou controllest and 17 supportest 15 like a pillar.

2. The Flame (Agni) is 1 the head 2 of heaven and 3 the navel 5 of the earth 6 and 7 he is 8 the power that moves at work 9 in the two worlds. 15 O Vaishwanara, 12 the gods 13a brought 11 thee 13b to birth 14 a god 16,17 to be a light 18 to Aryan man.

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3. As the 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. He is the priest of our sacrifice and sings our words even as might a man of discerning skill. To Vaishwanara, for this most strong god who brings with him the light of the sun-world, its 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 the king of the toiling human peoples and by battle madest the supreme good for the gods.

6. (Hymn 6 not translated in the book)

7. This is the universal godhead who by his greatness labours in all the peoples, the lustrous master of sacrifice, the Flame (Agni) with his hundred treasures. This is he who has the word of the Truth.
Parashara’s Hymns to the Lord of
the Flame

Rig Veda I.65-73
(15/576-90)
1 (1.65)

1. 5He hides himself 2like 3a thief 1with the Cow of vision 4in the secret cavern of being 7taking to himself 9bearing thither 8our adoration. 11The thinkers 10nurse a common joy in him in their hearts and 13follow 14in his way 12by her (Cow’s) footprints. 18All 19the Masters of sacrifice 15,17come to 16thee, O Flame, 4in the secrecy.

2. 2The Gods 5follow 3after him 4the ways and works 1of the Truth. 6He shall stand 7encompassing 10the earth 9like 8heaven. 13The Waters 11increase 14by their toil 15growing in his bulk 12the Flame because 19he was born perfect 18in their womb 17in the house 16of Truth.
3. He is like delightful increase and like the wide earth our dwelling-place. He is enjoyable like a hill and bliss-giving like fast-running water. He is like a horse in the battle-charge urged to the gallop and like a rushing river (or, like a sea in its motion), and who then shall hedge (him) in his course?

4. He is the close comrade of the Rivers as a brother of his sisters. He devours Earth’s pleasant woods as a king devours his enemies. When driven by the breath of the wind he stands about in all the woodland, the Flame (Agni) tears asunder the hairs of earth’s body.

5. He breathes in the Waters like a seated swan. Awake 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 nectar-wine (Soma) and born of Truth and a creator. He is like the Cow with her child (new-born). He is all-pervading (wide-spreading) and his light is seen from a far distance.
1. He is the conqueror in the forests, he is the friend in mortals. He chooses for himself inspired knowledge as a king an unaging councillor. He is like (as if our) a perfect good (welfare), he is like a happy will just in its thoughts. He has become to us the priest of our sacrifice and the carrier of our offerings.

2. He holds like one unborn the wide earth our dwelling-place and pillars (has up-pillared) heaven with the truth of the sacred words of his thinking. O Flame (Agni), thou art universal life; guard the pleasant (cherished) footholds (foot-prints) of the Cow of vision; watch over the herd of the rays in the secrecy of the secret cavern (secrecies).
4. He who has known (perceived) him when he is in the secret cave, he who has come to the stream of the Truth, all who kindle him touch and penetrate into the things of the Truth, then indeed to such he speaks the word of his treasures.

5. This is the Flame who besieges us with his greatness in all the growths of the earth and who is all the children of the worlds and who is within in all the mothers. He is knowledge in the house of the Waters and he is universal life. The thinkers have measured and constructed him like a mansion.
1. The Carrier of our gifts speeds on his way and reaches up towards heaven. He unravels out of the nights all that is stable and all that moves. This is he that becomes the one God who is around all these gods in his greatness.

2. (Indeed, then) All serve with gladness (cleave to) thy will to works when, O God, thou art born as the living being from a dry matter. All by thy movings (movements) get touch of the Truth and touch of immortality and they enjoy the Name, the Godhead.

3. He is the missioned impulse of Truth and the thinking of the Truth. He is the universal life and all do in him their works. To him who gives to thee and to him who takes of thee (or, learns from thee) be knower of the knowledge and give him his portion of thy treasure.
4. He is the priest of the sacrifice who is seated in the Son of Man (Manu): he verily is the lord of these riches. The wise desire mutually his seed in their bodies and they (the wise) come altogether (wholly) to know him by their own discerning minds.

5. Those who listen to his word of instruction (teachings), those who are swift to the journey, serve gladly his will as sons the will of a father. He is the house of a multitude of riches and wide the door of his felicitous treasure. He is the dweller in the home (within) and gives form to Paradise by the light of his stars.
1. He is as if a marvellous shining riches and like the wide seeing of the sun. He is as if life and the breath of our existence and he is as if our eternal child. He is like a galloper that bears us. He fastens on the woodlands. He gives of his substance as the cow its milk. He is wide and lustrous, he is very bright and pure.

2. He is pleasant like a home and holds all our good. He is to us like ripe corn. He is a conqueror of men and like a chanting Rishi; the word of him is among the folk. He is like an exulting steed and he lays on us (upholds) our birth to knowledge (growth).

3. He is light in a house difficult to inhabit (or, he is difficult to kindle). He is as an eternal will that acts in us; he is like a wife in our chamber and sufficient to every man. When he burns out wonderful and manifold, he is as if the white horse in the peoples. He is like a chariot made of gold: he is like a keen flame in the 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 that has a keen burning face (front). (Indeed) He is the twin that is born and the twin who is that which is to be born. He is the lover of the virgins and the husband of the mothers.

5. When his light is kindled, we come to him as the herds come to their home: we come to him by your journeying, O gods, and we come to him by your sitting still. He is like a river running in its channel and sends the herd of the Rays downward in the seeing of the world of the Sun.
1. He burns out bright as if the lover of Dawn and fills the two equal worlds (or, the two companions) like the light of heaven. He is born by our will to works and he comes into being all around us. He is the son and becomes the father of the Gods.

2. This is the Fire (Agni) that has perfect knowledge and is a creator (or, ordainer of things) whom none can rend asunder. He is as if the teat of the cows of light and the sweetness of the draughts of the wine (or, taster of all foods). He is as if one happy in the creature and must be laid hands on where he sits blissful in the middle of the house.

3. He is as if our rapturous son born to us in the house and is like a courser pleased and glad that carries to safety the peoples. When I call to the Nations who dwell in one lair with the Strong Ones, the Flame (Agni) enjoys all the godheads.
None can impair the ways of thy works when thou hast created inspired knowledge for the Strong Ones. This is thy work that yoked with the equal Gods thou smitest and scatterest the powers of evil.

Very bright and lustrous is he like the paramour of Dawn. Let his form be known and his knowledge awake for this human being, let all bear him in themselves, swing wide the gates and walk in the vision of the world of the Sun.
1. Men battling by our mind of thought may we make conquest of many powers and Agni burning brightly enjoy and possess in us all things that are, the divine workings and know the births of the human creature.

2. He is the child of the waters and the child of the forests and the child of things stable and the child of things that move. He is there for man even in the stone of the mountain and within the house. He is universal to the peoples and the Immortal and the right-thinking One.

3. The Fire (Agni) is master of the nights and it’s indeed he who imparts to man sufficiency of his treasures by the power of perfect words. O knower, who hast knowledge of the births of the gods and knowledge of mortals, guard these earths.
4. Many nights that are different in form increase one who is the moving and the stable, one who has come from the Truth. He is a priest of sacrifice and enriches us where he sits in the world of the sun making (all) our works things of truth.

5. Thou thinkest out thy hymn of utterance in the rays and in the forests and all the gods carry to us the light of the sun-world as a sacrifice. Men do thee service in the manifoldness and come bringing from thee riches of knowledge as from an aged father.

6. He is like a perfecter of works, one who is a hungry seizer. He is like a hero shooting arrows and like a terrible assailant (a splendour) in the battle.
1. 9The Mothers 4desire and 5are desired by him, 11sisters 10dwelling in one mansion, and 1,2,3come to him with joy (and 14took joy in him) 7as to 8their eternal 6husband, 18even as 19the rays 17to the Dawn, — Dawn 12dusk and 13flushing and 16breaking 15into rich lustres.

2. 5Our 4fathers 6by their word, 9the Angiras seers, 8broke (2even) 1the strong and 3stubborn places, 5our 4fathers 8burst 10by their cry 7the rock of the mountain, 11made 15within us 14the path 13to the Great 12Heaven, 18discovered 16the Day and 17the sun-world and 19thought-vision and 20the herds of light.

3. 6Then (7indeed) 8the battling and 9thinking peoples 1held 2the Truth and 3enriched 5the thought 4of the human being and 10bore it in all its breadth; 11unthirsting, 12doers of the work 18increasing 16the divine birth 17by the delight-offering, 13their walk is 14towards 15the gods.
4. When Matarishwan the Breath borne variously within us, churned him into being, the Lord of Fire became the white and blissful one in every house. Then indeed Man was a seer and kindler of the divine Fire and he dwelt with him like a companion and sent him on his messages like an envoy to a powerful king.

5. When he had made this sap of essence for the great Father Heaven, he came down, one close in touch, one who has knowledge. The Archer loosed violently on him his arrow of lightning, but the god set the keen lustre in his own daughter.

6. O Fire (Agni), increase, twofold in thy mass, the birth into knowledge of everyone who is luminous to thy flame in thy own house or gives thee worship day by day. Whomsoever thou makest to haste in one chariot with thee, travels with felicity of thy riches.
7. All satisfying things join themselves to the Fire as the seven mighty rivers join themselves to the ocean. Our birth to knowledge was not discovered by the companion lords of life: but thou knowest it; impart thy mind of wisdom to the gods.

8. When flaming force comes to the King of men to give him strength, when Heaven is cast before him (in their meeting) as a pure seed, the Fire begets faultless, right-thinking, young the gods of life and hastens their armies.

9. One who goes immediately on the paths and alone like the mind, the Sun, ever is master of the treasure. The kings Mitra and Varuna with their beautiful hands are guarding delight and immortality amid the rays.

10. O Flame (Agni), violate not our ancestral comradeship; be still to us a knower and a seer. Age wastes (dims) the form of man like a cloud: know (arrive or give heed) before that assault on our being.
1. He creates within us the poet-wisdoms of the eternal Creator and holds in his hand many strengths of the gods. The Fire (Agni) becomes to us a master of riches, creating together (for ever) all immortal things.

2. All the limitlessly wise immortals desired and found (desired but not – HMF) the Child within us who is everywhere around us. The gods who put thought in us toiling and travelling in his footing-places stood in the supreme seat and they came to the delightful house (beauty) of the Flame (Agni).

3. When for three years they had served (only) thee, O Fire (Agni), with the clear-offering and were pure to thy purity, then they held the sacrificial names, they sped their bodies to perfect birth.
The Masters of sacrifice discovered the vast Earth and Heaven and gathered to man (bore) the powers of the Violent One, and now the mortal knows and discovers by the founder of the (upper) hemisphere the Flame (Agni) where he stands in the world of his supreme session.

The gods and their wives altogether (utterly) knew him and they came to him kneeling and bowed to the one who must be adored; and they exceeded (emptied) themselves and made their own divine bodies and each friend was guarded in the gaze of his friend.

The Masters of sacrifice found hidden in thee the thrice seven secret seats and with one common will in their hearts they guard by them the immortality. O Fire, keep (protect) the herds and all that stand and all that moves.
7. O Fire (Agni), thou knowest all the revelations of knowledge of the dwellers upon earth; hold their strengths to uninterrupted continuity that they may live. And thou knowest the roads between (within), the paths of the gods, and thou art the sleepless messenger and the bearer of sacrifice.

8. The seven right-thinking mighty Rivers of Heaven that know the Truth knew the doors of the felicitous treasure: Sarama discovered the strong fortified place, the largeness, the herded mass of the rays, and now the human creature enjoys by that wideness of the light.

9. The great gods (These are they who) set their steps on all things that have fair issue, making our path to immortality. Earth stood wide in her greatness by the great Ones and the Mother Infinite (Aditi) came with her sons to uphold her.

10. The Immortals set in him splendour and beauty when they made the two eyes of heaven. Then the rivers of Truth are flowing, they have been let loose to their courses; their downward waters shone and knew, O Fire.
1. A divine Fire (who) was the treasure discovered by our fathers: he sets on us our birth to knowledge and is as if the excellent leading of a wise teacher, and he is like a guest lying happy in our house, and he is like a priest come to our house of session and brings to safety those that do him worship.

2. He (who) is like the god that creates, the Sun; his thought is truth and he guards all strengths (strong places) by his will. He is a true force that is expressed by many (or, manifoldly) and is to be pondered on like a blissful self.

3. He (who) is as if the Godhead that foundeth all things lodging on the wide earth like a king with many loving friends. He is like a band of heroes marching in our front, marching to the house of bliss. He is like a woman faultless and beloved of her lord.
4. Therefore 3men, 5acling 2to thee, 8O Fire (Agni), 7kindled 6eternal 4in the house, 11in the abiding 10worlds of thy habitation; 14,15for they have placed 12in 17thee 16a great 13light. 18Be 19our universal 20life; 21be the hold 22of our treasure.

वि पृः अने मघऽवानः अ(युः ददतः िव(व्यन्यः आयुः।
सनेम वाजं समिधेष्यां भागं देवेषु श्रवसे दधानाः॥ ५ ॥

5. 3O Fire (Agni), 1,5alet 4thet masters of the wealth 5bprofit 2thy satisfying things and (1,5alet) 7the illumined seers, 8the givers (5benjoy) 9the universal 10life. 14Warriors 13in the clashes of the battle, 11let us conquer 12plenitude, 18let us set 15our portion 16in the gods 17for an inspired knowledge.

ऋत%य िह धेनवः वावशानाः \%मBऽऊ‡नीः पीपय6त िव्यताः।
परावतः सुमGति िभमाणाः िदिव यि`याः।

6. 3The cows of the Truth, 3the cows 7enjoyed in heaven, 6have given us to drink 4lowing 5with happy udders; 12its rivers 11,14have flowed 13evenly 15over the mountain and 10aclaim 9right thinking 10bas an alms 8from the Truth’s supreme region.

ते अने सुमर्ति भिक्षामाणा िविध श्रवो दधिे यज्ञियां।
नक्ता च चक्रुःपसा िरुष्पे कृणा च वर्णमरुणं च सं धुः॥ ६ ॥

7. **O Fire (Agni),** praying 1 in thee 3 for right thinking 4 as for an alms from on high, 8 the masters of sacrifice 7 set 6 inspired knowledge 5 in the heavens: 11 they made 9 night 10 and 12 day 13 of two different forms 15 and 20 joined 19 together 14 the black 18 and 17 the rosy 16 hue.

8. **(O Agni),** The mortals 1 whom 4 thou makest to haste (speedest) 2 to felicity, 7 make us 6 of them, even 9 us 10 and 8 the masters of riches. 16 Fill(ing) 17a earth and 18 (mid-)air and 17bheaven; 15 cling 13 to the whole 14world 12like 11 a shadow.

9. **O Fire (Agni),** 9,10 give us thy protection (or, 10 safe-guarded 9 by you); 8 may we vanquish 3 their war-horses 1 by our war-horses, 5 their strong men 4 by our strong men, 7 their heroes 6 by our heroes: 11a may 15 the seers 11b have the mastery (or, become masters) 13 of the riches 12 discovered by our fathers and 14,18 may they enjoy them 16 living a hundred winters.

10. **O creator, O Fire (Agni),** 7a may 1 these 4 words 7b be 6 pleasant 2 to thy 8 mind 10 and 2 to thy 9 heart. 13 Let our yoke be firm and 11 (let) our strength 14 control the reins 15 of thy 12 opulence; 20 let us hold 17 the inspired knowledge 19 that is enjoyed (or, distributed) 18 by the gods.