

Companion to
Hymns to the Mystic Fire

Volume I

Word by word construing in Sanskrit and English
of
Selected Hymns to Agni from the Rig Veda

Compiled By

Mukund Ainapure

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- **Original Sanskrit Verses from the Rig Veda**

Cited in The Complete Works of Sri Aurobindo Volume 16, *Hymns to the Mystic Fire*
Part I

- ***Padpātha***

Sanskrit Verses (in Devanagari as well as Roman Transliteration) after resolving euphonic combinations (*sandhi*) and the compound words (*samās*) into separate words

- **Sri Aurobindo's English Translation**

Matched word-by-word with *Padpātha*

- **Glossary**

Alternative meaning(s) of a word with Notes explanatory of important points based on Sri Aurobindo's writings

Companion to *Hymns to the Mystic Fire* - Volume I

By Mukund Ainapure

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॥श्री अरविन्दचरणारविन्दौ॥

At the Lotus Feet

of

Sri Aurobindo

CONTENTS

PROLOGUE	6
RIGVEDA	8
AGNI, THE ILLUMINED WILL	12
AGNI, THE DIVINE WILL-FORCE	16
PART ONE	
HYMNS TO THE MYSTIC FIRE	
HYMNS OF GRITSAMADA	
<i>MANDALA TWO</i>	
<i>Sukta 1</i>	20
<i>Sukta 2</i>	29
<i>Sukta 3</i>	35
<i>Sukta 4</i>	40
<i>Sukta 5</i>	45
<i>Sukta 6</i>	49
<i>Sukta 7</i>	52
<i>Sukta 8</i>	55
<i>Sukta 9</i>	58
<i>Sukta 10</i>	61
HYMNS OF BHARDWAJA	
<i>MANDALA SIX</i>	
<i>Sukta 1</i>	64
<i>Sukta 2</i>	71
<i>Sukta 3</i>	76
<i>Sukta 4</i>	79
<i>Sukta 5</i>	83
<i>Sukta 6</i>	86
<i>Sukta 7</i>	90
<i>Sukta 8</i>	93
<i>Sukta 9</i>	96
<i>Sukta 10</i>	99
<i>Sukta 11</i>	102
<i>Sukta 12</i>	105
<i>Sukta 13</i>	108
<i>Sukta 14</i>	111
<i>Sukta 15</i>	114
<i>Sukta 16</i>	122
HYMNS OF PARASHARA	
<i>MANDALA ONE</i>	
<i>Sukta 65</i>	139
<i>Sukta 66</i>	142
<i>Sukta 67</i>	145
<i>Sukta 68</i>	148
<i>Sukta 69</i>	151
<i>Sukta 70</i>	154
<i>Sukta 71</i>	157
<i>Sukta 72</i>	162
<i>Sukta 73</i>	167
HYMN OF PARUCHCHEPA	
<i>MANDALA ONE</i>	
<i>Sukta 127</i>	172
GLOSSARY	179

Prologue

Sri Aurobindo

Sri Aurobindo was born in Calcutta on 15 August 1872. At the age of seven he was taken to England for education. There he studied at St. Paul's School, London, and at King's College, Cambridge. Returning to India in 1893, he worked for the next thirteen years in the Princely State of Baroda in the service of the Maharaja and as a professor in Baroda College. During this period he also joined a revolutionary society and took a leading role in secret preparations for an uprising against the British Government in India. In 1906, soon after the Partition of Bengal, Sri Aurobindo quit his post in Baroda and went to Calcutta, where he soon became one of the leaders of the Nationalist movement. He was the first political leader in India to openly put forward, in his newspaper *Bande Mataram*, the idea of complete independence for the country. Prosecuted twice for sedition and once for conspiracy, he was released each time for lack of evidence. Sri Aurobindo had begun the practice of Yoga in 1905 in Baroda. In 1908 he had the first of several fundamental spiritual realisations. In 1910 he withdrew from politics and went to Pondicherry in order to devote himself entirely to his inner spiritual life and work. During his forty years in Pondicherry he evolved a new method of spiritual practice, which he called the Integral Yoga. Its aim is a spiritual realisation that not only liberates man's consciousness but also transforms his nature. In 1926, with the help of his spiritual collaborator, the Mother, he founded the Sri Aurobindo Ashram. Among his many writings are *The Life Divine*, *The Synthesis of Yoga*, *The Secret of the Veda*, *Hymns to the Mystic Fire*, *Vedic and Philological Studies* and *Savitri*. Sri Aurobindo left his body on 5 December 1950.

The Complete Works of Sri Aurobindo

In 1997, the Sri Aurobindo Ashram began to publish the Complete Works of Sri Aurobindo (CWSA) in a uniform library edition. Each of the 36 published volumes can be viewed and downloaded in PDF format from www.sabda.in.

Hymns to the Mystic Fire

Volume 16 *Hymns to the Mystic Fire* (HMF) comprises Sri Aurobindo's translations of and commentaries on hymns to Agni in the Rig Veda. HMF is divided into three parts: *Hymns to the Mystic Fire*, *Other Hymns to Agni* and *Commentaries and Annotated Translations*. Part I - *Hymns to the Mystic Fire* is made up of the entire contents of a book of this name that was published by Sri Aurobindo in 1946, consisting of selected hymns to Agni with a Foreword and extracts from the essay "The Doctrine of the Mystics".

Companion to *Hymns to the Mystic Fire*

Companion to *Hymns to the Mystic Fire* is meant as an aid to the systematic study of *Hymns to the Mystic Fire* 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 *Hymns to the Mystic Fire*. The compiler has

provided the *Padpātha* under each verse (in Devanagari as well as Roman Transliteration) 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. The footnotes provide alternative meaning(s) of a word with comments based on Sri Aurobindo's writings.

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, notes explanatory of the important points..**" 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 with explanatory notes. Earlier publications (Companion to *The Secret of the Veda* – Volume I & II) covered the entire Volume 15 – The Secret of the Veda. This publication covers verses from Part I of Volume 16 - Hymns to the Mystic Fire.

Sri Aurobindo has said that - Throughout the Veda it is in the hymns which celebrate this strong and brilliant deity (Agni) that we find those which are the most splendid in poetic colouring, profound in psychological suggestion and sublime in their mystic intoxication (The Secret of the Veda, Vol.15 p.390). Hope the following pages provide a glimpse of the splendid, the profound and the sublime in these mystic hymns to this brilliant deity.

Acknowledgements

The compiler has relied on Volume 15 *The Secret of the Veda* (SV) and Volume 14 *Vedic and Philological Studies* (VPS) of the Complete Works of Sri Aurobindo for enlightenment at every step. The compiler is grateful for the elucidation provided by authoritative published works on *Hymns to the Mystic Fire* by Jagannath Vedalankar (*Agni Mantra Maala* - Hindi – Sri Aurobindo Society, 1976), by Acharya Abhaydev Vedalankar (*Ved Rahasya* Part III – Hindi – Pratapnidhi, 1948) and on the *Rig Veda* by A.B. Purani (Vedic Glossary - theveda.org.in), T.V. Kapali Sastry (Collected Works of T.V. Kapali Sastry, Dipti Publications, 1981), and M.P. Pandit (Vedic Symbolism - theveda.org.in).

RIGVEDA

Samhita

The Samhita of the Rig Veda, as we possess it, is arranged in **ten books or Mandalas**.

A double principle is observed in the arrangement. Six of the Mandalas are given each to the hymns of a single Rishi or family of Rishis. Thus the second is devoted chiefly to the Suktas of the Rishi Gritsamada, the third and the seventh similarly to the great names of Vishwamitra and Vasishtha respectively, the fourth to Vamadeva, the sixth to Bharadwaja. The fifth is occupied by the hymns of the house of Atri. In each of these Mandalas the Suktas addressed to Agni are first collected together and followed by those of which Indra is the deity; the invocations of other gods, Brihaspati, Surya, the Ribhus, Usha etc. close the Mandala. A whole book, the ninth, is given to a single god, Soma. The first, eighth and tenth Mandalas are collections of Suktas by various Rishis, but the **hymns of each seer are ordinarily placed together in the order of their deities, Agni leading, Indra following, the other gods succeeding.**

A certain **principle of thought-development** also has not been absent from the arrangement of these Vedic hymns. The **opening Mandala** seems to have been so designed that the general thought of the Veda in its various elements should gradually unroll itself under the cover of the established symbols by the voices of a certain number of Rishis who almost all rank high as thinkers and sacred singers and are, some of them, among the most famous names of Vedic tradition. Nor can it be by accident that the tenth or **closing Mandala** gives us, with an even greater miscellaneity of authors, the last developments of the thought of the Veda and some of the most modern in language of its Suktas. It is here that we find the Sacrifice of the Purusha and the great Hymn of the Creation. It is here also that modern scholars think they discover the first origins of the Vedantic philosophy, the Brahmavada.

[Extracted from *The Secret of the Veda* Vol. 15 p. 59-60]

Language

The Sanskrit language (the Language of the Rigveda) is the devabhasha or original language spoken by men in Uttara Meru at the beginning of the Manwantara; but in its purity it is not the Sanskrit of the Dwapara or the Kali, it is the **language of the Satyayuga based on the true and perfect relation of vak and artha.**

Every one of its vowels and consonants has a particular and inalienable force which exists by the nature of things and not by development or human choice; these are the fundamental sounds which lie at the basis of the Tantric bijamantras and constitute the efficacy of the mantra itself. **Every vowel and every consonant in the original language had certain primary meanings which arose out of this essential shakti or force and were the basis of other derivative meanings.** By combination with the vowels, the consonants, and, without any combination, the vowels themselves formed a number of primary roots, out of which secondary roots were developed by the addition of other consonants. All words were formed from these roots, simple words by the addition again of pure or mixed vowel and consonant terminations with or without modification of the root and more complex words by the principle of composition.

This language increasingly corrupted in sense and sound becomes the **later Sanskrit** of the Treta, Dwapara and Kali Yuga, being sometimes partly purified and again corrupted and again partly purified so that it never loses all apparent relation to its original form and structure. Every other language, however remote, is a corruption formed by detrition and perversion of the original language into a **Prakrit** or the Prakrit of a Prakrit and so on to increasing stages of impurity.

The superior purity of the Indian language is the reason of its being called the Sanskrit and not given any local name, its basis being universal and eternal; and it is always a rediscovery of the Sanskrit tongue as the primary language that prepares first for a true understanding of human language and, secondly, for a fresh purification of Sanskrit itself.

[Extracted from Hymns to the Mystic Fire Vol. 16 p. 475-6]

System

The statement of a few principal details of the Vedic system may help the reader to find his way through the following pages.

(1) Om, Bhur Bhuvah Swah and Mahas

Vedic religion is based on an elaborate psychology & cosmology of which the keyword is the great Vedic formula OM, Bhur Bhuvah Swah; the three vyahritis and the Pranava. The three Vyahritis are the three lower principles of Matter, Life & Mind, Annam, Prana & Manas of the Vedanta. OM is Brahman or Sacchidananda of whom these three are the expressions in the phenomenal world. OM & the vyahritis are connected by an intermediate principle, Mahas, Vijnanam of the Vedanta, ideal Truth which has arranged the lower worlds & on which amidst all their confusions they rest.

(2) Tribhuvana

Corresponding roughly to the vyahritis are three worlds, Bhurloka (Prana-Annam, the material world), Bhuvarloka (Prana-Manas, the lower subjective world), Swarloka (Manas- Buddhi, the higher subjective world). These are the tribhuvana of Hinduism.

(3) Three Earths, Mahas and Three Heavens = Seven Worlds

Corresponding to Mahas is Maharloka or Mahi Dyaus, the great heavens (pure Buddhi or Vijnana, the ideal world). The Pranava in its three essentialities rules over the three supreme worlds, the Satyaloka (divine being), Tapoloka (divine Awareness & Force), Anandaloka (divine Bliss) of the Puranas, which constitute Amritam, immortality or the true kingdom of heaven of the Vedic religion. These are the Vedic *sapta dhamani* & the seven different movements of consciousness to which they correspond are the *sapta sindhu* of the hymns.

(4) Five Koshas or Five Earths

According to the Vedanta, man has five koshas or sheaths of existence, the material (Annamaya), vital (Pranamaya), mental (Manomaya) which together make up the *aparardha* or lower half of our conscious-being; the ideal (Vijnanamaya) which links the lower to the *parardha* or higher half; the divine or Anandamaya in which the divine existence (Amrita) is concentrated for communion with our lower human being. These are the *pancha kshitis*, five earths or rather dwelling places of the

Veda. But in Yoga we speak usually of the five koshas but the *sapta bhumis*, seven not five. The Veda also speaks of *sapta dhamani*.

(5) Thrice Seven

In each of the seven strata of consciousness all the other six work under the law of the stratum which houses them. This means seven sub-strata in each; in the three vyahritis there are therefore thrice seven, *trih saptani*.

(6) Evolution of man

Man, although living here in Bhu, belongs to Swar & Bhuvar. He is *manu*, the Thinker, — the soul in him is the *manomayah pranasarira neta* of the Upanishad, “the mental captain & guide of life & body”. He has to become *vijnanamaya* (mahan) and *anandamaya*, to become in a word immortal, divine in all his laws of being (*vrata & dharman*). By rising to *Mahas* in himself he enters into direct touch with ideal Truth, gets truth of knowledge by *drishti, sruti & smriti*, the three grand ideal processes, and by that knowledge truth of being, truth of action (*satyadharmas*), truth of bliss (*satyaradhas*) constituting *amritam, swarajyam & samrajyam*, immortality, self-rule & mastery of the world. It is this evolution which the Vedic hymns are intended to assist.

(7) Bhuvar and Swar

In his progress man is helped by the gods, resisted by the *Asuras & Rakshasas*. For the worlds behind have their own inhabitants, who, the whole universe being inextricably one, affect & are affected by the activities of mankind. The *Bhuvar* is the great place of struggle in which forces work behind the visible movements we see here and determine all our actions & fortunes. *Swar* is man’s resting place but not his final or highest habitation which is Vishnu’s highest footing, *Vishnoh paramam padam*, high in the supreme *parardha*.

(8) Gods – Masters and Helpers

The 33 great gods belong to the higher worlds but rest in Swar & work at once in all the strata of consciousness, for the world is always one in its complexity. They are masters of the mental functions, masters also of the vital & material. Agni, for instance, governs the actions of the fiery elements in Nature & in man, but is also the vehicle of pure tapas, tu, tuvis or divine force. They are therefore mankind’s greatest helpers.

(9) Yajna – Yoga, Adhwara and Battle

But in order that they may help, it is necessary to re-inforce them in these lower worlds, which are not their own, by self-surrender, by sacrifice, by a share in all man’s action, strength, being & bliss, and by this mutual help man’s being physical, vital, mental, spiritual is kept in a state of perfect & ever increasing force, energy & joy favourable to the development of immortality. This is the process of Yajna, called often *Yoga* when applied exclusively to the subjective movements & *adhwara* when applied to the objective. The *Vritras, Panis* etc of the Bhuvarloka who are constantly preventing man’s growth & throwing back his development, have to be attacked and slain by the gods, for they are not entirely immortal. The sacrifice is largely a battle between evolutionary & reactionary powers.

(10) Symbolic System of External Sacrifice

A symbolic system of external sacrifice in which every movement is carefully designed & coordinated to signify the subjective facts of the internal Yajna, aids the spiritual aspirant by moulding his material sheath into harmony with his internal life & by mastering his external surroundings so that there too the conditions & forces may be all favourable to his growth.

(11) Yajna - Mantra and Tantra

The Yajna has two parts, mantra & tantra — subjective & objective; in the outer sacrifice the mantra is the Vedic hymn and the tantra the oblation; in the inner the mantra is the meditation or the sacred formula, the tantra the putting forth of the power generated by mantra to bring about some successful spiritual, intellectual, vital or mental activity of which the gods have their share.

(12) Mantra

The mantra consists of *gayatra*, *brahma* and *arka*, the formulation of thought into rhythmic speech to bring about a spiritual force or result, the filling of the soul (*brahma*) with the idea & name of the god of the mantra, the use of the mantra for effectuation of the external object or the activity desired.

(13) Tantra

The tantra is composed of *neshtra*, *savanam*, *potra* & *hotra*, the intensifying of the *vasu* or material (internal or external) so as to prepare it for activity, the production of it in a usable form, the purification of it from all defects & the offering of it to the god or for action.

(14) Veda is karmakanda, not jnanakanda

The Veda proper is karmakanda, not jnanakanda; its aim is not *moksha*, but divine fulfilment in this life & the next. Therefore the Vedic Rishis accepted plenty & fullness of physical, vital & mental being, power & joy as the *pratistha* or foundation of immortality & did not reject it as an obstacle to salvation.

(15) One Deity in Many Forms

The world being one in all its parts every being in it contains the universe in himself. Especially do the great gods contain all the others & their activities in themselves, so that Agni, Varuna, Indra, all of them are in reality one sole-existent deity in many forms. Man too is He, but he has to fulfil himself here as man, yet divine (that being his *vrata* & *dharma*) through the puissant means provided for him [by] the Veda.

[Extracted from CWSA Volume 14, Vedic and Philological Studies p. 33-36]

AGNI, THE ILLUMINED WILL

Agni is **the most important, the most universal** of the Vedic gods.

In the physical world he is the general devourer and enjoyer. He is also the purifier; when he devours and enjoys, then also he purifies. He is the fire that prepares and perfects; he is also the fire that assimilates and the heat of energy that forms. He is the heat of life and creates the sap, the *rasa* in things, the essence of their substantial being and the essence of their delight.

He is equally the **Will in Prana**, the dynamic Life-energy, and in that energy performs the same functions. Devouring and enjoying, purifying, preparing, assimilating, forming, he rises upwards always and transfigures his powers into the Maruts, the energies of Mind. Our passions and obscure emotions are the smoke of Agni's burning. All our nervous forces are assured of their action only by his support.

If he is the Will in our nervous being and purifies it by action, he is also the **Will in the mind** and clarifies it by aspiration. He leads the thoughts towards effective power; he leads the active energies towards light.

His divine birth-place and home, though he is born everywhere and dwells in all things, is the Truth, the Infinity, the vast cosmic Intelligence in which Knowledge and Force are unified. For there all **Will is in harmony with the truth of things and therefore effective**; all thought part of Wisdom, which is the divine Law, and therefore perfectly regulative of a divine action. Agni fulfilled becomes mighty in his own home in the Truth, the Right, the Vast. It is thither that he is leading upward the aspiration in humanity, the soul of the Aryan, the head of the cosmic sacrifice.

The **Vedic sacrifice** is, psychologically, a symbol of cosmic and individual activity become self-conscious, enlightened and aware of its goal. The whole process of the universe is in its very nature a sacrifice, voluntary or involuntary. Self-fulfilment by self-immolation, to grow by giving is the universal law. It is only when the law is recognised and voluntarily accepted that this kingdom of death can be overpassed and by the works of sacrifice Immortality made possible and attained. All the powers and potentialities of the human life are offered up, in the symbol of a sacrifice, to the divine Life in the Cosmos.

Knowledge, Force and Delight are the three powers of the divine Life; thought and its formations, will and its works, love and its harmonisings are the corresponding human activities which have to be exalted to the divine level. The dualities of truth and falsehood, light and darkness, conceptional right and wrong are the confusions of knowledge born of egoistic division; the dualities of egoistic love and hatred, joy and grief, pleasure and pain are the confusions of Love, perversities

of Ananda; the dualities of strength and weakness, sin and virtue, action and inaction are the confusions of will, dissipators of the divine Force. And all these confusions arise and even become necessary modes of our action because the triune powers of the divine Life are divorced from each other, Knowledge from Strength, Love from both, by the Ignorance which divides. It is the Ignorance, the dominant cosmic Falsehood that has to be removed. Through the Truth, then, lies the road to the true harmony, the consummated felicity, the ultimate fulfilment of love in the divine Delight. Therefore, only when the Will in man becomes divine and possessed of the Truth, *amṛto rtāvā*, can the perfection towards which we move be realised in humanity.

The sacrifice is essentially an arrangement, a distribution of the human activities and enjoyments among the different cosmic Powers to whose province they by right belong. Therefore the hymns repeatedly speak of the **portions of the gods**. It is the problem of the right arrangement and distribution of his works that presents itself to the sacrificer; for the sacrifice must be always according to the Law and the divine ordainment (*rtu*, the later *vidhi*). The will to right arrangement is an all-important preparation for the reign of the supreme Law and Truth in the mortal.

The solution of the problem depends on right realisation, and right realisation starts from the right **illuminative Word**, expression of the inspired Thought which is sent to the seer out of the Vast. The Word must be accepted by other divine Powers, that is, it must bring out some potentiality in the nature or bring into it some light of realisation by which the divine Workers may be induced to manifest in the superficial consciousness of humanity and embrace openly their respective functions. And it must be illuminative of the double nature of Agni, this Lord of the lustrous flame. **Agni is a Light as well as a Force.**

Agni is, preeminently, the **Immortal in mortals** (*Yo martyeṣu amṛto*). It is this Agni by whom the other bright sons of Infinity are able to work out the manifestation and self-extension of the Divine (*devavīti, devatāti*) which is at once aim and process of the cosmic and of the human sacrifice. For he is the divine Will which in all things is always present, is always destroying and constructing, always building and perfecting, supporting always the complex progression of the universe. It is this which persists through all death and change. It is eternally and inalienably possessed of the Truth.

In the last obscuration of Nature, in the lowest unintelligence of Matter, it is this Will that is a concealed knowledge and compels all these darkened movements to obey, as if mechanically, the divine Law and adhere to the truth of their Nature. It is this which makes the tree grow according to its seed and each action bear its appropriate fruit. In the obscurity of man's ignorance, less than material Nature's, yet greater, it is this divine Will that governs and guides, knows the sense of his blindness and the goal of his aberration and out of the crooked workings of the cosmic Falsehood in him evolves the progressive manifestation of the cosmic Truth. Alone of the brilliant Gods, he burns bright and has **full vision in the darkness of Night no less than in the splendours of day**. The other gods are *uṣarbudhaḥ*, wakers with the Dawn.

Therefore is he the **priest of the offering**, strongest or most apt for sacrifice, he who, all-powerful, follows always the law of the Truth. We must remember that the oblation (*havya*) signifies always action (*karma*) and each action of mind or body is regarded as a giving of our plenty into the cosmic being and the cosmic intention. Agni, the divine Will, is that which stands behind the human will in its works. In the conscient offering, he comes in front; he is the priest set in front (*puro-hita*), guides the oblation and determines its effectiveness.

By this self-guided Truth, by this knowledge that works out as an unerring Will in the Cosmos, he **fashions the gods in mortals**. Agni manifests divine potentialities in a death-besieged body; Agni brings them to effective actuality and perfection. He creates in us the luminous forms of the Immortals. This work he does as a cosmic Power labouring upon the rebellious human material even when in our ignorance we resist the heavenward impulse and, accustomed to offer our actions to the egoistic life, cannot yet or as yet will not make the divine surrender. But it is in proportion as we learn to subjugate the ego and compel it to bow down in every act to the universal Being and to serve consciously in its least movements the supreme Will, that Agni himself takes form in us. The Divine Will becomes present and conscient in a human mind and enlightens it with the divine Knowledge. Thus it is that man can be said to form by his toil the great Gods.

The cosmic Powers act and exist in the universe; man takes them upon himself, makes an image of them in his own consciousness and endows that image with the life and power that the Supreme Being has breathed into His own divine forms and world-energies. (This is the true sense and theory of Hindu image-worship, which is thus a material rendering of the great vedic Symbols). It is when thus present and conscient in the mortal, like a “house-lord” (*Gṛhapati*; also *Viśpati*, lord or king in the creature), master in his mansion, that Agni appears in the true nature of his divinity. When we are obscure and revolt against the Truth and the Law, our progress seems to be a stumbling from ignorance to ignorance and is full of pain and disturbance. By constant submission to the Truth, surrenderings, *namobhiḥ*, we **create in ourselves that image of the divine Will** which is on the contrary full of peace, because it is assured of the Truth and the Law. Equality of soul created by the surrender to the universal Wisdom gives us a supreme peace and calm. And since that Wisdom guides all our steps in the straight paths of the Truth we are carried by it beyond all stumblings (*duritāni*).

Moreover, with Agni conscious in our humanity, the creation of the gods in us becomes a veritable manifestation and no longer a veiled growth. The will within grows conscious of the increasing godhead, awakens to the process, perceives the lines of the growth. Human action intelligently directed and devoted to the universal Powers, ceases to be a mechanical, involuntary or imperfect offering; the thinking and observing mind participates and becomes the **instrument of the sacrificial will**.

Agni is the **power of conscious Being, called by us will**, effective behind the workings of mind and body. Agni is the **strong God within** (*maryah*, the strong, the masculine) who puts out his strength against all assailing powers, who forbids inertia, who repels every failing of heart and of force, who spurns out all lack of manhood. Agni actualises what might otherwise remain as an ineffectual thought or aspiration. He is the **doer of the Yoga** (*sādhu*); divine smith labouring at his forge, he hammers out our perfection.

Will is the first necessity, the chief actualising force. When therefore the race of mortals turn consciously towards the great aim and, offering their enriched capacities to the Sons of Heaven, seek to form the divine in themselves, it is to Agni, first and chief, that they lift the realising thought, frame the creative Word. For they are the **Aryans** who do the work and accept the effort, the vastest of all works, the most grandiose of all efforts, and he is the power that embraces Action and by Action fulfils the work. What is the Aryan without the divine Will that accepts the labour and the battle, works and wins, suffers and triumphs?

Therefore it is this Will which annihilates all forces commissioned to destroy the effort, this **strongest of all the divine Puissances** in which the supreme Purusha has imaged Himself, that must bestow its presence on these human vessels. There it will use the mind as instrument of the sacrifice and by its very presence manifest those inspired and realising Words which are as a chariot framed for the movement of the gods, giving to the Thought that meditates the illuminative comprehension which allows the forms of the divine Powers to outline themselves in our waking consciousness.

Then may those **other mighty Ones** who bring with them the plenitudes of the higher life, Indra and the Ashwins, Usha and Surya, Varuna and Mitra and Aryaman, assume with that formative extension of themselves in the human being their most brilliant energies. Let them create their plenty in us, pouring it forth from the secret places of our being so as to be utilisable in its daylight tracts and let their impulsions urge upward the divinising thought in Mind, till it transfigures itself in the supreme lustres.

Agni is **Jatavedas**, knower of the births, the worlds. He knows entirely the five worlds (*Bhur*, *Bhuvar*, *Swar*, *Mahas* and *Jana* or *Mayas*) and is not confined in his consciousness to this limited and dependent physical harmony. He has access even to the three highest states of all (Divine Being, Consciousness, Bliss, *Sachchidananda*), to the udder of the mystic Cow (*Aditi*, the infinite consciousness, Mother of the worlds), the abundance of the Bull with the four horns (the divine Purusha, *Sachchidananda*; the three highest states and Truth are his four horns). From that abundance he will foster the illumination in these Aryan seekers, swell the plenty of their divine faculties. By that fullness and plenty of his illumined perceptions he will unite thought with thought, word with word, till the human Intelligence is rich and harmonious enough to support and become the divine Idea.

[Extracted from CWSA Volume 15, The Secret of the Veda, p. 276-284]

AGNI, THE DIVINE WILL-FORCE

The Name of this flaming godhead, **Agni**, derives from a root whose quality of **significance is a pre-eminent force or intensity whether in state, action, sensation or movement**; but the qualities of this essential significance vary. It means a burning brightness, whence its use for fire; it means movement and especially a curving or serpentine movement; it means strength and force, beauty and splendour, leading and pre-eminence.

The Vedic deity Agni is the **first of the Powers, the pristine and pre-eminent**, that have issued from the vast and secret Godhead. By conscious force of the Godhead the worlds have been created and are governed from within by that hidden and inner Control; Agni is the form, the fire, the forceful heat and flaming will of this Divinity. As a flaming Force of knowledge he descends to build up the worlds and seated within them, a secret deity, initiates movement and action. This divine Conscious Force contains all the other godheads in itself as the nave of a wheel contains its spokes. All puissance of action, strength in the being, beauty of form, splendour of light and knowledge, glory and greatness are the manifestation of Agni.

But in the Vedic cosmos Agni appears first as a front of divine Force compact of burning heat and light which forms, assails, enters into, envelops, devours, rebuilds all things in Matter. He is no random fire; his is a flame of force instinct with the light of divine knowledge. Agni is the seer-will in the universe unerring in all its works. Whatever he does in his passion and power is guided by the light of the silent Truth within him. He is **a truth conscious soul, a seer, a priest and a worker**, — the immortal worker in man. His mission is to purify all that he works upon and to raise up the soul struggling in Nature from obscurity to the light, from the strife and the suffering to love and joy, from the heat and the labour to the peace and the bliss. He is, then, the Will, the Knowledge-Force of the Deva; secret inhabitant of Matter and its forms, visible and beloved guest of man, it is he that guards the law of the Truth of things in the apparent aberrations and confusions of the world. The other gods awake with the Dawn, but Agni wakes also in the Night; he keeps his divine vision even in the darkness where there is neither moon nor star; the flame of the divine will and knowledge is visible even in the densest obscurity of inconscient or half-conscient things. The infallible worker is there even when we see nowhere the conscious light of the guiding mind.

No sacrifice is possible without Agni. **He is at once the flame on the altar and the priest of the oblation.** When man, awakened from his night, wills to offer his inner and outer activities to the gods of a truer and higher existence and so to arise out of mortality into the far-off immortality, his goal and his desire, it is this flame of upward aspiring Force and Will that he must kindle; into this fire he must cast the sacrifice. For it is this that offers to the gods and brings down in return all spiritual riches, — the divine waters, the light, the strength, the rain of heaven. This calls, this carries the gods to the house of the sacrifice. Agni is the priest man puts in front as his spiritual

representative (*purohita*), a Will, a Force greater, higher, more infallible than his own doing for him the works of the sacrifice, purifying the materials of the oblation, offering them to the gods whom it has summoned to the divine ritual, determining the right order and season of its works, conducting the progress, the march of the sacrificial development. These and other various functions of the symbolic priesthood, represented in the outward sacrifice by different officiating priests, are discharged by the single Agni.

Agni is the **leader of the sacrifice** and protects it in the great journey against the powers of darkness. The knowledge and purpose of this divine Puissance can be entirely trusted; he is the friend and lover of the soul and will not betray it to evil gods. Even for the man sitting far off in the night, enveloped by the darkness of the human ignorance, this flame is a light which, when it is perfectly kindled and in proportion as it mounts higher and higher, enlarges itself into the vast light of the Truth. Flaming upward to heaven to meet the divine Dawn, it rises through the vital or nervous mid-world and through our mental skies and enters at last the Paradise of Light, its own supreme home above where joyous for ever in the eternal Truth that is the foundation of the sempiternal Bliss the shining Immortals sit in their celestial sessions and drink the wine of the infinite beatitude.

It is true that here the light is concealed. Agni, like other gods, figures here as **a child of the universal parents, Heaven and Earth, Mind and Body, Soul and material Nature**. This earth holds him concealed in her own materiality and does not release him for the conscious works of the Father. She hides him in all her growths, her plants, herbs, trees — the forms full of her heats, the objects that keep for the soul its delights. But at last she shall yield him up; she is the lower tinder, the mental being is the upper tinder; by the pressure of the upper on the lower the flame of Agni shall be born. But it is by pressure, by a sort of churning that he is born. Therefore he is called the Son of Force.

Even when Agni emerges, he is outwardly obscure in his workings. He becomes, first, not a pure Will, though really he is always pure, but **a vital Will, the desire of the Life in us**, a smoke-obscured flame, son of our crookednesses, a Beast grazing in its pasture, a force of devouring desire that feeds upon earth's growths, tears and ravages all upon which it feeds and leaves a black and charred line to mark its path where there was the joy and glory of earth's woodlands. But in all this there is a work of purification, which becomes conscious for the man of sacrifice. Agni destroys and purifies. His very hunger and desire, infinite in its scope, prepares the establishment of a higher universal order. The smoke of his passion is overcome and this vital Will, this burning desire in the Life becomes the Steed that carries us up to the highest levels, — the white Steed that gallops in the front of the Dawns.

Delivered from his smoke-enveloped activity he burns high in our skies, scales the ether of the pure mind and mounts upon the back of heaven. This **Seer-Will** becomes the guardian of the illuminations of knowledge — herds of the Sun that graze in the pastures of life secure from the Sons of division and darkness, protected by the warrior force of the Will that knows. He attains the

immortality and maintains unhurt its law of truth and joy in the human creature. In the end we overpass all crookednesses of falsehood and error, emerge from the low and broken and devious ground to the straight path and the high and open levels. Will and Knowledge become one; every impulse of the perfected soul becomes conscious of the essential truth of its own self-being, every act fulfils it consciently, joyously, victoriously. Such is the godhead to which the Vedic Fire exalts the Aryan who does the sacrifice. The Immortal conquers in the mortal and by his sacrifice. Man, the thinker, fighter, toiler, becomes a seer, self-ruler and king over Nature.

The Veda speaks of this divine Flame in a series of **splendid and opulent images**. He is the rapturous priest of the sacrifice, the God-Will intoxicated with its own delight, the young sage, the sleepless envoy, the ever-wakeful flame in the house, the master of our gated dwelling-place, the beloved guest, the lord in the creature, the seer of the flaming tresses, the divine child, the pure and virgin God, the invincible warrior, the leader on the path who marches in front of the human peoples, the immortal in mortals, the worker established in man by the gods, the unobstructed in knowledge, the infinite in being, the vast and flaming sun of the Truth, the sustainer of the sacrifice and discernor of its steps, the divine perception, the light, the vision, the firm foundation.

He **participates in the legendary actions of Indra**, the Python-slaying, the recovery of the herds, the slaying of the Dasyus. He is the doer of the great Aryan work and the pure and sublime mediator between earth and heaven. Disinterested, sleepless, invincible this divine Will-force works in the world as a universal Soul of power housed in all beings, Agni Vaishwanara, the greatest, most powerful, most brilliant and most impersonal of all the cosmic Deities.

[Extracted from CWSA Volume 15, *The Secret of the Veda*, p. 387-92]

Part One

Hymns to the Mystic Fire

Hymns to Agni from the Rig Veda

Translated in their Esoteric sense

[CWSA Vol. 16 HMF Part One P. 31 – 113]

HYMNS OF GRITSAMADA

MANDALA TWO

Sukta 1

त्वमग्ने द्युभिस्त्वमाशुशुक्षणिस्त्वमद्भ्यस्त्वमश्मनस्परि ।

त्वं वनेभ्यस्त्वमोषधीभ्यस्त्वं नृणां नृपते जायसे शुचिः ॥2.1.1॥

त्वम्¹ अग्ने² द्युऽभिः³ त्वम्⁴ आशुशुक्षणिः⁵ त्वम्⁶ अत्ऽभ्यः⁷ त्वम्⁸ अश्मनः⁹ परि¹⁰ ।

त्वम्¹¹ वनेभ्यः¹² त्वम्¹³ ओषधीभ्यः¹⁴ त्वम्¹⁵ नृणाम्¹⁶ नृपते¹⁷ जायसे¹⁸ शुचिः¹⁹ ॥

tvam¹ agne² dyu'bhiḥ³ tvam⁴ āśuśukṣaṇiḥ⁵ tvam⁶ at'bhyaḥ⁷ tvam⁸ aśmanaḥ⁹ pari¹⁰ ।

tvam¹¹ vanebhyaḥ¹² tvam¹³ oṣadhībhyaḥ¹⁴ tvam¹⁵ nr̥ṇām¹⁶ nr̥'pate¹⁷ jāyase¹⁸ śuciḥ¹⁹ ॥

1. ²O Fire, ¹thou ¹⁸art born ³with thy lights, ⁵flaming out on us in thy effulgence; ⁴thou ¹⁸art born ⁷from the waters and ¹⁰around ⁹the stone, ¹¹thou ¹⁸art born ¹²from the forests and ¹⁸born ¹⁴from the plants of the earth. ¹⁹Pure ¹⁵art thou ¹⁸in thy birth, ¹⁷O Master of man and ¹⁶his race.

[Alt.] ⁴Thou, ²O Flame, ⁵blazest out into purity, ¹thou ³with thy illuminations; ⁶thou ⁷from the waters, ⁸thou ¹⁰enringing ⁹the thunderbolt, ¹¹thou ¹²from the pleasant growths and warmths of earth ¹⁸art born ¹⁹in thy light of purity, ^{16,17}O master of the godheads. [14/471]

⁵ āśuśukṣaṇiḥ - Rt शुच् to blaze, shine (cf शुक्र), to be bright and so also to be pure; brightness, clearness and cleanness are easily associated ideas. In the Vedic use of शुच्, शुचिः even I think for शुक्रः, the ideas of light and purity are, I think, always or almost always blended. “Thou art he who blazest up with thy lustres”, or, with the idea of purity carried in the action, “Thou art he who burnest out in the purity of thy illuminations.” In the physical sense, the fire of lightning, the fire struck out from the flints or from Indra’s thunderbolt, the fire burning from the fuel or perhaps the forest fire. In the psychological, the fire of the seven sacred rivers, the fire from the thunderbolt of Indra, the fire that feeds on the material of the physical and vital life. [14/470]

⁷ the waters are the outpouring of the luminous movement and impulse of the divine or supramental existence. [15/439 fn 3]

¹⁶ nr̥ṇām ¹⁷ nr̥'pate - Nṛ in the Veda is applicable both to gods and men and does not mean simply a man; it meant originally, I think, strong or active and then a male and is applied to the male gods, active divine souls or powers, *puruṣās*, opposed to the female deities, *gnāh* who are their energies. [15/81]

तवाग्ने होत्रं तव पोत्रमृत्त्वियं तव नेष्ट्रं त्वमग्निदृतायतः ।

तव प्रशास्त्रं त्वमध्वरीयसि ब्रह्मा चासि गृहपतिश्च नो दमे ॥2.1.2॥

तव¹ अग्ने² होत्रम्³ तव⁴ पोत्रम्⁵ ऋत्वियम्⁶ तव⁷ नेष्ट्रम्⁸ त्वम्⁹ अग्नि¹⁰ ऋतऽयतः¹¹ ।
तव¹² प्रऽशास्त्रम्¹³ त्वम्¹⁴ अध्वरिऽयसि¹⁵ ब्रह्मा¹⁶ च¹⁷ असि¹⁸ गृहऽपतिः¹⁹ च²⁰ नः²¹ दमे²² ॥

tava¹ agne² hotram³ tava⁴ potram⁵ ṛtvīyam⁶ tava⁷ neṣṭram⁸ tvam⁹ agni¹⁰ ṛta'yataḥ¹¹ ।
tava¹² pra'sāstram¹³ tvam¹⁴ adhvari'yasi¹⁵ brahmā¹⁶ ca¹⁷ asi¹⁸ gr̥ha'patiḥ¹⁹ ca²⁰ naḥ²¹
dame²² ॥

2. ²O Fire, ¹thine are ³the call and the offering, ⁴thine ⁵the purification and ⁶the order of the sacrifice, ⁷thine ⁸the lustration; ⁹thou ¹⁸art ¹⁰the fire-bringer ¹¹for the seeker of the Truth. ¹³The annunciation ¹²is thine, ¹⁴thou ¹⁵becomest the pilgrim-rite: ¹⁴thou ¹⁸art ¹⁶the priest of the Word ²⁰and ¹⁹the master of the house ^{22a}in ²¹our ^{22b}home.

¹⁵ thou art the priest of the pilgrim-rite. [16/31 fn 1]

Adhvāra - the word for sacrifice, is really an adjective and the full phrase is *adhvara yajña*, sacrificial action travelling on the path, the sacrifice that is of the nature of a progression or journey. Agni, the Will, is the leader of the sacrifice. [15/333]

The image of this sacrifice is sometimes that of a journey or voyage; for it travels, it ascends; it has a goal - the vastness, the true existence, the light, the felicity - and it is called upon to discover and keep the good, the straight and the happy path to the goal, the arduous, yet joyful road of the Truth. [15/377; 16/24]

[Explanation] The Yajna has two parts, mantra & tantra — subjective & objective; in the outer sacrifice the mantra is the Vedic hymn and the tantra the oblation; in the inner the mantra is the meditation or the sacred formula, the tantra the putting forth of the power generated by mantra to bring about some successful spiritual, intellectual, vital or mental activity of which the gods have their share. The tantra is composed of *neṣṭra*, *savanam*, *potra* & *hotra*, the intensifying of the *vasu* or material (internal or external) so as to prepare it for activity, the production of it in a usable form, the purification of it from all defects & the offering of it to the god or for action. [14/35-6]

त्वमग्न इन्द्रो वृषभः सतामसि त्वं विष्णुरुगायो नमस्यः ।

त्वं ब्रह्मा रयिविद्ब्रह्मणस्पते त्वं विधर्तः सचसे पुरंध्या ॥2.1.3॥

त्वम्¹ अग्ने² इन्द्रः³ वृषभः⁴ सताम्⁵ असि⁶ त्वम्⁷ विष्णुः⁸ उरुऽगायः⁹ नमस्यः¹⁰ ।

त्वम्¹¹ ब्रह्मा¹² रयिऽवित्¹³ ब्रह्मणः¹⁴ पते¹⁵ त्वम्¹⁶ विऽधर्तः¹⁷ सचसे¹⁸ पुरम्ऽध्या¹⁹ ॥

tvam¹ agne² indraḥ³ vṛṣabhaḥ⁴ satām⁵ asi⁶ tvam⁷ viṣṇuḥ⁸ uru'gāyaḥ⁹ namasyaḥ¹⁰ ।

tvam¹¹ brahmā¹² rayi'vit¹³ brahmaṇaḥ¹⁴ pate¹⁵ tvam¹⁶ vi'dhartāḥ¹⁷ sacase¹⁸ puram'dhyā¹⁹ ॥

3. ²O Fire, ¹thou ⁶art ³Indra ⁴the Bull ⁵of all that are and ⁷thou ⁶art ⁹wide-moving ⁸Vishnu, ¹⁰one to be worshipped with obeisance. ¹⁵O Master ¹⁴of the Word, ¹¹thou ⁶art ¹²Brahma, ¹³the finder of the Riches: ²O Fire ¹⁷who sustainest each and all, ¹⁸closely thou companionest ¹⁹the Goddess of the many thoughts.

³ indraḥ - Indra, Giver of Light [15/257]; Master of the thought-mind. [15/104]

⁴ vṛṣabhaḥ - Bull of the herds, the Master and fertilizer of all these luminous energies, Indra. [15/323]

⁸ viṣṇuḥ - Vishnu, the All-Pervading Godhead. [SV Part Two XII - 15/343]

⁹ uru'gāyaḥ - wide-sung. [16/31 fn 2]

¹² brahmā, ¹⁴ brahmaṇḥ - Brahman in the Veda signifies ordinarily the Vedic Word or mantra in its profoundest aspect as the expression of the intuition arising out of the depths of the soul or being. All world is expression or manifestation, creation by the Word. This vast Being, this all-containing and all-formulating consciousness is Brahman. [15/318]

The root brih, from which it comes, means, to be full, great, to expand. Because Brahman is like the ether extending itself in all being, because it fills the body & whole system with its presence, therefore the word brahma can be applied to the soul or to the supreme Spirit, according as the idea is that of the individual spirit or the supreme Existence. [14/152]

This seems to be the sense of the word Brahmana in the Veda. It certainly does not mean Brahmans by caste or priests by profession. The four castes are only mentioned in the Rig Veda once, in that profound but late composition, the Purushasukta. [15/167 fn]

¹³ rayi - Rayi which may mean physically wealth or prosperity, and psychologically a felicity or enjoyment which consists in the abundance of certain forms of spiritual wealth. [15/139]

That richness and abundance in the soul full of divine possessions which is its spiritual prosperity or felicity, an image of the infinite store of the divine Bliss and by which it advances to an ever greater and more richly-equipped wideness of its being. [15/429 fn 6]

¹⁹ puram'dhyā - The Goddess tenant of the city [16/32 fn 3]. पुंघिः means either "many-thoughted", or या पुं धारयति सा "holder of the house" (the house is the embodied being of man) [14/474].

त्वमग्ने राजा वरुणो धृतरतस्त्वं मित्रो भवसि दस्म ईड्यः ।

त्वमर्यमा सत्पतिर्यस्य संभुजं त्वमंशो विदथे देव भाजयुः ॥2.1.4॥

त्वम्¹ अग्ने² राजा³ वरुणः⁴ धृतरतः⁵ त्वम्⁶ मित्रः⁷ भवसि⁸ दस्मः⁹ ईड्यः¹⁰ ।

त्वम्¹¹ अर्यमा¹² सत्पतिः¹³ यस्य¹⁴ सम्भुजम्¹⁵ त्वम्¹⁶ अंशः¹⁷ विदथे¹⁸ देव¹⁹ भाजयुः²⁰ ॥

tvam¹ agne² rājā³ varuṇaḥ⁴ dhṛta'vrataḥ⁵ tvam⁶ mitraḥ⁷ bhavasi⁸ dasmaḥ⁹ īdyaḥ¹⁰ ।

tvam¹¹ aryamā¹² sat'patiḥ¹³ yasya¹⁴ sam'bhujam¹⁵ tvam¹⁶ aṁśaḥ¹⁷ vidathe¹⁸ deva¹⁹ bhājayuh²⁰ ॥

4. ²O Fire, ¹thou art ⁴Varuna ³the king ⁵who holds in his hands the law of all workings and ⁶thou ⁸art ⁷Mitra ⁹the potent and ¹⁰desirable Godhead. ¹¹Thou art ¹²Aryaman, ¹³master of beings, ¹⁴with whom is ¹⁵complete enjoying; ¹⁹O Godhead, ¹⁶thou art ¹⁷Ansha, ²⁰who gives us our portion ¹⁸in the winning of the knowledge.

⁴ varuṇaḥ - Varuna, who represents the ethereal purity and oceanic wideness of the infinite Truth. [15/401]

⁵ dhṛta'vrataḥ - In the ordinary workings of the life-plane and the material plane, because they are unilluminated, full of ignorance and defect, the law of our divine and infinite being [vrataḥ] is impaired or spoiled, works under restrictions and with perversions; it manifests fully, steadfastly and faultlessly [dhṛta] only when the ideal, supramental truth-plane is upheld in us by the pure wideness and harmony of Varuna and Mitra and takes up the vital and the physical consciousness into its power and light. [15/539 fn 5]

⁷ mitraḥ - Mitra, the all-embracing harmony of the Truth, the Friend of all beings, the Lord of Love. [15/401]

Agni contains and is all the gods. Mortals have to discover in the action of the divine Will the light, love and harmony of the true knowledge and true existence, the Mitra-power; it is in this aspect that he has to be set in front of the human consciousness as the representative priest in the sacrifice. [15/442 fn 1]

¹² aryamā - Aryaman, the aspiring power and action of the Truth. [15/402]

त्वमग्ने त्वष्टा विदथे सुवीर्यं तव ग्नावो मित्रमहः सजात्यं ।

त्वमाशुहेमा ररिषे स्वश्व्यं त्वं नरां शर्धो असि पुरुवसुः ॥2.1.5॥

त्वम्¹ अग्ने² त्वष्टा³ विधते⁴ सुवीर्यम्⁵ तव⁶ ग्नावः⁷ मित्रमहः⁸ सऽजात्यम्⁹ ।
त्वम्¹⁰ आशुहेमा¹¹ ररिषे¹² सुअश्व्यम्¹³ त्वम्¹⁴ नराम्¹⁵ शर्धः¹⁶ असि¹⁷ पुरुवसुः¹⁸ ॥

tvam¹ agne² tvaṣṭā³ vidhate⁴ su'vīryam⁵ tava⁶ gnāvaḥ⁷ mitra'mahaḥ⁸ sa'jātyam⁹ ।
tvam¹⁰ āśu'hemā¹¹ rariṣe¹² su'aśvyam¹³ tvam¹⁴ narām¹⁵ śardhaḥ¹⁶ asi¹⁷ puru'vasuḥ¹⁸ ॥

5. ²O Fire, ¹thou art ³Twashtri and fashionest ⁵fullness of force ⁴for thy worshipper; ⁶thine, ⁸O friendly Light, are ⁷the goddess-Energies and ⁹all oneness of natural kind. ¹⁰Thou ¹¹art the swift galloper and ¹²lavishest ¹³good power of the Horse; ¹⁴thou ¹⁷art ¹⁶the host ¹⁵of the gods and ¹⁸great is the multitude of thy riches.

³ tvaṣṭā - Twashtri, Fashioner of things; The Divine as the Fashioner of things pervades all that He fashions both with His immutable self-existence and with that mutable becoming of Himself in things by which the soul seems to grow and increase and take on new forms. [15/411 fn 8,9]

⁵ su'vīryam - Utter energy [15/416]; the hero-power of the battling soul. [15/416 fn 7]

त्वमग्ने रुद्रो असुरो महो दिवस्त्वं शर्धो मारुतं पृक्ष ईशिषे ।
त्वं वातैररुणैर्यासि शंगयस्त्वं पूषा विधतः पासि नु त्मना ॥2.1.6॥

त्वम्¹ अग्ने² रुद्रः³ असुरः⁴ महः⁵ दिवः⁶ त्वम्⁷ शर्धः⁸ मारुतम्⁹ पृक्षः¹⁰ ईशिषे¹¹ ।
त्वम्¹² वातैः¹³ अरुणैः¹⁴ यासि¹⁵ शम्गयः¹⁶ त्वम्¹⁷ पूषा¹⁸ विधतः¹⁹ पासि²⁰ नु²¹ त्मना²² ॥

tvam¹ agne² rudraḥ³ asuraḥ⁴ mahaḥ⁵ divaḥ⁶ tvam⁷ śardhaḥ⁸ mārutam⁹ pṛkṣaḥ¹⁰ īśiṣe¹¹ ।
tvam¹² vātaiḥ¹³ aruṇaiḥ¹⁴ yāsi¹⁵ śam'gayāḥ¹⁶ tvam¹⁷ pūṣā¹⁸ vidhataḥ¹⁹ pāsi²⁰ nu²¹ tmanā²² ॥

6. ²O Fire, ¹thou ³art Rudra, ⁴the mighty one ⁵of the great ⁶Heaven and ⁷thou ⁸art the army ⁹of the Life-Gods [Maruts] and ¹¹hast power over ¹⁰all that fills desire. ¹²Thou ¹⁵journeyest ¹⁴with dawn-red ¹³winds [Vayu] to bear thee and thine is ¹⁶the house of bliss; ¹⁷thou ¹⁸art Pushan and ²⁰thou guardest [²¹indeed] ²²with thyself ¹⁹thy worshippers.

³ rudraḥ - Rudra, the Violent One who leads the upward evolution of the conscious being [15/346]; Rudra is the Divine as the master of our evolution by violence and battle, smiting and destroying the Sons of Darkness and the evil they create in man. Agni as helper in the upward struggle against the dasyus assumes this Rudrahood. [15/541 fn 3]

⁴ asuraḥ - Asura, a word used in the Veda for the Deva, but also for the gods. [15/523 fn 5]

¹⁰ pṛkṣaḥ - The word *pṛkṣa* is rendered food in the ritual interpretation like the kindred word *prayas*. The root means pleasure, fullness, satisfaction, and may have the material sense of a “delicacy” or satisfying food and the psychological sense of a delight, pleasure or satisfaction. The satisfactions are three but closely associated together - satisfactions of the body, satisfactions of the vitality, satisfactions of the mind. [15/329]

¹⁸ pūṣā – Pushan, the increaser, enricher of our sacrifice. [15/486]

त्वमग्ने द्रविणोदा अरंकृते त्वं देवः सविता रत्नधा असि ।
त्वं भगो नृपते वस्व ईशिषे त्वं पायुर्दमे यस्तेऽविधत् ॥2.1.7॥

त्वम्¹ अग्ने² द्रविणः³ अरम्कृते⁴ त्वम्⁵ देवः⁶ सविता⁷ रत्नऽधाः⁸ असि⁹ ।
त्वम्¹⁰ भगः¹¹ नृपते¹² वस्वः¹³ ईशिषे¹⁴ त्वम्¹⁵ पायुः¹⁶ दमे¹⁷ यः¹⁸ ते¹⁹ अविधत्²⁰ ॥

tvam¹ agne² draviṇaḥ³ dāḥ³ aram'krte⁴ tvam⁵ devaḥ⁶ savitā⁷ ratna'dhāḥ⁸ asi⁹ ।
tvam¹⁰ bhagaḥ¹¹ nṛ'pate¹² vasvaḥ¹³ īsiṣe¹⁴ tvam¹⁵ pāyuh¹⁶ dame¹⁷ yaḥ¹⁸ te¹⁹ avidhat²⁰ ॥

7. ²O Fire, ⁴to one who makes ready and sufficient his works ¹thou ⁹art ³the giver of the treasure; ⁵thou ⁹art ⁶divine ⁷Savitri and ⁸a founder of the ecstasy. ¹²O Master of man, ¹⁰thou ⁹art ¹¹Bhaga, and ¹⁴hast power ¹³for the riches; ¹⁵thou ⁹art ¹⁶the guardian ¹⁷in the house ¹⁸for one who ^{20a}worships ¹⁹thee ^{20b}with his works.

³ draviṇaḥ - divine substance; the divine riches which are the object of the sacrifice. [15/436]

⁷ savitā - the creator [15/489] emitting from the unmanifest and bringing out into the manifest. [15/302]

¹¹ bhagaḥ - Bhaga, the godhead who brings joy and supreme felicity into human consciousness. [15/516]

¹⁷ dam - The house in the Veda is a constant image for the bodies that are dwelling-places of the soul [15/297]; The human system, the house of the soul. [16/606]

त्वामग्ने दम आ विशपतिं विशस्त्वां राजानं सुविदत्रमृजते ।

त्वं विश्वानि स्वनीक पत्यसे त्वं सहस्राणि शता दश प्रति ॥2.1.8॥

त्वाम्¹ अग्ने² दमे³ आ⁴ विशपतिम्⁵ विशः⁶ त्वाम्⁷ राजानम्⁸ सुविदत्रम्⁹ ऋञ्जते¹⁰ ।
त्वम्¹¹ विश्वानि¹² सुअनीक¹³ पत्यसे¹⁴ त्वम्¹⁵ सहस्राणि¹⁶ शता¹⁷ दश¹⁸ प्रति¹⁹ ॥

tvām¹ agne² dame³ ā⁴ viśpatim⁵ viśaḥ⁶ tvām⁷ rājānam⁸ su'vidatram⁹ ṛñjate¹⁰ ।
tvam¹¹ viśvāni¹² su'anīka¹³ patyase¹⁴ tvam¹⁵ sahasrāṇi¹⁶ śatā¹⁷ daśa¹⁸ prati¹⁹ ॥

8. ²O Fire, ⁶men ^{4,1}turn to thee ⁵the master of the human being ³in his house; ⁷thee ¹⁰they crown, ⁸the king ⁹perfect in knowledge. ¹³O strong force of Fire, ¹¹thou ¹⁴masterest ¹²all things; ¹⁵thou ¹⁹movest to ¹⁶the thousands and ¹⁷the hundreds and ¹⁸the tens.

¹⁷ śatā - The constantly recurring numbers ninety-nine, a hundred and a thousand have a symbolic significance in the Veda which it is very difficult to disengage with any precision. The secret is perhaps to be found in the multiplication of the mystic number seven by itself and its double repetition with a unit added before and at the end, making altogether 1+49+49+1=100. Seven is the number of essential principles in manifested Nature, the seven forms of divine consciousness at play in the world. Each, formulated severally, contains the other six in itself; thus the full number is forty-nine, and to this is added the unit above out of which all develops, giving us altogether a scale of fifty and forming the complete gamut of active consciousness. But there is also its duplication by an ascending and descending series, the descent of the gods, the ascent of man. This gives us ninety-nine, the number variously applied in the Veda to horses, cities, rivers, in each case with a separate but kindred symbolism. If we add an obscure unit below into which all descends to the luminous unit above towards which all ascends we have the full scale of one hundred. [15/313]

त्वामग्ने पितरमिष्टिभिर्नरस्त्वां भ्रात्राय शम्या तनूरुचं ।

त्वं पुत्रो भवसि यस्तेऽविधत्त्वं सखा सुशेवः पास्र्याधृषः ॥2.1.9॥

त्वाम्¹ अग्ने² पितरम्³ इष्टिभिः⁴ नरः⁵ त्वाम्⁶ भ्रात्राय⁷ शम्या⁸ तनूऽरुचम्⁹ ।
त्वम्¹⁰ पुत्रः¹¹ भवसि¹² यः¹³ ते¹⁴ अविधत्¹⁵ त्वम्¹⁶ सखा¹⁷ सुऽशेवः¹⁸ पासि¹⁹ आऽधृषः²⁰ ॥

tvām¹ agne² pitaram³ iṣṭi'bhīḥ⁴ naraḥ⁵ tvām⁶ bhrātrāya⁷ śamyā⁸ tanū'rucam⁹ ।
tvam¹⁰ putraḥ¹¹ bhavasi¹² yaḥ¹³ te¹⁴ avidhat¹⁵ tvam¹⁶ sakhā¹⁷ su'śevaḥ¹⁸ pāsi¹⁹ ā'dhrṣaḥ²⁰ ॥

9. ²O Fire, ⁵men ^{4a}worship ¹thee ^{4b}with their sacrifices ³as a father and ⁶thee ⁷that thou mayst be their brother ⁸by their achievement of works ⁹when thou illuminest the body with thy light. ¹⁰Thou ¹²becomest ¹¹a son ¹³to the man who ¹⁵worships ¹⁴thee; ¹⁶thou art his ¹⁸blissful ¹⁷friend and ¹⁹guardest him ²⁰from the violence of the adversary.

¹¹putraḥ - The Son of the sacrifice is a constant image in the Veda. It is the godhead himself, Agni who gives himself as a son to man, a Son who delivers his father. [15/461 *fn* 1]

त्वमग्ने ऋभुराके नमस्यस्त्वं वाजस्य क्षुमतो राय ईशिषे ।
त्वं वि भास्यनु दक्षि दावने त्वं विशिक्षुरसि यज्ञमातनिः ॥2.1.10॥

त्वम्¹ अग्ने² ऋभुः³ आके⁴ नमस्यः⁵ त्वम्⁶ वाजस्य⁷ क्षुऽमतः⁸ रायः⁹ ईशिषे¹⁰ ।
त्वम्¹¹ वि¹² भासि¹³ अनु¹⁴ दक्षि¹⁵ दावने¹⁶ त्वम्¹⁷ विऽशिक्षुः¹⁸ असि¹⁹ यज्ञम्²⁰ आऽतनिः²¹ ॥

tvam¹ agne² ṛbhuḥ³ āke⁴ namasyaḥ⁵ tvam⁶ vājasya⁷ kṣu'mataḥ⁸ rāyaḥ⁹ īśiṣe¹⁰ ।
tvam¹¹ vi¹² bhāsi¹³ anu¹⁴ dakṣi¹⁵ dāvane¹⁶ tvam¹⁷ vi'śikṣuḥ¹⁸ asi¹⁹ yajñam²⁰ ā'taniḥ²¹ ॥

10. ²O Fire, ¹thou art ³the craftsman Ribhu, ⁴near to us and ⁵to be worshipped with obeisance of surrender; ⁶thou ¹⁰hast mastery over ⁸the store ⁷of the plenitude and ⁹the riches. ¹¹All thy ¹²wide ¹³shining of light and ¹⁴onward ¹³burning is ¹⁶for the gift of the treasure; ¹⁷thou ¹⁹art ¹⁸our instructor ¹⁵in wisdom and ²¹our builder ²⁰of sacrifice.

³ṛbhuḥ - Indra's assistants, his artisans, human powers who by the work of sacrifice and their brilliant ascension to the high dwelling-place of the Sun have attained to immortality and help mankind to repeat their achievement. They shape by the mind Indra's horses, the chariot of the Ashwins, the weapons of the Gods, all the means of the journey and the battle. [16/27]

⁷vājasya - vāja represents that amount & substantial energy of the stuff of force in the *dhanam* brought to the service of the sacrificer for the great *Jivayaja*, our daily & continual life-sacrifice. [14/128]

²⁰yajñam - The Vedic sacrifice is, psychologically, a symbol of cosmic and individual activity become self-conscious, enlightened and aware of its goal. All the powers and potentialities of the human life are offered up, in the symbol of a sacrifice, to the divine Life in the Cosmos. [15/278-9]

त्वमग्ने अदितिर्देव दाशुषे त्वं होत्रा भारती वर्धसे गिरा ।
त्वमिळा शतहिमासि दक्षसे त्वं वृत्रहा वसुपते सरस्वती ॥2.1.11॥

त्वम्¹ अग्ने² अदितिः³ देव⁴ दाशुषे⁵ त्वम्⁶ होत्रा⁷ भारती⁸ वर्धसे⁹ गिरा¹⁰ ।
त्वम्¹¹ इळा¹² शतऽहिमा¹³ असि¹⁴ दक्षसे¹⁵ त्वम्¹⁶ वृत्रऽहा¹⁷ वसुऽपते¹⁸ सरस्वती¹⁹ ॥

tvam¹ agne² aditiḥ³ deva⁴ dāśuṣe⁵ tvam⁶ hotrā⁷ bhārati⁸ vardhase⁹ girā¹⁰ ।
tvam¹¹ ilā¹² śata'himā¹³ asi¹⁴ dakṣase¹⁵ tvam¹⁶ vṛtra'hā¹⁷ vasu'pate¹⁸ sarasvatī¹⁹ ॥

11. ⁴O Divine ²Fire, ¹thou art ³Aditi, the indivisible Mother ⁵to the giver of the sacrifice; ⁶thou art ⁸Bharati, ⁷voice of the offering, and ⁹thou growest ¹⁰by the word. ¹¹Thou ¹⁴art ¹²Ila ¹³of the hundred winters ¹⁵wise to discern; ¹⁸O Master of the Treasure, ¹⁶thou art ¹⁹Saraswati ¹⁷who slays the python adversary.

³ aditiḥ - The Mother Infinite (1.72.9); Aditi, infinite existence from whom the gods are born, described as the Mother with her seven names and seven seats (*dhāmāni*), is also conceived as the infinite consciousness, the Cow, the primal Light manifest in seven Radiances, *sapta gāvaḥ*. [15/210-1]

⁸ bhārati – Bharati, also called *Mahi*, is the luminous vastness of the Truth. [15/96]

¹⁰ girā - To turn thought and word into form and expression of the superconscient Truth which is hidden beyond the division and duality of the mental and physical existence was the central idea of the Vedic discipline and the foundation of its mysteries. [15/433 *fn* 1]

¹² ilā – Ila represents *drṣṭi*, the truth-vision. [15/96]

¹⁷ vṛtra – Vriitra, the Serpent, is the grand Adversary; for he obstructs with his coils of darkness all possibility of divine existence and divine action. [15/378; 16/25]

¹⁹ sarasvatī – Saraswati represents the truth-audition, *śruti*. [15/95]

त्वमग्ने सुभृत उत्तमं वयस्तव स्पाहं वर्ण आ संदृशि श्रियः ।

त्वं वाजः प्रतरणो बृहन्नसि त्वं रयिर्बहुलो विश्वतस्पृथुः ॥2.1.12॥

त्वम्¹ अग्ने² सुभृतः³ उत्तमम्⁴ वयः⁵ तव⁶ स्पाहं⁷ वर्णं⁸ आ⁹ सम्दृशि¹⁰ श्रियः¹¹ ।
त्वम्¹² वाजः¹³ प्रतरणः¹⁴ बृहन्¹⁵ असि¹⁶ त्वम्¹⁷ रयिः¹⁸ बहुलः¹⁹ विश्वतः²⁰ पृथुः²¹ ॥

tvam¹ agne² su'bhrtaḥ³ ut'tamam⁴ vayah⁵ tava⁶ spārhe⁷ varṇe⁸ ā⁹ sam'drṣi¹⁰ śriyaḥ¹¹ ।
tvam¹² vājaḥ¹³ pra'taraṇaḥ¹⁴ bṛhan¹⁵ asi¹⁶ tvam¹⁷ rayiḥ¹⁸ bahulaḥ¹⁹ viśvataḥ²⁰ pṛthuḥ²¹ ॥

12. ²O Fire, ^{3a}when ¹thou ^{3b}art well borne by us ⁴thou becomest the supreme growth and expansion ⁵of our being, ¹¹all glory and beauty ⁹are in ⁶thy ⁷desirable ⁸hue and ⁶thy ¹⁰perfect vision. ¹⁵O Vastness, ¹²thou ¹⁶art ¹³the plenitude ¹⁴that carries us to the end of our way; ¹⁷thou ¹⁶art ¹⁹a multitude ¹⁸of riches ^{20,21}spread out on every side.

त्वामग्न आदित्यास आस्यं त्वां जिह्वां शुचयश्चक्रिरे कवे ।

त्वां रातिषाचो अध्वरेषु सश्चिरे त्वे देवा हविरदंत्याहुतं ॥2.1.13॥

त्वाम्¹ अग्ने² आदित्यासः³ आस्यम्⁴ त्वाम्⁵ जिह्वाम्⁶ शुचयः⁷ चक्रिरे⁸ कवे⁹ ।
त्वाम्¹⁰ रातिःसाचः¹¹ अध्वरेषु¹² सश्चिरे¹³ त्वे¹⁴ देवाः¹⁵ हविः¹⁶ अदन्ति¹⁷ आऽहुतम्¹⁸ ॥

tvām¹ agne² ādityāsaḥ³ āsyam⁴ tvām⁵ jihvām⁶ śucayaḥ⁷ cakrire⁸ kave⁹ ।
tvām¹⁰ rāti'sācaḥ¹¹ adhvaraṣu¹² saścire¹³ tve¹⁴ devāḥ¹⁵ haviḥ¹⁶ adanti¹⁷ ā'hutam¹⁸ ॥

13. ²O Fire, ³the sons of the indivisible Mother ⁸made ¹thee ⁴their mouth, ⁷the pure Gods ⁸made ⁵thee ⁶their tongue. ⁹O Seer, ¹¹they who are ever close to our giving ¹³are constant ¹⁰to thee ¹²in the rites of the Path; ¹⁵the Gods ¹⁷eat ¹⁴in thee ¹⁶the offering ¹⁸cast before them.

³ādityāsaḥ - The sons of the Infinite (Aditi) have a twofold birth. They are born above in the divine Truth as creators of the worlds and guardians of the divine Law; they are born also here in the world itself and in man as cosmic and human powers of the Divine. [15/493]

¹⁵ devāḥ - The Devas are the sattvic and rajasic powers of the sukshma worlds, Swar and Bhuvar, who govern or assist the operations of intelligence and energy in man. [16/468].

The gods are the jyotir-maya beings of the tejomaya, luminous Chandraloka or Swar and jyotirmaya, brilliant Suryaloka or Mahar, the two heavens attainable by mortals. [16/491]

Chandra is the devata of the smṛiti or prajna; **Surya** of the satyam; **Indra** of the understanding and manas; **Vayu** of the sukshma prana; **Mitra, Varuna, Aryama and Bhaga** are the four masters of the emotional mind or character; **Brihaspati** of the sahaituka chit; **Brahma** of the sahaituka sat; **Agni** of the sahaituka tapas etc.[16/471];

¹⁶haviḥ - oblation (2.3.2); Havis in the Veda is anything spiritual, mental, vital or material offered to the gods so as to strengthen them each in their proper activity. The base of the Vedic system is this idea of the interchange of offices between god & man, man surrendering his inner & outer gains to the gods so that they by their activity in him & his concerns may repay him, as is their habit, a thousandfold. [16/590]; The oblation signifies always action (*karma*) and each action of mind or body is regarded as a giving of our plenty into the cosmic being and the cosmic intention. [15/281]

¹⁷adanti - The gods eat or enjoy the offering cast into Agni, into the pure tapas. In other words, speaking psychologically, all the faculties are strengthened by the surrender of actions, thoughts, feelings into the hands of the pure energy which distributes them to the proper centres. [16/590]

त्वे अग्ने विश्वे अमृतासो अद्रुह आसा देवा हविरदंत्याहुतं ।

त्वया मर्तासः स्वदंत आसुतिं त्वं गर्भो वीरुधां जज्ञिषे शुचिः ॥2.1.14॥

त्वे¹ अग्ने² विश्वे³ अमृतासः⁴ अद्रुहः⁵ आसा⁶ देवाः⁷ हविः⁸ अदन्ति⁹ आऽहुतम्¹⁰ ।

त्वया¹¹ मर्तासः¹² स्वदन्ते¹³ आऽसुतिम्¹⁴ त्वम्¹⁵ गर्भः¹⁶ वीरुधाम्¹⁷ जज्ञिषे¹⁸ शुचिः¹⁹ ॥

tve¹ agne² viśve³ amṛtāsaḥ⁴ adruhaḥ⁵ āsā⁶ devāḥ⁷ haviḥ⁸ adanti⁹ ā'hutam¹⁰ ।

tvayā¹¹ martāsaḥ¹² svadante¹³ ā'sutim¹⁴ tvam¹⁵ garbhah¹⁶ vīrudhām¹⁷ jajñiṣe¹⁸ śuciḥ¹⁹ ॥

14. ²O Fire, ³all ⁷the Gods, ⁴the Immortals ⁵unhurtful to man, ⁹eat ¹in thee and ⁶by thy mouth ⁸the offering ¹⁰cast before them; ¹¹by thee ¹²mortal men ¹³taste ¹⁴of the libation. ¹⁹Pure ^{18a}art ¹⁵thou ^{18b}born, ^{16a}a child ¹⁷of the growths of the earth.

त्वं तान्सं च प्रति चासि मज्मनाग्ने सुजात प्र च देव रिच्यसे ।

पृक्षो यदत्र महिना वि ते भुवदनु द्यावापृथिवी रोदसी उभे ॥2.1.15॥

त्वम्¹ तान्² सम्³ च⁴ प्रति⁵ च⁶ असि⁷ मज्मना⁸ अग्ने⁹ सुऽजात¹⁰ प्र¹¹ च¹² देव¹³ रिच्यसे¹⁴ ।

पृक्षः¹⁵ यत्¹⁶ अत्र¹⁷ महिना¹⁸ वि¹⁹ ते²⁰ भुवत्²¹ अनु²² द्यावापृथिवी²³ रोदसी²⁴ उभे²⁵ ॥

tvam¹ t̄an² sam³ ca⁴ prati⁵ ca⁶ asi⁷ majmanā⁸ agne⁹ su'jāta¹⁰ pra¹¹ ca¹² deva¹³ ricyase¹⁴ ।
prkṣaḥ¹⁵ yat¹⁶ atra¹⁷ mahinā¹⁸ vi¹⁹ te²⁰ bhuvat²¹ anu²² dyāvāpṛthivī²³ rodasī²⁴ ubhe²⁵ ॥

15. ⁹O Fire ¹⁰that hast come to perfect birth, ¹thou ⁷art ³with the Gods ⁴and ^{5,7}thou frontest ²them ⁸in thy might ⁶and ^{11,14}thou exceedest ²them ¹²too; ¹³O God, ¹⁶when ¹⁷here ¹⁵the satisfying fullness ²⁰of thee ²¹becomes ¹⁹all-pervading ¹⁸in its greatness ²²along ²⁵both ²⁴the continents, ²³Earth and Heaven.

²³ dyāvāpṛthivī ²⁴rodasī ²⁵ubhe - We must note that it is not Heaven the father and Earth the mother that are indicated, but the two sisters, *Rodasi*, feminine forms of heaven and earth, who symbolise the general energies of the mental and physical consciousness. [15/312]

ये स्तोतृभ्यो गोअग्रामश्वपेशसमग्ने रातिमुपसृजन्ति सूरयः ।

अस्मांच तांश्च प्र हि नेषि वस्य आ बृहद्वदेम विदथे सुवीराः ॥2.1.16॥

ये¹ स्तोतृभ्यः² गोअग्राम³ अश्वपेशसम⁴ अग्ने⁵ रातिम्⁶ उपसृजन्ति⁷ सूरयः⁸ ।
अस्मान्⁹ च¹⁰ तान्¹¹ च¹² प्र¹³ हि¹⁴ नेषि¹⁵ वस्यः¹⁶ आ¹⁷ बृहत्¹⁸ वदेम¹⁹ विदथे²⁰ सुवीराः²¹ ॥

ye¹ stotr'bhyaḥ² go'agrām³ aśva'peśasam⁴ agne⁵ rātim⁶ upa'srjanti⁷ sūrayaḥ⁸ ।
asmān⁹ ca¹⁰ t̄an¹¹ ca¹² pra¹³ hi¹⁴ neṣi¹⁵ vasyaḥ¹⁶ ā¹⁷ bṛhat¹⁸ vadema¹⁹ vidathe²⁰ su'vīrāḥ²¹ ॥

16. When ²to those who chant thee, ^{1,8}the luminous Wise Ones ⁷set free ⁶thy gift, ⁵O Fire, the wealth ³in whose front the Ray-Cow walks and ⁴its form is the Horse, ¹⁵thou leadest ⁹us ¹³on ¹⁰and [¹⁴indeed] ¹⁵leadest ¹¹them ¹⁷to ¹⁶a world of greater riches. ²¹Strong with the strength of the heroes, ¹⁹may we voice ¹⁸the Vast ²⁰in the coming of knowledge.

^{3,4} while the Cow (go) is the symbol of consciousness in the form of knowledge, the Horse (aśva) is the symbol of consciousness in the form of force. [15/119]

¹⁸ bṛhat - is the universal truth proceeding direct and undeformed out of the Infinite. The consciousness that corresponds to it is also infinite, *bṛhat*, large as opposed to the consciousness of the sense-mind which is founded upon limitation. [15/65]

Sukta 2

यज्ञेन वर्धत जातवेदसमग्निं यजध्वं हविषा तना गिरा ।

समिधानं सुप्रयसं स्वर्णरं द्युक्षं होतारं वृजनेषु धूर्षदं ॥2.2.1॥

यज्ञेन¹ वर्धत² जातवेदसम्³ अग्निम्⁴ यजध्वम्⁵ हविषा⁶ तना⁷ गिरा⁸ ।

सम्इधानम्⁹ सुप्रयसम्¹⁰ स्वःऽनरम्¹¹ द्युक्षम्¹² होतारम्¹³ वृजनेषु¹⁴ धूःऽसदम्¹⁵ ॥

yajñena¹ vardhata² jāta'vedasam³ agnim⁴ yajadhvam⁵ haviṣā⁶ tanā⁷ girā⁸ ।

sam'idhānam⁹ su'prayasam¹⁰ svaḥ'naram¹¹ dyukṣam¹² hotāram¹³ vrjaneṣu¹⁴ dhūḥ'sadam¹⁵ ॥

1. ^{2a}Make ⁴the Fire, ³that knows all things born, ^{2b}to grow ¹by your sacrifice; ⁵worship him ⁶with thy offering and ⁷thy body and ⁸thy speech. ⁵Worship ⁹in his kindling ⁴Fire, ¹⁰with whom are his strong delights, ¹¹the male of the sun-world, ¹³the Priest of the Call, ¹²the inhabitant of Heaven, ¹⁵who sits at the chariot yoke ¹⁴in our battles.

³ jāta'vedasam - He knows entirely the five worlds - the worlds in which, respectively, Matter, Life-Energy, Mind, Truth and Beatitude are the essential energies. They are called respectively *Bhur, Bhuvār, Swar, Mahas* and *Jana* or *Mayas*. [15/284]

¹⁰ prayasam - the delight and pleasure of the soul in objects and beings. [15/510]

¹² dyukṣam - who dwells in the Light. [16/35 fn 4]

अभि त्वा नक्तीरुषसो ववाशिरेऽग्ने वत्सं न स्वसरेषु धेनवः ।

दिव इवेदरतिर्मानुषा युगा क्षपो भासि पुरुवार संयतः ॥2.2.2॥

अभि¹ त्वा² नक्तीः³ उषसः⁴ ववाशिरे⁵ अग्ने⁶ वत्सम्⁷ न⁸ स्वसरेषु⁹ धेनवः¹⁰ ।

दिवः^{11a} इव^{11b} इत्¹² अरतिः¹³ मानुषा¹⁴ युगा¹⁵ आ¹⁶ क्षपः¹⁷ भासि¹⁸ पुरुवार¹⁹ सम्ऽयतः²⁰ ॥

abhi¹ tvā² naktīḥ³ uṣasaḥ⁴ vavāṣire⁵ agne⁶ vatsam⁷ na⁸ svasareṣu⁹ dhenavaḥ¹⁰ ।

divaḥ^{11a} iva^{11b} it¹² aratiḥ¹³ mānuṣā¹⁴ yugā¹⁵ ā¹⁶ kṣapaḥ¹⁷ bhāsi¹⁸ puru'vāra¹⁹ sam'yataḥ²⁰ ॥

2. ³The Nights and ⁴the Dawns ^{1,5}have lowed to ²thee, ⁶O Fire, ⁸as ¹⁰the milch-cows low ⁷towards a calf ⁹in their lairs of rest. ¹⁹O Fire of many blessings, ^{12,13}thou art [^{11b}as if] the traveller ^{11a}of Heaven ¹⁵through the ages ¹⁴of man and ^{16,18}thou shinest ²⁰self-gathered ¹⁷through his nights.

^{3,4} Night (naktīḥ) and Day (uṣasaḥ), symbols of the alternation of the divine and human consciousness in us. The Night of our ordinary consciousness holds and prepares all that the Dawn brings out into conscious being. [15/410 fn 5]

तं देवा बुध्ने रजसः सुदंससं दिवस्पृथिव्योररतिं न्येरिरे ।
रथमिव वेद्यं शुक्रशोचिषमग्निं मित्रं न क्षितिषु प्रशंस्यं ॥2.2.3॥

तम्¹ देवाः² बुध्ने³ रजसः⁴ सुदंससम्⁵ दिवःपृथिव्योः⁶ अरतिम्⁷ नि⁸ एरिरे⁹ ।
रथम्⁹ इव⁹ वेद्यम्¹⁰ शुक्रशोचिषम्¹¹ अग्निम्¹² मित्रम्¹³ न¹⁴ क्षितिषु¹⁵ प्रशंस्यम्¹⁶ ॥

tam¹ devāḥ² budhne³ rajasah⁴ su'damsasam⁵ divaḥpṛthivyoh⁶ aratim⁷ ni⁸ erire⁹ ।
ratham'iva⁹ vedyam¹⁰ śukra'sociṣam¹¹ agnim¹² mitram¹³ na¹⁴ kṣitiṣu¹⁵ pra'saṃsyam¹⁶ ॥

3. ²The Gods ^{8,9}have sent ³into the foundation ⁴of the middle world ¹this ⁵great worker and ⁷pilgrim ⁶of earth and of heaven, ¹⁰whom we must know, ⁹like our chariot ¹¹of white-flaming light, ¹²Fire ¹⁶whom we must voice with our lauds ¹⁴like ¹³a friend ¹⁵in the peoples.

⁹The chariot symbolises movement of energy. [15/310]

तमुक्षमाणं रजसि स्व आ दमे चंद्रमिव सुरुचं हवार आ दधुः ।
पृश्न्याः पतरं चितयन्तमक्षभिः पाथो न पायुं जनसी उभे अनु ॥2.2.4॥

तम्¹ उक्षमाणम्² रजसि³ स्वे⁴ आ⁵ दमे⁶ चन्द्रम्^{7a} इव^{7b} सुरुचम्⁸ हवारे⁹ आ¹⁰ दधुः¹¹ ।
पृश्न्याः¹² पतरम्¹³ चितयन्तम्¹⁴ अक्षभिः¹⁵ पाथः¹⁶ न¹⁷ पायुम्¹⁸ जनसी¹⁹ उभे²⁰ अनु²¹ ॥

tam¹ ukṣamāṇam² rajasi³ sve⁴ ā⁵ dame⁶ candram^{7a} iva^{7b} su'rucam⁸ hvāre⁹ ā¹⁰ dadhuḥ¹¹ ।
pṛśnyāḥ¹² pataram¹³ citayantam¹⁴ akṣa'bhiḥ¹⁵ pāthaḥ¹⁶ na¹⁷ pāyum¹⁸ janasi¹⁹ ubhe²⁰ anu²¹ ॥

4. ^{10,11}They have set ¹him (that Agni) ⁹in the crookedness, ³in the middle world and ⁴in his own ⁶home, ²pouring his rain ^{7b}like ⁸gold ^{7a}in the beauty of his light. ¹³The guardian ¹²of the dappled mother [Mother of the Maruts] ¹⁴who awakens us to knowledge ¹⁵with his eyes of vision, ¹⁸the protector ¹⁷of our ¹⁶path ²¹along ²⁰either ¹⁹birth.

⁷ like (iva) a thing of delight in his shining beauty (candram) [16/36 fn 6].

candram — signifying also the lunar deity *Soma*, lord of the delight of immortality pouring into man, — means both luminous and blissful. [15/296]

⁹ hvāre - possibly the movements of our being winding through the obstructions of our mortal existence [15/425 fn 2]

¹² pṛśnyāḥ - pṛśni, The dappled Cow, mental Nature, mother of the thought-gods by her light [14/287 fn 1]

¹⁶ pāthaḥ - The Path is a constant making and building of new truth, new powers, higher realisations, new worlds. [15/508]

स होता विश्वं परि भूत्वध्वरं तमु हव्यैर्मनुष ऋजते गिरा ।
हिरिशिप्रो वृधसानासु जर्भुरद्द्यौर्न स्तृभिश्चितयद्रोदसी अनु ॥2.2.5॥

सः¹ होता² विश्वम्³ परि⁴ भूतु⁵ अध्वरम्⁶ तम्⁷ ऊं⁸ हव्यैः⁹ मनुषः¹⁰ ऋञ्जते¹¹ गिरा¹² ।
हिरिऽशिप्रः¹³ वृधसानासु¹⁴ जर्भुरत्¹⁵ द्यौः¹⁶ न¹⁷ स्तृऽभिः¹⁸ चितयत्¹⁹ रोदसी²⁰ अनु²¹ ॥

saḥ¹ hotā² viśvam³ pari⁴ bhūtu⁵ adhvaram⁶ tam⁷ ūm⁸ havyaiḥ⁹ manuṣaḥ¹⁰ ṛñjate¹¹ girā¹² ।
hiri'śiprah¹³ vṛdhasānāsu¹⁴ jarbhurat¹⁵ dyauḥ¹⁶ na¹⁷ str'bhīḥ¹⁸ citayat¹⁹ rodasī²⁰ anu²¹ ॥

5. ⁵Let Fire be ²the priest of your call, ⁵let his presence be ⁴around ³every ⁶pilgrim-rite; ⁷this is he whom ¹⁰men ¹¹crowns ⁹with the offering and the word. ¹⁵He shall play in ¹⁴his growing fires ¹³wearing his tiara of golden light; ¹⁷like ¹⁶heaven ¹⁸with its stars ¹⁹he shall give us knowledge of our steps ²¹along ²⁰both the continent-worlds.

स नो रेवत्समिधानः स्वस्तये संददस्वान्रयिमस्मासु दीदिहि ।

आ नः कृणुष्व सुविताय रोदसी अग्ने हव्या मनुषो देव वीतये ॥2.2.6॥

सः¹ नः² रेवत्³ सम्ऽइधानः⁴ स्वस्तये⁵ सम्ऽददस्वान्⁶ रयिम्⁷ अस्मासु⁸ दीदिहि⁹ ।
आ¹⁰ नः¹¹ कृणुष्व¹² सुविताय¹³ रोदसी¹⁴ अग्ने¹⁵ हव्या¹⁶ मनुषः¹⁷ देव¹⁸ वीतये¹⁹ ॥

saḥ¹ naḥ² revat³ sam'idhānaḥ⁴ svastaye⁵ sam'dadasvān⁶ rayim⁷ asmāsu⁸ dīdihī⁹ ।
ā¹⁰ naḥ¹¹ kṛṇuṣva¹² suvitāya¹³ rodasī¹⁴ agne¹⁵ havyā¹⁶ manuṣaḥ¹⁷ deva¹⁸ vītaye¹⁹ ॥

6. ¹⁵O Fire, ³opulently ⁴kindling ^{5a}for ²our ^{5b}peace, ⁹let thy light arise ⁸in us and ⁶bring its gift ⁷of riches. ^{10,12}Make ¹⁴Earth and Heaven ^{13a}ways for ¹¹our ^{13b}happy journeying and ¹⁶the offerings ¹⁷of man ¹⁹a means for the coming of ¹⁸the Gods.

¹³ suvitāya – suvitam means happy going, felicity, the path of Ananda. [15/304]

¹⁹ vītaye - for the manifestation of (the Gods) or for the eating (of the oblation). [15/463 fn 1]

दा नो अग्ने बृहतो दाः सहस्रिणो दुरो न वाजं श्रुत्या अपा वृधि ।

प्राची द्यावापृथिवी ब्रह्मणा कृधि स्वर्णं शुक्रमुषसो वि दिद्युतः ॥2.2.7॥

दाः¹ नः² अग्ने³ बृहतः⁴ दाः⁵ सहस्रिणः⁶ दुरः⁷ न⁸ वाजम्⁹ श्रुत्यै¹⁰ अप¹¹ वृधि¹² ।
प्राची¹³ द्यावापृथिवी¹⁴ ब्रह्मणा¹⁵ कृधि¹⁶ स्वः¹⁷ न¹⁸ शुक्रम्¹⁹ उषसः²⁰ वि²¹ दिद्युतः²² ॥

dāḥ¹ naḥ² agne³ brhataḥ⁴ dāḥ⁵ sahasriṇaḥ⁶ duraḥ⁷ na⁸ vājam⁹ śrutyai¹⁰ apa¹¹ vṛdhi¹² ।
prācī¹³ dyāvāpṛthivī¹⁴ brahmaṇā¹⁵ kṛdhi¹⁶ svaḥ¹⁷ na¹⁸ śukram¹⁹ uṣasaḥ²⁰ vi²¹ didyutaḥ²² ॥

7. ³O Fire, ¹give ²us ⁴the vast possessions, ⁶the thousandfold riches; ^{11,12}open ¹⁰to inspiration ⁸like ⁷gates ⁹the plenitude; ¹⁶make ¹⁴Earth and Heaven ¹³turned to the Beyond ¹⁵by the Word. ²⁰The Dawns ^{21,22}have broken into splendor ¹⁸as if ¹⁹there shone ¹⁷the brilliant world of the Sun.

⁶sahasraṇaḥ - सहस्रं means “a thousand”; if that be its only significance, सहस्रिणः must mean, myriad, thousandfold, infinitely numerous or varied. I am convinced, however, that सहस्र meant originally as an adjective plentiful or forceful, or as a noun, plenty or force; in force” सहस्रिणः would then mean “abundantly plentiful” or rich in force”. [14/382]

स इधान उषसो राम्या अनु स्वर्ण दीदेदरुषेण भानुना ।

होत्राभिरग्निर्मनुषः स्वध्वरो राजा विशामतिथिश्चारुरायवे ॥2.2.8॥

सः¹ इधानः² उषसः³ राम्याः⁴ अनु⁵ स्वः⁶ न⁷ दीदेत्⁸ अरुषेण⁹ भानुना¹⁰ ।

होत्राभिः¹¹ अग्निः¹² मनुषः¹³ सुऽअध्वरः¹⁴ राजा¹⁵ विशाम्¹⁶ अतिथिः¹⁷ चारुः¹⁸ आयवे¹⁹ ॥

saḥ¹ idhānaḥ² uṣasaḥ³ rāmyāḥ⁴ anu⁵ svaḥ⁶ na⁷ dīdet⁸ aruṣeṇa⁹ bhānuna¹⁰ ।

hoṭrābhiḥ¹¹ agniḥ¹² manuṣaḥ¹³ su'adhvaraḥ¹⁴ rājā¹⁵ viśām¹⁶ atithiḥ¹⁷ cāruḥ¹⁸ āyave¹⁹ ॥

8. ²Kindled ⁵in the procession of ⁴the beautiful ³Dawns, ¹he ^{8a}shall break into ⁹roseate ^{8b}splendour ⁷like ⁶the world of the Sun. ¹²O Fire, ¹⁴making effective the pilgrim-rite ¹³by man's ¹¹voices of offering, ¹⁵thou art the King ¹⁶of the peoples and ¹⁷the Guest ¹⁸delightful ¹⁹to the human being.

एवा नो अग्ने अमृतेषु पूर्व्य धीष्पीपाय बृहद्दिवेषु मानुषा ।

दुहाना धेनुर्वृजनेषु कारवे त्मना शतिनं पुरुरूपमिषणि ॥2.2.9॥

एव¹ नः² अग्ने³ अमृतेषु⁴ पूर्व्य⁵ धीः⁶ पीपाय⁷ बृहत्ऽदिवेषु⁸ मानुषा⁹ ।

दुहाना¹⁰ धेनुः¹¹ वृजनेषु¹² कारवे¹³ त्मना¹⁴ शतिनम्¹⁵ पुरुरूपम्¹⁶ इषणि¹⁷ ॥

eva¹ naḥ² agne³ amṛteṣu⁴ pūrvya⁵ dhīḥ⁶ pīpāya⁷ br̥hat'diveṣu⁸ mānuṣā⁹ ।

duhānā¹⁰ dhenuḥ¹¹ vr̥janeṣu¹² kārave¹³ tmanā¹⁴ śatinam¹⁵ puru'rūpam¹⁶ iṣaṇi¹⁷ ॥

9. ⁵O pristine ³Fire, ¹even thus, ⁶the Thought ⁷has nourished ²our ⁹human things ⁴in the immortals, ⁸in the great Heavens. ⁶The Thought is ²our ¹¹milch-cow, ¹⁴of herself ¹⁰she milks ¹³for the doer of works ¹²in his battles and ¹⁷in his speed to the journey ¹⁶the many forms and ¹⁵the hundreds of the Treasure.

¹² vr̥janeṣu - the Gods are in constant battle with the Vritras and Panis to give to man (¹⁶ puru'rūpam – the many forms of treasures -) the herds, the waters and the Sun or the solar world, *gā, apaḥ, svaḥ*. [15/109]

वयमग्ने अर्वता वा सुवीर्यं ब्रह्मणा वा चितयेमा जनाँ अति ।

अस्माकं द्युम्नमधि पंच कृष्टिषूच्चा स्वर्णं शुशुचीत दुष्टरं ॥2.2.10॥

वयम्¹ अग्ने² अर्वता³ वा⁴ सुवीर्यम्⁵ ब्रह्मणा⁶ वा⁷ चितयेम⁸ जनान्⁹ अति¹⁰ ।
अस्माकम्¹¹ द्युम्नम्¹² अधि¹³ पञ्च¹⁴ कृष्टिषु¹⁵ उच्चा¹⁶ स्वः¹⁷ न¹⁸ शुशुचीत¹⁹ दुस्तरम्²⁰ ॥

vayam¹ agne² arvatā³ vā⁴ su'vīryam⁵ brahmaṇā⁶ vā⁷ citayema⁸ janān⁹ ati¹⁰ ।
asmākam¹¹ dyumnam¹² adhi¹³ pañca¹⁴ kṛṣṭiṣu¹⁵ uccā¹⁶ svaḥ¹⁷ na¹⁸ śuśucīta¹⁹ dustaram²⁰ ॥

10. ²O Fire, ^{8a}let ¹us ^{8b}conquer ⁵a hero-strength ³by the War-Horse, ^{4/7}or ^{8a}let ¹us ^{8b}awake to knowledge ¹⁰beyond ⁹men ⁶by the Word; ^{19a}let ¹¹our ¹²light ^{19b}shine out ¹³in ¹⁴the Five ¹⁵Nations ¹⁶high and ²⁰invulnerable ¹⁸like ¹⁷the world of the Sun.

⁸wake ¹in ourselves ⁵a strength of heroes ¹⁰beyond ⁹men's scope ³by the powers of the War-Horse ^{4/7}or ⁶by the Word [16/37 *fn* 7]

¹⁴pañca ¹⁵kṛṣṭiṣu - five births for man, five worlds of creatures where works are done [15/118].

The aspiring **material creature** becomes the straining **vital man**; he in turn transmutes himself into the subtle **mental and psychical being**; this subtle thinker grows into the wide, multiple and **cosmic man** open on all sides of him to all the multitudinous inflowings of the Truth; the cosmic soul rising in attainment strives as the **spiritual man** for a higher peace, joy and harmony. These are the **five Aryan types**, each of them a great people **occupying its own province** or state of the total human nature. [15/376]

The (five) worlds in which, Matter, Life-Energy, Mind, Truth and Beatitude are the essential energies, are called respectively Bhur, Bhuvar, Swar, Mahas and Jana or Mayas. [15/284 *fn* 8]

स नो बोधि सहस्य प्रशंस्यो यस्मिन्त्सुजाता इषयंत सूरयः ।

यमग्ने यज्ञमुपयंति वाजिनो नित्ये तोके दीदिवांसं स्वे दमे ॥2.2.11॥

सः¹ नः² बोधि³ सहस्य⁴ प्रशंस्यः⁵ यस्मिन्⁶ सुजाताः⁷ इषयन्त⁸ सूरयः⁹ ।

यम्¹⁰ अग्ने¹¹ यज्ञम्¹² उपयन्ति¹³ वाजिनः¹⁴ नित्ये¹⁵ तोके¹⁶ दीदिवांसम्¹⁷ स्वे¹⁸ दमे¹⁹ ॥

saḥ¹ naḥ² bodhi³ sahasya⁴ pra'samsyaḥ⁵ yasmin⁶ su'jātāḥ⁷ iṣayanta⁸ sūrayaḥ⁹ ।

yam¹⁰ agne¹¹ yajñam¹² upa'yanti¹³ vājinaḥ¹⁴ nitye¹⁵ toke¹⁶ dīdi'vāmsam¹⁷ sve¹⁸ dame¹⁹ ॥

11. ³Awake, ⁴O forceful ¹¹Fire, ¹one ⁵to be voiced ²by our lauds; for thou art ¹he ⁶in whom ⁹the luminous seers ⁷come to perfect birth and ⁸speed on their way. ¹¹O Fire, thou art ¹²the sacrifice and ¹⁰to thee ¹⁴the Horses of swiftnes ¹³come there ¹⁷where thou shinest with light ¹⁵in the eternal ¹⁶son and ¹⁸in thy own ¹⁹home.

⁹sūrayaḥ - Gods, conscious psychological powers, our "luminous seers". They conduct the sacrifice in their human capacity (manuṣvat) as well as receive it in their high divine being. All the gods are born by the sacrifice, grow and out of their human action assume their divine bodies. [15/493]

¹⁴vājinaḥ - the steed of the journey which brings us in the plenty of our spiritual wealth. [15/413 *fn* 1]

उभयासो जातवेदः स्याम ते स्तोतारो अग्ने सूरयश्च शर्मणि ।

वस्वो रायः पुरुश्चंद्रस्य भूयसः प्रजावतः स्वपत्यस्य शग्धि नः ॥2.2.12॥

उभयासः¹ जातःवेदः² स्याम³ ते⁴ स्तोतारः⁵ अग्ने⁶ सूरयः⁷ च⁸ शर्मणि⁹ ।

वस्वः¹⁰ रायः¹¹ पुरुःचन्द्रस्य¹² भूयसः¹³ प्रजाःवतः¹⁴ सुऽअपत्यस्य¹⁵ शग्धि¹⁶ नः¹⁷ ॥

ubhayāsaḥ¹ jāta'vedaḥ² syāma³ te⁴ stotāraḥ⁵ agne⁶ sūrayaḥ⁷ ca⁸ śarmaṇi⁹ ।

vasvaḥ¹⁰ rāyaḥ¹¹ puru'candrasya¹² bhūyasaḥ¹³ prajā'vataḥ¹⁴ su'apatyasya¹⁵ śagdhi¹⁶ naḥ¹⁷ ॥

12. ⁶O Fire, ²O God who knowest all things born, ^{3a}may ¹we both ^{3b}abide ⁴in thy ⁹peace, ⁵those who hymn thee ⁸and ⁷the luminous seers. ¹⁶Be forceful for (giving us¹⁷) ¹¹the opulence ¹⁰of the Treasure ¹³with the multitude of its riches and ¹²its many delights and ¹⁴its issue and ¹⁵the offspring of the Treasure.

⁹ śarma - The peace, joy and full satisfaction in the mental, vital and physical being [15/407 fn 6].

śam and *śarma* in the Veda express the idea of peace and joy, the joy that comes of the accomplished labour, *śamī*, or work of the sacrifice: the toil of the battle and the journey find their rest, a foundation of beatitude is acquired which is already free from the pain of strife and effort. [15/420 fn 11]

¹⁴prajā'vataḥ - प्रजा seems not to be अपत्य in the technical vedic sense, but to refer to all fruits of the sacrifice [16/579]; The sons or children are the new soul-formations which constitute the divine Personality, the new births within us. [15/408 fn 9]

ये स्तोतृभ्यो गोअग्रामश्वपेशसमग्ने रातिमुपसृजन्ति सूरयः ।

अस्मांच तांश्च प्र हि नेषि वस्य आ बृहद्वदेम विदथे सुवीराः ॥2.2.13॥

ये¹ स्तोतृभ्यः² गोऽअग्राम्³ अश्वऽपेशसम्⁴ अग्ने⁵ रातिम्⁶ उपऽसृजन्ति⁷ सूरयः⁸ ।

अस्मान्⁹ च¹⁰ तान्¹¹ च¹² प्र¹³ हि¹⁴ नेषि¹⁵ वस्यः¹⁶ आ¹⁷ बृहत्¹⁸ वदेम¹⁹ विदथे²⁰ सुवीराः²¹ ॥

ye¹ stotr'bhyaḥ² go'agrām³ aśva'peśasam⁴ agne⁵ rātim⁶ upa'srjanti⁷ sūrayaḥ⁸ ।

asmān⁹ ca¹⁰ tān¹¹ ca¹² pra¹³ hi¹⁴ neṣi¹⁵ vasyaḥ¹⁶ ā¹⁷ br̥hat¹⁸ vadema¹⁹ vidathe²⁰ su'vīrāḥ²¹ ॥

13. When ²to those who hymn thee ^{1,8}the luminous Wise ⁷set free, ⁵O Fire, ⁶the gift ³in whose front the Ray-Cow walks and ⁴whose form is the Horse, [¹⁴indeed] ¹⁵thou leadest ⁹us ¹³on ^{10/12}and ¹⁵leadest ¹¹them ¹⁷to ¹⁶a world of greater riches. ²¹Strong with the strength of the Heroes, ¹⁹may we voice ¹⁸the Vast ²⁰in the coming of the knowledge.

Sukta 3

समिद्धो अग्निर्निहितः पृथिव्यां प्रत्यङ् विश्वानि भुवनान्यस्थात् ।
होता पावकः प्रदिवः सुमेधा देवो देवान्यजत्वग्निरर्हन् ॥2.3.1॥

सम्इद्धः¹ अग्निः² निःहितः³ पृथिव्याम्⁴ प्रत्यङ्⁵ विश्वानि⁶ भुवनानि⁷ अस्थात्⁸ ।
होता⁹ पावकः¹⁰ प्रदिवः¹¹ सुमेधाः¹² देवः¹³ देवान्¹⁴ यजतु¹⁵ अग्निः¹⁶ अर्हन्¹⁷ ॥

sam'iddhah¹ agnih² ni'hitaḥ³ pṛthivyām⁴ pratyaṅ⁵ viśvāni⁶ bhuvanāni⁷ asthāt⁸ ।
hotā⁹ pāvakaḥ¹⁰ pra'divaḥ¹¹ su'medhāḥ¹² devaḥ¹³ devān¹⁴ yajatu¹⁵ agnih¹⁶ arhan¹⁷ ॥

1. ²The Fire ³that was set inward ⁴in the earth ¹is kindled and ⁸has arisen ⁵fronting ⁶all ⁷the worlds. ⁸He has arisen, ¹⁰the purifying Flame, ⁹the priest of the call, ¹²the wise of understanding, ¹¹the Ancient of Days. Today ^{15a}let ¹⁶the Fire ¹⁷in the fullness of his powers, ¹³a god ¹⁴to the gods ^{15b}do sacrifice.

नराशंसः प्रति धामान्यजन् तिस्रो दिवः प्रति महना स्वर्चिः ।
घृतपुषा मनसा हव्यमुदन्मूर्धन्यजस्य समनक्तु देवान् ॥2.3.2॥

नराशंसः¹ प्रति² धामानि³ अञ्जन्⁴ तिस्रः⁵ दिवः⁶ प्रति⁷ महना⁸ सुऽअर्चिः⁹ ।
घृतपुषा¹⁰ मनसा¹¹ हव्यम्¹² उन्दन्¹³ मूर्धन्¹⁴ यजस्य¹⁵ सम्¹⁶ अनक्तु¹⁷ देवान्¹⁸ ॥

narāśamsaḥ¹ prati² dhāmāni³ añjan⁴ tisraḥ⁵ divaḥ⁶ prati⁷ mahnā⁸ su'arciḥ⁹ ।
ghṛta'puṣā¹⁰ manasā¹¹ havyam¹² undan¹³ mūrdhan¹⁴ yajñasya¹⁵ sam¹⁶ anaktu¹⁷ devān¹⁸ ॥

2. Fire ¹who voices the godhead, ⁴shines revealing ³the planes, ²each and each; ⁹high of ray ⁴he reveals, ⁷each and each, ⁵the triple ⁶heavens ⁸by his greatness. ¹³Let him flood ¹²the oblation ¹¹with a mind ¹⁰that diffuses the light and ^{16,17}manifest ¹⁸the gods ¹⁴on the head ¹⁵of the sacrifice.

⁵ tisraḥ ⁶ divaḥ - There are three successive worlds of mentality one superimposed on the other, — the sensational, aesthetic and emotional mind, the pure intellect and the divine intelligence. The fullness and perfection of these triple worlds of mind exists only in the pure mental plane of being, where they shine above the three heavens, *tisro divah*, as their three luminosities, *trini rocanani*. [15/287]

ईळितो अग्ने मनसा नो अर्हदेवान्यक्षि मानुषात्पूर्वो अद्य ।
स आ वह मरुतां शर्धो अच्युतमिंद्रं नरो बर्हिषदं यजध्वं ॥2.3.3॥

ईळितः¹ अग्ने² मनसा³ नः⁴ अर्हन्⁵ देवान्⁶ यक्षि⁷ मानुषात्⁸ पूर्वः⁹ अद्य¹⁰ ।
सः¹¹ आ¹² वह¹³ मरुताम्¹⁴ शर्धः¹⁵ अच्युतम्¹⁶ इन्द्रम्¹⁷ नरः¹⁸ बर्हिःसदम्¹⁹ यजध्वम्²⁰ ॥

īlitaḥ¹ agne² manasā³ naḥ⁴ arhan⁵ devān⁶ yakṣi⁷ mānuṣāt⁸ pūrvah⁹ adya¹⁰ ।
saḥ¹¹ ā¹² vaha¹³ marutām¹⁴ śardhaḥ¹⁵ acyutam¹⁶ indram¹⁷ narah¹⁸ barhi'sadam¹⁹
yajadhvam²⁰ ॥

3. ²O Fire, ¹aspired to ⁴by our ³mind, ^{5a}putting forth ¹⁰today ^{5b}thy power ⁷do sacrifice ⁶to the gods, ⁹O thou who wast of old before ⁸aught that is human. ^{12,13}Bring to us ¹⁶the unfallen ¹⁵host ¹⁴of the Life-Gods [Maruts]; and ¹⁸you, O Powers, ²⁰sacrifice ¹⁷to Indra ¹⁹where he sits on the seat of our altar.

¹⁴marutām – The Maruts, nervous or vital forces of our being which attain to conscious expression in the thought, singers of the hymn to Indra, the God-Mind. [15/412 *fn* 13]

देव बर्हिर्वर्धमानं सुवीरं स्तीर्णं राये सुभरं वेद्यस्यां ।

घृतेनाक्तं वसवः सीदतेदं विश्वे देवा आदित्या यज्ञियासः ॥2.3.4॥

देव¹ बर्हिः² वर्धमानम्³ सुवीरम्⁴ स्तीर्णम्⁵ राये⁶ सुभरम्⁷ वेदी⁸ अस्याम्⁹ ।
घृतेन¹⁰ अक्तम्¹¹ वसवः¹² सीदत¹³ इदम्¹⁴ विश्वे¹⁵ देवाः¹⁶ आदित्याः¹⁷ यज्ञियासः¹⁸ ॥

deva¹ barhiḥ² vardhamānam³ su'vīram⁴ stīrṇam⁵ rāye⁶ su'bharam⁷ vedī⁸ asyām⁹ ।
ghṛtena¹⁰ aktam¹¹ vasavaḥ¹² sīdata¹³ idam¹⁴ viśve¹⁵ devāḥ¹⁶ ādityāḥ¹⁷ yajñiyāsaḥ¹⁸ ॥

4. ¹O Godhead, ⁵strewn is ²the seat ⁹on this ⁸altar, ⁴the hero-guarded ²seat ³that ever grows, ²the seat ⁷well-packed ⁶for the riches, ¹¹anointed ¹⁰with the Light. ¹⁵O all ¹⁶Gods, ¹³sit ¹⁴on this ⁸altar-²seat, ¹²princes of the treasure, ¹⁷sons of the indivisible Mother (Aditi), ¹⁸kings of sacrifice.

¹deva - The Deva, the supreme Deity, of whom all the gods are different Names and Powers. [15/404 *fn* 15]
⁷made strong to bear ⁶for the riches. [16/39 *fn* 8]

वि श्रयन्तामुर्विया ह्यमाना द्वारो देवीः सुप्रायणा नमोभिः ।

व्यचस्वतीर्वि प्रथन्तामजुर्या वर्णं पुनाना यशसं सुवीरं ॥2.3.5॥

वि¹ श्रयन्ताम्² उर्विया³ ह्यमानाः⁴ द्वारः⁵ देवीः⁶ सुप्रसयनाः⁷ नमःसभिः⁸ ।
व्यचस्वतीः⁹ वि¹⁰ प्रथन्ताम्¹¹ अजुर्याः¹² वर्णम्¹³ पुनानाः¹⁴ यशसम्¹⁵ सुवीरम्¹⁶ ॥

vi¹ śrayantām² urviyā³ hūyamānāḥ⁴ dvāraḥ⁵ devīḥ⁶ supra'ayanāḥ⁷ namaḥ'bhiḥ⁸ ।
vyacasvatīḥ⁹ vi¹⁰ prathantām¹¹ ajuryāḥ¹² varṇam¹³ punānāḥ¹⁴ yaśasam¹⁵ su'vīram¹⁶ ॥

5. ^{2a}May ⁶the divine ⁵Doors ^{2b}swing ¹open, ³wide ⁴to our call, ⁷easy of approach ⁸with our prostrations of surrender; ¹¹may they stretch ¹⁰wide ⁹opening into vastnesses, ¹²the imperishable ⁵Doors ¹⁴purifying ¹⁵the glorious and ¹⁶heroic ¹³kind.

⁶ devīḥ ⁵ dvāraḥ - Man's sacrifice is his labour and aspiration Godwards and is represented as travelling through the opening doors of the concealed heavenly realms, kingdoms conquered in succession by the expanding soul. [15/410 *fn* 4]

साध्वपांसि सनता न उक्षिते उषसानक्ता वय्येव रण्विते ।

तंतुं ततं संवयन्ती समीची यज्ञस्य पेशः सुदुघे पयस्वती ॥2.3.6॥

साधु¹ अपांसि² सनता³ नः⁴ उक्षिते⁵ उषसानक्ता⁶ वय्याऽइव⁷ रण्विते⁸ ।

तन्तुम्⁹ ततम्¹⁰ संवयन्ती¹¹ समीची¹² यज्ञस्य¹³ पेशः¹⁴ सुदुघे¹⁵ पयस्वती¹⁶ ॥

sādhu¹ apāṃsi² sanatā³ naḥ⁴ ukṣite⁵ uṣasānaktā⁶ vayyā'iva⁷ raṇvite⁸ ।

tantum⁹ tatam¹⁰ saṃvayanti¹¹ samīci¹² yajñasya¹³ peśaḥ¹⁴ sudughe¹⁵ payasvatī¹⁶ ॥

6. ¹⁶Milch-cows [cows full of milk], ¹⁵good milkers [yielding abundance of milk], ⁵pouring out ⁴on us may ⁶Night and Dawn, ³the eternal and ¹²equal sisters, come ⁷like weaving women ⁸full of gladness, ¹¹weaving out ⁹the [¹⁰stretched] weft that is spun, ⁹the weft of our ¹perfected ²works ¹⁴into a shape ¹³of sacrifice.

दैव्या होतारा प्रथमा विदुष्टर ऋजु यक्षतः समृचा वपुष्टरा ।

देवान्यजन्तावृतुथा समंजतो नाभा पृथिव्या अधि सानुषु त्रिषु ॥2.3.7॥

दैव्या¹ होतारा² प्रथमा³ विदुःऽतरा⁴ ऋजु⁵ यक्षतः⁶ समृ⁷ ऋचा⁸ वपुःऽतरा⁹ ।

देवान्¹⁰ यजन्ता¹¹ ऋतुऽथा¹² समृ¹³ अञ्जतः¹⁴ नाभा¹⁵ पृथिव्याः¹⁶ अधि¹⁷ सानुषु¹⁸ त्रिषु¹⁹ ॥

daivya¹ hotārā² prathamā³ viduḥ'tarā⁴ ṛju⁵ yakṣataḥ⁶ sam⁷ ṛcā⁸ vapuḥ'tarā⁹ ।

devān¹⁰ yajantau¹¹ ṛtu'thā¹² sam¹³ añjataḥ¹⁴ nābhā¹⁵ pṛthivyāḥ¹⁶ adhi¹⁷ sānuṣu¹⁸ triṣu¹⁹ ॥

7. ¹The two divine ²Priests of the call, ³the first, the ⁴full in wisdom and ⁹[full in] stature, ^{7,6}offer ⁸by the illumining Word ⁵the straight things in us. ¹¹Sacrificing ¹⁰to the Gods ¹²in season, ^{13,14}they reveal them in light ¹⁵in the navel ¹⁶of the Earth and ¹⁷on ¹⁹the three ¹⁸peaks of Heaven.

⁸ ṛcā - *Rk*, connected with the word *arka* which means light or illumination, is the Word considered as a power of realisation in the illuminating consciousness. [15/322]

¹² ṛtu - The periods, sometimes described as years, sometimes as the twelve symbolic months of the progress of the sacrifice. [15/434 *fn* 5]; This great work is to be done according to the ordered gradations of the Truth, in its fixed seasons, by the twelve months of the sacrifice, by the divine years of Surya Savitri. [15/482]

सरस्वती साधयन्ती धियं न इळा देवी भारती विश्वतूर्तिः ।

तिस्रो देवीः स्वधया बर्हिरेदमच्छिद्रं पांतु शरणं निषद्य ॥2.3.8॥

सरस्वती¹ साधयन्ती² धियम्³ नः⁴ इळा⁵ देवी⁶ भारती⁷ विश्वतूर्तिः⁸ ।

तिस्रः⁹ देवीः¹⁰ स्वधया¹¹ बर्हिः¹² आ¹³ इदम्¹⁴ अच्छिद्रम्¹⁵ पान्तु¹⁶ शरणम्¹⁷ निऽसद्य¹⁸ ॥

sarasvatī¹ sādhayanti² dhiyam³ naḥ⁴ ilā⁵ devī⁶ bhārati⁷ viśva'tūrṭiḥ⁸ ।

tisrah⁹ devīḥ¹⁰ svadhaya¹¹ barhiḥ¹² ā¹³ idam¹⁴ acchidram¹⁵ pāntu¹⁶ śaraṇam¹⁷ ni'sadya¹⁸ ॥

8. ^{18a}May ¹Saraswati ²effecting ⁴our ³thought and ⁶goddess ⁵Ila and ⁷Bharati ⁸who carries all to their goal, ⁹the three ¹⁰goddesses, ^{18b}sit ¹⁴on our ¹²altar-seat and ^{13,16}guard ¹¹by the self-law of things ⁴our ¹⁵gapless ¹⁷house of refuge.

³dhiyam - धि is that operation of the intellect which fixes, arranges and retains, the buddhi or discerning and judging intellect. [16/505]

पिशंगरूपः सुभरो वयोधाः श्रुष्टी वीरो जायते देवकामः ।

प्रजां त्वष्टा वि ष्यतु नाभिमस्मे अथा देवानामप्येतु पाथः ॥2.3.9॥

पिशङ्गरूपः¹ सुभरः² वयःधाः³ श्रुष्टी⁴ वीरः⁵ जायते⁶ देवकामः⁷ ।

प्रजाम्⁸ त्वष्टा⁹ वि¹⁰ स्यतु¹¹ नाभिम¹² अस्मे¹³ अथा¹⁴ देवानाम्¹⁵ अपि¹⁵ एतु¹⁶ पाथः¹⁷ ॥

piśaṅga'rūpaḥ¹ su'bharah² vayah'dhāḥ³ śruṣṭī⁴ vīrah⁵ jāyate⁶ deva'kāmaḥ⁷ ।

pra'jām⁸ tvaṣṭā⁹ vi¹⁰ syatu¹¹ nābhim¹² asme¹³ atha¹⁴ devānām¹⁵ api¹⁵ etu¹⁶ pāthah¹⁷ ॥

9. ⁴Soon ⁶there is born ⁵a Hero ¹of golden-red form, ⁷an aspirant to the Godheads, ²a mighty bringer of riches and ³founder of our growth to wideness. ^{11a}Let ⁹the Maker of forms (Twashtri) ^{10,11b}loosen ¹¹the knot of the navel ¹³in us, ^{10,11}let him set free ⁸the issue of our works; ^{14,15}then ¹⁶let him walk ¹⁷on the way ¹⁵of the Gods.

^{16a}let ¹⁷the way ¹⁵of the Gods ^{16b}come to us. [16/40 fn 9]

वनस्पतिरवसृजन्नुप स्थादग्निर्हविः सूदयाति प्र धीभिः ।

त्रिधा समक्तं नयतु प्रजानंदेवेभ्यो दैव्यः शमितोप हव्यं ॥2.3.10॥

वनस्पतिः¹ अवसृजन्² उप³ स्थात्⁴ अग्निः⁵ हविः⁶ सूदयाति⁷ प्र⁸ धीभिः⁹ ।

त्रिधा¹⁰ समऽअक्तम्¹¹ नयतु¹² प्रजानन्¹³ देवेभ्यः¹⁴ दैव्यः¹⁵ शमिता¹⁶ उप¹⁷ हव्यम्¹⁸ ॥

vanaspatiḥ¹ ava'srjan² upa³ sthāt⁴ agniḥ⁵ haviḥ⁶ sūdayāti⁷ pra⁸ dhībhiḥ⁹ ।

tridhā¹⁰ sam'aktam¹¹ nayatu¹² pra'jānan¹³ devebhyah¹⁴ daivyah¹⁵ śamitā¹⁶ upa¹⁷ havyam¹⁸ ॥

10. ¹The Plant [Soma] ^{3,4}is with us ²streaming out the Wine. ⁵Fire ^{8,7}speeds ⁶the oblation ⁹by our thoughts. ^{12a}Let ¹⁵the divine ¹⁶Achiever of works, ¹³understanding, ^{17,12b}lead ¹⁸the offering ¹⁰triplly ¹¹revealed in his light ¹⁴on its way to the Godheads.

¹ vanaspatiḥ - in its double sense, the trees, the lords of the forest, growths of the earth, our material existence, and lords of delight. Soma, producer of the immortalising wine, is the typical *Vanaspati*. [15/418 fn 3]

¹⁰ triply ¹¹ anointed. [16/41 fn 10]

¹⁸ havyam ¹⁰ tridhā ¹¹ sam'aktam - the triple ghr̥tam (havyam) is the triple clarity of the liberated sensation finding its secret of delight, of the thought-mind attaining to light and intuition and of the truth itself, the ultimate supramental vision. "One Indra produced, one Surya, one the gods fashioned by natural development out of Vena" (4.58.4); for Indra is the Master of the thought-mind, Surya of the supramental light, Vena is Soma, the master of mental delight of existence, creator of the sense-mind. [15/104]

घृतं मिमिक्षे घृतमस्य योनिर्घृते श्रितो घृतम्बस्य धाम ।

अनुष्वधमा वह मादयस्व स्वाहाकृतं वृषभ वक्षि हव्यं ॥2.3.11॥

घृतम्¹ मिमिक्षे² घृतम्³ अस्य⁴ योनिः⁵ घृते⁶ श्रितः⁷ घृतम्⁸ ऊं⁹ अस्य¹⁰ धाम¹¹ ।

अनुऽस्वधम्¹² आ¹³ वह¹⁴ मादयस्व¹⁵ स्वाहाऽकृतम्¹⁶ वृषभ¹⁷ वक्षि¹⁸ हव्यम्¹⁹ ॥

ghr̥tam¹ mimikṣe² ghr̥tam³ asya⁴ yoniḥ⁵ ghr̥te⁶ śritah⁷ ghr̥tam⁸ ūṃ⁹ asya¹⁰ dhāma¹¹ ।

anu'svadhama¹² ā¹³ vaha¹⁴ mādayasva¹⁵ svāhā'kṛtam¹⁶ vṛṣabha¹⁷ vakṣi¹⁸ havyam¹⁹ ॥

11. ²I pour on him ¹the running light; for ³the light is ⁴his ⁵native lair, ⁷he is lodged ⁶in the light, ⁸the light is ¹⁰his ¹¹plane. ¹²According to thy self-nature, ^{13,14}bring the Gods and ¹⁵fl them with rapture. ¹⁷O Male of the herd, ¹⁸carry to them ¹⁹our offering ¹⁶blessed with svāhā.

¹⁶ svāhā'kṛtam - made into svāhā. [16/41 fn 11]

[Explanation] There are always two aspects of Agni's embassy which seem to be inconsistent with each other, one the bringing of the gods to eat of the oblations in the house of the sacrificer, the other the taking of the oblations to be eaten by the gods in mid-air or heaven. Psychologically, the sense is clear enough. The Seer-Will first bears man's activities to the higher planes by his purified consecration of them to the Godhead. This is the first part of the embassy. Then comes the time for the descent of the divine Powers into the human mind & body, at first temporary, to enjoy there the activities offered to them, each activity to its proper god, then permanent by the creation, birth, growth (नातिः, वीतिः, अवः) of the divinities in the human being, each conducting his own proper activity first मनुष्वत् in the human type, then in the human divine, as Usha is described देवि मनुषि, O divine and human. In all these stages it is Will-with-Knowledge that leads. That summons and brings, in a way carries the gods in their descent, supports them in their workings. [16/566-7]

Sukta 4

हुवे वः सुद्योत्मानं सुवृक्तितं विशामग्निमतिथिं सुप्रयसं ।

मित्र इव यो दिधिषाय्यो भूदेव आदेवे जने जातवेदाः ॥2.4.1॥

हुवे¹ वः² सुद्योत्मानम्³ सुवृक्तिम्⁴ विशाम्⁵ अग्निम्⁶ अतिथिम्⁷ सुप्रयसम्⁸ ।
मित्रः^{9a} इव^{9b} यः¹⁰ दिधिषाय्यः¹¹ भूत्¹² देवः¹³ आदेवे¹⁴ जने¹⁵ जातवेदाः¹⁶ ॥

huve¹ vah² su'dyotmānam³ su'vr̥ktim⁴ viśām⁵ agnim⁶ atithim⁷ su'prayasam⁸ ।
mitraḥ^{9a} iva^{9b} yaḥ¹⁰ didhiṣāyyaḥ¹¹ bhūt¹² devaḥ¹³ ā'deve¹⁴ jane¹⁵ jāta'vedāḥ¹⁶ ॥

1. ¹I call ²to you ⁶the Fire ⁸with his strong delights and ³his splendours of light, ⁶Fire ⁴who strips all sin from us, ⁷the guest ⁵of the peoples. ¹⁰He ¹²becomes ^{9b}like ¹¹a supporting ^{9a}friend, ¹²he becomes ¹³the God ¹⁶who knows all things born ¹⁵in the man ¹⁴with whom are the Gods.

[Alt] ²For you ¹I call ⁶on the God-Will, ⁷guest ⁵of the peoples ³with his perfect light, ⁴his perfect energy, ⁸his perfect pleasures, ¹⁰he who ¹²becomes ⁹as the Lord of Love & Harmony [Mitra], and ¹¹has to be held in man ¹³as the god ¹⁵in the creature born ¹⁴who reflects in him the godhead and ¹⁶knows all his births. [16/604]

⁴su'vr̥ktim - The word *Suvr̥kti* corresponds to the *Katharsis* of the Greek mystics—the clearance, riddance or rejection of all perilous and impure stuff from the consciousness. It is *Agni Pavaka*, the purifying Fire who brings to us this riddance or purification, "*Suvr̥kti*". [16/71 fn 9]

¹³devaḥ ¹⁴ā'deve ¹⁵jane - Divine in man who reflects the divinity. This is the sense of अ as applied to the gods who are formed or become in mortals; that is to say, they throw there their reflected image or being which is shaped in himself by man. [16/604]

¹⁵in all from men ¹⁴to the Gods. [16/41 fn 12]

[Explanation] All these expressions must be taken in sequence. Agni is a force of will resident (अतिथिम्) in man (विशाम्) that gives a perfect light (सुद्योत्मानं) and therefore perfect energy of light (वृक्तः = तेजः) and therefore perfect pleasure (सुप्रयसं); because he has these three qualities he is like Mitra (मित्र इव), the Friend of Creatures, the lord of light, love & harmony, who has the capacity of holding (दिधिषाय्यो) all things in their proper place & relation, & this he does on each plane of man because he is जातवेदाः, knower of all the planes of the soul on which it is successively born. [16/603]

इमं विधंतो अपां सधस्थे द्वितादधुर्भृगवो विक्ष्वायोः ।

एष विश्वान्यभ्यस्तु भूमा देवानामग्निररतिर्जीराश्वः ॥2.4.2॥

इमम्¹ विधन्तः² अपाम्³ सधस्थे⁴ द्विता⁵ अदधुः⁶ भृगवः⁷ विक्षु⁸ आयोः⁹ ।
एषः¹⁰ विश्वानि¹¹ अभि¹² अस्तु¹³ भूम¹⁴ देवानाम्¹⁵ अग्निः¹⁶ अरतिः¹⁷ जीरः¹⁸ अश्वः¹⁸ ॥

imam¹ vidhantaḥ² apām³ sadha'sthe⁴ dvitā⁵ adadhuḥ⁶ bhṛgavaḥ⁷ vikṣu⁸ āyoh⁹ ।
eṣaḥ¹⁰ viśvāni¹¹ abhi¹² astu¹³ bhūma¹⁴ devānām¹⁵ agniḥ¹⁶ aratiḥ¹⁷ jīra'aśvaḥ¹⁸ ॥

2. ⁷The Bhrigus ²worshipping ⁴in the session ³of the Waters ⁶set ¹him ⁵a twofold Light ⁸in the peoples ⁹of Man. ^{12,13}May he master ¹¹all ¹⁴planes ^{12,13}prevailing vastly, ¹⁶Fire ¹⁷the traveller ¹⁵of the Gods ¹⁶with his rapid horses.

[Alt] ¹Him ²setting in the order of the sacrifice ⁷the Shining Ancestors [Bhrigus] ⁶established ⁴in the session ³of the waters and ⁵doubly in ⁸the peoples ⁹of man. ^{13a}May ¹⁰this (flame) ¹⁸with his rapid steeds, ¹⁷the toiler ¹⁵for the gods, ^{12,13b}take possession ¹¹of all ¹⁴the vast worlds. [16/605]

⁴sadha'sthe - place of session & is used in the sense of world. This सधस्थ is the world or seat of the waters and may refer either to the upper or lower ocean. Here, however, it must necessarily indicate the upper ocean. [16/604]

⁵ dvitā – doubly, in their manifest human & their secret divine parts [16/604]

Dwita, the god or Rishi of the second plane of the human ascent. It is that of the Life-force, the plane of fulfilled force, desire, free range of the vital powers which are no longer limited by the strict limitations of this mould of Matter. *Trita* is the god or Rishi of the third plane, full of luminous mental kingdoms unknown to the physical mind. [15/447 fn 2]

¹¹ viśvāni ¹⁴ bhūma - all the worlds or all the largenesses, that is the divine worlds from महस् upwards. [16/604]

[Explanation] The sense is that ⁷the Ancestors who incarnated or typified the powers of the luminous Truth ⁶have established him ^{2,4}in his right place in the sacrifice in such a way that ³he pervades the upper ocean, to the superconscient existence, and ⁵occupies two places ^{8,9}in man, his conscious mortal being and his secret divine being. In the mortal man ¹⁷he drives ¹⁸the rapid swiftesses of the vital strength upwards to the ocean of the superconscient, for he is ¹⁷the aspiring toiler set here to that end by the gods. ^{12,13}Let him then so rise and take possession for man ¹¹of all ¹⁴the vastnesses, the different worlds of the divine existence. [16/605]

अग्निं देवासो मानुषीषु विक्षु प्रियं धुः क्षेप्यंतो न मित्रं ।

स दीदयदुशतीरुर्म्या आ दक्षाय्यो यो दास्वते दमे आ ॥2.4.3॥

अग्निम्¹ देवासः² मानुषीषु³ विक्षु⁴ प्रियम्⁵ धुः⁶ क्षेप्यन्तः⁷ न⁸ मित्रम्⁹ ।

सः¹⁰ दीदयत्¹¹ उशतीः¹² ऊर्म्याः¹³ आ¹⁴ दक्षाय्यः¹⁵ यः¹⁶ दास्वते¹⁷ दमे¹⁸ आ¹⁹ ॥

agnim¹ devāsaḥ² mānuṣīṣu³ vikṣu⁴ priyam⁵ dhuḥ⁶ kṣeṣyantaḥ⁷ na⁸ mitram⁹ ।

saḥ¹⁰ dīdayat¹¹ uśatīḥ¹² ūrmyāḥ¹³ ā¹⁴ dakṣāyyaḥ¹⁵ yaḥ¹⁶ dāsvate¹⁷ dame¹⁸ ā¹⁹ ॥

3. ⁸As ⁷men who would settle in a home bring into it ⁵a beloved ⁹friend, ²the Gods ⁶have set ¹the Fire ³in these human ⁴peoples. ^{11a}Let ¹⁰him ^{14,11b}illumine ¹²the desire ¹³of the billowing nights, ¹⁶let him be one ¹⁵full of discerning mind ¹⁸in the house ^{19,17}for the giver of sacrifice.

[Alt] ¹Agni ²the gods ⁶have set ³in the human ⁴peoples, ⁵a satisfying ⁹friend, ⁸as ^{7a}seeking to bring ⁹Mitra ^{7b}to his home; ¹⁰he ^{14,11}illuminates ¹²the desire ¹³of the billowing Nights, ¹⁶he who ¹⁷for the giver of the sacrifice ^{19,18}dwells in his house ¹⁵as a power of discernment. [16/606]

[Explanation] The purpose of the gods and the action of Agni thus expressed explain verse 2. The vast worlds (2.4.2) are the home of Mitra; in taking possession of them Agni is fulfilling the purpose of the gods in setting him here as well as the arrangement made by the Bhrigus; he is bringing Mitra to his home. And he is able to do this because he has the light & joy of those worlds in him; he is the intermediary who brings that light from the divine into the human; he shines illumining with it our dark states of ignorance and for the sacrificer who makes him his envoy to the gods, he bridges the gulf and turns this light of obscurity into the very divine discernment even here in this mortal body (दमे). [16/606-7]

अस्य रण्वा स्वस्येव पुष्टिः संदृष्टिरस्य हियानस्य दक्षोः ।

वि यो भरिभदोषधीषु जिह्वामत्यो न रथ्यो दोधवीति वारान् ॥2.4.4॥

अस्य¹ रण्वा² स्वस्यऽइव³ पुष्टिः⁴ सम्दृष्टिः⁵ अस्य⁶ हियानस्य⁷ दक्षोः⁸ ।

वि⁹ यः¹⁰ भरिभत्¹¹ ओषधीषु¹² जिह्वाम्¹³ अत्यः¹⁴ न¹⁵ रथ्यः¹⁶ दोधवीति¹⁷ वारान्¹⁸ ॥

asya¹ raṅvā² svasya'iva³ puṣṭiḥ⁴ sam'drṣṭiḥ⁵ asya⁶ hiyānasya⁷ dakṣoḥ⁸ ।

vi⁹ yaḥ¹⁰ bharibhrat¹¹ oṣadhīṣu¹² jihvām¹³ atyaḥ¹⁴ na¹⁵ rathyah¹⁶ dodhavīti¹⁷ vārān¹⁸ ॥

4. ²Delightful is ¹his ⁴growth ³as if one's own ⁴increase, ²rapturous is ⁶his ⁵vision ⁷as he gallops ⁸burning on his way. ¹⁰He ^{9,11}darts about ¹³his tongue ¹²mid the growths of the forest and ¹⁷tosses ¹⁸his mane ¹⁵like ¹⁶a chariot ¹⁴courser.

[Alt] ²Delightful is ¹his ⁴increasing and is ³as that of one's own being and ⁶he has ⁵the vision ⁷of one hastening (on his path) and ⁸seeking to discern; when ¹⁰he ^{9,11}darts to & fro ¹³his tongue ¹²upon the growths of earth (lit. heat-holders) ¹⁵he is as ^{14,16}the galloping chariot-horse and ¹⁷is running ¹⁸towards the supreme boons. [16/608]

[Explanation] The sense is that the growth of the Force is a delight & is as if the growth of one's own being; his light, his vision is that of a power in us hastening like a horse towards a goal, — the kshaya of Mitra, the viśvāni bhūma, — and seeking to discern. This force is constantly satisfying our desires & increasing its own heat by enjoying the objects of our material life imaged as the growths of earth, the plants that hold the heat of life and by eating which we get that vital heat & force into us; but in all this action of devouring desire the Force acts as the Steed of Life yoked to our chariot and is hastening always towards the supreme boons, the objects of a higher desire. This mortal enjoyment is to be strengthened & purified till the Strength is ready to convert it into the immortal. [16/608]

आ यन्मे अभ्वं वनदः पनन्तोशिग्भ्यो नामिमीत वर्ण ।

स चित्रेण चिकिते रंसु भासा जुजुर्वा यो मुहुरा युवा भूत् ॥2.4.5॥

आ¹ यत्² मे³ अभ्वम्⁴ वनदः⁵ पनन्त⁶ उशिक्ऽभ्यः⁷ न⁸ अमिमीत⁹ वर्णम्¹⁰ ।

सः¹¹ चित्रेण¹² चिकिते¹³ रम्सु¹⁴ भासा¹⁵ जुजुर्वान्¹⁶ यः¹⁷ मुहुः¹⁸ आ¹⁹ युवा²⁰ भूत्²¹ ॥

ā¹ yat² me³ abhvam⁴ vanadaḥ⁵ pananta⁶ uśik'bhyaḥ⁷ na⁸ amimīta⁹ varṇam¹⁰ ।

saḥ¹¹ citreṇa¹² cikite¹³ ram'su¹⁴ bhāsā¹⁵ jujurvān¹⁶ yaḥ¹⁷ muhuḥ¹⁸ ā¹⁹ yuvā²⁰ bhūt²¹ ॥

5. ²When ³my thoughts ⁵enjoying him ^{1,6}chant ⁴his mightiness, ⁹he shapes ¹⁰hue of kind ⁸as if ⁷to our desire. ¹¹He ¹³awakes to knowledge ¹⁴in men that have the ecstasy ¹²by the rich diversity ¹⁵of his Light; ¹⁶old and outworn ¹⁷he ^{19,21}grows ²⁰young ¹⁸again and again.

[Alt] ²Because or when ⁵the seekers of delight ^{1,6}laboured ⁴at my chaotic being, ⁹he forms (in it) ⁷according to their desire ¹⁰its supreme desirable state. ¹¹He comes ¹³to knowledge ¹⁴of that which is delightful ¹²by his varied ¹⁵light..... [16/608]

आ यो वना तातृषाणो न भाति वार्ण पथा रथ्येव स्वानीत् ।
कृष्णाध्वा तपू रण्वश्चिकेत द्यौरिव स्मयमानो नभोभिः ॥2.4.6॥

आ¹ यः² वना³ ततृषाणः⁴ न⁵ भाति⁶ वाः⁷ न⁸ पथा⁹ रथ्याऽइव¹⁰ स्वानीत्¹¹ ।
कृष्णऽअध्वा¹² तपुः¹³ रण्वः¹⁴ चिकेत¹⁵ द्यौःऽइव¹⁶ स्मयमानः¹⁷ नभःऽभिः¹⁸ ॥

ā¹ yaḥ² vanā³ tatṛṣāṇaḥ⁴ na⁵ bhāti⁶ vāḥ⁷ na⁸ pathā⁹ rathyā'iva¹⁰ svānīt¹¹ ।
kṛṣṇa'adhvā¹² tapuḥ¹³ raṇvaḥ¹⁴ ciketa¹⁵ dyauḥ'iva¹⁶ smayamānaḥ¹⁷ nabhaḥ'bhiḥ¹⁸ ॥

6. ⁵Like ⁴one who thirsts ²he ⁶lifts his light ¹on ³the forests; ¹¹his roar is ⁸like ¹¹the cry ⁷of waters ⁹on their path, ¹¹he neighs ⁸like ¹⁰a chariot war-horse. ¹²Black is his trail, ¹³burning his heat; ¹⁴he is full of rapture and ¹⁵awakes to knowledge: ¹⁶he is like Father Heaven ¹⁷smiling ¹⁸with his starry spaces.
-

स यो व्यस्थादभि दक्षदुर्वी पशुर्नैति स्वयुरगोपाः ।
अग्निः शोचिष्मँ अतसान्युष्णन्कृष्णव्यथिरस्वदयन्न भूम ॥2.4.7॥

सः¹ यः² वि³ अस्थात्⁴ अभि⁵ दक्षत्⁶ उर्वीम्⁷ पशुः⁸ न⁹ एति¹⁰ स्वऽयुः¹¹ अगोपाः¹² ।
अग्निः¹³ शोचिष्मान्¹⁴ अतसानि¹⁵ उष्णन्¹⁶ कृष्णऽव्यथिः¹⁷ अस्वदयत्¹⁸ न¹⁹ भूम²⁰ ॥

saḥ¹ yaḥ² vi³ asthāt⁴ abhi⁵ dakṣat⁶ urvīm⁷ paśuḥ⁸ na⁹ eti¹⁰ sva'yuḥ¹¹ agopāḥ¹² ।
agniḥ¹³ śociṣmān¹⁴ atasāni¹⁵ uṣṇan¹⁶ kṛṣṇa'vyathiḥ¹⁷ asvadayat¹⁸ na¹⁹ bhūma²⁰ ॥

7. ¹He ^{3,4}starts on his journey ^{5,6}to burn through ⁷all wide earth and ¹⁰moves ⁹like ⁸a beast ¹⁰that wanders ¹¹at will and ¹²has no keeper; ¹³Fire ¹⁴with his blazing light and ¹⁷his black affliction ¹⁵assails the dry trunks ¹⁶with his heat ¹⁹as if ¹⁸he tasted ²⁰the vastness.
-

नू ते पूर्वस्यावसो अधीतौ तृतीये विदथे मन्म शंसि ।

अस्मे अग्ने संयद्वीरं बृहंतं क्षुमंतं वाजं स्वपत्यं रयिं दाः ॥2.4.8॥

नु¹ ते² पूर्वस्य³ अवसः⁴ अधिऽइतो⁵ तृतीये⁶ विदथे⁷ मन्म⁸ शंसि⁹ ।

अस्मे¹⁰ अग्ने¹¹ संयत्स्वीरम्¹² बृहन्तम्¹³ क्षुमन्तम्¹⁴ वाजम्¹⁵ सुऽअपत्यम्¹⁶ रयिम्¹⁷ दाः¹⁸ ॥

nu¹ te² pūrvasya³ avasaḥ⁴ adhi'itau⁵ tṛtīye⁶ vidathe⁷ manma⁸ śaṃsi⁹ ।

asme¹⁰ agne¹¹ saṃyat'vīram¹² bṛhantam¹³ kṣu'mantam¹⁴ vājam¹⁵ su'apatyam¹⁶ rayim¹⁷ dāḥ¹⁸ ॥

8. ¹Now ⁵in our mind's return ²on thy ³former ⁴safeguarding, ⁸our thought ⁹has been spoken ⁶in the third session ⁷of the knowledge. ¹¹O Fire, ¹⁸give ¹⁰us ¹⁷the treasure ¹⁶with its children; ¹⁸give ¹⁰us ¹³a vast and ¹⁴opulent ¹⁵plenitude ¹²where the heroes assemble.

¹⁶su'apatyam - अपत्य must be spiritual offspring of अपस् children of our works. [14/473]; Divine works and their results. [15/207]

त्वया यथा गृत्समदासो अग्ने गुहा वन्वंत उपराँ अभि ष्युः ।

सुवीरासो अभिमातिषाहः स्मत्सूरिभ्यो गृणते तद्वयो धाः ॥2.4.9॥

त्वया¹ यथा² गृत्सऽमदासः³ अग्ने⁴ गुहा⁵ वन्वन्तः⁶ उपरान्⁷ अभि⁸ स्युः⁹ ।

सुवीरासः¹⁰ अभिमातिऽसाहः¹¹ स्मत्¹² सूरिऽभ्यः¹³ गृणते¹⁴ तत्¹⁵ वयः¹⁶ धाः¹⁷ ॥

tvayā¹ yathā² gṛtsa'madāsaḥ³ agne⁴ guhā⁵ vanvantāḥ⁶ uparān⁷ abhi⁸ syuḥ⁹ ।

su'vīrāsaḥ¹⁰ abhimāti'sahaḥ¹¹ smat¹² sūri'bhyaḥ¹³ gṛṇate¹⁴ tat¹⁵ vayaḥ¹⁶ dhāḥ¹⁷ ॥

9. ¹³To the luminous Wise Ones and ¹⁴to him who voices thee, ⁴O Fire, ¹⁷be the founder ¹⁶of their growth and expansion, ¹⁵that ³the Gritsamadas ¹⁰strong with the strength of the Heroes and ¹¹overcoming the hostile forces ^{8,9}may conquer [¹²at once] ⁷the higher worlds ¹by thy force and ⁶take delight ⁵of the secret inner spaces.

⁶win [16/43 fn 13]

Sukta 5

होताजनिष्ट चेतनः पिता पितृभ्य ऊतये ।

प्रयक्षंजेन्यं वसु शकेम वाजिनो यमं ॥2.5.1॥

होता¹ अजनिष्ट² चेतनः³ पिता⁴ पितृभ्यः⁵ ऊतये⁶ ।

प्रयक्षन्⁷ जेन्यम्⁸ वसु⁹ शकेम¹⁰ वाजिनः¹¹ यमम्¹² ॥

hotā¹ ajaniṣṭa² cetanaḥ³ pitā⁴ pitṛ'bhyaḥ⁵ ūtaye⁶ ।

pra'yakṣan⁷ jenyam⁸ vasu⁹ śakema¹⁰ vājinaḥ¹¹ yamam¹² ॥

1. ³A conscious ¹Priest of the call ²is born to us; ⁴a father ²is born ⁵to his fathers ⁶for their safeguard. ¹⁰May we avail to achieve ⁷by sacrifice ⁹the wealth ⁸that is for the victor, and ¹²to rein ¹¹the Horse of swiftmess.

⁹ the wealth ⁸ that has to be conquered. [16/43 *fn* 14]

आ यस्मिन्त्सप्त रश्मयस्तता यज्ञस्य नेतरि ।

मनुष्वद्दैव्यमष्टमं पोता विश्वं तदिन्वति ॥2.5.2॥

आ¹ यस्मिन्² सप्त³ रश्मयः⁴ तताः⁵ यज्ञस्य⁶ नेतरि⁷ ।

मनुष्वत्⁸ दैव्यम्⁹ अष्टमम्¹⁰ पोता¹¹ विश्वम्¹² तत्¹³ इन्वति¹⁴ ॥

ā¹ yasmin² sapta³ raśmayāḥ⁴ tataḥ⁵ yajñasya⁶ netari⁷ ।

manuṣvat⁸ daivyam⁹ aṣṭamam¹⁰ potā¹¹ viśvam¹² tat¹³ invati¹⁴ ॥

2. ³The seven ⁴rays ^{1,5}are extended ²in this ⁷leader ⁶of sacrifice; ⁹there is a divine ¹⁰eighth ⁸that carries with it the human. ¹¹The Priest of the purification ¹⁴takes possession of ¹³That ¹²All.

³sapta ⁴raśmayāḥ - seven psychological principles or forms of existence, Sat, Chit, Ananda, Vijnana, Manas, Prana and Anna. [15/45]; The seven rays are Aditi the infinite Mother, supreme Nature or infinite Consciousness, pristine source of the later idea of Prakriti or Shakti, the Mother of things taking form on the seven planes of her world-action as energy of conscious being. [15/98]

⁸manuṣvat -The godhead descending into man assumes the veil of humanity. The god is eternally perfect, unborn, fixed in the Truth and Joy; descending, he is born in man, grows, gradually manifests his completeness, attains as if by battle and difficult progress to the Truth and Joy. The Divine veils his seerhood in the forms of thought and life to assist the development of the mortal into immortality. [15/453 *fn* 1]

¹⁰aṣṭamam - We are told that there are eight sons of the cosmic Aditi who are born from her body; by seven [³seven ⁴rays] she moves to the gods, but the eighth [¹⁰aṣṭamam] son is Martanda, of the mortal creation [⁸manuṣvat], whom she casts away from her; with the seven she moves to the supreme life, the original age of the gods, but Martanda is brought back out of the Inconscient into which he had been cast to preside over mortal birth and death. [15/478]

¹⁴travels to or reaches. [16/44 *fn* 15]

दधन्वे वा यदीमनु वोचद्ब्रह्माणि वेरु तत् ।

परि विश्वानि काव्या नेमिश्चक्रमिवाभवत् ॥2.5.3॥

दधन्वे¹ वा² यत्³ ईम्⁴ अनु⁵ वोचत्⁶ ब्रह्माणि⁷ वेः⁸ ऊं⁹ तत्¹⁰ ।

परि¹¹ विश्वानि¹² काव्या¹³ नेमिः¹⁴ चक्रम्ऽइव¹⁵ अभवत्¹⁶ ॥

dadhanve¹ vā² yat³ īm⁴ anu⁵ vocat⁶ brahmāṇi⁷ veḥ⁸ ūm⁹ tat¹⁰ ।

pari¹¹ viśvāni¹² kāvyā¹³ nemih¹⁴ cakram'iva¹⁵ abhavat¹⁶ ॥

3. ³When ¹a man has firmly established ⁴this Fire, ^{5,6}he echoes ⁷the Words of knowledge and ⁸comes to ¹⁰That: ^{11,16c}for he embraces ¹²all ¹³seer-wisdoms ^{15a}as ¹⁴the rim ^{11,16}surrounds ^{15b}a wheel.

⁸ comes to know [16/44 fn 16]

साकं हि शुचिना शुचिः प्रशास्ता क्रतुनाजनि ।

विद्वान् अस्य व्रता ध्रुवा वया इवानु रोहते ॥2.5.4॥

साकम्¹ हि² शुचिना³ शुचिः⁴ प्रशास्ता⁵ क्रतुना⁶ अजनि⁷ ।

विद्वान्⁸ अस्य⁹ व्रता¹⁰ ध्रुवा¹¹ वयाऽइव¹² अनु¹³ रोहते¹⁴ ॥

sākam¹ hi² śucinā³ śuciḥ⁴ pra'sāstā⁵ kratunā⁶ ajani⁷ ।

vidvān⁸ asya⁹ vratā¹⁰ dhruvā¹¹ vayāḥ'iva¹² anu¹³ rohate¹⁴ ॥

4. ⁴Pure, ⁵the Priest of the annunciation ⁷is born ^{1,2,3}along with the pure ⁶will. ⁸The man who knows ^{10a}the laws ⁹of his ^{10b}workings ¹¹that are steadfast for ever, ¹⁴climbs them ¹³one by one ¹²like branches.

⁶ kratunā क्रतुना - *Kratu* means in Sanskrit work or action and especially work in the sense of the sacrifice; but it means also power or strength (the Greek *kratos*) effective of action. Psychologically this power effective of action is the will. [15/63]

ता अस्य वर्णमायुवो नेष्टुः सचन्त धेनवः ।

कुवित्सृभ्य आ वरं स्वसारो या इदं ययुः ॥2.5.5॥

ताः¹ अस्य² वर्णम्³ आयुवः⁴ नेष्टुः⁵ सचन्त⁶ धेनवः⁷ ।

कुवित्⁸ तिसृभ्यः⁹ आ¹⁰ वरम्¹¹ स्वसारः¹² याः¹³ इदम्¹⁴ ययुः¹⁵ ॥

tāḥ¹ asya² varṇam³ āyuvah⁴ neṣṭuḥ⁵ sacanta⁶ dhenavaḥ⁷ ।

kuvit⁸ tisr'bhyah⁹ ā¹⁰ varam¹¹ svasārah¹² yāḥ¹³ idam¹⁴ yayuḥ¹⁵ ॥

5. ⁷The milch-cows ⁴come to and ⁶cleave to ³the hue of Light ²of this ⁵Priest of the lustration, ¹²the Sisters ¹³who ^{10,15}have gone once and again ¹⁴to that ^{8,11}Supreme ⁹over the three.

³ varṇam - the hue of kind [16/44 fn 17]; In this ancient symbolism colour (*varṇam*) is the sign of quality, of character, of temperament. [15/296]

^{9,11} fourth world, Turiyam above (^{ā¹⁰} varam¹¹) the three (*tisṛ'bhyaḥ⁹*), so called in the Rigveda, *turiyam svid* [16/44 fn 18]

¹² svasāraḥ - "Dawn and Night," runs an impressive Vedic verse, "two sisters of different forms but of one mind, suckle the same divine Child." [15/365]

¹⁰ ā ¹⁵ yayuḥ - Dawn alternates with her sister Night; these come with constant alternation. [15/482]

यदी मातुरुप स्वसा घृतं भरन्त्यस्थित ।

तासामध्वर्युरागतौ यवो वृष्टीव मोदते ॥2.5.6॥

यदि¹ मातुः² उप³ स्वसा⁴ घृतम्⁵ भरन्ती⁶ अस्थित⁷ ।

तासाम्⁸ अध्वर्युः⁹ आगतौ¹⁰ यवः¹¹ वृष्टीव¹² मोदते¹³ ॥

yadi¹ mātuḥ² upa³ svasā⁴ ghr̥tam⁵ bharanti⁶ asthita⁷ ।

tāsām⁸ adhvaryuḥ⁹ ā'gatau¹⁰ yavaḥ¹¹ vṛṣṭī'iva¹² modate¹³ ॥

6. ¹When ⁴the sister ²of the Mother ^{3,7}comes to him ⁶bringing ⁵the yield of the Light, ⁹the Priest of the pilgrim-sacrifice ¹³rejoices ⁸in her ¹⁰advent ^{12a}as ¹¹a field of barley ¹³revels ^{12b}in the rain.

^{4,2} Dawn alternates with her sister (⁴ svasā) Night; but that darkness itself is a mother (² mātuḥ) of light and always Dawn comes to reveal what the black-browed Mother has prepared. [15/274]

स्वः स्वाय धायसे कृणुतामृत्विगृत्विजं ।

स्तोमं यज्ञं चादरं वनेमा ररिमा वयं ॥2.5.7॥

स्वः¹ स्वाय² धायसे³ कृणुताम्⁴ ⁵ ऋत्विजम्⁶ ।

स्तोमम्⁷ यज्ञम्⁸ च⁹ आत्¹⁰ अरम्¹¹ वनेम्¹² ररिम¹³ वयम्¹⁴ ॥

svaḥ¹ svāya² dhāyase³ kṛṇutām⁴ ṛtvik⁵ ṛtvijam⁶ ।

stomam⁷ yajñam⁸ ca⁹ āt¹⁰ aram¹¹ vanema¹² rarima¹³ vayam¹⁴ ॥

7. ¹Himself ²for his own ³confirming ^{4a}let ⁵the Priest of the rite ^{4b}create ⁶the priest; ¹²let us take joy ⁷of the laud ⁹and ⁸the sacrifice, ¹⁰for then ¹¹it is complete, ^{13,14}what we have given.

⁵ ṛtvik – the drashta, seer or rishi, the one who has vision of spiritual truth. [16/468]

This word is taken in the ceremonial interpretation of the Veda in the later sense of Ritwik, a sacrificial priest, and it is explained by separating as ऋत् + इज् one who sacrifices seasonably. In reality, ऋत्विज् is a very old word compounded in ancient Sanskrit before the creation of the modern rules of Sandhi, and is composed of ऋत् truth and विज्, ecstasy or ecstatic. It means one who has the ecstasy of the truth or satyam. [16/480]

⁷ stomam - or stubh is the Word considered as a power which affirms and confirms in the settled rhythm of things. [15/322]

From *stu* to establish firmly. Stoma is the psalm, the hymn of praise; it is the expression in the potency of speech of those qualities in the Lord of Mental Force — or whatever other Master of being is praised, — which the sadhaka is either calling to his aid or aspires to bring out in his own being and activity. The expression of a quality in inspired & rhythmic speech tends by the essential nature of mantra to bring forward & establish in habitual action that which was formerly latent or vague in the nature. For this reason the psalm is stoma, that which establishes or confirms. [14/374]

¹⁰for then ¹¹it is complete, ¹⁴we ¹³have moved on the way [16/45 *fn* 19]

¹²let us take full joy ⁷of the laud ⁹and ⁸the sacrifice; for ¹⁴we ¹³have given [16/45 *fn* 19]

यथा विद्वान् अरं करद्विश्वेभ्यो यजतेभ्यः ।

अयमग्ने त्वे अपि यं यज्ञं चकृमा वयं ॥2.5.8॥

यथा¹ विद्वान्² अरम्³ करत्⁴ विश्वेभ्यः⁵ यजतेभ्यः⁶ ।

अयम्⁷ अग्ने⁸ त्वे⁹ अपि¹⁰ यम्¹¹ यज्ञम्¹² चकृम¹³ वयम्¹⁴ ॥

yathā¹ vidvān² aram³ karat⁴ viśvebhyah⁵ yajatebhyah⁶ ।

ayam⁷ agne⁸ tve⁹ api¹⁰ yam¹¹ yajñam¹² cakṛma¹³ vayam¹⁴ ॥

8. ¹Even as ²one who has the knowledge ^{3,4}let him work out the rite ⁵for all ⁶the lords of the sacrifice. ⁹On thee, ⁸O Fire, ⁷is this ¹²sacrifice ¹¹that ¹⁴we ¹³have made.

Sukta 6

इमां मे अग्ने समिधमिमामुपसदं वनेः ।

इमा उ षु श्रुधी गिरः ॥2.6.1॥

इमाम्¹ मे² अग्ने³ सम्इधम्⁴ इमाम्⁵ उपसदम्⁶ वनेः⁷ ।

इमाः⁸ ऊं⁹ सु¹⁰ श्रुधि¹¹ गिरः¹² ॥

imām¹ me² agne³ sam'idham⁴ imām⁵ upa'sadam⁶ vaneḥ⁷ ।

imāḥ⁸ ūṃ⁹ su¹⁰ śrudhi¹¹ girah¹² ॥

1. ³O Fire, ⁷mayst thou rejoice ⁴in the fuel I bring thee, ⁷rejoice in ²my ⁶session of sacrifice.
¹⁰Deeply ¹¹lend ear to ²my ¹²words.

अया ते अग्ने विधेमोर्जा नपादश्वमिष्टे ।

एना सूक्तेन सुजात ॥2.6.2॥

अया¹ ते² अग्ने³ विधेम⁴ ऊर्जाः⁵ नपात्⁶ अश्वम्इष्टे⁷ ।

एना⁸ सुउक्तेन⁹ सुजात¹⁰ ॥

ayā¹ te² agne³ vidhema⁴ ūrjah⁵ napāt⁶ aśvam'iṣṭe⁷ ।

enā⁸ su'uktena⁹ su'jāta¹⁰ ॥

2. ³O Fire, ¹⁰who art brought to perfect birth, ⁶Child ⁵of Energy, ⁷Impeller of the Horse, ⁴we would worship ²thee ¹with this oblation, ⁴we would worship ²thee ⁸with this ⁹Word well-spoken.

तं त्वा गीर्भिर्गिर्वणसं द्रविणस्युं द्रविणोदः ।

सपर्येम सपर्यवः ॥2.6.3॥

तम्¹ त्वा² गीःभिः³ गिर्वणसम्⁴ द्रविणस्युम्⁵ द्रविणःसदः⁶ ।

सपर्येम⁷ सपर्यवः⁸ ॥

tam¹ tvā² gīḥ'bhiḥ³ girvaṇasam⁴ draviṇasyum⁵ draviṇaḥ'daḥ⁶ ।

saparyema⁷ saparyavaḥ⁸ ॥

3. ⁷We would wait ³with our Words ⁴on thy joy in the Word; ⁶O Treasure-giver, ⁷we would wait ⁵on the seeker of the Treasure. ⁷Let us serve ²thee, ⁸all whose desire is thy service.
-

स बोधि सूरिर्मघवा वसुपते वसुदावन् ।
युयोध्यस्मद्द्वेषांसि ॥2.6.4॥

सः¹ बोधि² सूरिः³ मघवा⁴ वसुऽपते⁵ वसुऽदावन्⁶ ।
युयोधि⁷ अस्मत्⁸ द्वेषांसि⁹ ॥

saḥ¹ bodhi² sūriḥ³ maghavā⁴ vasu'pate⁵ vasu'dāvan⁶ ।
yuyodhi⁷ asmat⁸ dveṣāṃsi⁹ ॥

4. ⁵O Wealth-Lord, ⁶Wealth-giver, ²awake, ³a seer and ⁴a Master of Treasures; ⁷put away ⁸from us ⁹the things that are hostile.
-

स नो वृष्टिं दिवस्परि स नो वाजमनर्वाणं ।
स नः सहस्रिणीरिषः ॥2.6.5॥

सः¹ नः² वृष्टिम्³ दिवः⁴ परि⁵ सः⁶ नः⁷ वाजम्⁸ अनर्वाणम्⁹ ।
सः¹⁰ नः¹¹ सहस्रिणीः¹² इषः¹³ ॥

saḥ¹ naḥ² vṛṣṭim³ divaḥ⁴ pari⁵ saḥ⁶ naḥ⁷ vājam⁸ anarvāṇam⁹ ।
saḥ¹⁰ naḥ¹¹ sahasriṇīḥ¹² iṣaḥ¹³ ॥

5. ²For us, O Fire, ³the Rain ⁴of Heaven ⁵around us! ⁷for us, O Fire, ⁸the wealth ⁹immovable, ¹¹for us, O Fire, ¹³the impulses ¹²that bring their thousands.

⁹ free from all littleness [16/46 fn 20]

ईळानायावस्यवे यविष्ठ दूत नो गिरा ।
यजिष्ठ होतरा गहि ॥2.6.6॥

ईळानाय¹ अवस्यवे² यविष्ठ³ दूत⁴ नः⁵ गिरा⁶ ।
यजिष्ठ⁷ होतः⁸ आ⁹ गहि¹⁰ ॥

īlānāya¹ avasyave² yaviṣṭha³ dūta⁴ naḥ⁵ girā⁶ ।
yajīṣṭha⁷ hotaḥ⁸ ā⁹ gahi¹⁰ ॥

6. ⁴O Messenger, ³O youngest Power, ^{9,10}come at ⁵our ⁶word ¹for him who aspires to thee and ²craves for thy safeguard; ^{9,10}arrive, ⁸O Priest of the call, ⁷strong for sacrifice.

⁸ hotaḥ होतः - he who calls and brings the gods and gives to them the offering. [16/689]

अंतर्हयग्न ईयसे विद्वांजन्मोभया कवे ।

दूतो जन्येव मित्र्यः ॥2.6.7॥

अन्तः¹ हि² अग्ने³ ईयसे⁴ विद्वान्⁵ जन्म⁶ उभया⁷ कवे⁸ ।

दूतः⁹ जन्याऽइव¹⁰ मित्र्यः¹¹ ॥

antaḥ¹ hi² agne³ iyase⁴ vidvān⁵ janma⁶ ubhayā⁷ kave⁸ ।

dūtaḥ⁹ janyā'iva¹⁰ mitryaḥ¹¹ ॥

7. ³O Fire, ⁸O seer, ⁴thou movest ^{1,2}within ⁵having knowledge ⁷of both ⁶the Births; thou art ^{10b}like ⁹a messenger ¹¹from a friendly ^{10a}people.

⁵ as one who has knowledge ⁷between both ⁶births [16/46 fn 21]

^{10b} like ¹¹ a friendly ^{10a} universal ⁹ messenger [16/46 fn 22]

स विद्वाँ आ च पिप्रयो यक्षि चिकित्व आनुषक् ।

आ चास्मिन्त्सत्सि बर्हिषि ॥2.6.8॥

सः¹ विद्वान्² आ³ च⁴ पिप्रयः⁵ यक्षि⁶ चिकित्वः⁷ आनुषक्⁸ ।

आ⁹ च¹⁰ अस्मिन्¹¹ सत्सि¹² बर्हिषि¹³ ॥

saḥ¹ vidvān² ā³ ca⁴ piprayaḥ⁵ yakṣi⁶ cikitvaḥ⁷ ānuṣak⁸ ।

ā⁹ ca¹⁰ asmin¹¹ satsi¹² barhiṣi¹³ ॥

8. ³Come ²with thy knowledge, ⁷O Conscious Fire, ⁴and ⁵fill us; ^{6a}perform ⁸the unbroken order of ^{6b}the sacrifice. ¹²Take thy seat ⁹on the sacred ^{13a}grass ¹¹of our ^{13b}altar.

⁸ ānuṣak - Without interruption or gap; As the Purohita, the representative priest in the sacrifice and the leader in the van of its march, He stands in front of our consciousness, leader of all our powers, to guide and carry on our Godward work, so that there shall be no interruption, no gap in the order of the sacrifice, the right stages of its march to the gods, the right placing of its works according to the times and seasons of the Truth. [15/442 fn 2]

Sukta 7

श्रेष्ठं यविष्ठ भारताग्ने द्युमन्तमा भर ।

वसो पुरुस्पृहं रयिं ॥2.7.1॥

श्रेष्ठम्¹ यविष्ठ² भारत³ अग्ने⁴ द्युऽमन्तम्⁵ आ⁶ भर⁷ ।

वसो⁸ पुरुऽस्पृहम्⁹ रयिम्¹⁰ ॥

śreṣṭham¹ yaviṣṭha² bhārata³ agne⁴ dyu'mantam⁵ ā⁶ bhara⁷ ।

vaso⁸ puru'spṛham⁹ rayim¹⁰ ॥

1. ⁴O Fire, ²O Youngest Power! ³Fire of the Bringers, ⁸Prince of the Treasure, ^{6,7}bring to us ¹⁰a wealth, ¹the best, ⁵made all of light and ⁹packed with our many desires.

मा नो अरातिरीशत देवस्य मर्त्यस्य च ।

पर्षि तस्या उत द्विषः ॥2.7.2॥

मा¹ नः² अरातिः³ ईशत⁴ देवस्य⁵ मर्त्यस्य⁶ च⁷ ।

पर्षि⁸ तस्याः⁹ उत¹⁰ द्विषः¹¹ ॥

mā¹ naḥ² arātiḥ³ īśata⁴ devasya⁵ martyasya⁶ ca⁷ ।

parṣi⁸ tasyāḥ⁹ uta¹⁰ dviṣaḥ¹¹ ॥

2. ¹Let not ³the Force that wars against ²us ⁴master ⁵the God ⁷and ⁶the mortal; ⁸carry us beyond ⁹that ¹¹hostile power.

¹Let not ³the Force that wars against ²us, ⁵God and ⁶mortal, ⁴overmaster us [16/47 *fn* 23]

विश्वा उत त्वया वयं धारा उदन्या इव ।

अति गाहेमहि द्विषः ॥2.7.3॥

विश्वाः¹ उत² त्वया³ वयम्⁴ धाराः⁵ उदन्याःऽइव⁶ ।

अति⁷ गाहेमहि⁸ द्विषः⁹ ॥

viśvāḥ¹ uta² tvayā³ vayam⁴ dhārāḥ⁵ udanyāḥ'iva⁶ ।

ati⁷ gāhemahi⁸ dviṣaḥ⁹ ॥

3. ²And ³so by thee ^{8a}may ⁴we ^{8b}plunge and pass ⁷beyond ¹all ⁹hostile forces ^{6a}as through ⁵streams ^{6b}of rushing water.

शुचिः पावक वन्द्योऽग्ने बृहद्वि रोचसे ।
त्वं घृतेभिराहुतः ॥2.7.4॥

शुचिः¹ पावक² वन्द्यः³ अग्ने⁴ बृहत्⁵ वि⁶ रोचसे⁷ ।
त्वम्⁸ घृतेभिः⁹ आऽहुतः¹⁰ ॥

śuciḥ¹ pāvaka² vandyah³ agne⁴ bṛhat⁵ vi⁶ rocase⁷ ।
tvam⁸ ghr̥tebhiḥ⁹ ā'hutaḥ¹⁰ ॥

4. ¹O cleansing ⁴Fire, ⁸thou art ²pure and ³adorable; ⁵vast ^{6,7}is the beauty of thy light ¹⁰fed ⁹with the clarities.

त्वं नो असि भारताग्ने वशाभिरुक्षभिः ।
अष्टापदीभिराहुतः ॥2.7.5॥

त्वम्¹ नः² असि³ भारत⁴ अग्ने⁵ वशाभिः⁶ उक्षभिः⁷ ।
अष्टाऽपदीभिः⁸ आऽहुतः⁹ ॥

tvam¹ naḥ² asi³ bhārata⁴ agne⁵ vaśābhiḥ⁶ ukṣa'bhiḥ⁷ ।
aṣṭā'padībhiḥ⁸ ā'hutaḥ⁹ ॥

5. ⁵O Fire ⁴of the Bringers, ¹thou ⁹art called by ²our ⁷bulls and our ⁶heifers and ⁸by our eight-footed Kine.

⁹ fed with [16/47 *fn* 24]

⁷ by our bulls and by our ⁶ barren and ⁸ pregnant kine [16/47 *fn* 25]; The Bull is the Purusha, soul or conscious being; the Cow is the Prakriti, the power of consciousness. [15/539 *fn* 2]

द्रवन्नः सर्पिरासुतिः प्रत्नो होता वरेण्यः ।
सहसस्पुत्रो अद्भुतः ॥2.7.6॥

द्रुऽअन्नः¹ सर्पिःऽआसुतिः² प्रत्नः³ होता⁴ वरेण्यः⁵ ।
सहसः⁶ पुत्रः⁷ अद्भुतः⁸ ॥

dru'annah¹ sarpiḥ'āsutiḥ² pratnaḥ³ hotā⁴ vareṇyah⁵ ।
sahasah⁶ putraḥ⁷ adbhutaḥ⁸ ॥

6. ²This is the eater of the Tree ²for whom is poured the running butter of the Light; this is ⁵the Desirable, ³the ancient ⁴Priest of the call, ⁸the Wonderful, ⁷the son ⁶of Force.
-

Sukta 8

वाजयन्निव नू रथान्योगाँ अग्नेरुप स्तुहि ।

यशस्तमस्य मीळहुषः ॥2.8.1॥

वाजयन्ऽइव¹ नु² रथान्³ योगान्⁴ अग्नेः⁵ उप⁶ स्तुहि⁷ ।
यशःऽतमस्य⁸ मीळहुषः⁹ ॥

vājayan'iva¹ nu² rathān³ yogān⁴ agneḥ⁵ upa⁶ stuhi⁷ ।
yaśaḥ'tamasya⁸ mīlhuṣaḥ⁹ ॥

1. ¹As if to replenish him ^{6,7}chant ²now ³the chariots ⁵of Fire and ⁴his yokings, Fire ⁹the lavish and ⁸glorious Godhead.

¹ as one seeking for plenitude [16/48 *fn* 26]

यः सुनीथो ददाशुषेऽजुर्यो जरयन्नरिं ।

चारुप्रतीक आहुतः ॥2.8.2॥

यः¹ सुऽनीथः² ददाशुषे³ अजुर्यः⁴ जरयन्⁵ अरिम्⁶ ।
चारुऽप्रतीकः⁷ आऽहुतः⁸ ॥

yaḥ¹ su'nīthaḥ² dadāśuṣe³ ajuryaḥ⁴ jarayan⁵ arim⁶ ।
cāru'pratīkaḥ⁷ ā'hutaḥ⁸ ॥

2. ¹He ²brings his perfect leading ³to the man who has given; ⁴he is invulnerable and ⁵wears out with wounds ⁶the foe. ⁷Fair is the front ⁸of him fed with the offerings.

य उ श्रिया दमेष्वा दोषोषसि प्रशस्यते ।

यस्य व्रतं न मीयते ॥2.8.3॥

यः¹ ऊं² श्रिया³ दमेषु⁴ आ⁵ दोषा⁶ उषसि⁷ प्रऽशस्यते⁸ ।
यस्य⁹ व्रतम्¹⁰ न¹¹ मीयते¹² ॥

yaḥ¹ ūm² śriyā³ dameṣu⁴ ā⁵ doṣā⁶ uṣasi⁷ pra'śasyate⁸ ।
yasya⁹ vratam¹⁰ na¹¹ mīyate¹² ॥

3. ¹He ⁸is voiced ³in his glory and beauty ⁶at dusk and ⁷dawn ^{5,4}in our homes. ¹¹Never ¹²impaired is ^{10a}the law ⁹of his ^{10b}working.

⁶ doṣā ⁷uṣasi - In all states of consciousness, whether ⁷illuminated or ⁶obscure [15/67]

आ यः स्वर्ण भानुना चित्रो विभात्यर्चिषा ।

अंजानो अजरैरभि ॥2.8.4॥

आ¹ यः² स्वः³ न⁴ भानुना⁵ चित्रः⁶ विभाति⁷ अर्चिषा⁸ ।

अञ्जानः⁹ अजरैः¹⁰ अभि¹¹ ॥

ā¹ yaḥ² svaḥ³ na⁴ bhānuna⁵ citraḥ⁶ vi'bhāti⁷ arciṣā⁸ ।

añjānaḥ⁹ ajaraḥ¹⁰ abhi¹¹ ॥

4. ¹He ⁷shines ⁶rich with diverse ⁸lustres ⁴like ³the heavens ⁵of the Sun, ⁷shines wide ⁸with his ray, ¹¹putting forth on us ⁹a revealing light ¹⁰with his ageless fires.

⁴like ³the Sun [16/48 *fn* 27]

अत्रिमनु स्वराज्यमग्निमुक्थानि वावृधुः ।

विश्वा अधि श्रियो दधे ॥2.8.5॥

अत्रिम्¹ अनु² स्वराज्यम्³ अग्निम्⁴ उक्थानि⁵ ववृधुः⁶ ।

विश्वाः⁷ अधि⁸ श्रियोः⁹ दधे¹⁰ ॥

atrim¹ anu² sva'rājyam³ agnim⁴ ukthāni⁵ vavṛdhuḥ⁶ ।

viśvāḥ⁷ adhi⁸ śriyaḥ⁹ dadhe¹⁰ ॥

5. ⁵Our words ^{6a}have made ⁴the Fire ^{6b}to grow, ^{6a}made ¹the Traveller ^{6b}to grow ²in the way ³of self-empire; ^{8,10}he holds in himself ⁷all ⁹glory and beauty.

¹atri – devourer (6.16.28); literally, eater; the word may also mean Traveller. [15/535 *fn* 2]

³sva'rājyam – Swarajya and Samrajya (6.7.1), perfect empire within and without, rule of our inner being and mastery of our environment and circumstances, was the ideal of the Vedic sages, attainable only by ascending beyond our mortal mentality to the luminous Truth of our being, the supramental infinities on the spiritual plane of our existence. [15/533 *fn* 4]

अग्नेरिन्द्रस्य सोमस्य देवानामूतिभिर्वयं ।

अरिष्यंतः सचेमह्यभि ष्याम पृतन्यतः ॥2.8.6॥

अग्नेः¹ इन्द्रस्य² सोमस्य³ देवानाम्⁴ ऊतिभिः⁵ वयम्⁶ ।

अरिष्यन्तः⁷ सचेमहि⁸ अभि⁹ स्याम¹⁰ पृतन्यतः¹¹ ॥

agneḥ¹ indrasya² somasya³ devānām⁴ ūti'bhiḥ⁵ vayam⁶ ।
ariṣyantah⁷ sacemahi⁸ abhi⁹ syāma¹⁰ pṛtanyataḥ¹¹ ॥

6. ^{8a}May ⁶we ^{8b}cleave to ⁵the safeguardings ¹of the Fire and ³Soma and ²Indra and ⁴of the Gods, ⁷meeting with no hurt ^{9,10}overcome ¹¹those that are embattled against us.

³soma - Soma is the representative deity of the highest Beatitude. The wine of his ecstasy is concealed in the growths of earth, in the waters of existence; even here in our physical being are his immortalising juices and they have to be pressed out and offered to all the gods; for in that strength these shall increase and conquer. [16/27]

⁷ariṣyantah - unpierced by the “harms” of the powers of Death and Darkness [15/447 *fn* 3]

Sukta 9

नि होता होतृषदने विदानस्त्वेषो दीदिवाँ असदत्सुदक्षः ।

अदब्धव्रतप्रमतिर्वसिष्ठः सहस्रभरः शुचिजिहवो अग्निः ॥2.9.1॥

नि¹ होता² होतृ³ सदने⁴ विदानः⁵ त्वेषः⁶ दीदिऽवान्⁷ असदत्⁸ सुदक्षः⁹ ।

अदब्ध¹⁰ व्रतऽ¹¹ प्रमतिः¹² वसिष्ठः¹³ सहस्रम्¹⁴ भरः¹⁵ शुचिऽ¹⁶ जिहवः¹⁷ अग्निः¹⁸ ॥

ni¹ hotā² hotr³ sadane⁴ vidānaḥ⁵ tveṣaḥ⁶ dīdi'vān⁷ asadat⁸ su'dakṣaḥ⁹ ।

adabdha¹⁰ vrata'¹¹ pramatih¹² vasiṣṭhaḥ¹³ sahasram¹⁴ bharaḥ¹⁵ śuci'¹⁶ jihvaḥ¹⁷ agniḥ¹⁸ ॥

1. ²The Priest of the call ^{1,8}has taken his seat ⁴in the house ³of his priesthood; ⁷he is ablaze with light and ⁶vivid in radiance, ⁵he is full of knowledge and ⁹perfect in judgment. ¹²He has a mind of wisdom ¹¹whose workings ¹⁰are invincible and ¹³is most rich in treasures: ¹⁸Fire with ¹⁷his tongue ¹⁶of purity ¹⁵is a bringer ¹⁴of the thousand.

त्वं दूतस्त्वमु नः परस्पास्त्वं वस्य आ वृषभ प्रणेता ।

अग्ने लोकस्य नस्तने तनूनामप्रयुच्छं दीद्यद्बोधि गोपाः ॥2.9.2॥

त्वम्¹ दूतः² त्वम्³ ऊं नः⁴ परऽपाः⁵ त्वम्⁶ वस्यः⁷ आ⁸ वृषभ⁹ प्रऽनेता¹⁰ ।

अग्ने¹¹ लोकस्य¹² नः¹³ तने¹⁴ तनूनाम्¹⁵ अप्रयुच्छन्¹⁶ दीद्यत्¹⁷ बोधि¹⁸ गोपाः¹⁹ ॥

tvam¹ dūtaḥ² tvam³ ūṃ naḥ⁴ paraḥ'pāḥ⁵ tvam⁶ vasyaḥ⁷ ā⁸ vṛṣabha⁹ pra'netā¹⁰ ।

agne¹¹ tokasya¹² naḥ¹³ tane¹⁴ tanūnām¹⁵ apra'yucchan¹⁶ dīdyat¹⁷ bodhi¹⁸ gopāḥ¹⁹ ॥

2. ¹Thou ²art the Messenger, ³thou art ⁴our ⁵protector who takest us to the other side; ⁹O Bull of the herds, ⁶thou art ^{8,10}our leader on the way to a world ⁷of greater riches. ¹⁴For the shaping ¹²of the Son and ¹⁴the building ¹⁵of the bodies ¹⁸awake ¹⁷in thy light, ¹⁹a guardian, and ¹⁶turn not from thy work, ¹¹O Fire.

¹⁴in the offspring ¹²of the son ¹³of our ¹⁵bodies [16/49 fn 28]

¹²Of the Son, the godhead created within the humanity [15/539 fn 4]

¹⁵tanūnām – Not only the physical body, but the vital and mental sheaths, all the embodied states or forms of the soul. [15/407 fn 7]

विधेम ते परमे जन्मन्नग्ने विधेम स्तोमैरवरे सधस्थे ।

यस्माद्योनेरुदारिथा यजे तं प्र त्वे हवींषि जुहुरे समिद्धे ॥2.9.3॥

विधेम¹ ते² परमे³ जन्मन्⁴ अग्ने⁵ विधेम⁶ स्तोमैः⁷ अवरै⁸ सधऽस्थे⁹ ।
यस्मात्¹⁰ योनेः¹¹ उत्सआरिथ¹² यजे¹³ तम्¹⁴ प्र¹⁵ त्वे¹⁶ हवींषि¹⁷ जुहुरे¹⁸ सम्ऽइद्धे¹⁹ ॥

vidhema¹ te² parame³ janman⁴ agne⁵ vidhema⁶ stomaih⁷ avare⁸ sadha'sthe⁹ ।
yasmāt¹⁰ yoneḥ¹¹ ut'āritha¹² yaje¹³ tam¹⁴ pra¹⁵ tve¹⁶ havīmṣi¹⁷ juhure¹⁸ sam'iddhe¹⁹ ॥

3. ¹May we worship thee ²in thy ³supreme ⁴Birth, ⁵O Fire; ⁶may we worship thee ⁷with our chants ^{9a}in the world of thy ⁸lower ^{9b}session: ¹³I adore with sacrifice ¹¹thy native lair ¹⁰from which ¹²thou hast arisen. ¹⁷The offerings ¹⁸have been cast ¹⁶into thee ¹⁹when thou wert kindled and ablaze.

^{3,8,9}supramental beyond (parame) the three lower (avare) sessions (sadha'sthe), Dyaus, Antariksha and Prithivi [15/176]

अग्ने यजस्व हविषा यजीयांष्टुटी देष्णमभि गृणीहि राधः ।
त्वं ह्यसि रयिपती रयीणां त्वं शुक्रस्य वचसो मनोता ॥2.9.4॥

अग्ने¹ यजस्व² हविषा³ यजीयान्⁴ श्रुष्टी⁵ देष्णम्⁶ अभि⁷ गृणीहि⁸ राधः⁹ ।
त्वम्¹⁰ हि¹¹ असि¹² रयिऽपतिः¹³ रयीणाम्¹⁴ त्वम्¹⁵ शुक्रस्य¹⁶ वचसः¹⁷ मनोता¹⁸ ॥

agne¹ yajasva² haviṣā³ jajīyān⁴ śruṣṭī⁵ deṣṇam⁶ abhi⁷ grṇīhi⁸ rādhaḥ⁹ ।
tvam¹⁰ hi¹¹ asi¹² rayi'patiḥ¹³ rayīṇām¹⁴ tvam¹⁵ śukrasya¹⁶ vacasaḥ¹⁷ manotā¹⁸ ॥

4. ¹O Fire, ⁴be strong for sacrifice, ²do worship ³with my oblation; ⁵swiftly ⁸voice my thought ⁷towards ⁶the gift ⁹of the Treasure [achievement]. ¹¹For ¹⁰thou ¹²art ¹³the wealth-master who hast power ¹⁴over the riches, ¹⁵thou art ¹⁸the thinker ¹⁶of the brilliant ¹⁷Word.

उभयं ते न क्षीयते वसव्यं दिवेदिवे जायमानस्य दस्म ।
कृधि क्षुमंतं जरितारमग्ने कृधि पतिं स्वपत्यस्य रायः ॥2.9.5॥

उभयम्¹ ते² न³ क्षीयते⁴ वसव्यम्⁵ दिवेऽदिवे⁶ जायमानस्य⁷ दस्म⁸ ।
कृधि⁹ क्षुमन्तम्¹⁰ जरितारम्¹¹ अग्ने¹² कृधि¹³ पतिम्¹⁴ सुऽअपत्यस्य¹⁵ रायः¹⁶ ॥

ubhayam¹ te² na³ kṣīyate⁴ vasavyam⁵ dive'dive⁶ jāyamānasya⁷ dasma⁸ ।
kr̥dhi⁹ kṣu'mantam¹⁰ jaritāram¹¹ agne¹² kr̥dhi¹³ patim¹⁴ su'apatyasya¹⁵ rāyaḥ¹⁶ ॥

5. ¹Both kinds of ⁵wealth ²are thine, ⁸O potent Godhead and ⁷because thou art born ⁶from day to day, ^{1,3}neither ⁴can waste and perish. ¹²O Fire, ⁹make ¹¹thy adorer ¹⁰one full of possessions; ¹³make him ¹⁴a master ¹⁶of the Treasure and ¹⁶of wealth ¹⁵rich in progeny.

¹ ubhayam ⁵ vasavyam - two chief fruits of the Vedic sacrifice, wealth of cows and wealth of horses, symbolic of richness of mental illumination and abundance of vital energy. [15/44]

सैनानीकेन सुविदत्रो अस्मे यष्टा देवाँ आयजिष्ठः स्वस्ति ।

अदब्धो गोपा उत नः परस्पा अग्ने द्युमदुत रेवद्दिदीहि ॥2.9.6॥

सः¹ एना² अनीकेन³ सुऽविदत्रः⁴ अस्मे⁵ यष्टा⁶ देवान्⁷ आऽयजिष्ठः⁸ स्वस्ति⁹ ।

अदब्धः¹⁰ गोपाः¹¹ उत¹² नः¹³ परः¹⁴ पाः¹⁵ अग्ने¹⁶ द्युऽमत्¹⁷ उत¹⁸ रेवत्¹⁹ दिदीहि²⁰ ॥

saḥ¹ enā² anīkena³ su'vidatraḥ⁴ asme⁵ yaṣṭā⁶ devān⁷ ā'yajisṭhaḥ⁸ svasti⁹ ।

adabdhaḥ¹⁰ gopāḥ¹¹ uta¹² naḥ¹³ paraḥ¹⁴ pāḥ¹⁵ agne¹⁶ dyu'mat¹⁷ uta¹⁸ revat¹⁹ didīhi²⁰ ॥

6. ¹⁶O Fire, shine forth ²with this ³force of thine ⁵in us, ⁴one perfect in knowledge, ⁶one who worships ⁷the Gods and ⁸is strong for sacrifice. Be our ¹⁰indomitable ¹¹guardian ¹²and ¹³our ¹⁵protector ¹⁴to take us to the other side; ²⁰flame in us ¹⁷with thy light, ²⁰flame in us ¹⁹with thy opulence.

³ form [16/50 *fn* 29]

Sukta 10

जोहूत्रो अग्निः प्रथमः पितेवेळस्पदे मनुषा यत्समिद्धः ।

श्रियं वसानो अमृतो विचेता मर्मृजेन्यः श्रवस्यः स वाजी ॥2.10.1॥

जोहूत्रः¹ अग्निः² प्रथमः³ पिता⁴ इव⁵ इळः⁶ पदे⁷ मनुषा⁸ यत्⁹ सम्इद्धः¹⁰ ।

श्रियम्¹¹ वसानः¹² अमृतः¹³ विचेताः¹⁴ मर्मृजेन्यः¹⁵ श्रवस्यः¹⁶ सः¹⁷ वाजी¹⁸ ॥

johūtraḥ¹ agniḥ² prathamah³ pitā⁴ iva⁵ iḷah⁶ pade⁷ manuṣā⁸ yat⁹ sam'iddhaḥ¹⁰ ।

śriyam¹¹ vasānaḥ¹² amṛtaḥ¹³ vi'cetāḥ¹⁴ marmṛjenyah¹⁵ śravasyah¹⁶ saḥ¹⁷ vājī¹⁸ ॥

1. ²Fire is to us ⁵as ³our first ⁴father and ¹to him must rise our call ⁹when ¹⁰he is kindled ⁸by man ⁷in the seat ⁶of his aspiration. ^{12a}He puts on ¹¹glory and beauty ^{12b}like a robe; ¹⁷he is ¹⁸our Horse of swiftness ¹⁶full of inspiration ¹⁵to be groomed by us, ¹⁷he is ¹³the immortal ¹⁴wide in knowledge.

¹⁸vājī - the symbol of the dynamic energies, life-powers, etc., by which our will and works and aspiration proceed. [15/529 fn 2]

श्रूया अग्निश्चित्रभानुर्हवं मे विश्वाभिर्गीर्भिरमृतो विचेताः ।

श्यावा रथं वहतो रोहिता वोतारुषाह चक्रे विभृत्रः ॥2.10.2॥

श्रूयाः¹ अग्निः² चित्रभानुः³ हवम्⁴ मे⁵ विश्वाभिः⁶ गीःभिः⁷ अमृतः⁸ विचेताः⁹ ।

श्यावा¹⁰ रथम्¹¹ वहतः¹² रोहिता¹³ वा¹⁴ उत¹⁵ अरुषा¹⁶ अह¹⁷ चक्रे¹⁸ विभृत्रः¹⁹ ॥

śrūyāḥ¹ agniḥ² citra'bhānuḥ³ havam⁴ me⁵ viśvābhiḥ⁶ gīḥ'bhiḥ⁷ amṛtaḥ⁸ vi'cetāḥ⁹ ।

śyāvā¹⁰ ratham¹¹ vahataḥ¹² rohitā¹³ vā¹⁴ uta¹⁵ aruṣā¹⁶ aha¹⁷ cakre¹⁸ vi'bhr̥traḥ¹⁹ ॥

2. ^{1a}May ²Fire ³in the rich diversity of his lights, ⁸the immortal ⁹wide in knowledge, ^{1b}hearken to ⁵my ⁴cry ⁶in all ⁷its words. ¹⁰Two tawny horses ¹²bear him [his ¹¹chariot] ¹⁴or ¹³two that are red ¹⁵or ¹⁶ruddy in glow. ¹⁷Oh, ¹⁹one widely borne ¹⁸has been created.

¹⁶aruṣā - The rose-red horses of Agni are physically the red flames, psychically the movements of love. [16/599]

उत्तानायामजनयन्त्सुभूतं भुवदग्निः पुरुपेशासु गर्भः ।

शिरिणायां चिदक्तुना महोभिरपरीवृतो वसति प्रचेताः ॥2.10.3॥

उत्तानायाम्¹ अजनयन्² सुऽसूतम्³ भुवत्⁴ अग्निः⁵ पुरुऽपेशासु⁶ गर्भः⁷ ।
शिरिणायाम्⁸ चित्⁹ अक्तुना¹⁰ महःऽभिः¹¹ अपरिऽवृतः¹² वसति¹³ प्रऽचेताः¹⁴ ॥

uttānāyām¹ ajanayan² su'sūtam³ bhuvat⁴ agniḥ⁵ puru'peśāsu⁶ garbhaḥ⁷ ।
śiriṇāyām⁸ cit⁹ aktunā¹⁰ mahāḥ'bhiḥ¹¹ अपरि'vr̥taḥ¹² vasati¹³ pra'cetāḥ¹⁴ ॥

3. ²They have given him birth ¹in one laid supine ³who with happy delivery bore him; ⁵the Fire ⁴became ⁷a child ⁶in mothers of many forms. ¹⁴This thinker and knower ¹¹by the greatness of his lights ¹³dwells ⁹even ⁸in the destroying Night ¹²unenvolved ¹⁰by the darkness.

^{6,7}Some poetical images of a symbolic character which describe the many births (⁶puru'peśāsu) of the divine Flame; sometimes Heaven and Earth are called his two mothers, when the figure is more explicitly symbolic of the pure mental and psychical and the physical consciousness. He is also hymned as the child (⁷garbhaḥ) of the seven Mothers — for his complete birth is a result of the manifestation of seven principles which constitute our conscious existence — three spiritual of the infinite, three temporal of the finite, and one intermediate — and which are, respectively, the foundation of the seven worlds. [15/391]

¹³vasati - shines [16/51 fn 30]

जिघर्म्यग्निं हविषा घृतेन प्रतिक्षियन्तं भुवनानि विश्वा ।

पृथुं तिरश्चा वयसा बृहन्तं व्यचिष्ठमन्नै रभसं दृशानं ॥2.10.4॥

जिघर्मि¹ अग्निम्² हविषा³ घृतेन⁴ प्रति⁵ क्षियन्तम्⁶ भुवनानि⁷ विश्वा⁸ ।
पृथुम्⁹ तिरश्चा¹⁰ वयसा¹¹ बृहन्तम्¹² व्यचिष्ठम्¹³ अन्नैः¹⁴ रभसम्¹⁵ दृशानम्¹⁶ ॥

jigharmi¹ agnim² haviṣā³ gṛtena⁴ prati⁵ kṣiyantam⁶ bhuvanāni⁷ viśvā⁸ ।
pr̥thum⁹ tiraścā¹⁰ vayasā¹¹ bṛhantam¹² vyaciṣṭham¹³ annaiḥ¹⁴ rabhasam¹⁵ dṛśānam¹⁶ ॥

4. ¹I anoint ²the Fire ³with my oblation ⁴of light, ⁶where he dwells ⁵fronting ⁸all ⁷the worlds; ⁹wide ¹⁰in his horizontal expansion and ¹²vast, ¹³he is most open and manifest ¹⁴by all he has fed on, ¹⁶seen ¹⁵in the impetuosity of his force.

¹⁵rabhasam - in the violence of his rapture [16/51 fn 31]

आ विश्वतः प्रत्यञ्चं जिघर्म्यरक्षसा मनसा तज्जुषेत ।

मर्यश्रीः स्पृहयद्वर्णो अग्निर्नाभिमृशे तन्वा जर्भुराणः ॥2.10.5॥

आ¹ विश्वतः² प्रत्यञ्चम्³ जिघर्मि⁴ अरक्षसा⁵ मनसा⁶ तत्⁷ जुषेत⁸ ।
मर्यश्रीः⁹ स्पृहयत्¹⁰ वर्णः¹¹ अग्निः¹² न¹³ अभिऽमृशे¹⁴ तन्वा¹⁵ जर्भुराणः¹⁶ ॥

ā¹ viśvataḥ² pratyañcam³ jigharmi⁴ arakṣasā⁵ manasā⁶ tat⁷ juṣeta⁸ ।
marya'srīḥ⁹ spr̥hayat¹⁰ varṇaḥ¹¹ agniḥ¹² na¹³ abhi'mṛśe¹⁴ tanvā¹⁵ jarbhurāṇaḥ¹⁶ ॥

5. ⁴I anoint ³him where he moves fronting ²all things ¹on every side; ⁸let him rejoice ⁷in That ⁶with a mind ⁵that withholds not the riches. ¹³None ¹⁴can touch ¹⁵the body ¹²of the Fire ¹⁶where he plays ¹⁰in his desire ¹¹of the hues of light, , ⁹in his strong and glorious beauty.

⁶with a mind ⁵without the will to injure [16/52 *fn* 32]

¹⁰with his desire-waking ¹¹hue [16/52 *fn* 33]

जेया भागं सहसानो वरेण त्वादूतासो मनुवद्वदेम ।

अनूनमग्निं जुहवा वचस्या मधुपृचं धनसा जोहवीमि ॥2.10.6॥

जेयाः¹ भागम्² सहसानः³ वरेण⁴ त्वा⁵ दूतासः⁶ मनु⁷ वत्⁸ वदेम⁹ ।

अनूनम्¹⁰ अग्निम्¹² जुहवा¹³ वचस्या¹⁴ मधु¹⁵ पृचम्¹⁶ धनसाः¹⁷ जोहवीमि¹⁸ ॥

jñeyāḥ¹ bhāgam² sahasānaḥ³ vareṇa⁴ tvā⁵ dūtāsaḥ⁶ manu⁷ vat⁸ vadema⁹ ।

anūnam¹⁰ agnim¹² juhvā¹³ vacasyā¹⁴ madhu¹⁵ pṛcam¹⁶ dhana'sāḥ¹⁷ johavīmi¹⁸ ॥

6. ¹Mayst thou take knowledge ²of thy portion ³putting forth thy force ⁵with thy ⁴supreme flame; ⁹may we speak ⁸as ⁷the thinking human being ⁶with thee for Messenger. ¹⁷I am one who would conquer the Treasure and ¹⁸I call ¹²to the Fire ¹⁴with my power of speech and ¹³my flame of offering, ¹⁰Fire in whom is no insufficiency and ¹⁶he brings to us the touch ¹⁵of the sweetness.

¹⁶he fills us ¹⁵with the wine of sweetness [16/52 *fn* 34]

²bhāgam – part (1.73.5); The sacrifice is essentially an arrangement, a distribution of the human activities and enjoyments among the different cosmic Powers to whose province they by right belong. Therefore the hymns repeatedly speak of the portions of the gods. [15/279]

HYMNS OF BHARDWAJA

MANDALA SIX

Sukta 1

त्वं ह्यग्ने प्रथमो मनोतास्या धियो अभवो दस्म होता ।

त्वं सीं वृषन्नकृणोर्दुष्टरीतु सहो विश्वस्मै सहसे सहध्यै ॥6.1.1॥

त्वम्¹ हि² अग्ने³ प्रथमः⁴ मनोता⁵ अस्याः⁶ धियः⁷ अभवः⁸ दस्म⁹ होता¹⁰ ।

त्वम्¹¹ सीम्¹² वृषन्¹³ अकृणोः¹⁴ दुस्तरीतु¹⁵ सहः¹⁶ विश्वस्मै¹⁷ सहसे¹⁸ सहध्यै¹⁹ ॥

tvam¹ hi² agne³ prathamah⁴ manotā⁵ asyāḥ⁶ dhiyaḥ⁷ abhavaḥ⁸ dasma⁹ hotā¹⁰ ।

tvam¹¹ sīm¹² vṛṣan¹³ akṛṇoḥ¹⁴ dustarītu¹⁵ sahaḥ¹⁶ viśvasmai¹⁷ sahase¹⁸ sahadhyai¹⁹ ॥

1. ⁹O potent ³Fire, ¹thou [²indeed] ⁸wert ⁴the first ⁵thinker ⁶of this ⁷thought and ¹⁰the priest of the call. ¹³O Male, ¹¹thou ¹⁴hast created ¹²everywhere around thee ¹⁶a force ¹⁵invulnerable ¹⁹to overpower ¹⁷every ¹⁸force.

[Alt] ¹Thou, ³O Agni, ⁸art ⁴the supreme (or first) ⁵thinker (or giver of thought); and ⁸art ¹⁰the priest of invocation ⁶of this ⁷thinking, ⁹O doer of works (or, O Puissant); ¹¹thou ¹⁴hast made ¹⁵an impassable ¹⁶strength ¹²for thyself to every side, ¹³O bull, ¹⁹that thou mayst overpower ¹⁷every ¹⁸force. [16/731]

[Explanation] This godhead of divine active Force is the supreme thinker or the first mentaliser of things. He is then an immortal flame of Power that makes for knowledge. As this thinker, this active Puissance, दस्म, he has become the Hotri of this thought, अस्याः धियः होता. It is as the supreme thinker that he works in the sacrifice, and the sense therefore is that it is by his power of thought that he conducts the sacrifice, brings into it the other gods and gives its fruit. The Hotri is the priest of invocation and also the priest who gives the offering. This divine Power of the sacrificial thought and action brings in the powers of the other gods into the sacrifice and conducts the sacrificial action. Is this spoken of the inner or only of the outer ritual sacrifice?

And the Flame is a flame not of effective thought, but of invincible and inviolable Power. It is the Vrishan, the Bull, the Leader of the Herds, the Strong and Mighty One. In the abundance of its strength [it] makes all around it and us and the sacrifice a force which is hard to pierce or whose defences none can pass, and this invulnerable force is not only defensive but aggressive; it overpowers every force. This may mean that the force of this flame of the divine Will in the sacrificial thought and action overcomes every other hostile force or, more simply and generally, it dominates all surrounding powers and makes the sacrifice master of a movement which nothing can resist, degrade or violate. [16/735-6]

अथा होता न्यसीदो यजीयानिळस्पद इषयन्नीड्यः सन् ।

तं त्वा नरः प्रथमं देवयंतो महो राये चितयंतो अनु गमन् ॥6.1.2॥

अध¹ होता² नि³ असीदः⁴ यजीयान्⁵ इळः⁶ पदे⁷ इषयन्⁸ ईड्यः⁹ सन्¹⁰ ।
तम्¹¹ त्वा¹² नरः¹³ प्रथमम्¹⁴ देवऽयन्तः¹⁵ महः¹⁶ राये¹⁷ चितयन्तः¹⁸ अनु¹⁹ गमन्²⁰ ॥

adha¹ hotā² ni³ asīdah⁴ jajīyān⁵ ilah⁶ pade⁷ iṣayan⁸ īdyah⁹ san¹⁰ ।
tam¹¹ tvā¹² narah¹³ prathamam¹⁴ deva'yantaḥ¹⁵ mahah¹⁶ rāye¹⁷ citayantaḥ¹⁸ anu¹⁹ gman²⁰ ॥

2. ¹And now ⁵strong for sacrifice, ^{3,4}thou hast taken thy session ⁷in the seat ⁶of aspiration, ^{9,10}one aspired to, ²a flamen [priest] of the call, ⁸an imparter of the impulse. ¹³Men, ¹⁵building the godheads, ¹⁸have grown conscious ¹¹of thee, ¹⁴the chief and first, and ^{19,20} followed ¹⁶to a mighty ¹⁷treasure.

[Alt.] ¹Then ^{3,4}didst thou take up thy seat ⁷in the place ⁶of revelation ²as the priest of invocation ⁵mighty for the sacrifice, ⁹adorable of men, thence ⁸impelling them to their journey (or to the work). ¹³The Strong Ones (of old) ¹⁵seeking the godhead, ¹⁸turning to knowledge, ²⁰followed ¹⁹after ¹²thee, ¹⁴the first and supreme, ¹⁶to the great ¹⁷felicity. [16/731]

[Alt.] ¹Then ^{3,4}didst thou take thy seat, ²a priest of the invocation ⁵very mighty for sacrifice, ⁷in the seat ⁶of knowledge (or, of adoration), ⁸impelling, ⁹one desirable (or, adorable). ¹³The strong ones (of old) ¹⁵seeking godhead, ¹⁸growing in knowledge, ²⁰followed ¹⁹after ¹²thee, ¹¹even that ¹⁴supreme (thinker) ¹⁶to great ¹⁷riches. [16/739]

[Explanation] The Rishi then takes up again and expands the expression of the second pada of the first verse in order to restore the sequence of the idea. It is when he has made around him an invulnerable force to secure the sacrifice and its progress that the divine Flame takes up, as now, his seat as the priest of the invocation and offering and in that fulfilled strength he is very mighty for the works of sacrifice. He sits in the seat of knowledge as the supreme thinker — the Seer Will, may we not say, in the plane of revelatory thought and seeing, इळस्पदे from there he gives the impulsion to the works and the journey of the sacrifice. This is the desirable Godhead, the Flame that men pray for which by its power of knowledge lifts them to immortality. And the Rishi takes up the suggestion of the word “impelling”, इषयन् and indicates the nature of the great journey on whose paths the Flame of the divine Force marches himself and impels the human being. It is the great march which was undertaken by the strong semi-divine men of old. They found this supreme Thinker within, awakened by him to knowledge and growing constantly in knowledge they followed after him to divinise themselves in the planes of immortal being, their objective a felicity of vast riches, an immense wealth of spiritual being. [16/739-40]; The ancient Rishis pursued the leading divine Power on its ways, with a full wakefulness of the mind of knowledge, चितयन्तः, not falling into error or deviating from the path (this psychological sense is extremely frequent in all Vedic literature, it does not mean keeping lively and awake during the sacrifice) and attained in that Power those great riches, — that is to say, in the full flame of the divine Force and Knowledge on its own divine plane देवस्य पदम्. This plane, we find elsewhere, is the home of the Truth सत्यं ऋतं बृहत्. I take it to be the symbol of the supramental plane of existence बृहद् द्यौः. [16/741]

वृतेव यंतं बहुभिर्वसव्यैस्त्वे रयिं जागृवांसो अनु गमन् ।

रुशंतमग्निं दर्शतं बृहंतं वपावंतं विश्वहा दीदिवांसं ॥6.1.3॥

वृता¹ इव² यन्तम्³ बहुभिः⁴ वसव्यैः⁵ त्वे⁶ रयिम्⁷ जागृवांसः⁸ अनु⁹ गमन्¹⁰
रुशन्तम्¹¹ अग्निम्¹² दर्शतम्¹³ बृहन्तम्¹⁴ वपाऽवन्तम्¹⁵ विश्वहा¹⁶ दीदिऽवांसम्¹⁷ ॥

vṛtā¹ iva² yantam³ bahu'bhīh⁴ vasavyaiḥ⁵ tve⁶ rayim⁷ jāgr'vāṃsaḥ⁸ anu⁹ gman¹⁰
ruśantam¹¹ agnim¹² darśatam¹³ br̥hantam¹⁴ vapā'vantam¹⁵ viśvahā¹⁶ dīdi'vāṃsam¹⁷ ॥

3. ⁶In thee ⁸awake, ¹⁰they followed ⁹after ⁷the Treasure ²as ⁹in the wake of ³one who walks ¹on a path ⁴with many ⁵possessions, ⁹in the wake of ¹⁴the vast ¹¹glowing ¹³visioned ¹⁵embodied ¹²Fire ¹⁷that casts its light ¹⁶always and for ever.

[Alt.] ⁸They with wakeful hearts ^{9,10}followed thee, and ³thou travelledst ²as ¹on a path ⁴with thy many ⁵colonists, and ¹⁰they attained ⁷to felicity ⁶in thee; ^{9,10}yea they followed ¹¹the blazing ¹²Flame ¹³which is visioned and ¹⁴vast and ¹⁵full of substance, and ^{17a}shines with ¹⁶all manner of ^{17b}lustres. [16/732]

[Alt.] ⁹In thy wake ³as thou travelledst ²as ¹on a path ⁴with thy many ⁵colonists (or lords of riches) ¹⁰they followed ⁸wakeful ⁹after thee and ¹⁰came in thee ⁷to (those) riches, — (⁹in the wake of) ¹²Agni ¹¹blazing, ¹³visible (or, full of sight), ¹⁴vast, ¹⁵full of substance, ¹⁶ever ¹⁷luminous (or, ^{17a}shining ¹⁶in all ways of ^{17b}light). [16/741]

[Explanation] The divine Flame marches as if on a path; the oft-mentioned path of Truth by which the Rishis, we are told, attained to immortality. He goes surrounded by the souls that aspire to transcend the two firmaments [of heaven and earth] and have to be lodged in that supreme dwelling place, क्षयः क्षेत्रं etc. He is bright and vast, a visible or a seeing might of the divine force and consciousness, full of the body and substance वपाञ्चन्तम् of its light and flame, always lifting up its lustres or else shining with a manifold and universal light of knowledge. [16/742]

पदं देवस्य नमसा व्यंतः श्रवस्यवः श्रव आपन्नमृक्तं ।

नामानि चिद्दधिरे यज्ञियानि भद्रायां ते रणयंत संदृष्टौ ॥6.1.4॥

पदम्¹ देवस्य² नमसा³ व्यन्तः⁴ श्रवस्यवः⁵ श्रवः⁶ आपन्⁷ अमृक्तम्⁸ ।
नामानि⁹ चित्¹⁰ दधिरे¹¹ यज्ञियानि¹² भद्रायाम्¹³ ते¹⁴ रणयन्त¹⁵ सम्दृष्टौ¹⁶ ॥

padam¹ devasya² namaśā³ vyantaḥ⁴ śravasyavaḥ⁵ śravaḥ⁶ āpan⁷ amṛktam⁸ ।
nāmāni⁹ cit¹⁰ dadhire¹¹ yajñiyāni¹² bhadrayām¹³ te¹⁴ raṇayanta¹⁵ sam'dr̥ṣṭau¹⁶ ॥

4. ⁴Travellers ³with surrender ¹to the plane ²of the godhead, ⁵seekers of inspired knowledge, ⁷they won ⁸an inviolate ⁶inspiration, ¹¹they held ¹²the sacrificial ⁹Names and ¹⁵had delight in ¹⁴thy ¹³happy ¹⁶vision.

[Alt.] ⁴They came ³by adoration ¹to the seat ²of the godhead; ⁵they desired inspired knowledge and ⁷they attained ⁸to an inviolate ⁶knowledge; ¹⁰yea, even, ¹¹they held in them ¹²the sacrificial ⁹Names; ¹⁵they took delight in ¹⁴thy ¹³blissful ¹⁶power of vision. [16/732]

³namaśā - literally “bending down” and is applied to the act of adoring submission to the deity rendered physically by the prostration of the body. When therefore the Rishi speaks of “bearing obeisance to Agni” we can hardly doubt that he gives to namaś the psychological sense of the inward prostration, the act of submission or surrender to the deity. [15/63]

त्वां वर्धति क्षितयः पृथिव्यां त्वां राय उभयासो जनानां ।

त्वं त्राता तरणे चेत्यो भूः पिता माता सदमिन्मानुषाणां ॥6.1.5॥

त्वाम्¹ वर्धन्ति² क्षितयः³ पृथिव्याम्⁴ त्वाम्⁵ रायः⁶ उभयासः⁷ जनानाम्⁸ ।

त्वम्⁹ त्राता¹⁰ तरणे¹¹ चेत्यः¹² भूः¹³ पिता¹⁴ माता¹⁵ सदम्¹⁶ इत्¹⁷ मानुषाणाम्¹⁸ ॥

tvām¹ vardhanti² kṣitayaḥ³ pṛthivyām⁴ tvām⁵ rāyaḥ⁶ ubhayāsaḥ⁷ janānām⁸ ।

tvam⁹ trātā¹⁰ taraṇe¹¹ cetyaḥ¹² bhūḥ¹³ pitā¹⁴ mātā¹⁵ sadam¹⁶ it¹⁷ mānuṣāṇām¹⁸ ॥

5. ³The peoples ²increase ¹thee ⁴on the earth; ⁷both kinds ⁶of riches ⁸of men ²increase ⁵thee. O Fire, ¹¹our pilot through the battle, ⁹thou ¹³art ¹⁰the deliverer ¹²whom we must know, ¹⁶ever ¹⁴a father and ¹⁵mother ¹⁸to human beings.

सपर्येण्यः स प्रियो विक्ष्वग्निर्होता मद्रो नि षसादा यजीयान् ।

तं त्वा वयं दम आ दीदिवांसमुप जुबाधो नमसा सदेम ॥6.1.6॥

सपर्येण्यः¹ सः² प्रियः³ विक्षु⁴ अग्निः⁵ होता⁶ मन्द्रः⁷ नि⁸ ससाद⁹ यजीयान्¹⁰ ।

तम्¹¹ त्वा¹² वयम्¹³ दमे¹⁴ आ¹⁵ दीदिवांसम्¹⁶ उप¹⁷ जुबाधः¹⁸ नमसा¹⁹ सदेम²⁰॥

saparyeṇyaḥ¹ saḥ² priyaḥ³ vikṣu⁴ agniḥ⁵ hotā⁶ mandraḥ⁷ ni⁸ sasāda⁹ yajīyān¹⁰ ।

tam¹¹ tvā¹² vayam¹³ dame¹⁴ ā¹⁵ dīdi'vāṃsam¹⁶ upa¹⁷ jū'badhaḥ¹⁸ namaśā¹⁹ sadema²⁰॥

6. ³Dear and ¹servable is ²this ⁵Fire ⁴in men; ⁷a rapturous ⁶priest of the call ^{8,9}has taken up his session, ¹⁰strong for sacrifice. ¹⁸Pressing the knee ^{20a}may ¹³we ^{17,15,20}come to [¹¹that] ¹²thee ¹⁹with obeisance of surrender ¹⁶when thou flamest alight ¹⁴in the house.

तं त्वा वयं सुध्यो नव्यमग्ने सुम्नायव ईमहे देवयंतः

त्वं विशो अनयो दीद्यानो दिवो अग्ने बृहता रोचनेन ॥6.1.7॥

त्वम्¹ त्वा² वयम्³ सुध्यः⁴ नव्यम्⁵ अग्ने⁶ सुम्नायवः⁷ ईमहे⁸ देवयन्तः⁹ ।

त्वम्¹⁰ विशः¹¹ अनयः¹² दीद्यानः¹³ दिवः¹⁴ अग्ने¹⁵ बृहता¹⁶ रोचनेन¹⁷ ॥

tvam¹ tvā² vayam³ su'dhyaḥ⁴ navyam⁵ agne⁶ sumna'yavaḥ⁷ īmahe⁸ deva'yantaḥ⁹ ।

tvam¹⁰ viśaḥ¹¹ anayaḥ¹² dīdyānaḥ¹³ divaḥ¹⁴ agne¹⁵ bṛhatā¹⁶ rocanena¹⁷ ॥

7. ⁶O Fire, ³we ⁸desire ²thee, the god ⁵to whom must rise our cry, ³we ⁴the right thinkers, ⁷the seekers of bliss, ⁹the builders of the godheads. ¹⁵O Fire, ¹³shining with light ¹⁰thou ¹²leadest ¹¹men ¹⁶through the vast ¹⁷luminous ¹⁴world of heaven.

विशां कविं विशपतिं शश्वतीनां नितोशनं वृषभं चर्षणीनां ।
प्रेतीषणिमिषयंतं पावकं राजन्तमग्निं यजतं रयीणां ॥6.1.8॥

विशाम्¹ कविम्² विशपतिम्³ शश्वतीनाम्⁴ निऽतोशनम्⁵ वृषभम्⁶ चर्षणीनाम्⁷ ।
प्रेति⁸ इषणिम्⁹ इषयन्तम्¹⁰ पावकम्¹¹ राजन्तम्¹² अग्निम्¹³ यजतम्¹⁴ रयीणाम्¹⁵ ॥

viśām¹ kavim² viśpatim³ śaśvatīnām⁴ ni'tośanam⁵ vṛṣabham⁶ carṣaṇīnām⁷ ।
preti⁸ iṣaṇim⁹ iṣayantam¹⁰ pāvakam¹¹ rājantam¹² agnim¹³ yajatam¹⁴ rayīṇām¹⁵ ॥

8. ²To the seer, ³the Master of creatures who rules over ⁴the eternal ¹generations of peoples, ⁵the Smiter, ⁶the Bull ⁷of those that see, ⁹the mover to the journey ⁸beyond ¹⁰who drives us, ¹¹the purifying Flame, ¹⁴the Power in the sacrifice, ¹³Fire ¹²the Regent ¹⁵of the Treasures!

सो अग्न ईजे शशमे च मर्तो यस्त आनट् समिधा हव्यदातिं ।
य आहुतिं परि वेदा नमोभिर्विश्वेत्स वामा दधते त्वोतः ॥6.1.9॥

सः¹ अग्ने² ईजे³ शशमे⁴ च⁵ मर्तः⁶ यः⁷ ते⁸ आनट्⁹ सम्ऽइधा¹⁰ हव्य¹¹ दातिम्¹² ।
यः¹³ आऽहुतिम्¹⁴ परि¹⁵ वेद¹⁶ नमःऽभिः¹⁷ विश्वा¹⁸ इत्¹⁹ सः²⁰ वामा²¹ दधते²² त्वा²³ ऊतः²⁴ ॥

saḥ¹ agne² ije³ śaśame⁴ ca⁵ marṭaḥ⁶ yaḥ⁷ te⁸ ānaṭṣam'iddhā¹⁰ havya¹¹ dātim¹² ।
yaḥ¹³ ā'hutim¹⁴ pari¹⁵ veda¹⁶ namaḥ'bhiḥ¹⁷ viśvā¹⁸ it¹⁹ saḥ²⁰ vāmā²¹ dadhate²² tvā²³ ūtaḥ²⁴ ॥

9. ²O Fire, ⁶the mortal ³has done his sacrifice ⁵and ⁴achieved his labour ⁷who ⁹has worked out ¹²the gift ¹¹of the oblation ¹⁰with the fuel ⁸of thy flame and ¹⁵wholly ¹⁶learned ¹⁴the way of the offering ¹⁷by his prostrations of surrender; ²⁰he lives in ²³thy ²⁴guard and ²²holds in himself ¹⁸all ²¹desirable things.

अस्मा उ ते महि महे विधेम नमोभिरग्ने समिधोत हव्यैः ।
वेदी सूनो सहसो गीर्भिरुक्थैरा ते भद्रायां सुमतौ यतेम ॥6.1.10॥

अस्मै¹ ऊं² ते³ महि⁴ महे⁵ विधेम⁶ नमःऽभिः⁷ अग्ने⁸ सम्ऽइधा⁹ उत¹⁰ हव्यैः¹¹ ।
वेदी¹² सूनो¹³ सहसः¹⁴ गीःऽभिः¹⁵ उक्थैः¹⁶ आ¹⁷ ते¹⁸ भद्रायाम्¹⁹ सुऽमतौ²⁰ यतेम²¹ ॥

asmai¹ ūm² te³ mahi⁴ mahe⁵ vidhema⁶ namaḥ⁷ bhiḥ⁷ agne⁸ sam'idhā⁹ uta¹⁰ havyaiḥ¹¹ ।
vedī¹² sūno¹³ sahasaḥ¹⁴ gīḥ¹⁵ bhiḥ¹⁵ ukthaiḥ¹⁶ ā¹⁷ te¹⁸ bhadrāyām¹⁹ su'matau²⁰ yatema²¹॥

10. ⁸O Fire, ¹³O Son ¹⁴of Force, ⁶may we offer to ³thy ⁵greatness ⁴that which is great, ⁷worshipping thee with the obeisance and ⁹the fuel ¹⁰and ¹¹the offering, ¹²the altar and ¹⁵the word and ¹⁶the utterance. ^{17,21}For we would work and strive in ¹⁸thy ¹⁹happy ²⁰right thinking, ⁸O Fire.

आ यस्ततन्थ रोदसी वि भासा श्रवोभिश्च श्रवस्यस्तरुः ।

बृहद्भिर्वाजैः स्थविरेभिरस्मे रेवद्भिरग्ने वितरं वि भाहि ॥6.1.11 ॥

आ¹ यः² ततन्थ³ रोदसी⁴ वि⁵ भासा⁶ श्रवः⁷भिः⁷ च⁸ श्रवस्यः⁹ तरुः¹⁰ ।

बृहत्¹¹भिः¹¹ वाजैः¹² स्थविरेभिः¹³ अस्मे¹⁴ रेवत्¹⁵भिः¹⁵ अग्ने¹⁶ वितरम्¹⁷ विभाहि¹⁸॥

ā¹ yaḥ² tatantha³ rodasī⁴ vi⁵ bhāsā⁶ śravaḥ⁷ bhiḥ⁷ ca⁸ śravasyaḥ⁹ tarutraḥ¹⁰ ।

br̥hat¹¹ bhiḥ¹¹ vājaiḥ¹² sthavirebhiḥ¹³ asme¹⁴ revat¹⁵ bhiḥ¹⁵ agne¹⁶ vi'taram¹⁷ vibhāhi¹⁸॥

11. ²O thou who ⁹art filled with inspiration ⁸and ¹⁰a passer of barriers, ²O thou ^{1,3}who hast extended ⁴earth and heaven ^{5,6}by the wideness of thy light ⁸and ⁷thy inspired discoveries of knowledge, ¹⁸shine ¹⁷wider yet ¹⁴in us ¹¹with thy large and ¹³solid and ¹⁵opulent ¹²amassings, ¹⁶O Fire.

नृवद्वसो सदमिद्धेह्यस्मे भूरि तोकाय तनयाय पशवः ।

पूर्वीरिषो बृहतीरारेअघा अस्मे भद्रा सौश्रवसानि संतु ॥6.1.12॥

नृ¹वत्¹ वसो² सदम्³ इत्⁴ धेहि⁵ अस्मे⁶ भूरि⁷ तोकाय⁸ तनयाय⁹ पशवः¹⁰ ।

पूर्वीः¹¹ इषः¹² बृहतीः¹³ आरे¹⁴ अघाः¹⁵ अस्मे¹⁶ भद्रा¹⁷ सौश्रवसानि¹⁸ सन्तु¹⁹ ॥

nṛ¹vat¹ vaso² sadam³ it⁴ dhehi⁵ asme⁶ bhūri⁷ tokāya⁸ tanayāya⁹ paśvaḥ¹⁰ ।

pūrvīḥ¹¹ iṣaḥ¹² br̥hatīḥ¹³ āre¹⁴ aghāḥ¹⁵ asme¹⁶ bhadrā¹⁷ sauśravasāni¹⁸ santu¹⁹ ॥

12. ²O Prince of Riches, ⁵fix ³always ⁶in us ¹that in which are the Gods, ⁵settle ⁴here ⁷many ¹⁰herds ^{8,9}for the begotten son. ¹⁶In us ¹⁹may there be ¹⁷the happy ¹⁸things of true inspiration and ¹¹the multitude ¹³of the large ¹²impulsions from which ¹⁵evil is ¹⁴far.

¹⁰paśvaḥ - The herds are the illuminations that come to us from the supramental Truth, herding rays of the sun of Light. [15/408 fn 9]

¹⁷bhadrā - *Bhadram* means anything good, auspicious, happy.... equivalent to *suvitam*, right going, which means all good and felicity belonging to the state of the Truth, the Ritam [15/67]

पुरुष्यग्ने पुरुधा त्वाया वसूनि राजन्वसुता ते अश्यां ।
पुरुणि हि त्वे पुरुवार संत्यग्ने वसु विधते राजनि त्वे ॥6.1.13॥

पुरुणि¹ अग्ने² पुरुधा³ त्वाऽया⁴ वसूनि⁵ राजन्⁶ वसुता⁷ ते⁸ अश्याम्⁹ ।
पुरुणि¹⁰ हि¹¹ त्वे¹² पुरुवार¹³ सन्ति¹⁴ अग्ने¹⁵ वसु¹⁶ विधते¹⁷ राजनि¹⁸ त्वे¹⁹ ॥

purūṇi¹ agne² purudhā³ tvā'yā⁴ vasūni⁵ rājan⁶ vasutā⁷ te⁸ aśyām⁹ ।
purūṇi¹⁰ hi¹¹ tve¹² puru'vāra¹³ santi¹⁴ agne¹⁵ vasu¹⁶ vidhate¹⁷ rājani¹⁸ tve¹⁹ ॥

13. ⁶O King, ²O Fire, ⁹let me enjoy ⁴by thee and ⁸thy ⁷princehood of the riches ¹many ⁵riches ³in many ways; ¹¹for, ¹⁵O Fire ¹³of many blessings, ¹⁴there are ¹⁰many ¹⁶treasures ¹⁷for thy worshipper ¹⁹in thee, ¹⁸the King.
-

Sukta 2

त्वं हि क्षैतवद् यशोऽग्ने मित्रो न पत्यसे ।

त्वं विचर्षणे श्रवो वसो पुष्टिं न पुष्यसि ॥6.2.1॥

त्वम्¹ हि² क्षैतवत्³ यशः⁴ अग्ने⁵ मित्रः⁶ न⁷ पत्यसे⁸ ।

त्वम्⁹ विचर्षणे¹⁰ श्रवः¹¹ वसो¹² पुष्टिम्¹³ न¹⁴ पुष्यसि¹⁵ ॥

tvam¹ hi² kṣaita'vat³ yaśaḥ⁴ agne⁵ mitraḥ⁶ na⁷ patyase⁸ ।

tvam⁹ vi'carṣaṇe¹⁰ śravaḥ¹¹ vaso¹² puṣṭim¹³ na¹⁴ puṣyasi¹⁵ ॥

1. ⁵O Fire, ¹thou ⁸travellest ⁷like ⁶a friend ⁴to the glory ³where is our home. ¹⁰O wide-seeing ¹²Prince of the Treasure, ¹⁵thou nuturest ¹¹our inspiration and ¹³our growth.

त्वां हि ष्मा चर्षणयो यज्ञेभिर्गीर्भिरीळते ।

त्वां वाजी यात्यवृको रजस्तूर्विश्वचर्षणिः ॥6.2.2॥

त्वाम्¹ हि² स्म³ चर्षणयः⁴ यज्ञेभिः⁵ गीःसभिः⁶ ईळते⁷ ।

त्वाम्⁸ वाजी⁹ याति¹⁰ अवृकः¹¹ रजःसूः¹² विश्वचर्षणिः¹³ ॥

tvām¹ hi² sma³ carṣaṇayah⁴ yajñebhiḥ⁵ gīḥ'bhīḥ⁶ īlate⁷ ।

tvām⁸ vājī⁹ yāti¹⁰ avṛkaḥ¹¹ rajaḥ'tūḥ¹² viśva'carṣaṇiḥ¹³ ॥

2. ⁴Men who see ⁷aspire ¹to thee ⁶with the word and ⁵the sacrifice. ⁸To thee ¹⁰comes ¹³the all-seeing ⁹Horse ¹²that crosses the mid-world, ¹¹the Horse that no wolf tears.

सजोषस्त्वा दिवो नरो यज्ञस्य केतुमिन्धते ।

यद्ध स्य मानुषो जनः सुम्नायुर्जुहवे अध्वरे ॥6.2.3॥

सजोषः¹ त्वा² दिवः³ नरः⁴ यज्ञस्य⁵ केतुम्⁶ इन्धते⁷ ।

यत्⁸ ह⁹ स्यः¹⁰ मानुषः¹¹ जनः¹² सुम्नस्युः¹³ जुहवे¹⁴ अध्वरे¹⁵ ॥

sa'joṣaḥ¹ tvā² divaḥ³ naraḥ⁴ yajñasya⁵ ketum⁶ indhate⁷ ।

yat⁸ ha⁹ syaḥ¹⁰ mānuṣaḥ¹¹ janaḥ¹² sumna'yuh¹³ juhve¹⁴ adhware¹⁵ ॥

3. ⁴The Men ³of Heaven ¹with a single joy ^{7a}set ²thee ^{7b}alight ⁶to be the eye of intuition ⁵of the sacrifice ^{8,9}when ¹⁰this ¹¹human ¹²being, ¹³this seeker of bliss, ¹⁴casts his offering ¹⁵in the pilgrim Rite.

⁶ketuḥ means perception, a perceptive vision in the mental consciousness, a faculty of knowledge. [15/134]

ऋधद् यस्ते सुदानवे धिया मर्तः शशमते ।

ऊती ष बृहतो दिवो द्विषो अंहो न तरति ॥6.2.4॥

ऋधत्¹ यः² ते³ सुदानवे⁴ धिया⁵ मर्तः⁶ शशमते⁷ ।

ऊती⁸ सः⁹ बृहतः¹⁰ दिवः¹¹ द्विषः¹² अंहः¹³ न¹⁴ तरति¹⁵ ॥

rdhat¹ yaḥ² te³ su'dānave⁴ dhiyā⁵ martah⁶ śaśamate⁷ ।

ūtī⁸ saḥ⁹ br̥hataḥ¹⁰ divaḥ¹¹ dviṣaḥ¹² amhaḥ¹³ na¹⁴ tarati¹⁵ ॥

4. ⁶The mortal ¹should grow in riches ²who ⁷achieves the work ⁵by the Thought ³for thee, ⁴the great giver; ⁹he ⁸is in the keeping ¹⁰of the Vast ¹¹Heaven and ¹⁵crosses beyond ¹²the hostile powers and ¹³their evil.

¹³amhaḥ - sin (6.11.6); the narrowness full of suffering and evil, is the unenlightened state of our limited mentality [15/530 fn 3]

समिधा यस्त आहुतिं निशितिं मर्त्यो नशत् ।

वयावन्तं स पुष्यति क्षयमग्ने शतायुषम् ॥6.2.5॥

समऽइधा¹ यः² ते³ आऽहुतिम्⁴ निऽशितिम्⁵ मर्त्यः⁶ नशत्⁷ ।

वयाऽवन्तम्⁸ सः⁹ पुष्यति¹⁰ क्षयम्¹¹ अग्ने¹² शतऽआयुषम्¹³ ॥

sam'idhā¹ yaḥ² te³ ā'hutim⁴ ni'sitim⁵ martyaḥ⁶ naśat⁷ ।

vayā'vantam⁸ saḥ⁹ puṣyati¹⁰ kṣayam¹¹ agne¹² śata'āyuṣam¹³ ॥

5. ¹²O Fire, when ⁶mortal man ⁷arrives ¹by the fuel of thy flame ⁴to the way of the oblation and ⁵the sharpening of thy intensities, ⁹he ¹⁰increases ⁸his branching ¹¹house, his house ¹³of the hundred of life.

¹¹kṣayam - The house in the Veda is the constant image for the bodies that are dwelling-places of the soul. [15/197]; क्षय is established dwelling or habitation in a fixed condition of consciousness or that condition so fixed and inhabited. [16/588]

त्वेषस्ते धूम ऋण्वति दिवि षञ्छुक्र आततः ।

सूरो न हि द्युता त्वं कृपा पावक रोचसे ॥6.2.6॥

त्वेषः¹ ते² धूमः³ ऋण्वति⁴ दिवि⁵ सन्⁶ शुक्रः⁷ आस्ततः⁸ ।
सूरः⁹ न¹⁰ हि¹¹ द्युता¹² त्वम्¹³ कृपा¹⁴ पावक¹⁵ रोचसे¹⁶ ॥

tveṣaḥ¹ te² dhūmah³ ṛṇvati⁴ divi⁵ san⁶ śukraḥ⁷ ā'tataḥ⁸ ।
sūrah⁹ na¹⁰ hi¹¹ dyutā¹² tvam¹³ kṛpā¹⁴ pāvaka¹⁵ rocasa¹⁶ ॥

6. ³The smoke ²from thy ¹blaze ⁴journeys and ⁵in heaven ⁶is ⁸outstretched ⁷brilliant-white. ¹⁵O purifying Fire, ¹³thou ¹⁶shinest ¹⁴with a flame ¹⁰like ¹²the light ⁹of the sun.

³dhūmah - Our passions and obscure emotions are the smoke of Agni's burning. [15/278]

अधाहि विक्ष्वीड्योऽसि प्रियो नो अतिथिः ।

रण्वः पुरीव जूर्यः सूनूर्न त्रययाय्यः ॥6.2.7॥

अध¹ हि² विक्षु³ ईड्यः⁴ असि⁵ प्रियः⁶ नः⁷ अतिथिः⁸ ।
रण्वः⁹ पुरिऽइव¹⁰ जूर्यः¹¹ सूनूर्नः¹² न¹³ त्रययाय्यः¹⁴ ॥

adha¹ hi² vikṣu³ īdyah⁴ asi⁵ priyah⁶ naḥ⁷ atithiḥ⁸ ।
raṇvah⁹ puri'iva¹⁰ jūryah¹¹ sūnuḥ¹² na¹³ trayayāyyah¹⁴ ॥

7. ¹Now ⁵art thou here ³in men, ⁴one to be aspired to and a ⁶beloved ⁸guest [for us]; for thou art like one ⁹delightful and ¹¹adorable ¹⁰in the city and ¹³as if ¹²our son and ¹⁴a traveller of the triple world.

¹⁰puri - The "seats" or homes of the soul, which progresses from plane to plane and makes of each a habitation. They are sometimes called the cities. There are seven such planes each with its seven provinces and one additional above. Usually we hear of a hundred cities, the double number perhaps representing the downward gaze in each, of the Soul upon Nature and the upward aspiration of Nature to the Soul. [15/458]

¹⁴trayayāyyah - The Godhead has built this universe in a complex system of worlds which we find both within us and without, subjectively cognised and objectively sensed. The seers often image it in a series of trios; there are three earths and three heavens. More, there is a triple world below, Heaven, Earth and the intervening mid-region; a triple world between, the shining heavens of the Sun; a triple world above, the supreme and rapturous abodes of the Godhead. [15/370-1]

क्रत्वा हि द्रोणे अज्यसेऽग्ने वाजी न कृत्व्यः ।

परिज्मेव स्वधा गयोऽत्यो न हवार्यः शिशुः ॥6.2.8॥

क्रत्वा¹ हि² द्रोणे³ अज्यसे⁴ अग्ने⁵ वाजी⁶ न⁷ कृत्व्यः⁸ ।
परिज्माऽइव⁹ स्वधा¹⁰ गयः¹¹ अत्यः¹² न¹³ हवार्यः¹⁴ शिशुः¹⁵ ॥

kratvā¹ hi² droṇe³ ajyase⁴ agne⁵ vājī⁶ na⁷ kṛtvyaḥ⁸ ।
parijmā'iva⁹ svadhā¹⁰ gayah¹¹ atyah¹² na¹³ hvāryah¹⁴ śiśuḥ¹⁵ ॥

8. ⁵O Fire, ⁴thou art driven ¹by the will ³in our gated house ⁷like ⁶a horse ⁸apt for our work; thou art ¹⁰by thy nature ⁹like a far-spreading ¹¹mansion and ¹³like ¹²a galloper ¹⁴of winding ways and ¹⁵a little child.

¹⁴hvāryaḥ - the ways of the lower being are crooked windings beset with pits and stumbling-blocks over a rugged and uneven ground. [15/476]

त्वं त्या चिदच्युताग्ने पशुर्न यवसे ।

धामा ह यत् अजर वना वृश्चन्ति शिक्वसः ॥6.2.9॥

त्वम्¹ त्या² चित्³ अच्युता⁴ अग्ने⁵ पशुः⁶ न⁷ यवसे⁸ ।

धाम⁹ ह¹⁰ यत्¹¹ ते¹² अजर¹³ वना¹⁴ वृश्चन्ति¹⁵ शिक्वसः¹⁶ ॥

tvam¹ tyā² cit³ acyutā⁴ agne⁵ paśuḥ⁶ na⁷ yavase⁸ ।

dhāma⁹ ha¹⁰ yat¹¹ te¹² ajara¹³ vanā¹⁴ vṛścanti¹⁵ śikvasaḥ¹⁶ ॥

9. ⁵O Fire, ¹thou art ⁷like ⁶a beast ⁸in thy pasture and devourest ³even ²the ⁴unfallen things; ⁹the lustres ¹²of thy ¹⁶blaze ¹⁵tear to pieces ¹⁴the woodlands, ¹³O ageless Flame.

[Explanation] When Agni emerges, he is outwardly obscure in his workings. He becomes, first, not a pure Will, though really he is always pure, but a vital Will, the desire of the Life in us, ⁶a Beast ⁸grazing in its pasture, a force of devouring desire that feeds upon earth's growths, ¹⁵tears and ravages all upon which it feeds and leaves a black and charred line to mark its path where there was the joy and glory of ¹⁴earth's woodlands. [15/389; 5.9.6 – 15/425]

वेषि ह्यध्वरीयतामग्ने होता दमे विशाम् ।

समृधो विशपते कृणु जुषस्व हव्यमङ्गिरः ॥6.2.10॥

वेषि¹ हि² अध्वरिऽयताम्³ अग्ने⁴ होता⁵ दमे⁶ विशाम्⁷ ।

समृधः⁸ विशपते⁹ कृणु¹⁰ जुषस्व¹¹ हव्यम्¹² अङ्गिरः¹³ ॥

veṣi¹ hi² adhvari'yatām³ agne⁴ hotā⁵ dame⁶ viśām⁷ ।

sam'ṛdhaḥ⁸ viśpate⁹ kṛṇu¹⁰ juṣasva¹¹ havyam¹² aṅgiraḥ¹³ ॥

10. ⁴O Fire, ¹thou comest ⁵a Priest of the call ⁶into the house ⁷of men ³that do the Rite of the Path. ¹⁰Make us ⁸complete in the treasure, ⁹O Master of men! ¹³O Angiras flame-seer, ¹¹rejoice ¹²in our oblation.

अच्छा नो मित्रमहो देव देवानग्ने वोचः सुमतिं रोदस्योः ।

वीहि स्वस्तिं सुक्षितिं दिवो नृन् द्विषो अहांसि दुरिता तरेम ता तरेम तवावसा तरेम ॥6.2.11॥

अच्छ¹ नः² मित्रऽमहः³ देव⁴ देवान्⁵ अग्ने⁶ वोचः⁷ सुऽमतिम्⁸ रोदस्योः⁹ ।

वीहि¹⁰ स्वस्तिम्¹¹ सुऽक्षितिम्¹² दिवः¹³ नृन्¹⁴ द्विषः¹⁵ अंहांसि¹⁶ दुःऽइता¹⁷ तरेम¹⁸ ता¹⁹ तरेम²⁰ तव²¹
अवसा²² तरेम²³ ॥

accha¹ naḥ² mitra'mahaḥ³ deva⁴ devān⁵ agne⁶ vocaḥ⁷ su'matim⁸ rodasyoḥ⁹ ।

vīhi¹⁰ svastim¹¹ su'kṣitim¹² divaḥ¹³ nṛn¹⁴ dviṣaḥ¹⁵ aṃhāmsi¹⁶ duḥ'itā¹⁷ tarema¹⁸ tā¹⁹ tarema²⁰
tava²¹ avasā²² tarema²³ ॥

11. ⁶O Fire, ³O friendly Light, ⁴O Godhead, ¹turn ⁵to the Godheads, ⁷mayst thou speak ²for us ⁸the true thought ⁹of Earth and Heaven; ¹⁰move ¹¹to the peace and ¹²the happy abode and ¹⁴the men ¹³of Heaven. ¹⁸Let us pass beyond ¹⁵the foe and ¹⁶the sin and ¹⁷the stumbling; ²⁰let us pass beyond ¹⁹these things, ^{23a}pass ²¹in thy ^{22a}keeping ^{23b}through them ^{22b}safe.

⁸su'matim - *Mati* means any activity of the mind; right thoughts in the intellect, right feelings in the heart, right perceptions in the sensational mind, *sumati* may embrace any or all of these associations; in another context, by a different turn of the prefix, it may express kindly thoughts, friendly feelings, happy perceptions. [14/134]

Right thoughts, right sensibilities, — this is the full sense of the word *sumati*; for the Vedic *mati* includes not only the thinking, but also the emotional parts of mentality. *Sumati* is a light in the thoughts; it is also a bright gladness and kindness in the soul. [15/262]

¹²su'kṣitim - to our home in the world of Truth, the superconscious plane, own home of Agni. It is reached by an ascent from plane to plane opened in succession by the power of the divine illumining Word. [15/415 *fn* 5]

¹⁷duḥ'itā - *duritam* error or stumbling, sin and perversion. *Duritam* is calamity, suffering, all ill result of error and ill doing. All that is evil, *viśvāni duritāni*, belongs to the evil dream that has to be turned away from us. [15/304]; *Duritam* means literally stumbling or wrong going, figuratively all that is wrong and evil, all sin, error, calamity. [15/134]

Sukta 3

अग्ने स क्षेषदृत्तपा ऋतेजा उरु ज्योतिर्नशते देवयुष्टे ।

यं त्वं मित्रेण वरुणः सजोषा देव पासि त्यजसा मर्तमंहः ॥6.3.1॥

अग्ने¹ सः² क्षेषत्³ ऋत्सपाः⁴ ऋत्सजाः⁵ उरु⁶ ज्योतिः⁷ नशते⁸ देवस्युः⁹ ते¹⁰ ।

यम्¹¹ त्वम्¹² मित्रेण¹³ वरुणः¹⁴ सजोषाः¹⁵ देव¹⁶ पासि¹⁷ त्यजसा¹⁸ मर्तम्¹⁹ अंहः²⁰ ॥

agne¹ sah² kṣeṣat³ ṛta'pāḥ⁴ ṛte'jāḥ⁵ uru⁶ jyotiḥ⁷ naśate⁸ deva'yuh⁹ te¹⁰ ।

yam¹¹ tvam¹² mitreṇa¹³ varuṇaḥ¹⁴ sa'joṣāḥ¹⁵ deva¹⁶ pāsi¹⁷ tyajasa¹⁸ martam¹⁹ aṃhaḥ²⁰ ॥

1. ⁹The mortal who longs for the Godhead ³shall take up his home with thee, ¹O Fire, ²he ⁵is born into the Truth and ⁴a guardian of the Truth and ⁸comes to ¹⁰thy ⁶wide ⁷Light,—¹¹he in whom ¹²thou ¹⁴being Varuna ^{15a}takest ¹³with Mitra ^{15b}a common delight and ¹²thou ¹⁷guardest ¹⁹that mortal, ¹⁶O God, ¹⁸by thy casting away from him ²⁰of evil.

⁶uru - equivalent to *brhat*, the Vast, and indicates the infinite freedom of the Truth-consciousness. [15/77]

ईजे यजेभिः शशमे शमीभिर्ऋधद्वारायाग्नये ददाश ।

एवा चन तं यशसामजुष्टिनाँहो मर्त नशते न प्रदृप्तिः ॥6.3.2॥

ईजे¹ यजेभिः² शशमे³ शमीभिः⁴ ऋधत्स्वाराय⁵ अग्नये⁶ ददाश⁷ ।

एव⁸ चन⁹ तम्¹⁰ यशसाम्¹¹ अजुष्टिः¹² न¹³ अंहः¹⁴ मर्तम्¹⁵ नशते¹⁶ न¹⁷ प्रदृप्तिः¹⁸ ॥

īje¹ yajñebhiḥ² śaśame³ śamībhiḥ⁴ ṛdhat'vārāya⁵ agnaye⁶ dadāśa⁷ ।

eva⁸ cana⁹ tam¹⁰ yaśasām¹¹ ajuṣṭiḥ¹² na¹³ aṃhaḥ¹⁴ martam¹⁵ naśate¹⁶ na¹⁷ pra'drptiḥ¹⁸ ॥

2. ¹He has sacrificed ²with sacrifices, ³he has achieved his labour ⁴by his works, ⁷he has given ⁶to the Fire ⁵whose boons grew ever in opulence. ^{8,9}And so ¹⁶there befalls ¹⁰him ¹³not ¹²the turning away ¹¹of the Glorious Ones; ¹⁴evil ¹⁶comes ¹⁷not ¹⁰to him ¹⁷nor ¹⁸the insolence of the adversary.

सूरो न यस्य दशतिररेपा भीमा यदेति शुचतस्त आ धीः ।

हेषस्वतः शुरुधो नायमक्तोः कुत्रा चिद् रणवो वसतिर्वनेजाः ॥6.3.3॥

सूरः¹ न² यस्य³ दशतिः⁴ अरेपाः⁵ भीमा⁶ यत्⁷ एति⁸ शुचतः⁹ ते¹⁰ आ¹¹ धीः¹² ।

हेषस्वतः¹³ शुरुधः¹⁴ न¹⁵ अयम्¹⁶ अक्तोः¹⁷ कुत्र¹⁸ चित्¹⁹ रणवः²⁰ वसतिः²¹ वनेजाः²² ॥

sūrah¹ na² yasya³ dr̥śatiḥ⁴ arepāḥ⁵ bhīmā⁶ yat⁷ eti⁸ śucataḥ⁹ te¹⁰ ā¹¹ dhīḥ¹² ।
heṣasvataḥ¹³ śurudhaḥ¹⁴ na¹⁵ ayam¹⁶ aktoḥ¹⁷ kutra¹⁸ cit¹⁹ raṇvaḥ²⁰ vasatiḥ²¹ vane'jāḥ²² ॥

3. ⁵Faultless is ¹⁰thy ⁴seeing ²like ¹the sun's; ⁶terrible ^{11,8}marches ¹⁰thy ¹²thought ⁷when ⁹blazing with light ¹³thou neighed aloud ¹⁵like ¹⁴a force of battle. ¹⁶This Fire ²²was born in the pleasant woodland and ²⁰is a rapturous ²¹dweller ^{18,19}somewhere ¹⁷in the night.

तिग्मं चिदेम महि वर्षो अस्य भसदश्वो न यमसान आसा ।

विजेहमानः परशुर्न जिहवां द्रविर्न द्रावयति दारु धक्षत् ॥6.3.4॥

तिग्मम्¹ चित्² एम³ महि⁴ वर्षः⁵ अस्य⁶ भसत्⁷ अश्वः⁸ न⁹ यमसानः¹⁰ आसा¹¹ ।
विऽजेहमानः¹² परशुः¹³ न¹⁴ जिहवाम्¹⁵ द्रविः¹⁶ न¹⁷ द्रावयति¹⁸ दारु¹⁹ धक्षत्²⁰ ॥

tigamam¹ cit² ema³ mahi⁴ varpaḥ⁵ asya⁶ bhasat⁷ aśvaḥ⁸ na⁹ yamasānaḥ¹⁰ āsā¹¹ ।
vi'jehamānaḥ¹² paraśuḥ¹³ na¹⁴ jihvām¹⁵ draviḥ¹⁶ na¹⁷ dravayati¹⁸ dāru¹⁹ dhakṣat²⁰ ॥

4. ¹Fiery-sharp is ⁶his ³march and ⁴great ⁶his ⁵body, — ⁹he is like ⁸a horse ⁷that eats and ¹⁰champs ¹¹with his mouth: ^{12a}he casts ¹⁵his tongue ¹⁴like ¹³an axe ^{12b}to every side, ¹⁷like ¹⁶a smelter ¹⁸he melts ¹⁹the log ²⁰that he burns.

स इदस्तेव प्रति धादसिष्यञ्छीत तेजोऽयसो न धाराम् ।

चित्रध्रजतिररतिर्यो अक्तोर्वेर्न द्रुषद्वा रघुपत्मजंहाः ॥6.3.5॥

सः¹ इत्² अस्ताऽइव³ प्रति⁴ धात्⁵ असिष्यन्⁶ शिशीत⁷ तेजः⁸ अयसः⁹ न¹⁰ धाराम्¹¹ ।
चित्रऽध्रजतिः¹² अरतिः¹³ यः¹⁴ अक्तोः¹⁵ वेः¹⁶ न¹⁷ द्रुऽसद्वा¹⁸ रघुपत्मऽजंहाः¹⁹ ॥

saḥ¹ it² astā'iva³ prati⁴ dhāt⁵ asiṣyan⁶ śiśīta⁷ tejaḥ⁸ ayasaḥ⁹ na¹⁰ dhārām¹¹ ।
citra'dhrajatiḥ¹² aratiḥ¹³ yaḥ¹⁴ aktoḥ¹⁵ veḥ¹⁶ na¹⁷ dru'sadvā¹⁸ raghupatma'jaṃhāḥ¹⁹ ॥

5. ¹He ^{4,5}sets ³like an archer ⁶his shaft for the shooting, ¹he ⁷sharpens ⁸his powers of light ¹⁰like ¹¹an edge ⁹of steel. ¹He ¹³is the traveller ¹⁵of the night ¹²with rich rapid movements; ¹he ¹⁹has thighs of swift motion and is ¹⁷like ¹⁶a bird ¹⁸that settles on a tree.

स ईं रेभो न प्रति वस्त उस्त्राः शोचिषा रारपीति मित्रमहाः ।

नक्तं य ईमरुषो यो दिवा नृनमत्यो अरुषो यो दिवा नृन् ॥6.3.6॥

सः¹ ईम्² रेभः³ न⁴ प्रति⁵ वस्ते⁶ उस्माः⁷ शोचिषा⁸ ररपीति⁹ मित्रऽमहाः¹⁰ ।

नक्तम्¹¹ यः¹² ईम्¹³ अरुषः¹⁴ यः¹⁵ दिवा¹⁶ नृन्¹⁷ अमर्त्यः¹⁸ अरुषः¹⁹ यः²⁰ दिवा²¹ नृन्²² ॥

saḥ¹ im² rebhaḥ³ na⁴ prati⁵ vaste⁶ usrāḥ⁷ śociṣā⁸ rarapīti⁹ mitra'mahāḥ¹⁰ ।

naktam¹¹ yaḥ¹² im¹³ aruṣaḥ¹⁴ yaḥ¹⁵ divā¹⁶ nṛṇ¹⁷ amartyaḥ¹⁸ aruṣaḥ¹⁹ yaḥ²⁰ divā²¹ nṛṇ²² ॥

6. ^{1,2}This ¹⁰friendly Light is ⁴like ³a singer of the word and ^{5,6}clothes himself ⁷with the Rays, ⁹he rhapsodises ⁸with his flame. ¹³This is ¹⁴the shining One ¹²who ¹¹journeys by night and ¹⁶by day ¹⁷to the Gods, ¹⁹the shining ¹⁸Immortal ²⁰who ²¹journeys through the day ²²to the Gods.

दिवो न यस्य विधतो नवीनोद् वृषा रुक्ष ओषधीषु नूनोत् ।

घृणा ना यो ध्रजसा पत्मना यन्ना रोदसी वसुना दं सुपत्नी ॥6.3.7॥

दिवः¹ न² यस्य³ विधतः⁴ नवीनोत्⁵ वृषा⁶ रुक्षः⁷ ओषधीषु⁸ नूनोत्⁹ ।

घृणा¹⁰ न¹¹ यः¹² ध्रजसा¹³ पत्मना¹⁴ यन्¹⁵ आ¹⁶ रोदसी¹⁷ वसुना¹⁸ दम्¹⁹ सुपत्नी²⁰ ॥

divaḥ¹ na² yasya³ vidhataḥ⁴ navīnot⁵ vṛṣā⁶ rukṣaḥ⁷ oṣadhīṣu⁸ nūnot⁹ ।

ghṛṇā¹⁰ na¹¹ yaḥ¹² dhrajasā¹³ patmanā¹⁴ yan¹⁵ ā¹⁶ rodasī¹⁷ vasunā¹⁸ dam¹⁹ supatnī²⁰ ॥

7. ⁵The cry ³of him is ²like ⁵the voice ⁴of ordaining ¹Heaven; ⁷he is the shining ⁶Bull ⁹that bellows aloud ⁸in the growths of the forest. ¹²He ¹⁵goes ¹⁰with his light and ¹³his race and ¹⁴his running and ^{16,19}fills ¹⁷Earth and Heaven ¹⁸with his riches; ¹¹they are like ²⁰wives happy in their spouse.

⁵ the cry ³ of him ⁴ in his worship of sacrifice is ² like ⁵ the voice ¹ of Heaven [16/60 fn 1]

धायोभिर्वा यो युज्येभिरर्केर्विद्युन्न दविद्योत् स्वेभिः शुष्मैः ।

शर्धो वा यो मरुतां ततक्ष ऋभुर्न त्वेषो रभसानो अद्यौत् ॥6.3.8॥

धायःऽभिः¹ वा² यः³ युज्येभिः⁴ अर्केः⁵ विद्युत्⁶ न⁷ दविद्योत्⁸ स्वेभिः⁹ शुष्मैः¹⁰ ।

शर्धः¹¹ वा¹² यः¹³ मरुताम्¹⁴ ततक्ष¹⁵ ऋभुः¹⁶ न¹⁷ त्वेषः¹⁸ रभसानः¹⁹ अद्यौत्²⁰ ॥

dhāyaḥ'bhiḥ¹ vā² yaḥ³ yujyebhiḥ⁴ arkaiḥ⁵ vi'dyut⁶ na⁷ davidyot⁸ svebhiḥ⁹ śuṣmaiḥ¹⁰ ।

śardhaḥ¹¹ vā¹² yaḥ¹³ marutām¹⁴ tatakṣa¹⁵ ṛbhuḥ¹⁶ na¹⁷ tveṣaḥ¹⁸ rabhasānaḥ¹⁹ adyaut²⁰ ॥

8. ³He ⁸flashes ⁷like ⁶the lightning ⁹with his own ¹⁰proper strength, ⁹his own ¹founding ²and ⁴helpful ⁵illuminations. ¹⁷As if ¹⁶heaven's craftsman ¹³he ¹⁵has fashioned ¹¹the army ¹⁴of the Life-Gods and ²⁰lightens ¹⁸ablaze ¹⁹in his exultant speed.

Sukta 4

यथा होतर्मनुषो देवताता यज्ञेभिः सूनो सहसो यजासि ।

एवा नो अद्य समना समानानुशन्नग्न उशतो यक्षि देवान् ॥6.4.1॥

यथा¹ होतः² मनुषः³ देवताता⁴ यज्ञेभिः⁵ सूनो⁶ सहसः⁷ यजासि⁸ ।

एव⁹ नः¹⁰ अद्य¹¹ समना¹² समानान्¹³ उशन्¹⁴ अग्ने¹⁵ उशतः¹⁶ यक्षि¹⁷ देवान्¹⁸ ॥

yathā¹ hotaḥ² manuṣaḥ³ deva'tātā⁴ yajñebhiḥ⁵ sūno⁶ sahasaḥ⁷ yajāsi⁸ ।

eva⁹ naḥ¹⁰ adya¹¹ samanā¹² samānān¹³ uśan¹⁴ agne¹⁵ uśataḥ¹⁶ yakṣi¹⁷ devān¹⁸ ॥

1. ⁶O Son ⁷of Force, ²O Priest of the call, ¹even as always ³in man's ⁴forming of the godhead ⁸thou sacrificest ⁵with his sacrifices, ¹⁷sacrifice ⁹so ¹⁰for us ¹⁸to the Gods ¹¹today, ¹⁵O Fire, ¹²an equal power ¹³to equal powers, ¹⁶one who desires ¹⁴to the Gods who desire.

¹⁴uśan, ¹⁶uśataḥ - The word is from the root उश् and must therefore mean “desire, wish, yearning out, aspiration”. But these words do not exactly express the Vedic idea. It is that state of the Yogin when existence reaches out after an effect or a fulfilment (lipsa); there is no corresponding word in English. The gods are often represented as ushataḥ, when they are called to the sacrifice. It is the movement towards a stronger existence or activity which we are conscious of in the faculties when the system has been brought into a fit state for the sacrificial action. [16/590-1]

स नो विभावा चक्षणिर्न वस्तोरग्निर्वन्दारु वेद्यश्चनो धात् ।

विश्वायुर्यो अमृतो मर्त्येषुर्भुद् भूदतिथिर्जातवेदाः ॥6.4.2॥

सः¹ नः² विभावा³ चक्षणिः⁴ न⁵ वस्तोः⁶ अग्निः⁷ वन्दारु⁸ वेद्यः⁹ चनः¹⁰ धात्¹¹ ।

विश्वः¹²आयुः¹³ यः¹⁴ अमृतः¹⁵ मर्त्येषु¹⁶ उषः¹⁷भुत्¹⁸ भूत्¹⁹ अतिथिः²⁰ जातवेदाः²¹ ॥

saḥ¹ naḥ² vibhā'vā³ cakṣaṇiḥ⁴ na⁵ vastoh⁶ agniḥ⁷ vandāru⁸ vedyah⁹ canaḥ¹⁰ dhāt¹¹ ।

viśva'āyuh¹² yah¹³ amṛtaḥ¹⁴ martyeṣu¹⁵ uṣaḥ'bhut¹⁶ bhūt¹⁷ atithiḥ¹⁸ jāta'vedāḥ¹⁹ ॥

2. ¹He is ³wide in his light ⁵like ⁴a seer ⁶of the Day; ¹he is [⁷Agni,] ⁹the one we must know and ¹¹finds ⁸an adorable ¹⁰joy. ¹³In him is ¹²universal life, ¹³he is ¹⁴the Immortal ¹⁵in mortals; ¹³he ¹⁷is ¹⁶the Waker in the Dawn, ²our ¹⁸Guest, ¹⁹the Godhead who knows all births that are.

द्यावो न यस्य पनयन्त्यभ्वं भासांसि वस्ते सूर्यो न शुकः ।

वि य इनोत्यजरः पावकोऽशनस्य चिच्छिनथत् पूर्व्याणि ॥6.4.3॥

दयावः¹ न² यस्य³ पनयन्ति⁴ अभ्वम्⁵ भासांसि⁶ वस्ते⁷ सूर्यः⁸ न⁹ शुक्रः¹⁰ ।
वि¹¹ यः¹² इनोति¹³ अजरः¹⁴ पावकः¹⁵ अशनस्य¹⁶ चित्¹⁷ शिशनथत्¹⁸ पूर्व्याणि¹⁹ ॥

dyāvaḥ¹ na² yasya³ panayanti⁴ abhvam⁵ bhāsāṃsi⁶ vaste⁷ sūryaḥ⁸ na⁹ śukraḥ¹⁰ ।
vi¹¹ yaḥ¹² inoti¹³ ajaraḥ¹⁴ pāvakaḥ¹⁵ aśnasya¹⁶ cit¹⁷ śiśnathat¹⁸ pūrvyāṇi¹⁹ ॥

3. ¹The heavens ²seem ⁴to praise ³his ⁵giant might; ⁷he is robed ⁶in lustre and ¹⁰brilliant ⁹like ⁸the Sun. ¹⁴Ageless ¹⁵the purifying Fire ¹³moves ¹¹abroad and ¹⁸cuts down ¹⁷even ¹⁹the ancient things ¹⁶of the Devourer.

⁸sūryaḥ - Surya is the Master of the supramental light [15/104]

¹⁶Or, the Enjoyer [16/61 fn 2]

वद्मा हि सूनो अस्यद्यसद्वा चके अग्निर्जनुषाज्मान्म ।

स त्वं न ऊर्जसन ऊर्जं धा राजेव जेरवृके क्षेष्यन्तः ॥6.4.4॥

वद्मा¹ हि² सूनो³ असि⁴ अद्मऽसद्वा⁵ चक्रे⁶ अग्निः⁷ जनुषा⁸ अज्म⁹ अन्नम्¹⁰ ।
सः¹¹ त्वम्¹² नः¹³ ऊर्जऽसने¹⁴ ऊर्जम्¹⁵ धाः¹⁶ राजाऽइव¹⁷ जेः¹⁸ अवृके¹⁹ क्षेषि²⁰ अन्तरिति²¹ ॥

vadmā¹ hi² sūno³ asi⁴ adma'sadvā⁵ cakre⁶ agniḥ⁷ januṣā⁸ ajma⁹ annam¹⁰ ।
saḥ¹¹ tvam¹² naḥ¹³ ūrja'sane¹⁴ ūrjam¹⁵ dhāḥ¹⁶ rājā'iva¹⁷ jeḥ¹⁸ avṛke¹⁹ kṣeṣi²⁰ antariti²¹ ॥

4. ³O Son, ⁴thou art ¹the speaker, ⁵thy food is thy seat; ⁷Fire ⁸from his very birth ⁶has made ¹⁰his food ⁹the field of his race. ¹⁴O Strength-getter, ¹⁶found ¹⁵strength ¹³in us! ¹⁸Thou conquerest ¹⁷like a king and ²⁰thy dwelling is ²¹within, ¹⁹there where there comes not any render [tearer, wolf].

नितिक्ति यो वारणमन्नमत्ति वायुर्न राष्ट्रद्यत्येत्यक्तून् ।

तुर्याम यस्त आदिशामरातीरत्यो न हुतः पततः परिहुत् ॥6.4.5॥

निऽतिक्ति¹ यः² वारणम्³ अन्नम्⁴ अत्ति⁵ वायुः⁶ न⁷ राष्ट्री⁸ अत्ति⁹ एत्ति¹⁰ अक्तून्¹¹ ।
तुर्याम¹² यः¹³ ते¹⁴ आऽदिशाम्¹⁵ अरातीः¹⁶ अत्यः¹⁷ न¹⁸ हुतः¹⁹ पततः²⁰ परिऽहुत्²¹ ॥

ni'tikti¹ yaḥ² vāraṇam³ annam⁴ atti⁵ vāyuh⁶ na⁷ rāṣṭrī⁸ ati⁹ eti¹⁰ aktūn¹¹ ।
turyāma¹² yaḥ¹³ te¹⁴ ā'diśām¹⁵ arātīḥ¹⁶ atyaḥ¹⁷ na¹⁸ hrutaḥ¹⁹ patataḥ²⁰ pari'hrut²¹ ॥

5. ²He ⁵eats ⁴his food and ¹sharpens ³his sword of defence; ²he is ⁷like ⁶the Life-God ⁸a master of kingdoms and ¹⁰passes ⁹beyond ¹¹the nights. O Fire, ¹²may we pierce through the foe, ¹³O thou who breakest ¹⁸like ¹⁷a galloping steed ¹⁶all that battle against ¹⁴thy ¹⁵appointings, ²¹hurting around thee ¹⁹our hurters ²⁰as they fall upon us.

¹¹ aktūn - Night in the Veda is the symbol of our obscure consciousness full of ignorance in knowledge and of stumblings in will and act, therefore of all evil, sin and suffering. [15/134]

आ सूर्यो न भानुमद्भिरर्केरग्ने ततन्थ रोदसी वि भासा ।

चित्रो नयत् परि तमांस्यक्तः शोचिषा पत्मन्नाँशिजो न दीयन् ॥6.4.6॥

आ¹ सूर्यः² न³ भानुमत्सभिः⁴ अर्केः⁵ अग्ने⁶ ततन्थ⁷ रोदसी⁸ वि⁹ भासा¹⁰ ।

चित्रः¹¹ नयत्¹² परि¹³ तमांसि¹⁴ अक्तः¹⁵ शोचिषा¹⁶ पत्मन्¹⁷ औशिजः¹⁸ न¹⁹ दीयन्²⁰ ॥

ā¹ sūryaḥ² na³ bhānumat'bhīḥ⁴ arkaiḥ⁵ agne⁶ tatantha⁷ rodasī⁸ vi⁹ bhāsā¹⁰ ।

citraḥ¹¹ nayat¹² pari¹³ tamāṃsi¹⁴ aktaḥ¹⁵ śociṣā¹⁶ patman¹⁷ auśijah¹⁸ na¹⁹ dīyan²⁰ ॥

6. ⁶O Fire, ³thou art like ²the Sun ⁴with thy splendid ⁵illuminations and ^{1,9,7}hast wide extended ⁸Earth and Heaven ¹⁰with thy light. ¹⁵Smear'd ¹⁶with lustre, ¹¹rich in brilliance ^{13,12}he shepherds away ¹⁴the darkness and ¹⁹like ¹⁸a son of the desire of the Gods ²⁰rushes onward ¹⁷in his march.

¹⁵ anointed ¹⁶ with light [16/61 *fn* 3]

त्वां हि मन्द्रतममर्कशोकैर्ववृमहे महि नः श्रोष्यग्ने ।

इन्द्रं न त्वा शवसा देवता वायुं पृणन्ति राधसा नृतमाः ॥6.4.7॥

त्वाम्¹ हि² मन्द्रस्तमम्³ अर्कशोकैः⁴ ववृमहे⁵ महि⁶ नः⁷ श्रोषि⁸ अग्ने⁹ ।

इन्द्रम्¹⁰ न¹¹ त्वा¹² शवसा¹³ देवता¹⁴ वायुम्¹⁵ पृणन्ति¹⁶ राधसा¹⁷ नृतमाः¹⁸ ॥

tvām¹ hi² mandra'tamam³ arka'sokaiḥ⁴ vavṛmahe⁵ mahi⁶ naḥ⁷ śroṣi⁸ agne⁹ ।

indram¹⁰ na¹¹ tvā¹² śavasā¹³ devatā¹⁴ vāyum¹⁵ pṛṇanti¹⁶ rādhasā¹⁷ nṛ'tamāḥ¹⁸ ॥

7. ⁵We have chosen ¹thee ³most rapturous ⁴with the flaming lights of thy illuminations; ⁹O Fire, ⁸hear ⁷for us ⁶that which is great. ¹⁴O Godhead of Fire, ¹⁸the most strong Gods ¹⁶fill ¹²thee ¹¹like ¹⁰Indra ¹³with might and ¹¹like ¹⁵the Life-God ¹⁷with riches.

¹⁷ rādhas - which may mean physically wealth or prosperity, and psychologically a felicity or enjoyment which consists in the abundance of certain forms of spiritual wealth [15/139]

नू नो अग्नेऽवृकेभिः स्वस्ति वेषि रायः पथिभिः पर्ष्यहः ।

ता सूरिभ्यो गृणते रासि सुम्नं मदेम शतहिमाः सुवीराः ॥6.4.8॥

नु¹ नः² अग्ने³ अवृकेभिः⁴ स्वस्ति⁵ वेषि⁶ रायः⁷ पथिऽभिः⁸ पर्षि⁹ अंहः¹⁰ ।
ता¹¹ सूरिऽभ्यः¹² गृणते¹³ रासि¹⁴ सुम्नम्¹⁵ मदेम¹⁶ शतऽहिमाः¹⁷ सुऽवीराः¹⁸ ॥

nu¹ nah² agne³ avṛkebhiḥ⁴ svasti⁵ veṣi⁶ rāyah⁷ pathi'bhiḥ⁸ parṣi⁹ aṃhaḥ¹⁰ ।
tā¹¹ sūri'bhyaḥ¹² grṇate¹³ rāsi¹⁴ sumnam¹⁵ madema¹⁶ śata'himāḥ¹⁷ su'vīrāḥ¹⁸ ॥

8. ³O Fire, ⁶thou journeyest ⁵happily ⁷to the treasures ⁸by paths ⁴where the wolf rends not, and ⁹carriest us beyond ¹⁰all evils. ¹¹These high things ¹⁴thou givest ¹²to the luminous wise; ¹⁴thou lavishest ¹⁵the bliss ¹³on him who voices thee with the word. ¹⁶May we revel in rapture, ¹⁸strong with the strength of the Heroes, ¹⁷living a hundred winters.

⁴vṛkaḥ - the wolf, the troubler of our bliss who teaches us evil [15/488]

Sukta 5

हुवे वः सूनुं सहसो युवानमद्रोधवाचं मतिभिर्यविष्ठम् ।
य इन्वति द्रविणानि प्रचेता विश्ववाराणि पुरुवारो अधुक् ॥6.5.1॥

हुवे¹ वः² सूनुम्³ सहसः⁴ युवानम्⁵ अद्रोघऽवाचम्⁶ मतिऽभिः⁷ यविष्ठम्⁸ ।
यः⁹ इन्वति¹⁰ द्रविणानि¹¹ प्रचेताः¹² विश्ववाराणि¹³ पुरुवारः¹⁴ अधुक्¹⁵ ॥

huve¹ vah² sūnum³ sahasaḥ⁴ yuvānam⁵ adrogha'vācam⁶ mati'bhiḥ⁷ yaviṣṭham⁸ ।
yaḥ⁹ invati¹⁰ draviṇāni¹¹ pra'cetāḥ¹² viśva'vārāṇi¹³ puru'vāraḥ¹⁴ adhruk¹⁵ ॥

1. ¹I call ²to you ⁷by my thoughts, Fire, ⁸the youngest of the gods ⁶in whose words is no bale, ⁵the Youth, ³the Son ⁴of Force. ⁹He is ¹²a mind of the knowledge ¹⁵free from all that hurts; ¹⁴his gifts are many and ¹⁰he journeys ¹¹to the riches ¹³where all boons are.

⁶ adrogha'vācam - in whose words there is no harm (6.12.3); or betrayal (8.60.4).

¹⁵ adhruk - harmless (6.11.2)

त्वे वसूनि पुर्वणीक होतदोषा वस्तोरिरे यज्ञियासः ।
क्षामेव विश्वा भुवनानि यस्मिन्त्सं सौभगानि दधिरे पावके ॥6.5.2॥

त्वे¹ वसूनि² पुरुऽअनीक³ होतः⁴ दोषा⁵ वस्तोः⁶ आ⁷ ईरिरे⁸ यज्ञियासः⁹ ।
क्षामऽइव¹⁰ विश्वा¹¹ भुवनानि¹² यस्मिन्¹³ सम्¹⁴ सौभगानि¹⁵ दधिरे¹⁶ पावके¹⁷ ॥

tve¹ vasūni² puru'anīka³ hotaḥ⁴ doṣā⁵ vastoh⁶ ā⁷ īrire⁸ yajñiyāsaḥ⁹ ।
kṣāma'iva¹⁰ viśvā¹¹ bhuvanāni¹² yasmin¹³ sam¹⁴ saubhagāni¹⁵ dadhire¹⁶ pāvake¹⁷ ॥

2. ⁴O Priest of the call, Priest ³with thy many flame-forces, ⁵in the night and ⁵in the light ⁹the Lords of sacrifice ^{7,8}cast ¹on thee ²their treasures. ¹⁰As in earth ^{14,16}are founded ¹¹all ¹²the worlds, ^{14,16}they founded ¹⁵all happinesses ¹⁷in the purifying Fire.

³ Or, forms of flame [16/62 *fn* 4]

त्वं विक्षु प्रदिवः सीद आसु कत्वा रथीरभवो वार्याणाम् ।
अत इनोषि विधते चिकित्त्वो व्यानुषग्जातवेदो वसूनि ॥6.5.3॥

त्वम्¹ विक्षु² प्रदिवः³ सीदः⁴ आसु⁵ कत्वा⁶ रथीः⁷ अभवः⁸ वार्याणाम्⁹ ।
अतः¹⁰ इनोषि¹¹ विधते¹² चिकित्त्वः¹³ वि¹⁴ आनुषक्¹⁵ जातऽवेदः¹⁶ वसूनि¹⁷ ॥

tvam¹ vikṣu² pra'divaḥ³ sīdaḥ⁴ āsu⁵ kratvā⁶ rathīḥ⁷ abhavaḥ⁸ vāryāṇām⁹ ।
ataḥ¹⁰ inoṣi¹¹ vidhate¹² cikitvaḥ¹³ vi¹⁴ ānuṣak¹⁵ jāta'vedaḥ¹⁶ vasūni¹⁷ ॥

3. ¹Thou ³art the Ancient of Days and ⁴hast taken thy seat ⁵in these ²peoples and ⁸becomest ⁶by the will ⁷their charioteer ⁹of desirable things. [¹⁰Hence – 10.1.4,] ¹³O Conscient, ¹⁶O thou who knowest all births that are, ¹¹thou walkest ¹⁴wide ¹²for thy worshipper ¹⁵in unbroken order ¹⁷to the Treasures.

¹¹inoṣi - drive (4.10.7)

यो नः सनुत्यो अभिदासदग्ने यो अन्तरो मित्रमहो वनुष्यात् ।

तमजरेभिवृषभिस्तव स्वैस्तपा तपिष्ठ तपसा तपस्वान् ॥6.5.4॥

यः¹ नः² सनुत्यः³ अभिदासत्⁴ अग्ने⁵ यः⁶ अन्तरः⁷ मित्रमहः⁸ वनुष्यात्⁹ ।

तम्¹⁰ अजरेभिः¹¹ वृषभिः¹² तव¹³ स्वैः¹⁴ तप¹⁵ तपिष्ठ¹⁶ तपसा¹⁷ तपस्वान्¹⁸ ॥

yaḥ¹ naḥ² sanutyah³ abhi'dāsat⁴ agne⁵ yaḥ⁶ antarah⁷ mitra'mahah⁸ vanuṣyāt⁹ ।

tam¹⁰ ajarebhiḥ¹¹ vṛṣa'bhiḥ¹² tava¹³ svaiḥ¹⁴ tapa¹⁵ tapiṣṭha¹⁶ tapasā¹⁷ tapasvān¹⁸ ॥

4. ⁵O Fire, ⁸O friendly Light, ¹⁶O most burning Power, ^{1,3}the enemy who is hidden and ⁴would destroy ²us, ^{6,7}the enemy who is within us and ⁹would conquer, leap ¹⁸fiery-forceful ¹³with thy ¹⁷affliction of flame and ¹⁵consume ¹⁰him ¹³with thy [¹⁴own – 1.68.4] ¹²male and ¹¹ageless ¹⁷fires.

³sanutyah⁷ antarah - The divine knowledge is all the time flowing constantly behind our thoughts, but is kept from us by the internal (antarah) enemies who limit our material of mind to the sense-action and sense-perception so that though the waves of our being beat on banks that border upon the superconscient, the infinite, they are limited by the nervous action of the sense-mind and cannot reveal their secret. [15/106]

यस्ते यज्ञेन समिधा य उक्थैरर्केभिः सूनो सहसो ददाशत् ।

स मर्त्येष्वमृत प्रचेता राया द्युम्नेन श्रवसा वि भाति ॥6.5.5॥

यः¹ ते² यज्ञेन³ समिधा⁴ यः⁵ उक्थैः⁶ अर्केभिः⁷ सूनो⁸ सहसः⁹ ददाशत्¹⁰ ।

सः¹¹ मर्त्येषु¹² अमृत¹³ प्रचेताः¹⁴ राया¹⁵ द्युम्नेन¹⁶ श्रवसा¹⁷ वि¹⁸ भाति¹⁹ ॥

yaḥ¹ te² yajñena³ sam'idhā⁴ yaḥ⁵ ukthaiḥ⁶ arkebhiḥ⁷ sūno⁸ sahasaḥ⁹ dadāsat¹⁰ ।

saḥ¹¹ martyeṣu¹² amṛta¹³ pra'cetāḥ¹⁴ rāyā¹⁵ dyumnena¹⁶ śravasā¹⁷ vi¹⁸ bhāti¹⁹ ॥

5. ¹When man ¹⁰gives ²to thee ³with the sacrifice and ⁴the fuel and ⁶with his spoken words and ⁷his chants of illumination, ¹¹he becomes, ¹³O Immortal, ⁸O Son ⁹of Force, ¹⁴a mind of knowledge ¹²among mortals and ^{18,19}shines ¹⁵with the riches and ¹⁷inspiration and ¹⁶light.

¹³ amṛta - The word is not अमृतं but अमृतः, used like अक्षरः, to connote the Divine Personality, the imperishable being who is not subject to life or death, who as eternal, unchangeable Sat is the source of the principle of Immortality in the world. [16/507]

स तत् कृधीषितस्तूयमग्ने स्पृधो बाधस्व सहसा सहस्वान् ।

यच्छस्यसे द्युभिरक्तो वचोभिस्तज्जुषस्व अरितुर्घोषि मन्म ॥6.5.6॥

सः¹ तत्² कृधि³ इषितः⁴ तूयम्⁵ अग्ने⁶ स्पृधः⁷ बाधस्व⁸ सहसा⁹ सहस्वान्¹⁰ ।

यत्¹¹ शस्यसे¹² द्युऽभिः¹³ अक्तः¹⁴ वचःऽभिः¹⁵ तत्¹⁶ जुषस्व¹⁷ जरितुः¹⁸ घोषि¹⁹ मन्म²⁰ ॥

sah¹ tat² kṛdhi³ iṣitaḥ⁴ tūyam⁵ agne⁶ sprdhaḥ⁷ bādhasva⁸ sahasā⁹ sahasvān¹⁰ ।

yat¹¹ śasyase¹² dyu'bhiḥ¹³ aktaḥ¹⁴ vacaḥ'bhiḥ¹⁵ tat¹⁶ juṣasva¹⁷ jarituḥ¹⁸ ghoṣi¹⁹ manma²⁰ ॥

6. ⁴Missioned ³create ²that [for which you are missioned] ⁵swiftly, ⁶O Fire. ¹⁰Force is thine, ⁸resist ⁹with thy force ⁷our confronters. ¹¹When ¹⁴revealed ¹³by thy lights, ¹²thou art formulated ¹⁵by our words, ¹⁷rejoice ¹⁹in the far-sounding ²⁰thought ¹⁸of thy adorer.

अश्याम तं काममग्ने तवोती अश्याम रयिं रयिवः सुवीरम् ।

अश्याम वाजमभि वाजयन्तोऽश्याम द्युम्नमजराजरं ते ॥6.5.7॥

अश्याम¹ तम्² कामम्³ अग्ने⁴ तव⁵ ऊती⁶ अश्याम⁷ रयिम्⁸ रयिवः⁹ सुवीरम्¹⁰ ।

अश्याम¹¹ वाजम्¹² अभि¹³ वाजयन्तः¹⁴ अश्याम¹⁵ द्युम्नम्¹⁶ अजर¹⁷ अजरम्¹⁸ ते¹⁹ ॥

aśyāma¹ tam² kāmam³ agne⁴ tava⁵ ūtī⁶ aśyāma⁷ rayim⁸ rayi'vaḥ⁹ su'vīram¹⁰ ।

aśyāma¹¹ vājam¹² abhi¹³ vājayantaḥ¹⁴ aśyāma¹⁵ dyumnam¹⁶ ajara¹⁷ ajaram¹⁸ te¹⁹ ॥

7. ⁴O Fire, ¹may we possess ⁵in thy ⁶guard ²that ³high desire, — ⁷possess, ⁹O Lord of the treasures, ²that ⁸Treasure and ¹⁰its heroes, ¹¹possess ^{13,14}replenishing thee ¹⁹thy ¹²plenitude, ¹⁵possess, ¹⁷O ageless Fire, ¹⁹thy ¹⁸ageless ¹⁶light.

Sukta 6

प्र नव्यसा सहसः सूनुमच्छा यजेन गातुमव इच्छमानः ।
वृश्चत्स्वनं कृष्णयामं रुशन्तं वीती होतारं दिव्यं जिगाति ॥6.6.1॥

प्र¹ नव्यसा² सहसः³ सूनुम्⁴ अच्छ⁵ यजेन⁶ गातुम्⁷ अवः⁸ इच्छमानः⁹ ।
वृश्चत्स्वनम्¹⁰ कृष्णयामम्¹¹ रुशन्तम्¹² वीती¹³ होतारम्¹⁴ दिव्यम्¹⁵ जिगाति¹⁶ ॥

pra¹ navyasā² sahasaḥ³ sūnum⁴ accha⁵ yajñena⁶ gātum⁷ avaḥ⁸ icchamānaḥ⁹ ।
vṛścat'vanam¹⁰ kṛṣṇayāmam¹¹ ruśantam¹² vīti¹³ hotāram¹⁴ divyam¹⁵ jigāti¹⁶ ॥

1. ^{1,5a}Man turns ²with a new ⁶sacrifice ^{5b}to ⁴the Son ³of Force ⁹when he desires ⁷the Way and ⁸the guard. ¹⁶He arrives ¹³in his journeyings ¹⁵to the heavenly ¹⁴Priest of the call, the Priest ¹²shining with light, but ¹¹black is his march ¹⁰through the forests he tears.

⁸avaḥ - protection (3.17.3)

¹⁰vanam - The forests or delightful growths of earth (*vana* means also pleasure) are the basis of the mid-world, the vital world in us which is the realm of Vayu, the Life-God. That is the world of the satisfaction of desires. [15/547 fn 7]

[Explanation] Even when Agni emerges, he is outwardly obscure in his workings. He becomes, first, not a pure Will, though really he is always pure, but a vital Will, the desire of the Life in us, a force of devouring desire that feeds upon earth's growths, tears and ravages all upon which it feeds (¹⁰vṛścat'vanam) and leaves a black and charred line to mark its path (¹¹kṛṣṇayāmam) where there was the joy and glory of earth's woodlands. [15/389]

¹³vīti - advent (6.16.46)

स शिवितानस्तन्यत् रोचनस्था अजरेभिर्नानदद्भिर्यविष्ठः ।

यः पावकः पुरुतमः पुरुणि पृथून्यग्निरनुयाति भर्वन् ॥6.6.2॥

सः¹ शिवितानः² तन्यत्³ रोचनस्थाः⁴ अजरेभिः⁵ नानदत्सभिः⁶ यविष्ठः⁷ ।
यः⁸ पावकः⁹ पुरुतमः¹⁰ पुरुणि¹¹ पृथूनि¹² अग्निः¹³ अनुयाति¹⁴ भर्वन्¹⁵ ॥

saḥ¹ śvitānaḥ² tanyatuḥ³ rocana'sthāḥ⁴ ajarebhiḥ⁵ nānadat'bhiḥ⁶ yaviṣṭhaḥ⁷ ।
yaḥ⁸ pāvakaḥ⁹ puru'tamaḥ¹⁰ purūṇi¹¹ pṛthūni¹² agniḥ¹³ anu'yāti¹⁴ bharvan¹⁵ ॥

2. ¹He ²grows white and ³thunderous, ⁴he stands in a luminous world; ⁷he is most young ⁵with his imperishable ⁶clamouring fires. ⁸This is he ⁹that makes pure and ¹⁰is full of his multitudes and, ¹⁵even as he devours, ¹⁴goes after ¹¹the things that are many, ¹²the things that are wide.

³tanyatuḥ - Thunder is the outcrashing of the word of the Truth, the sabda, as the lightning is the outflashing of its sense. [15/524 fn 6]

वि ते विष्वग्वातजूतासो अग्ने भामासः शुचे शुचयश्चरन्ति ।
तुविमक्षासो दिव्या नवग्वा वना वनन्ति धृषता रुजन्तः ॥6.6.3॥

वि¹ ते² विष्वक्³ वातऽजूतासः⁴ अग्ने⁵ भामासः⁶ शुचे⁷ शुचयः⁸ चरन्ति⁹ ।
तुविऽमक्षासः¹⁰ दिव्याः¹¹ नवऽग्वाः¹² वना¹³ वनन्ति¹⁴ धृषता¹⁵ रुजन्तः¹⁶ ॥

vi¹ te² viṣvak³ vāta'jūtāsaḥ⁴ agne⁵ bhāmāsaḥ⁶ śuce⁷ śucayaḥ⁸ caranti⁹ ।
tuvi'mrakṣāsaḥ¹⁰ divyāḥ¹¹ nava'gvāḥ¹² vanā¹³ vananti¹⁴ dhṛṣatā¹⁵ rujantaḥ¹⁶ ॥

3. ⁵O Fire, ²thy ⁶lights ^{1,9}range ⁴wind-impelled ³on every side, ⁸pure ⁷as thou art pure. ¹⁰Many things they violate and ¹⁶break ¹⁵in their rashness and ¹⁴enjoy ¹³the forests of their pleasure, ¹¹heavenly lights, ¹²seers of the ninefold-ray.

[Alt.] ¹Wide ³everywhere, ⁷O pure-shining ⁵Agni, ⁹range ⁴driven by the wind ²thy ⁸pure ⁶shining lustres (*bhāmāsaḥ*); ¹⁰forcefully overpowering ¹¹the heavenly ¹²Nine-rayed ones (*divyā navagvāḥ*) ¹⁴enjoy ¹³the woods (*vanā vananti*, significantly conveying the covert sense, 'enjoying the objects of enjoyment') ¹⁶breaking them up ¹⁵violently. [15/163-4]

⁶ bhāmāsaḥ - *Bhāma* means both a light of knowledge and a flame of action. Agni is a Light as well as a Force. [15/280]

ये ते शुक्रासः शुचयः शुचिष्मः क्षां वपन्ति विषितासो अश्वाः ।
अध भ्रमस्त उर्विया वि भाति यातयमानो अधि सानु पृश्नेः ॥6.6.4॥

ये¹ ते² शुक्रासः³ शुचयः⁴ शुचिष्मः⁵ क्षाम्⁶ वपन्ति⁷ विऽसितासः⁸ अश्वाः⁹ ।
अध¹⁰ भ्रमः¹¹ ते¹² उर्विया¹³ वि¹⁴ भाति¹⁵ यातयमानः¹⁶ अधि¹⁷ सानु¹⁸ पृश्नेः¹⁹ ॥

ye¹ te² śukrāsaḥ³ śucayaḥ⁴ śuciṣmaḥ⁵ kṣām⁶ vapanti⁷ vi'sitāsaḥ⁸ aśvāḥ⁹ ।
adha¹⁰ bhramaḥ¹¹ te¹² urviyā¹³ vi¹⁴ bhāti¹⁵ yātayamānaḥ¹⁶ adhi¹⁷ sānu¹⁸ pṛśneḥ¹⁹ ॥

4. ⁵O Fire of the burning purities, ⁴pure and ³flaming-bright are ¹these ²thy ⁹horses ⁸that loosed to the gallop ⁷raze ⁶the earth. ¹⁰Then ¹³wide is ¹²thy ¹¹wandering and ^{14,15}its light shines far ^{17,16}as it drives them up ¹⁹to the dappled Mother's ¹⁸heights.

[Alt.] ⁵O thou of the pure light, ¹they ³bright and ⁴pure ⁷assail (or overcome) ⁶all the earth, ¹they are ²thy ⁹horses ⁸galloping in all directions. ¹⁰Then ¹²thy ¹¹roaming ¹⁵shines ¹⁴widely ¹³vast ¹⁶directing their journey ¹⁷to the ¹⁸higher level ¹⁹of the Various-coloured (the cow, *Prishni*, mother of the Maruts). [15/164]

⁸ vi'sitāsaḥ - untethered (4.12.6)

अध जिह्वा पापतीति प्र वृष्णो गोषुयुधो नाशनिः सृजाना ।
शूरस्येव प्रसितिः क्षातिरग्नेर्दुर्वर्तुर्भीमो दयते वनानि ॥6.6.5॥

अध¹ जिह्वा² पापतीति³ प्र⁴ वृष्णः⁵ गोषु⁶ युधः⁷ न⁸ अशनिः⁹ सृजाना¹⁰ ।
शूरस्य¹¹ इव¹² प्रसितिः¹³ क्षातिः¹⁴ अग्नेः¹⁵ दुःसवर्तुः¹⁶ भीमः¹⁷ दयते¹⁸ वनानि¹⁹ ॥

adha¹ jihvā² pāpatīti³ pra⁴ vṛṣṇaḥ⁵ goṣu'yudhaḥ⁶ na⁷ aśaniḥ⁸ sṛjānā⁹ ।
śūrasya'iva¹⁰ pra'sitiḥ¹¹ kṣātiḥ¹² agneḥ¹³ duḥ'vartuḥ¹⁴ bhīmaḥ¹⁵ dayate¹⁶ vanāni¹⁷ ॥

5. ¹Then ²the tongue ⁵of the Bull ^{4,3}leaps constantly ⁷like ⁸the thunder-bolt ⁹loosed ⁶of the God who fights for the herds of the Light [Indra]. ¹²The destruction ¹³of Fire ^{10b}is like ¹¹the charge ^{10a}of a hero; ¹⁵he is terrible and ¹⁴irresistible, ^{16a}he hews ¹⁷the forests ^{16b}asunder.

[Alt.] ¹Then ¹⁴doubly (in earth and heaven?) ²thy tongue ³leaps ⁴forward ⁷like ⁸the lightning ⁹loosed ⁵of the Bull ⁶that wars for the cows. [15/164]

⁵ vṛṣṇaḥ - The Fertiliser; “The shining Bull or Male”, but the latter word means also the rainer, fertiliser or diffuser of abundance and sometimes the strong and abundant, the former seems to bear also the sense of active or moving. [15/435 fn 7]

आ भानुना पार्थिवानि ज्रयांसि महस्तोदस्य धृषता ततन्थ ।
स बाधस्वाप भया सहोभिः स्पृधो वनुष्यन् वनुषो नि जूर्व ॥6.6.6॥

आ¹ भानुना² पार्थिवानि³ ज्रयांसि⁴ महः⁵ तोदस्य⁶ धृषता⁷ ततन्थ⁸ ।
सः⁹ बाधस्व¹⁰ अप¹¹ भया¹² सहः¹³ सभिः¹⁴ स्पृधः¹⁵ वनुष्यन्¹⁶ वनुषः¹⁷ नि¹⁸ जूर्व¹⁹ ॥

ā¹ bhānunā² pāṛthivāni³ jrayāṃsi⁴ mahāḥ⁵ todasya⁶ dhṛṣatā⁷ tatantha⁸ ।
saḥ⁹ bādhasva¹⁰ apa¹¹ bhayā¹² sahaḥ'bhiḥ¹³ spr̥dhaḥ¹⁴ vanuṣyan¹⁵ vanuṣaḥ¹⁶ ni¹⁷ jūrva¹⁸ ॥

6. ^{1,8}Thou hast spread out ³the earthly ⁴speed-ranges ²by thy light and ⁷the violence ⁵of thy mighty ⁶scourge. ^{11,10}Repel ¹³by thy forceful powers ¹²all dangerous things; ¹⁵turn to conquer ¹⁶those who would conquer us, ^{17,18}shatter ¹⁴our confronters.

³ pāṛthivāni ⁴ jrayāṃsi - wide earth-spaces (5.8.7)

⁶ todasya – (of the) whip of swiftness (6.12.1)

स चित्र चित्रं चितयन्तमस्मे चित्रक्षत्र चित्रतमं वयोधाम् ।
चन्द्रं रयिं पुरुवीरं बृहन्तं चन्द्र चन्द्राभिर्गृणते युवस्व ॥6.6.7॥

सः¹ चित्र² चित्रम्³ चितयन्तम्⁴ अस्मे⁵ चित्रक्षत्र⁶ चित्रतमम्⁷ वयःधाम्⁸ ।
चन्द्रम्⁹ रयिम्¹⁰ पुरुवीरम्¹¹ बृहन्तम्¹² चन्द्र¹³ चन्द्राभिः¹⁴ गृणते¹⁵ युवस्व¹⁶ ॥

saḥ¹ citra² citram³ citayantam⁴ asme⁵ citra'kṣatra⁶ citra'tamam⁷ vayah'dhām⁸ ।
candram⁹ rayim¹⁰ puru'vīram¹¹ bṛhantam¹² candra¹³ candrābhiḥ¹⁴ gṛṇate¹⁵ yuvasva¹⁶ ॥

7. ²O rich in thy brilliances, ⁶Fire with thy manifold luminous might, ¹⁶rivet ⁵to us ³the rich and various ¹⁰treasure, ⁷most richly diverse, ⁴that awakens us to knowledge and ⁸founds our expanding growth. ¹³O delightful God, ¹⁵to him who voices thee ¹⁴with delightful words ¹²the vast ⁹delightful ¹⁰wealth and ¹¹its many hero-keepers!

Sukta 7

मूर्धानं दिवो अरतिं पृथिव्या वैश्वानरमृत आ जातमग्निम् ।

कविं समाजमतिथिं जनानामासन्ना पात्रं जनयन्त देवाः ॥6.7.1॥

मूर्धानम्¹ दिवः² अरतिम्³ पृथिव्याः⁴ वैश्वानरम्⁵ ऋते⁶ आ⁷ जातम्⁸ अग्निम्⁹ ।

कविम्¹⁰ सम्ऽराजम्¹¹ अतिथिम्¹² जनानाम्¹³ आसन्¹⁴ आ¹⁵ पात्रम्¹⁶ जनयन्त¹⁷ देवाः¹⁸ ॥

mūrdhānam¹ divaḥ² aratiṃ³ pṛthivyāḥ⁴ vaiśvānaram⁵ ṛte⁶ ā⁷ jātam⁸ agnim⁹ ।

kavim¹⁰ sam'rājam¹¹ atithim¹² janānām¹³ āsan¹⁴ ā¹⁵ pātram¹⁶ janayanta¹⁷ devāḥ¹⁸ ॥

1. ¹Head ²of heaven and ³traveller ⁴of the earth ⁵a universal Power ^{7,8}was born to us ⁶in the Truth, ¹²a Guest ¹³of men, ¹⁰a seer and ¹¹absolute King; ¹⁸the Gods ^{16,17}brought to birth universal ⁹Fire and ¹⁴made him in the mouth ¹⁶a vessel of the oblation.

¹¹sam'rājam - *Samrāt*, having perfect kingship over the subjective and objective existence [15/523 *fn* 2]; Swarajya (2.8.5) and Samrajya, perfect empire within and without, rule of our inner being and mastery of our environment and circumstances, was the ideal of the Vedic sages, attainable only by ascending beyond our mortal mentality to the luminous Truth of our being, the supramental infinities on the spiritual plane of our existence. [15/533 *fn* 4]

नाभिं यज्ञानां सदनं रयीणां महामाहावमभि सं नवन्त ।

वैश्वानरं रथ्यमध्वराणां यज्ञस्य केतुं जनयन्त देवाः ॥6.7.2॥

नाभिम्¹ यज्ञानाम्² सदनम्³ रयीणाम्⁴ महाम्⁵ आऽहावम्⁶ अभि⁷ सम्⁸ नवन्त⁹ ।

वैश्वानरम्¹⁰ रथ्यम्¹¹ अध्वराणाम्¹² यज्ञस्य¹³ केतुम्¹⁴ जनयन्त¹⁵ देवाः¹⁶ ॥

nābhim¹ yajñānām² sadanam³ rayīṇām⁴ mahām⁵ ā'hāvam⁶ abhi⁷ sam⁸ navanta⁹ ।

vaiśvānaram¹⁰ rathyam¹¹ adhvarāṇām¹² yajñasya¹³ ketum¹⁴ janayanta¹⁵ devāḥ¹⁶ ॥

2. ⁸All they together ⁹came ⁷to him, ¹a navel knot ²of sacrifice, ³a house ⁴of riches, ⁵a mighty ⁶point of call in the battle. ¹¹Charioteer ¹²of the Works of the way, ¹⁴eye of intuition ¹³of the sacrifice, ¹⁶the Gods ¹⁵brought to birth ¹⁰the universal Godhead.

त्वद् विप्रो जायते वाज्यग्ने त्वद् वीरासो अभिमातिषाहः ।

वैश्वानर त्वमस्मासु धेहि वसूनि राजन्त्स्पृहयाय्याणि ॥6.7.3॥

त्वत्¹ विप्रः² जायते³ वाजी⁴ अग्ने⁵ त्वत्⁶ वीरासः⁷ अभिमातिः⁸ सहः⁸ ।
वैश्वानर⁹ त्वम्¹⁰ अस्मासु¹¹ धेहि¹² वसूनि¹³ राजन्¹⁴ स्पृहयाय्याणि¹⁵ ॥

tvat¹ viprah² jāyate³ vājī⁴ agne⁵ tvat⁶ vīrāsaḥ⁷ abhimāti'sahaḥ⁸ ।
vaiśvānara⁹ tvam¹⁰ asmāsu¹¹ dhehi¹² vasūni¹³ rājan¹⁴ sprhayāyyāṇi¹⁵ ॥

3. ⁵O Fire, ¹from thee ³is born ²the Seer, ⁴the Horse and ⁶of thee are ⁷the Heroes ⁸whose might overcomes the adversary. ¹⁴O King, ⁹O universal Power, ¹²found ¹¹in us ¹⁵the desirable ¹³treasures.

⁷vīrāsaḥ - The heroes are the mental and moral energies which resist the assaults of ignorance, division, evil and falsehood. [15/408 *fn* 9]

त्वां विश्वे अमृत जायमानं शिशुं न देवा अभि सं नवन्ते ।
तव क्रतुभिरमृतत्वमायन् वैश्वानर यत् पित्रोरदीदेः ॥6.7.4॥

त्वाम्¹ विश्वे² अमृत³ जायमानम्⁴ शिशुम्⁵ न⁶ देवाः⁷ अभि⁸ सम्⁹ नवन्ते¹⁰ ।
तव¹¹ क्रतुऽभिः¹² अमृतस्त्वम्¹³ आयन्¹⁴ वैश्वानर¹⁵ यत्¹⁶ पित्रोः¹⁷ अदीदेः¹⁸ ॥

tvām¹ viśve² amṛta³ jāyamānam⁴ śiśum⁵ na⁶ devāḥ⁷ abhi⁸ sam⁹ navante¹⁰ ।
tava¹¹ kratu'bhiḥ¹² amṛta'tvam¹³ āyan¹⁴ vaiśvānara¹⁵ yat¹⁶ pitroḥ¹⁷ adīdeḥ¹⁸ ॥

4. ³O Immortal, ²all ⁷the Gods ¹⁰come ⁹together ⁸to ¹thee ⁴in thy birth ⁶as ⁵to a new-born child. ¹⁵O universal Power, ¹⁴they travelled ¹³to immortality ^{12a}by the works of ¹¹thy ^{12b}will ¹⁶when ¹⁸thou leapedst alight ¹⁷from the Father and Mother.

¹³amṛta'tvam - The Vedic immortality is a vast beatitude, a large enjoyment of the divine and infinite existence reposing on a perfect union between the Soul and Nature. [15/470 *fn* 1]

वैश्वानर तव तानि व्रतानि महान्यग्ने नकिरा दधर्ष ।
यज्जायमानः पित्रोरुपस्थेऽविन्दः केतुं वयुनेष्वहनाम् ॥6.7.5॥

वैश्वानर¹ तव² तानि³ व्रतानि⁴ महानि⁵ अग्ने⁶ नकिः⁷ आ⁸ दधर्ष⁹ ।
यत्¹⁰ जायमानः¹¹ पित्रोः¹² उपस्थे¹³ अविन्दः¹⁴ केतुम्¹⁵ वयुनेषु¹⁶ अहनाम्¹⁷ ॥

vaiśvānara¹ tava² tāni³ vratāni⁴ mahāni⁵ agne⁶ nakih⁷ ā⁸ dadharṣa⁹ ।
yat¹⁰ jāyamānaḥ¹¹ pitroḥ¹² upa'sthe¹³ avindaḥ¹⁴ ketum¹⁵ vayuneṣu¹⁶ ahnām¹⁷ ॥

5. ⁶O Fire, ¹universal Godhead, ⁷none ^{8,9}could do violence ^{4a}to the laws of ²thy ⁵mighty ^{4b}workings ¹⁰because ¹¹even in thy birth ¹³in the lap ¹²of the Father and the Mother ¹⁴thou hast discovered ¹⁵the light of intuition ¹⁷of the Days ¹⁶in manifested things.

¹⁶Or, in all sorts of knowledge [16/67 *fn* 5]

वैश्वानरस्य विमितानि चक्षसा सानूनि दिवो अमृतस्य केतुना ।
तस्येदु विश्वा भुवनाधि मूर्धनि वया इव रुरुहुः सप्त विस्त्रुहः ॥6.7.6॥

वैश्वानरस्य¹ विमितानि² चक्षसा³ सानूनि⁴ दिवः⁵ अमृतस्य⁶ केतुना⁷ ।
तस्य⁸ इत्⁹ ऊं¹⁰ विश्वा¹¹ भुवना¹² अधि¹³ मूर्धनि¹⁴ वयाः¹⁵ इव¹⁵ रुरुहुः¹⁶ सप्त¹⁷ विस्त्रुहः¹⁸ ॥

vaiśvānarasya¹ vi'mitāni² cakṣasā³ sānūni⁴ divaḥ⁵ amṛtasya⁶ ketunā⁷ ।
tasya⁸ it⁹ ūm¹⁰ viśvā¹¹ bhuvanā¹² adhi¹³ mūrdhani¹⁴ vayāḥ¹⁵ iva¹⁵ ruruhuḥ¹⁶ sapta¹⁷
vi'sruhaḥ¹⁸ ॥

6. ⁴The heights ⁵of heaven ²were measured into form ³by the eye ¹of this universal Force, ²they were shaped ⁷by the intuition ⁶of the Immortal. ¹¹All ¹²the worlds are ¹³upon ⁸his ¹⁴head; ¹⁷the seven ¹⁸far-flowing rivers ¹⁶climbed from him ¹⁵like branches.

¹⁷ sapta ¹⁸ vi'sruhaḥ - the seven rivers are conscious currents corresponding to the sevenfold substance of the ocean of being which appears to us formulated in the seven worlds enumerated by the Puranas. [15/98-9]

वि यो रजांस्यमिमीत सुक्रतुर्वैश्वानरो वि दिवो रोचना कविः ।
परि यो विश्वा भुवनानि पप्रथेऽदब्धो गोपा अमृतस्य रक्षिता ॥6.7.7॥

वि¹ यः² रजांसि³ अमिमीत⁴ सुक्रतुः⁵ वैश्वानरः⁶ वि⁷ दिवः⁸ रोचना⁹ कविः¹⁰ ।
परि¹¹ यः¹² विश्वा¹³ भुवनानि¹⁴ पप्रथे¹⁵ अदब्धः¹⁶ गोपाः¹⁷ अमृतस्य¹⁸ रक्षिता¹⁹ ॥

vi¹ yaḥ² rajānsi³ amimīta⁴ su'kratuḥ⁵ vaiśvānaraḥ⁶ vi⁷ divaḥ⁸ rocanā⁹ kaviḥ¹⁰ ।
pari¹¹ yaḥ¹² viśvā¹³ bhuvanāni¹⁴ paprathe¹⁵ adabdhah¹⁶ gopāḥ¹⁷ amṛtasya¹⁸ rakṣitā¹⁹ ॥

7. ⁶The Universal ⁵mighty of will ^{1,4}measured into form ³the kingdom of middle space; ¹⁰a Seer, ^{7,4}he shaped ⁹the luminous planes ⁸of Heaven. ¹²He ¹⁵has spread ¹¹around us ¹³all ¹⁴these worlds; ¹²he ¹⁷is the guardian ¹⁸of immortality and ¹⁶its indomitable ¹⁹defender.

¹⁰ kaviḥ - possessed of the Truth-consciousness and using its faculties of vision, inspiration, intuition, discrimination [15/77]

[Explanation] There are three successive worlds of mentality one superimposed on the other, — the sensational, aesthetic and emotional mind, the pure intellect and the divine intelligence. The fullness and perfection of these triple worlds of mind exists only in the pure mental plane of being, where they shine above the three heavens (⁸ divaḥ), *tisro divaḥ*, as their three luminosities (⁹ rocanā), *trini rocanani*. Their light descends upon the physical consciousness and effects the corresponding formations in its realms (⁴ amimīta), the Vedic *parthivani rajansi*, earthly realms of light (³ rajānsi). They are also triple, *tisro p'rthivllh*, the three earths. [15/287]

Sukta 8

पृक्षस्य वृष्णो अरुषस्य तू सहः प्र नु वोचं विदथा जातवेदसः ।
वैश्वानराय मतिर्नव्यसी शुचिः सोम इव पवते चारुग्नये ॥6.8.1॥

पृक्षस्य¹ वृष्णः² अरुषस्य³ नु⁴ सहः⁵ प्र⁶ नु⁷ वोचम्⁸ विदथा⁹ जातवेदसः¹⁰ ।
वैश्वानराय¹¹ मतिः¹² नव्यसी¹³ शुचिः¹⁴ सोमः¹⁵ इव¹⁶ पवते¹⁷ चारुः¹⁸ अग्नये¹⁹ ॥

prkṣasya¹ vṛṣṇaḥ² aruṣasya³ nu⁴ sahaḥ⁵ pra⁶ nu⁷ vocam⁸ vidathā⁹ jāta'vedasah¹⁰ ।
vaiśvānarāya¹¹ matih¹² navyasi¹³ śuciḥ¹⁴ somaḥ'iva¹⁵ pavate¹⁶ cāruḥ¹⁷ agnaye¹⁸ ॥

1. ⁴Now ⁸have I spoken ⁶aloud ⁵the force ³of the brilliant ²Male ¹who fills the world, ⁹the discoveries of knowledge ¹⁰of the god who knows all things that are. ¹³A new and ¹⁴pure and ¹⁷beautiful ¹²thought ¹⁶is streaming ¹⁵like sacramental wine ¹⁸to Fire, ¹¹the universal Godhead.

स जायमानः परमे व्योमनि व्रतान्यग्निर्व्रतपा अरक्षत ।
व्यन्तरिक्षममिमीत सुक्रतुर्वैश्वानरो महिना नाकमस्पृशत् ॥6.8.2॥

सः¹ जायमानः² परमे³ विऽओमनि⁴ व्रतानि⁵ अग्निः⁶ व्रतऽपाः⁷ अरक्षत⁸ ।
वि⁹ अन्तरिक्षम्¹⁰ अमिमीत¹¹ सुऽक्रतुः¹² वैश्वानरः¹³ महिना¹⁴ नाकम्¹⁵ अस्पृशत्¹⁶ ॥

saḥ¹ jāyamānaḥ² parame³ vi'omani⁴ vratāni⁵ agniḥ⁶ vrata'pāḥ⁷ arakṣata⁸ ।
vi⁹ antarikṣam¹⁰ amimīta¹¹ su'kratuḥ¹² vaiśvānaraḥ¹³ mahinā¹⁴ nākam¹⁵ asprśat¹⁶ ॥

2. ⁶Fire ⁷is the guardian of the laws of all workings and ¹he ⁸kept safe ⁵the laws of his action and motion ²even in the moment of his birth ³in the supreme ⁴ether. ¹³The Universal mighty ¹²of will ^{9,11}measured into shape ¹⁰the middle world and ¹⁶touched ¹⁵heaven ¹⁴with his greatness.

³ parame ⁴ vi'omani - Infinity of the superconscious being [15/523 fn 1]; in that highest heavenly space of the supreme superconscious [15/322]

[Explanation] Luminously he shines wide so that the vastness of him (¹⁴ mahinā) touches (¹⁶ asprśat) the heavens (¹⁵ nākam) (5.11.1). [15/430]

व्यस्तभ्नाद् रोदसी मित्रो अद्भुतोऽन्तर्वादकृणोज्ज्योतिषा तमः ।
वि चर्मणीव विषणे अवर्तयद् वैश्वानरो विश्वमधत् वृष्ण्यम् ॥6.8.3॥

वि¹ अस्तभ्नात्² रोदसी³ मित्रः⁴ अद्भुतः⁵ अन्तः⁶ऽवावत्⁶ अकृणोत्⁷ ज्योतिषा⁸ तमः⁹ ।
वि¹⁰ चर्मणी¹⁰ऽइव¹¹ धिषणे¹² अवर्तयत्¹³ वैश्वानरः¹⁴ विश्वम्¹⁵ अधत्¹⁶ वृष्ण्यम्¹⁷ ॥

vi¹ astabhnāt² rodasī³ mitrah⁴ adbhutaḥ⁵ antaḥ'vāvat⁶ akr̥not⁷ jyotiṣā⁸ tamaḥ⁹ ।
vi¹⁰ carmaṇī'iva¹¹ dhiṣaṇe¹² avartayat¹³ vaiśvānaraḥ¹⁴ viśvam¹⁵ adhatta¹⁶ vṛṣṇyam¹⁷ ॥

3. ⁵The Wonderful, ⁴the Friend ^{1,2}propped up ³earth and heaven and ⁷made ⁹the darkness ⁶a disappearing thing ⁸by the Light. ^{10,13}He rolled out ¹²the two minds ¹¹like skins; ¹⁴the Universal ¹⁶assumed ¹⁵every ¹⁷masculine might.

अपामुपस्थे महिषा अगृभ्णत विशो राजानमुप तस्थुः ऋग्मियम् ।

आ दूतो अग्निमभरद् विवस्वतो वैश्वानरं मातरिश्वा परावतः ॥6.8.4॥

अपाम्¹ उप²ऽस्थे² महिषाः³ अगृभ्णत⁴ विशः⁵ राजानम्⁶ उप⁷ तस्थुः⁸ ऋग्मियम्⁹ ।
आ¹⁰ दूतः¹¹ अग्निम्¹² अभरत्¹³ विवस्वतः¹⁴ वैश्वानरम्¹⁵ मातरिश्वा¹⁶ परावतः¹⁷ ॥

apām¹ upa'sthe² mahiṣāḥ³ agr̥bhṇata⁴ viśaḥ⁵ rājānam⁶ upa⁷ tasthuḥ⁸ ṛgmīyam⁹ ।
ā¹⁰ dūtaḥ¹¹ agnim¹² abharat¹³ vivasvataḥ¹⁴ vaiśvānaram¹⁵ mātariśvā¹⁶ parā'vataḥ¹⁷ ॥

4. ³The Great Ones ⁴seized him ²in the lap ¹of the waters and ⁵the Peoples ^{7,8}came ⁶to the King ⁹with whom is the illumining Word. ¹¹Messenger ¹⁴of the luminous Sun, ¹⁶Life that expands in the Mother [Vayu] ^{10,13}brought ¹²Fire ¹⁵the universal Godhead ¹⁷from the supreme Beyond.

युगेयुगे विदथ्यं गृणद्भयोऽग्ने रयिं यशसं धेहि नव्यसीम् ।

पव्येव राजन्नधशंसमजर नीचा नि वृश्च वनिनं न तेजसा ॥6.8.5॥

युगेऽयुगे¹ विदथ्यम्² गृणत्³ऽभ्यः³ अग्ने⁴ रयिम्⁵ यशसम्⁶ धेहि⁷ नव्यसीम्⁸ ।
पव्याऽइव⁹ राजन्¹⁰ अघशंसम्¹¹ अजर¹² नीचा¹³ नि¹⁴ वृश्च¹⁵ वनिनम्¹⁶ न¹⁷ तेजसा¹⁸ ॥

yuge'yuge¹ vidathyam² gr̥ṇat'bhyaḥ³ agne⁴ rayim⁵ yaśasam⁶ dhehi⁷ navyasīm⁸ ।
pavyā'iva⁹ rājan¹⁰ agha'samsam¹¹ ajara¹² nīcā¹³ ni¹⁴ vṛśca¹⁵ vaninam¹⁶ na¹⁷ tejasā¹⁸ ॥

5. ⁷Found ^{3a}for those who ¹from age to age ^{3b}speak the word ⁸that is new, ²the word that is a discovery of knowledge, ⁴O Fire, ⁶their glorious ⁵treasure; but ¹⁵cut him in twain ¹¹who is a voice of evil, ^{13,14}cast him low ¹⁸by thy force of light ¹⁷like ¹⁶a tree ⁹with the thunderbolt, ¹²imperishable ¹⁰king.

¹² Or, indestructible (6.8.6); ageless (6.2.9; 6.5.7; 6.16.45; 1.127.9; 16/69 fn 6); unaging [16/69 fn 7]

¹⁸ tejasā – Tejas, clarity and effulgence, dry light; Agni in the sphere of material energies is the master of tejas. Translated into the language of physics, this means that Agni, commanding as he does heat and cold, is the fundamental active energy behind all phenomena of light and heat. [16/472-3]; Agni, therefore, is master of tejas, especially fiery tejas, and the agent of the sahaituka tapas in the mind. In the language of modern psychology, this sahaituka tapas is Will in action. [16/474]

अस्माकमग्ने मघवत्सु धारयाऽनामि क्षत्रमजरं सुवीर्यम् ।

वयं जयेम शतिनं सहस्त्रिणं वैश्वानर वाजमग्ने तवोत्तिभिः ॥6.8.6॥

अस्माकम्¹ अग्ने² मघवत्सु³ धारय⁴ अनामि⁵ क्षत्रम्⁶ अजरम्⁷ सुवीर्यम्⁸ ।
वयम्⁹ जयेम¹⁰ शतिनम्¹¹ सहस्त्रिणम्¹² वैश्वानर¹³ वाजम्¹⁴ अग्ने¹⁵ तव¹⁶ ऊत्तिभिः¹⁷ ॥

asmākam¹ agne² maghavat'su³ dhāraya⁴ anāmi⁵ kṣatram⁶ ajaram⁷ su'vīryam⁸ ।
vayam⁹ jayema¹⁰ śatinam¹¹ sahasriṇam¹² vaiśvānara¹³ vājam¹⁴ agne¹⁵ tava¹⁶ ūti'bhiḥ¹⁷ ॥

6. ²O Fire, ⁴uphold ³in our masters of the treasure their ⁷indestructible ⁸hero-force and ⁵unbending ⁶might of battle. ¹³O universal Fire, ^{10a}may ⁹we ¹⁶by thy ¹⁷safe keepings ^{10b}conquer ¹⁴the plenitude ¹¹of the hundreds and ¹⁴the plenitude ¹²of the thousands.

³ maghavat – masters of plenty (6.10.5); King of Riches (6.15.15); Lord of Plenty (1.127.11); Lords of the plenitude; the Divine Force contains and sustains all the other divine powers in their working; in him resides therefore the power of all the other godheads. [15/443 fn 4]

⁶ kṣatram - The divine force of the Truth-conscious being [15/528 fn 8]

⁷ Or, unaging [16/69 fn 7]

अदब्धेभिस्तव गोपाभिरिष्टेऽस्माकं पाहि त्रिषधस्थ सूरीन् ।

रक्षा च नो ददुषां शर्धो अग्ने वैश्वानर प्र च तारीः स्तवानः ॥6.8.7॥

अदब्धेभिः¹ तव² गोपाभिः³ इष्टे⁴ अस्माकम्⁵ पाहि⁶ त्रिऽसधस्थ⁷ सूरीन्⁸ ।
रक्षा⁹ च¹⁰ नः¹¹ ददुषाम्¹² शर्धः¹³ अग्ने¹⁴ वैश्वानर¹⁵ प्र¹⁶ च¹⁷ तारीः¹⁸ स्तवानः¹⁹ ॥

adabdhebhiḥ¹ tava² gopābhiḥ³ iṣṭe⁴ asmākam⁵ pāhi⁶ tri'sadhastha⁷ sūrīn⁸ ।
rakṣa⁹ ca¹⁰ naḥ¹¹ daduṣām¹² śardhaḥ¹³ agne¹⁴ vaiśvānara¹⁵ pra¹⁶ ca¹⁷ tāriḥ¹⁸ stavānaḥ¹⁹ ॥

7. ⁴O our impeller, ⁷holder of the triple session, ⁶shield ⁸our luminous seers ²with thy ¹indomitable ³guardian fires. ⁹Keep safe, ¹⁴O Fire, ¹³the army ¹²of those who have given, ¹⁵O Universal, ^{19a}hearing ¹¹our ^{19b}hymn to thee ¹⁸deliver ¹⁶to its forward march.

⁴ Or, O doer of sacrifice [16/69 fn 8]

⁷ tri'sadhastha - Earth, the mid-world and heaven are the triple (*tri*) place of the conscious being's progressive self-fulfilling (*sadhastha*), earth the lower seat, the vital world the middle, heaven the higher. [15/348]

Sukta 9

अहश्च कृष्णमहरर्जुनं च वि वर्तते रजसी वेद्याभिः ।

वैश्वानरो जायमानो न राजाऽवातिरज्ज्योतिषाग्निस्तमांसि ॥6.9.1॥

अहः¹ च² कृष्णम्³ अहः⁴ अर्जुनम्⁵ च⁶ वि⁷ वर्तते⁸ रजसी⁹ वेद्याभिः¹⁰ ।

वैश्वानरः¹¹ जायमानः¹² न¹³ राजा¹⁴ अव¹⁵ अतिरत्¹⁶ ज्योतिषा¹⁷ अग्निः¹⁸ तमांसि¹⁹ ॥

ahaḥ¹ ca² kṛṣṇam³ ahaḥ⁴ arjunam⁵ ca⁶ vi⁷ vartete⁸ rajasī⁹ vedyābhiḥ¹⁰ ।

vaiśvānaraḥ¹¹ jāyamānaḥ¹² na¹³ rājā¹⁴ ava¹⁵ atirat¹⁶ jyotiṣā¹⁷ agniḥ¹⁸ tamāṃsi¹⁹ ॥

1. ¹A day ³that is black ²and ⁴a day ⁵that is argent bright, ⁹two worlds ^{7,8}revolve in their different paths ¹⁰by forces that we must know. ¹⁸Fire, ¹¹the universal Godhead, ¹³like ¹⁴a king ¹²that comes to birth ¹⁶has thrust ¹⁹the Darknesses ¹⁵down ¹⁷by the Light.

नाहं तन्तुं न वि जानाम्योतुं न यं वयन्ति समरेऽतमानाः ।

कस्य स्वित् पुत्र इह वक्त्वानि परो वदात्यवरेण पित्रा ॥6.9.2॥

न¹ अहम्² तन्तुम्³ न⁴ वि⁵ जानामि⁶ ओतुम्⁷ न⁸ यम्⁹ वयन्ति¹⁰ समरे¹¹ अतमानाः¹² ।

कस्य¹³ स्वित्¹⁴ पुत्रः¹⁵ इह¹⁶ वक्त्वानि¹⁷ परः¹⁸ वदाति¹⁹ अवरेण²⁰ पित्रा²¹ ॥

na¹ aham² tantum³ na⁴ vi⁵ jānāmi⁶ otum⁷ na⁸ yam⁹ vayanti¹⁰ sam'are¹¹ atamānāḥ¹² ।

kasya¹³ svit¹⁴ putraḥ¹⁵ iha¹⁶ vaktvāni¹⁷ paraḥ¹⁸ vadāti¹⁹ avareṇa²⁰ pitrā²¹ ॥

2. ²I ^{5,6}know ¹not ³the woof, ²I ^{5,6}know ⁴not ⁷the warp, ⁸nor ⁹what is this web that ¹⁰they weave ¹²moving to and fro ¹¹in the field of their motion and labour. ¹⁷There are secrets that must be told and ^{13,14}of someone ¹⁵the son ¹⁹speaks them ⁶here, ¹⁸one highest beyond ²¹through his father ²⁰lower than he.

स इत् तन्तुं स वि जानात्योतुं स वक्त्वान्यृतुथा वदाति ।

य ई चिकेतदमृतस्य गोपा अवश्चरन् परो अन्येन पश्यन् ॥6.9.3॥

सः¹ इत्² तन्तुम्³ सः⁴ वि⁵ जानाति⁶ ओतुम्⁷ सः⁸ वक्त्वानि⁹ ऋतुऽथा¹⁰ वदाति¹¹ ।

यः¹² ईम्¹³ चिकेतत्¹⁴ अमृतस्य¹⁵ गोपाः¹⁶ अवः¹⁷ चरन्¹⁸ परः¹⁹ अन्येन²⁰ पश्यन्²¹ ॥

sah¹ it² tantum³ sah⁴ vi⁵ jānāti⁶ otum⁷ sah⁸ vaktvāni⁹ rtu'thā¹⁰ vadāti¹¹ ।
yah¹² im¹³ ciketat¹⁴ amṛtasya¹⁵ gopāḥ¹⁶ avah¹⁷ caran¹⁸ paraḥ¹⁹ anyena²⁰ paśyan²¹ ॥

3. ¹He ^{5,6}knows ³the warp, ⁴he ^{5,6}knows ⁷the woof, ⁸he ¹¹tells ¹⁰in their time ⁹the things that must be spoken. ¹²This is ¹⁶the guardian ¹⁵of immortality ¹⁴who wakes to the knowledge ¹³of these things; ¹⁸walking here ¹⁷below ¹⁹he is one highest beyond ²¹who sees ²⁰through another.

अयं होता प्रथमः पश्यतेममिदं ज्योतिरमृतं मर्त्येषु ।

अयं स जज्ञे ध्रुव आ निषतोऽमर्त्यस्तन्वा वर्धमानः ॥6.9.4॥

अयम्¹ होता² प्रथमः³ पश्यत⁴ इमम्⁵ इदम्⁶ ज्योतिः⁷ अमृतम्⁸ मर्त्येषु⁹ ।
अयम्¹⁰ सः¹¹ जज्ञे¹² ध्रुवः¹³ आ¹⁴ निऽसतः¹⁵ अमर्त्यः¹⁶ तन्वा¹⁷ वर्धमानः¹⁸ ॥

ayam¹ hotā² prathamah³ paśyata⁴ imam⁵ idam⁶ jyotiḥ⁷ amṛtam⁸ martyeṣu⁹ ।
ayam¹⁰ saḥ¹¹ jajñe¹² dhruvah¹³ ā¹⁴ ni'sattaḥ¹⁵ amartyaḥ¹⁶ tanvā¹⁷ vardhamānaḥ¹⁸ ॥

4. ¹This is ³the pristine ²Priest of the call, ⁴behold ⁵him! ⁶this is ⁸the immortal Light ⁹in mortals. ¹⁰This is ¹¹he that ¹²is born and ¹⁸grows ¹⁷with a body and ¹⁶is the Immortal ^{14,15}seated and steadfast ¹³for ever.

ध्रुवं ज्योतिर्निहितं दृश्ये कं मनो जविष्ठं पतयत्स्वन्तः ।

विश्वे देवाः समनसः सकेता एकं क्रतुमभि वि यन्ति साधु ॥6.9.5॥

ध्रुवम्¹ ज्योतिः² निऽहितम्³ दृश्ये⁴ कम्⁵ मनः⁶ जविष्ठम्⁷ पतयत्ऽसु⁸ अन्तरिति⁹ ।
विश्वे¹⁰ देवाः¹¹ सऽमनसः¹² सऽकेताः¹³ एकम्¹⁴ क्रतुम्¹⁵ अभि¹⁶ वि¹⁷ यान्ति¹⁸ साधु¹⁹ ॥

dhruvam¹ jyotiḥ² ni'hitam³ dṛśaye⁴ kam⁵ manaḥ⁶ javiṣṭham⁷ patayat'su⁸ antariti⁹ ।
viśve¹⁰ devāḥ¹¹ sa'manasaḥ¹² sa'ketāḥ¹³ ekam¹⁴ kratum¹⁵ abhi¹⁶ vi¹⁷ yānti¹⁸ sādhu¹⁹ ॥

5. ¹An immortal ²Light ³set inward ⁴for seeing, ⁷a swiftest ⁶mind ⁹within in men ⁸that walk on the way. ¹⁰All ¹¹the Gods ¹²with a single mind, ¹³a common intuition, ¹⁸move ¹⁹aright ¹⁷in their divergent paths ¹⁶towards ¹⁴the one ¹⁵Will.

वि मे कर्णा पतयतो वि चक्षुर्वीदं ज्योतिर्हृदय आहितं यत् ।

वि मे मनश्चरति दूरआधीः किं स्विद्वक्ष्यामि किमु नू मनिष्ये ॥6.9.6॥

वि¹ मे² कर्णा³ पतयतः⁴ वि⁵ चक्षुः⁶ वि⁷ इदम्⁸ ज्योतिः⁹ हृदये¹⁰ आहितम्¹¹ यत्¹² ।
वि¹³ मे¹⁴ मनः¹⁵ चरति¹⁶ दूरेऽआधीः¹⁷ किम्¹⁸ स्वित्¹⁹ वक्ष्यामि²⁰ किम्²¹ ऊं²² नु²³ मनिष्ये²⁴ ॥

vi¹ me² karnā³ patayataḥ⁴ vi⁵ cakṣuḥ⁶ vi⁷ idam⁸ jyotiḥ⁹ hrdaye¹⁰ ā'hitam¹¹ yat¹² ।
vi¹³ me¹⁴ manaḥ¹⁵ carati¹⁶ dūre'ādhīḥ¹⁷ kim¹⁸ svit¹⁹ vakṣyāmi²⁰ kim²¹ ūm²² nu²³ maniṣye²⁴ ॥

6. ²My ³ears ⁴range ¹wide to hear and ⁵wide ⁶my eyes to see, ⁷wide ⁸this Light ¹²that ¹¹is set ¹⁰in the heart; ¹³wide ¹⁶walks ¹⁴my ¹⁵mind and ¹⁷I set my thought afar; ^{18,19}something there is that ²⁰I shall speak; ²¹something that ²³now ²⁴I shall think.

विश्वे देवा अनमस्यन् भियानास्त्वामग्ने तमसि तस्थिवांसम् ।

वैश्वानरोऽवतूतये नोऽमर्त्योऽवतूतये नः ॥6.9.7॥

विश्वे¹ देवाः² अनमस्यन्³ भियानाः⁴ त्वाम्⁵ अग्ने⁶ तमसि⁷ तस्थिवांसम्⁸ ।
वैश्वानरः⁹ अवतु¹⁰ ऊतये¹¹ नः¹² अमर्त्यः¹³ अवतु¹⁴ ऊतये¹⁵ नः¹⁶ ॥

viśve¹ devāḥ² anamasyan³ bhīyānāḥ⁴ tvām⁵ agne⁶ tamasi⁷ tasthi'vāṃsam⁸ ।
vaiśvānarah⁹ avatu¹⁰ ūtaye¹¹ naḥ¹² amartyaḥ¹³ avatu¹⁴ ūtaye¹⁵ naḥ¹⁶ ॥

7. ¹All ²the gods ⁴were in awe ⁵of thee ⁸when thou stoodest ⁷in the darkness and ³bowed down before thee, ⁶O Fire. ^{10a}May ⁹the Universal Godhead ^{10b}keep ¹²us ¹¹that we may be safe, ^{14a}may ¹³the Immortal ^{14b}keep ¹⁶us ¹⁵that we may be safe.

Sukta 10

पुरो वो मन्द्रं दिव्यं सुवृक्तिं प्रयति यज्ञे अग्निमध्वरे दधिध्वम् ।
पुर उक्थेभिः स हि नो विभावा स्वध्वरा करति जातवेदाः ॥6.10.1॥

पुरः¹ वः² मन्द्रम्³ दिव्यम्⁴ सुवृक्तिम्⁵ प्रयति⁶ यज्ञे⁷ अग्निम्⁸ अध्वरे⁹ दधिध्वम्¹⁰ ।
पुरः¹¹ उक्थेभिः¹² सः¹³ हि¹⁴ नः¹⁵ विभावा¹⁶ सुअध्वरा¹⁷ करति¹⁸ जातवेदाः¹⁹ ॥

purah¹ vah² mandram³ divyam⁴ su'vr̥ktim⁵ pra'yati⁶ yajñe⁷ agnim⁸ adhvarē⁹ dadhidhvam¹⁰ ।
purah¹¹ ukthebhiḥ¹² saḥ¹³ hi¹⁴ naḥ¹⁵ vibhā'vā¹⁶ su'adhvarā¹⁷ karati¹⁸ jāta'vedāḥ¹⁹ ॥

1. ^{9,7}When the pilgrim-rite ⁶moves on its way, ¹⁰set ²in your ¹front ⁴the divine ³ecstatic ⁸Fire, ¹⁰place him ¹¹in front ²by your ¹²words, ⁵the Flame of the good riddance; ¹³he ¹⁹is the Knower of all things born; ¹⁶his light shines wide, and ¹³he ¹⁸shall make ^{17a}easy ¹⁵for us ^{17b}the progressions of the sacrifice.

^{17a}perfect (3.6.6)

तमु द्युमः पुर्वणीक होतरग्ने अग्निभिर्मनुष इधानः ।
स्तोमं यमस्मै ममतेव शूषं घृतं न शुचि मतयः पवन्ते ॥6.10.2॥

तम्¹ ऊं² द्युमः³ पुरुअनीक⁴ होतः⁵ अग्ने⁶ अग्निभिः⁷ मनुषः⁸ इधानः⁹ ।
स्तोमम्¹⁰ यम्¹¹ अस्मै¹² ममताइव¹³ शूषम्¹⁴ घृतम्¹⁵ न¹⁶ शुचि¹⁷ मतयः¹⁸ पवन्ते¹⁹ ॥

tam¹ ūm² dyu'maḥ³ puru'anīka⁴ hotaḥ⁵ agne⁶ agni'bhiḥ⁷ manuṣaḥ⁸ idhānaḥ⁹ ।
stomam¹⁰ yam¹¹ asmaī¹² mamatā'iva¹³ śūṣam¹⁴ ghr̥tam¹⁵ na¹⁶ śuci¹⁷ matayaḥ¹⁸ pavante¹⁹ ॥

2. ⁶O Fire, ⁹kindled ⁸by man's ⁷fires, ⁵Priest of the call ³who comest with thy light, ⁴Priest of the many flame-armies, ¹⁰hearken to the anthem ¹⁸our thoughts ¹⁹strain out ¹⁷pure to the godhead ¹⁶like ¹⁵pure clarified butter, ¹³even as Mamata ¹⁴chanted to him her paean.

¹³ mamatā - Mother of Rishi Dirghamas (1.158.6)

¹⁵ ghr̥tam - Clarified butter, yield of the Cow of Light and symbol of the rich clarity that comes to the mind visited by the Light. [15/395 fn 6]

Here we have the clue to the symbol of the "clarified butter" in the sacrifice; like the others it is used in its double meaning, "clarified butter" or, as we may say, "the light-offering". [16/71 fn 10]

Ghr̥ta also means shining, it is the shining yield of the shining cow; it is the formed light of conscious knowledge in the mentality. [15/193]

The clarity or brightness of the solar light in the human mentality [15/243].

¹⁹pavante - stream (10.3.5)

पीपाय स श्रवसा मर्त्येषु यो अग्नये ददाश विप्र उक्थैः ।

चित्राभिस्तमूतिभिश्चित्रशोचिर्व्रजस्य साता गोमतो दधाति ॥6.10.3॥

पीपाय¹ सः² श्रवसा³ मर्त्येषु⁴ यः⁵ अग्नये⁶ ददाश⁷ विप्रः⁸ उक्थैः⁹ ।

चित्राभिः¹⁰ तम्¹¹ ऊतिः¹² चित्रशोचिः¹³ व्रजस्य¹⁴ साता¹⁵ गोऽमतः¹⁶ दधाति¹⁷ ॥

pīpāya¹ saḥ² śravasā³ martyeṣu⁴ yaḥ⁵ agnaye⁶ dadāśa⁷ vipraḥ⁸ ukthaiḥ⁹ ।

citrābhiḥ¹⁰ tam¹¹ ūti¹² bhiḥ¹³ citraśociḥ¹³ vrajasya¹⁴ sātā¹⁵ go'mataḥ¹⁶ dadhāti¹⁷ ॥

3. ²He ⁴among mortals ¹is fed ³on inspiration, ⁸the illumined ⁵who ⁷gives ⁹with his word ⁶to the Fire, the seer ¹¹whom ¹³the Fire of the brilliant illuminations ¹⁷settles ¹⁰by his luminous ¹²safeguardings ¹⁵in the conquest ¹⁴of the Pen ¹⁶where are the herds of the Light.

¹⁴vrajasya - The Panis are represented as concealing the stolen herds in a cave of the mountain which is called their concealing prison, *vavra*, or the pen of the cows, *vraja* [15/140]

¹⁷dadhāti - upholds (1.66.2)

आ यः पप्रौ जायमान उर्वी दूरेदशा भासा कृष्णाध्वा ।

अध बहु चित् तम ऊर्म्यायास्तिरः शोचिषा ददशे पावकः ॥6.10.4॥

आ¹ यः² पप्रौ³ जायमानः⁴ उर्वी⁵ दूरेदशा⁶ भासा⁷ कृष्णाध्वा⁸ ।

अध⁹ बहु¹⁰ चित्¹¹ तमः¹² ऊर्म्यायाः¹³ तिरः¹⁴ शोचिषा¹⁵ ददशे¹⁶ पावकः¹⁷ ॥

ā¹ yaḥ² paprau³ jāyamānaḥ⁴ urvī⁵ dūre'dśā⁶ bhāsā⁷ kṛṣṇa'adhvā⁸ ।

adha⁹ bahu¹⁰ cit¹¹ tamaḥ¹² ūrmyāyāḥ¹³ tiraḥ¹⁴ śociṣā¹⁵ dadṛśe¹⁶ pāvakaḥ¹⁷ ॥

4. ⁸Fire of the blackened trail ⁴in his very birth ^{1,3}has filled ⁵wide earth and heaven ⁶with his far-seeing ⁷light. ⁹Now ^{16a}has ¹⁷Fire that makes pure ^{16b}been seen ¹⁵by his bright flame ¹¹even ¹⁴through ¹⁰much ¹²darkness ¹³of the billowing Night.

नू नश्चित्रं पुरुवाजाभिरुती अग्ने रयिं मघवद्भयश्च धेहि ।

ये राधसा श्रवसा चात्यन्यान्त्सुवीर्येभिश्चाभि सन्ति जनान् ॥6.10.5॥

नू¹ नः² चित्रम्³ पुरुवाजाभिः⁴ ऊती⁵ अग्ने⁶ रयिम्⁷ मघवद्भयः⁸ च⁹ धेहि¹⁰ ।

ये¹¹ राधसा¹² श्रवसा¹³ च¹⁴ अति¹⁵ अन्यान्¹⁶ सुवीर्येभिः¹⁷ च¹⁸ अभि¹⁹ सन्ति²⁰ जनान्²¹ ॥

nu¹ naḥ² citram³ puru'vājābhiḥ⁴ ūti⁵ agne⁶ rayim⁷ maghavat'bhyaḥ⁸ ca⁹ dhehi¹⁰ ।

ye¹¹ rādhasā¹² śravasā¹³ ca¹⁴ ati¹⁵ anyān¹⁶ su'vīryebhiḥ¹⁷ ca¹⁸ abhi¹⁹ santi²⁰ janān²¹ ॥

5. ¹⁰Found, ⁶O Fire, ²for us ⁹and ⁸the masters of plenty ⁵by thy safe-guardings ⁴packed with the plenitudes ⁷a treasure ³of richly brilliant kinds; ¹¹for these are they who ^{15,19,20}surpass ^{21,16}all others in their ¹²opulence and ¹³inspiration and ¹⁷hero-mights.

¹²rādhasā - achievements (5.13.6)

इमं यज्ञं चनो धा अग्न उशन् यं त आसानो जुहुते हविष्मान् ।

भरद्वाजेषु दधिषे सुवृक्तिमवीर्वाजस्य गध्यस्य सातौ ॥6.10.6॥

इमम्¹ यज्ञम्² चनः³ धाः⁴ अग्ने⁵ उशन्⁶ यम्⁷ ते⁸ आसानः⁹ जुहुते¹⁰ हविष्मान्¹¹ ।

भरत्स्वाजेषु¹² दधिषे¹³ सुवृक्तिम्¹⁴ अवीः¹⁵ वाजस्य¹⁶ गध्यस्य¹⁷ सातौ¹⁸ ॥

imam¹ yajñam² canaḥ³ dhāḥ⁴ agne⁵ uśan⁶ yam⁷ te⁸ āsānaḥ⁹ juhute¹⁰ haviṣmān¹¹ ।

bharat'vājeṣu¹² dadhiṣe¹³ su'vṛktim¹⁴ avīḥ¹⁵ vājasya¹⁶ gadhyasya¹⁷ sātau¹⁸ ॥

6. ⁵O Fire, ⁶yearn ²to the sacrifice ⁷that ¹¹the bringer of the offering [⁹sitting] ¹⁰casts ⁸to thee; ⁴found ³the rapture. ¹³Hold firm ¹²in the Bharadwajas ¹⁴the perfect purification; ¹⁵guard them ¹⁸in their seizing ¹⁶of the riches ¹⁷of the quest.

वि द्वेषांसीनुहि वर्धयेळां मदेम शतहिमाः सुवीराः ॥6.10.7॥

वि¹ द्वेषांसि² इनुहि³ वर्धय⁴ इळाम्⁵ मदेम⁶ शतहिमाः⁷ सुवीराः⁸ ॥

vi¹ dveṣāṃsi² inuhi³ vardhaya⁴ iḷām⁵ madema⁶ śata'himāḥ⁷ su'vīrāḥ⁸ ॥

7. ^{1,3}Scatter ²all hostile things, ⁴increase ⁵the revealing Word. ⁶May we revel in the rapture, ⁸strong with strength of the Heroes, ⁷living a hundred winters.

Sukta 11

यजस्व होतरिषितो यजीयानग्ने बाधो मरुतां न प्रयुक्ति ।

आ नो मित्रावरुणा नासत्या द्यावा होत्राय पृथिवी ववृत्याः ॥6.11.1॥

यजस्व¹ होतः² इषितः³ यजीयान्⁴ अग्ने⁵ बाधः⁶ मरुताम्⁷ न⁸ प्रयुक्ति⁹ ।

आ¹⁰ नः¹¹ मित्रावरुणा¹² नासत्या¹³ द्यावा¹⁴ होत्राय¹⁵ पृथिवी¹⁶ ववृत्याः¹⁷ ॥

yajasva¹ hotaḥ² iṣitaḥ³ yajīyān⁴ agne⁵ bādhaḥ⁶ marutām⁷ na⁸ pra'yukti⁹ ।

ā¹⁰ naḥ¹¹ mitrāvaruṇā¹² nāsatyā¹³ dyāvā¹⁴ hotrāya¹⁵ pṛthivi¹⁶ vavṛtyāḥ¹⁷ ॥

1. ³Missioned and ⁴strong to sacrifice, ¹offer the sacrifice, ²Priest of the call; ⁵O Fire, put away from us ⁸as if ⁹by the applied force ⁷of the Life-gods ⁶all that opposes. ^{10,17}Turn in their paths towards ¹¹our ¹⁵offering ¹²Mitra and Varuna and ¹³the twin Lords of the journey [Ashwins] and ¹⁶Earth and ¹⁴Heaven.

¹³nāsatyā - from *nas* to move; lords of the voyage, journey, or powers of the movement [15/82]; Ashwins are twin divine powers whose special function is to perfect the nervous or vital being in man in the sense of action and enjoyment. But they are also powers of Truth, of intelligent action, of right enjoyment. [15/83]

त्वं होता मन्द्रतमो नो अधुगन्तर्देवो विदथा मर्त्येषु ।

पावकया जुहवा वह्निरासाऽग्ने यजस्व तन्वं तव स्वाम् ॥6.11.2॥

त्वम्¹ होता² मन्द्रतमः³ नः⁴ अधुक्⁵ अन्तः⁶ देवः⁷ विदथा⁸ मर्त्येषु⁹ ।

पावकया¹⁰ जुहवा¹¹ वह्निः¹² आसा¹³ अग्ने¹⁴ यजस्व¹⁵ तन्वम्¹⁶ तव¹⁷ स्वाम्¹⁸ ॥

tvam¹ hotā² mandra'tamaḥ³ naḥ⁴ adhruk⁵ antaḥ⁶ devaḥ⁷ vidathā⁸ marteṣu⁹ ।

pāvakayā¹⁰ juhvā¹¹ vahniḥ¹² āsā¹³ agne¹⁴ yajasva¹⁵ tanvam¹⁶ tava¹⁷ svām¹⁸ ॥

2. ⁴To us ¹thou art ²our priest of the invocation, ⁵harmless and ³perfect in ecstasy; ⁷thou art the god ⁶within ⁹in mortals ⁸that makes the discoveries of knowledge; ¹²thou art the carrier ¹³with the burning mouth, ¹⁰with the purifying ¹¹flame of oblation. ¹⁴O Fire, ¹⁵worship with sacrifice ¹⁷thy ¹⁸own ¹⁶body.

⁵adhruk - free from all that hurts (6.5.1)

¹²vahniḥ ¹³āsā – upholder, maintainer, sustainer (vahniḥ) of the sacrifice, by the (breath of the) mouth (āsā) [16/579]

[Explanation] Here it is Agni who is the *hotā*, the priest; it is he who is sacrificing to the gods, to his own embodiment, ¹⁶*tanvam* ¹⁷*tava* ¹⁸*svām*, to the Maruts, Mitra, Varuna, Heaven and Earth. [15/166]

धन्या चिद्धि त्वे धिषणा वष्टि प्र देवाञ्जन्म गृणते यजध्यै ।

वेपिष्ठो अङ्गिरसां यद्ध विप्रो मधु च्छन्दो भनति रेभ इष्टौ ॥6.11.3॥

धन्या¹ चित्² हि³ त्वे⁴ धिषणा⁵ वष्टि⁶ प्र⁷ देवान्⁸ जन्म⁹ गृणते¹⁰ यजधये¹¹ ।
वेपिष्ठः¹² अङ्गिरसाम्¹³ यत्¹⁴ ह¹⁵ विप्रः¹⁶ मधु¹⁷ छन्दः¹⁸ भनति¹⁹ रेभः²⁰ इष्टौ²¹ ॥

dhanyā¹ cit² hi³ tve⁴ dhiṣaṇā⁵ vaṣṭi⁶ pra⁷ devān⁸ janma⁹ gṛṇate¹⁰ yajadhyai¹¹ ।
vepiṣṭhaḥ¹² aṅgirasām¹³ yat¹⁴ ha¹⁵ vipraḥ¹⁶ madhu¹⁷ chandaḥ¹⁸ bhanati¹⁹ rebhaḥ²⁰ iṣṭau²¹ ॥

3. ⁴In thee ⁵the understanding ¹is full of riches and ⁶it desires ⁸the gods, ⁹the divine births, ¹⁰that the word may be spoken and ¹¹the sacrifice done, ^{14,15}when ²⁰the singer, ¹⁶the sage, ¹²wisest ³of the Angirasas ¹⁹chants ^{17,18}his honey-rhythm ²¹in the rite.

[Alt.] For ⁴in thee ⁵the thought ^{2,3}even though ¹full of riches ⁶desires still ⁸the gods, ⁹the (divine) births, ¹⁰for the singer of the hymn ¹¹that he may sacrifice to them, ¹⁴when ¹⁶the sage, ¹²the most luminous ¹³of the Angirasas [Brihaspati], ¹⁹utters ¹⁸the rhythm ¹⁷of sweetness ²¹in the sacrifice. [15/166-7]

अदियुतत् स्वपाको विभावाग्ने यजस्व रोदसी उरुची ।

आयुं न यं नमसा रातहव्या अञ्जन्ति सुप्रयसं पञ्च जनाः ॥6.11.4॥

अदियुतत्¹ सु² अपाकः³ विभावा⁴ अग्ने⁵ यजस्व⁶ रोदसी⁷ उरुची⁸ ।
आयुम्⁹ न¹⁰ यम्¹¹ नमसा¹² रातहव्याः¹³ अञ्जन्ति¹⁴ सुप्रयसम्¹⁵ पञ्च¹⁶ जनाः¹⁷ ॥

adidyutat¹ su² apākaḥ³ vibhā'vā⁴ agne⁵ yajasva⁶ rodasī⁷ urūcī⁸ ।
āyum⁹ na¹⁰ yam¹¹ namasā¹² rāta'havyāḥ¹³ añjanti¹⁴ su'prayasam¹⁵ pañca¹⁶ janāḥ¹⁷ ॥

4. ¹He has leaped into radiance and ^{2,3}is wise of heart and ⁴wide of light; ⁵O Fire, ⁶sacrifice ⁸to the largeness ⁷of Earth and Heaven. ¹⁶All the five ¹⁷peoples ¹³lavish the oblation ¹²with obeisance of surrender and ¹⁴anoint ¹⁰as ⁹the living being ¹⁵Fire the bringer of their satisfactions.

²su ³apākaḥ - wise and understanding (6.12.2)

वृञ्जे ह यन्नमसा बर्हिरग्नावयामि स्त्रुग्धृतवती सुवृक्तिः ।

अम्यक्षि सद्म सदने पृथिव्या अश्रायि यज्ञः सूर्ये न चक्षुः ॥6.11.5॥

वृञ्जे¹ ह² यत्³ नमसा⁴ बर्हिः⁵ अग्नौ⁶ अयामि⁷ सुक्⁸ घृतवती⁹ सुवृक्तिः¹⁰ ।
अम्यक्षि¹¹ सद्म¹² सदने¹³ पृथिव्याः¹⁴ अश्रायि¹⁵ यज्ञः¹⁶ सूर्ये¹⁷ न¹⁸ चक्षुः¹⁹ ॥

vṛñje¹ ha² yat³ namasā⁴ barhiḥ⁵ agnau⁶ ayāmi⁷ sruk⁸ ghr̥ta'vatī⁹ su'vṛktiḥ¹⁰ ।
amyakṣi¹¹ sadma¹² sadane¹³ pṛthivyāḥ¹⁴ aśrāyi¹⁵ yajñāḥ¹⁶ sūrye¹⁷ na¹⁸ cakṣuḥ¹⁹ ॥

5. ^{3,2}When ⁵the sacred grass ¹has been plucked ⁴with prostration of surrender ⁶to the Fire, ^{3,2}when ⁸the ladle ¹⁰of the purification ⁹full of the light-offering ⁷has been set to its labour, ^{3,2}when ¹²the home ¹¹has been reached ¹³in the house ¹⁴of Earth and ¹⁶the sacrifice ¹⁵lodged ¹⁸like ¹⁹an eye ¹⁷in the sun,—

⁸ sruk - “a pourer”— & in its implied psychological sense the motive force or motor instrument of action fulfilling the internal or external act [16/647]

This ladle is the constantly lifted movement of man’s aspiration towards the Truth and the Godhead. [15/438 *fn* 1]

¹² sadma - The “seats” or homes of the soul, which progresses from plane to plane and makes of each a habitation. There are seven such planes each with its seven provinces and one additional above. [15/458 *fn* 1]

दशस्या नः पुर्वणीक होतर्देवेभिरग्ने अग्निभिरिधानः ।

रायः सूनो सहसो वावसाना अति स्त्रसेम वृजनं नांहः ॥6.11.6॥

दशस्य¹ नः² पुरुऽअनीक³ होतः⁴ देवेभिः⁵ अग्ने⁶ अग्निऽभिः⁷ इधानः⁸ ।

रायः⁹ सूनो¹⁰ सहसः¹¹ ववसानाः¹² अति¹³ स्रसेम¹⁴ वृजनम्¹⁵ न¹⁶ अंहः¹⁷ ॥

daśasya¹ naḥ² puru’anīka³ hotaḥ⁴ devebhiḥ⁵ agne⁶ agni’bhiḥ⁷ idhānaḥ⁸ ।

rāyaḥ⁹ sūno¹⁰ sahasaḥ¹¹ vavasānāḥ¹² ati¹³ srasema¹⁴ vrjanam¹⁵ na¹⁶ aṃhaḥ¹⁷ ॥

6. ¹⁰O Son ¹¹of Force, ⁶O Fire, ⁸kindling ⁵with the gods ⁷thy fires, ⁴Priest of the call, ³Priest with thy many flame-armies, ¹dispense ²to us ⁹the Treasures; ¹²shining with light ¹⁴let us charge ¹³beyond ¹⁷the sin and ¹⁵the struggle.

Sukta 12

मध्ये होता दुरोणे बर्हिषो राळग्निस्तोदस्य रोदसी यजध्यै ।

अयं स सूनुः सहस ऋतावा दूरात् सूर्यो न शोचिषा ततान ॥6.12.1॥

मध्ये¹ होता² दुरोणे³ बर्हिषः⁴ राट्⁵ अग्निः⁶ तोदस्य⁷ रोदसी⁸ यजध्यै⁹ ।

अयम्¹⁰ सः¹¹ सूनुः¹² सहसः¹³ ऋत्सवा¹⁴ दूरात्¹⁵ सूर्यः¹⁶ न¹⁷ शोचिषा¹⁸ ततान¹⁹ ॥

madhye¹ hotā² duroṇe³ barhiṣaḥ⁴ rāṭ⁵ agniḥ⁶ todasya⁷ rodasi⁸ yajadhyai⁹ ।

ayam¹⁰ saḥ¹¹ sūnuḥ¹² sahasaḥ¹³ ṛta'vā¹⁴ dūrāt¹⁵ sūryaḥ¹⁶ na¹⁷ śociṣā¹⁸ tatāna¹⁹ ॥

1. ¹In the midmost ³of the gated house ⁶Fire, ²the Priest of the call, ⁵the King ⁴of the sacred seat and ⁷the whip of swiftness, ⁹to sacrifice ⁸to Earth and Heaven! ¹⁰This is ¹²the Son ¹³of Force ¹⁴in whom is the Truth; ¹¹he ¹⁹stretches out ¹⁵from afar ¹⁸with his light ¹⁷like ¹⁶the sun.

¹⁴ṛta'vā - It is the Seer-Will and possesses the Truth, therefore it is the priest of the offering most powerful for sacrifice. In other words, it will know the right way to sacrifice and find the right word for creating the Truth-powers. [16/583]

आ यस्मिन् त्वे स्वपाके यजत्र यक्षद् राजन्त्सर्वतातेव नु द्यौः ।

त्रिसधस्थस्ततरुषो न जंहो हव्या मघानि मानुषा यजध्यै ॥6.12.2॥

आ¹ यस्मिन्² त्वे³ सु⁴ अपाके⁵ यजत्र⁶ यक्षत्⁷ राजन्⁸ सर्वताताऽइव⁹ नु¹⁰। द्यौः¹¹ ।

त्रिऽसधस्थः¹² ततरुषः¹³ न¹⁴ जंहः¹⁵ हव्या¹⁶ मघानि¹⁷ मानुषा¹⁸ यजध्यै¹⁹ ॥

ā¹ yasmin² tve³ su⁴ apāke⁵ yajatra⁶ yakṣat⁷ rājan⁸ sarvatātā'iva⁹ nu¹⁰। dyauḥ¹¹ ।

tri'sadhasṭhaḥ¹² tataruṣaḥ¹³ na¹⁴ jaṃhaḥ¹⁵ havyā¹⁶ maghāni¹⁷ mānuṣā¹⁸ yajadhyai¹⁹ ॥

2. ^{1,7}When a man sacrifices ³in thee, ⁸O King, ⁶O Lord of sacrifice, ^{4,5}when he does well his works in the wise and understanding Fire ^{9,11}like Heaven in its all-forming labour, ¹²triple thy session; ¹⁵thy speed is ¹⁴as if ¹³of a deliverer, ¹⁹when thou comest to give the sacrifice ¹⁶whose offerings are ¹⁸man's human ¹⁷fullnesses.

⁴su ⁵apāke - (when he does well his work) in the once far distant fire; or in perfect wisdom (4.3.2)

तेजिष्ठा यस्यारतिर्वनेराट् तोदो अध्वन्न वृधसानो अद्यौत् ।

अद्रोघो न द्रविता चेतति त्मन्नमर्त्योऽवर्त्र ओषधीषु ॥6.12.3॥

तेजिष्ठा¹ यस्य² अरतिः³ वनेऽराट्⁴ तोदः⁵ अध्वन्⁶ न⁷ वृधसानः⁸ अद्यौत्⁹ ।

अद्रोघः¹⁰ न¹¹ द्रविता¹² चेतति¹³ त्मन्¹⁴ अमर्त्यः¹⁵ अवर्त्रः¹⁶ ओषधीषु¹⁷ ॥

tejiṣṭhā¹ yasya² aratiḥ³ vane'rāṭ⁴ todaḥ⁵ adhvan⁶ na⁷ vṛdhasānaḥ⁸ adyaut⁹ ।
adroghaḥ¹⁰ na¹¹ dravitā¹² cetati¹³ tman¹⁴ amartyaḥ¹⁵ avartraḥ¹⁶ oṣadhīṣu¹⁷ ॥

3. ⁴A splendour in the forest, ¹most brilliant-forceful is ^{3a}the speed ²of his ^{3b}journeying; ⁷he is like ⁵a whip ⁶on the path and ⁸ever he grows and ⁹blazes. ¹¹He is like ¹²a smelter ¹⁰who does hurt to none; ¹⁵he is the Immortal ^{13a}who wakes ¹⁴of himself ^{13b}to knowledge: ¹⁶he cannot be turned from his way ¹⁷mid the growths of the earth.

सास्माकेभिर्रेतरी न शूषैरग्निः ष्टवे दम आ जातवेदाः ।

द्रुन्नो वन्वन् कत्वा नार्वोस्त्रः पितेव जारयायि यज्ञैः ॥6.12.4॥

सः¹ अस्माकेभिः² एतरि³ न⁴ शूषैः⁵ अग्निः⁶ स्तवे⁷ दमे⁸ आ⁹ जातःवेदाः¹⁰ ।
द्रुऽअन्नः¹¹ वन्वन्¹² क्रत्वा¹³ न¹⁴ अर्वा¹⁵ उस्त्रः¹⁶ पिताऽइव¹⁷ जारयायि¹⁸ यज्ञैः¹⁹ ॥

saḥ¹ asmākebhiḥ² etari³ na⁴ śūṣaiḥ⁵ agniḥ⁶ stave⁷ dame⁸ ā⁹ jāta'vedāḥ¹⁰ ।
dru'annaḥ¹¹ vanvan¹² kratvā¹³ na¹⁴ arvā¹⁵ usraḥ¹⁶ pitā'iva¹⁷ jārayāyi¹⁸ yajñaiḥ¹⁹ ॥

4. ⁶Fire, ¹⁰the knower of all things born, ^{9,7}is hymned ⁵by our paeans ⁸in the house ⁴as if ³in one that walks on the way. ¹¹He feeds on the Tree and ¹²conquers ¹³by our will ¹⁴like ¹⁵a war-horse; ¹⁶this shining Bull ¹⁸is adored by us ¹⁹with sacrifice ¹⁷like a father.

अध स्मास्य पनयन्ति भासो वृथा यत् तक्षदनुयाति पृथ्वीम् ।

सद्यो यः स्पन्द्रो विषितो धवीयानृणो न तायुरति धन्वा राट् ॥6.12.5॥

अध¹ स्म² अस्य³ पनयन्ति⁴ भासः⁵ वृथा⁶ यत्⁷ तक्षत्⁸ अनुऽयाति⁹ पृथ्वीम्¹⁰ ।
सद्यः¹¹ यः¹² स्पन्द्रः¹³ विऽसितः¹⁴ धवीयान्¹⁵ ऋणः¹⁶ न¹⁷ तायुः¹⁸ अति¹⁹ धन्व²⁰ राट्²¹ ॥

adha¹ sma² asya³ panayanti⁴ bhāsaḥ⁵ vṛthā⁶ yat⁷ takṣat⁸ anu'yāti⁹ pṛthvīm¹⁰ ।
sadyaḥ¹¹ yaḥ¹² syandraḥ¹³ vi'sitaḥ¹⁴ dhavīyān¹⁵ ṛṇaḥ¹⁶ na¹⁷ tāyuh¹⁸ ati¹⁹ dhanva²⁰ rāṭ²¹ ॥

5. ¹And now ³his ⁵splendours ⁴chant aloud and ⁸he hews ⁶with ease and ⁹walks along ¹⁰the wideness of the earth. ¹²He is ¹³rapid in his race and ¹¹in a moment ¹⁴is loosed ¹⁵speeding to the gallop: ¹⁷he is like ¹⁸a thief ¹⁶that runs; ²¹his light is seen ¹⁹beyond ²⁰the desert places.

²⁰ dhanva - The material existence not watered by the streams or rivers which descend from the superconscious Bliss and Truth [15/419 fn 8]

स त्वं नो अर्वन् निदाया विश्वेभिरग्ने अग्निभिरिधानः ।

वेषि रायो वि यासि दुच्छुना मदेम शतहिमाः सुवीराः ॥6.12.6॥

सः¹ त्वम्² नः³ अर्वन्⁴ निदायाः⁵ विश्वेभिः⁶ अग्ने⁷ अग्निभिः⁸ इधानः⁹ ।

वेषि¹⁰ रायः¹¹ वि¹² यासि¹³ दुच्छुनाः¹⁴ मदेम¹⁵ शतहिमाः¹⁶ सुवीराः¹⁷ ॥

sah¹ tvam² nah³ arvan⁴ nidāyāḥ⁵ viśvebhiḥ⁶ agne⁷ agni'bhiḥ⁸ idhānaḥ⁹ ।

veṣi¹⁰ rāyaḥ¹¹ vi¹² yāsi¹³ ducchunāḥ¹⁴ madema¹⁵ śata'himāḥ¹⁶ su'vīrāḥ¹⁷ ॥

6. ⁴O War-Horse, ³us ⁵from the bondage deliver, ⁹kindling, ⁷O Fire, ⁶with all ⁸thy fires; ¹⁰for thou travellest ¹¹to the Riches and ^{12,13}scatterest ¹⁴the forces of affliction and sorrow. ¹⁵May we revel in the rapture, ¹⁷strong with the strength of the Heroes, ¹⁶living a hundred winters.

¹⁴ ducchunāḥ - mischief (8.75.13)

Sukta 13

त्वद् विश्वा सुभग सौभगान्यग्ने वि यन्ति वनिनो न वयाः ।
श्रुष्टी रयिर्वाजो वृत्रतूर्ये दिवो वृष्टिरीड्यो रीतिरपाम् ॥6.13.1॥

त्वत्¹ विश्वा² सुभग³ सौभगानि⁴ अग्ने⁵ वि⁶ यन्ति⁷ वनिनः⁸ न⁹ वयाः¹⁰ ।
श्रुष्टी¹¹ रयिः¹² वाजः¹³ वृत्रतूर्ये¹⁴ दिवः¹⁵ वृष्टिः¹⁶ ईड्यः¹⁷ रीतिः¹⁸ अपाम्¹⁹ ॥

tvat¹ viśvā² su'bhaga³ saubhagāni⁴ agne⁵ vi⁶ yānti⁷ vaninaḥ⁸ na⁹ vayāḥ¹⁰ ।
śruṣṭī¹¹ rayiḥ¹² vājah¹³ vṛtra'tūrye¹⁴ divaḥ¹⁵ vṛṣṭiḥ¹⁶ īdyah¹⁷ rītiḥ¹⁸ apām¹⁹ ॥

1. ³O felicitous ⁵Fire, ¹of thee are ²all ⁴felicities and ^{6,7}they grow wide ¹from thee ⁹like ¹⁹branches ⁸from a tree. For ¹¹quickly come, ¹⁴in the piercing of the Python adversary, ¹²the Riches and ¹⁷the desirable ¹³plenty and ¹⁶the Rain ¹⁵of Heaven and ¹⁸the flowing ¹⁹of the Waters.

त्वं भगो न आ हि रत्नमिषे परिज्मेव क्षयसि दस्मवर्चाः ।
अग्ने मित्रो न बृहत ऋतस्यासि क्षता वामस्य देव भूरेः ॥6.13.2॥

त्वम्¹ भगः² नः³ आ⁴ हि⁵ रत्नम्⁶ इषे⁷ परिज्माऽइव⁸ क्षयसि⁹ दस्मवर्चाः¹⁰ ।
अग्ने¹¹ मित्रः¹² न¹³ बृहतः¹⁴ ऋतस्य¹⁵ असि¹⁶ क्षता¹⁷ वामस्य¹⁸ देव¹⁹ भूरेः²⁰ ॥

tvam¹ bhagaḥ² naḥ³ ā⁴ hi⁵ ratnam⁶ iṣe⁷ parijmā'iva⁸ kṣayasi⁹ dasma'varcāḥ¹⁰ ।
agne¹¹ mitraḥ¹² na¹³ bṛhataḥ¹⁴ ṛtasya¹⁵ asi¹⁶ kṣattā¹⁷ vāmasya¹⁸ deva¹⁹ bhūreḥ²⁰ ॥

2. ¹Thou art ²Bhaga of the felicities and ¹thou ^{4,7}pourest ³on us ⁶the ecstasy and ⁹takest up thy house in us, ⁸a pervading presence and ¹⁰a potent splendour. ¹⁹O divine ¹¹Fire, ¹³like ¹²Mitra ¹thou ¹⁶art ¹⁷a feeder ¹⁴on the vast ¹⁵Truth and ²⁰the much ¹⁸joy and beauty.

² bhagaḥ ¹² mitraḥ - The Divine Will becomes the Enjoyer Bhaga, brother power of Mitra, who enjoys all delight of existence but by Mitra's power of pure discernment and according to the light, truth and harmony of the divine living. [15/442 fn 3]

स सत्पतिः शवस हन्ति वृत्रमग्ने विप्रो वि पणेर्भर्ति वाजम् ।
यं त्वं प्रचेत ऋतजात राया सजोषा नप्त्रापां हिनोषि ॥6.13.3॥

सः¹ सत्पतिः² शवसा³ हन्ति⁴ वृत्रम्⁵ अग्ने⁶ विप्रः⁷ वि⁸ पणेः⁹ भर्ति¹⁰ वाजम्¹¹ ।
यम्¹² त्वम्¹³ प्रचेतः¹⁴ ऋत्सजात¹⁵ राया¹⁶ सजोषाः¹⁷ नप्त्रा¹⁸ अपाम्¹⁹ हिनीषि²⁰ ॥

saḥ¹ sat'patiḥ² śavasā³ hanti⁴ vṛtram⁵ agne⁶ viprah⁷ vi⁸ paṇeḥ⁹ bharti¹⁰ vājam¹¹ ।
yam¹² tvam¹³ pra'cetaḥ¹⁴ ṛta'jāta¹⁵ rāyā¹⁶ sa'joṣāḥ¹⁷ naptrā¹⁸ apām¹⁹ hinoṣi²⁰ ॥

3. ⁶O Fire ¹⁵born of the Truth, ¹⁴O thinker and knower, ^{17a}when consenting ¹⁸with the Child ¹⁹of the Waters ¹³thou ^{17b}takest pleasure in a man and ²⁰speedest ¹²him ¹⁶with the Treasure, ¹he becomes ^{2a}a master over beings and ³in his might ⁴slays ⁵the Python adversary and becomes ⁷a seer and ^{8,10}carries out with him ¹¹the riches ⁹of the Dweller in the Cave.

⁸ vi ¹⁰ bharti - carries away (10.87.16)

¹⁴ pra'cetaḥ - The word *pracetas* seems to correspond to the ideas expressed in later language by the Vedantic *Prajnana*. *Prajnana* is the consciousness that cognizes all things as objects confronting its observation; in the divine mind it is knowledge regarding things as their source, possessor and witness. [15/295]

^{17a} when companioned (10.110.3); in union (7.2.8); of one mind (5.4.4)

यस्ते सूनो सहसो गीभिरुक्थैर्यज्ञैर्मर्तो निशितिं वेद्यानट् ।

विश्वं स देव प्रति वारमग्ने धत्ते धान्यं पत्यते वसव्यैः ॥6.13.4॥

यः¹ ते² सूनो³ सहसः⁴ गीःभिः⁵ उक्थैः⁶ यज्ञैः⁷ मर्तः⁸ निशितम्⁹ वेद्या¹⁰ आनट्¹¹ ।
विश्वम्¹² सः¹³ देव¹⁴ प्रति¹⁵ वारम्¹⁶ अग्ने¹⁷ धत्ते¹⁸ धान्यम्¹⁹ पत्यते²⁰ वसव्यैः²¹ ॥

yaḥ¹ te² sūno³ sahasaḥ⁴ gīḥ'bhīḥ⁵ ukthaiḥ⁶ yajñaiḥ⁷ martāḥ⁸ ni'śitam⁹ vedyā¹⁰ ānaṭ¹¹ ।
viśvam¹² saḥ¹³ deva¹⁴ prati¹⁵ vāram¹⁶ agne¹⁷ dhatte¹⁸ dhānyam¹⁹ patyate²⁰ vasavyaiḥ²¹ ॥

4. ³O Son ⁴of Force, ⁸the mortal ¹who ¹¹has reached ⁹to the intensity ²of thee ⁵by the word and ⁶the utterance and ¹⁰the altar and ⁷the sacrifice, ^{15,18}draws to him ¹⁶sufficiency ¹²of every kind ¹⁹of wealth, ¹⁴O divine ¹⁷Fire, and ²⁰walks on the way ²¹with his riches.

¹¹ ānaṭ - has worked out (6.1.9), achieved (6.15.11), obtained (7.7.7)

¹⁶ वा अरं – sufficient (1.66.3)

ता नृभ्य आ सौश्रवसा सुवीराग्ने सूनो सहसः पुष्यसे धाः ।

कृणोषि यच्छवसा भूरि पशवो वयो वृकायारये जसुरये ॥6.13.5॥

ता¹ नृभ्यः² आ³ सौश्रवसा⁴ सुवीरा⁵ अग्ने⁶ सूनो⁷ सहसः⁸ पुष्यसे⁹ धाः¹⁰ ।
कृणोषि¹¹ यत्¹² शवसा¹³ भूरि¹⁴ पशवः¹⁵ वयोः¹⁶ वृकाय¹⁷ अरये¹⁸ जसुरये¹⁹ ॥

tā¹ nr'bhyah² ā³ sauśravasā⁴ su'vīrā⁵ agne⁶ sūno⁷ sahasaḥ⁸ puṣyase⁹ dhāḥ¹⁰ ।
krṇoṣi¹¹ yat¹² śavasā¹³ bhūri¹⁴ paśvaḥ¹⁵ vayah¹⁶ vṛkāya¹⁷ araye¹⁸ jasuraye¹⁹ ॥

5. ⁶O Fire, ⁷O Son ⁸of Force, ^{3,10}found ²for [¹these] men ⁹that they may grow, ⁴happy riches of inspiration ⁵with strength of its hero-keepers, — ¹⁴many ¹⁵herds, ¹¹thy creation ¹³in thy might, but now ¹⁶a food ¹⁷for the wolf and ¹⁸the foe and ¹⁹the destroyer.

⁴sauśravasā - things of true inspiration (6.1.12)

वद्मा सूनो सहसो नो विहाया अग्ने तोकं तनयं वाजि नो दाः ।

विश्वाभिर्गीर्भिरभि पूर्तिमश्यां मदेम शतहिमाः सुवीराः ॥6.13.6॥

वद्मा¹ सूनो² सहसः³ नः⁴ विहायाः⁵ अग्ने⁶ तोकम्⁷ तनयम्⁸ वाजि⁹ नः¹⁰ दाः¹¹ ।

विश्वाभिः¹² गीःभिः¹³ अभि¹⁴ पूर्तिम्¹⁵ अश्याम्¹⁶ मदेम¹⁷ शतहिमाः¹⁸ सुवीराः¹⁹ ॥

vadmā¹ sūno² sahasaḥ³ naḥ⁴ vi'hāyāḥ⁵ agne⁶ tokam⁷ tanayam⁸ vāji⁹ naḥ¹⁰ dāḥ¹¹ ।

viśvābhiḥ¹² gīḥ'bhīḥ¹³ abhi¹⁴ pūrtim¹⁵ aśyām¹⁶ madema¹⁷ śata'himāḥ¹⁸ su'vīrāḥ¹⁹ ॥

6. ²O Son ³of Force, become ⁵the vast ¹speaker ⁴within us; ¹¹give ¹⁰us ⁸the Son ⁷of our begetting, ¹¹give ¹⁰us ⁹all that is packed with the plenitudes; ^{14,16}let me enjoy ¹²by my every ¹³word ¹⁵satisfaction of fullness. ¹⁷May we revel in the rapture, ¹⁹strong with the strength of the Heroes, ¹⁸living a hundred winters.
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Sukta 14

अग्ना यो मर्त्यो दुवो धियं जुजोष धीतिभिः ।
भसन्नु ष प्र पूर्य इषं वुरीतावसे ॥6.14.1॥

अग्ना¹ यः² मर्त्यः³ दुवः⁴ धियम्⁵ जुजोष⁶ धीतिभिः⁷ ।
भसत्⁸ नु⁹ सः¹⁰ प्र¹¹ पूर्यः¹² इषम्¹³ वुरीत¹⁴ अवसे¹⁵ ॥

agnā¹ yah² martyah³ duvah⁴ dhiyam⁵ jujoṣa⁶ dhītibhiḥ⁷ ।
bhasat⁸ nu⁹ saḥ¹⁰ pra¹¹ pūrvyah¹² iṣam¹³ vurīta¹⁴ avase¹⁵ ॥

1. ²When ³mortal man ⁷by his musings ⁶comes to take pleasure ⁴of work and ⁵thought ¹in the Fire, ¹⁰he ^{11,8}shines with light and ¹²is one supreme; ¹⁰he ¹⁴receives ¹³the impulsion ¹⁵that leads him to safety.

¹³iṣam – The power that enables us to make the journey through the night of our being to the divine Light [15/413 *fn* 2]; The straight impulsion which the gods possess; man, moving from the ignorance to the Truth by the ignorance, follows a crooked and wavering movement, has a judgment distressed by the falsehood and in his growth stumbles constantly into sin and suffering. By the growth of the gods in him, he is able to move without stumbling and suffering from Truth to greater Truth, straight, felicitously. [15/537 *fn* 2]

अग्निरिदधि प्रचेता अग्निर्वेधस्तम ऋषिः ।
अग्निं होतारमीळते यज्ञेषु मनुषो विशः ॥6.14.2॥

अग्निः¹ इत्² हि³ प्रचेताः⁴ अग्निः⁵ वेधःस्तमः⁶ ऋषिः⁷ ।
अग्निम्⁸ होतारम्⁹ ईळते¹⁰ यज्ञेषु¹¹ मनुषः¹² विशः¹³ ॥

agnih¹ it² hi³ pra'cetāḥ⁴ agnih⁵ vedhaḥ'tamaḥ⁶ ṛṣiḥ⁷ ।
agnim⁸ hotāram⁹ īlate¹⁰ yajñeṣu¹¹ manuṣaḥ¹² viśaḥ¹³ ॥

2. ¹The Fire is ⁴the thinker and knower, ⁵the Fire is ⁶a mightiest disposer of works and ⁷a seer. ⁸To Fire ⁹the Priest of the invocation ¹³the peoples ¹²of men ¹⁰aspire ¹¹in their sacrifices.

नाना ह्यग्नेऽवसे स्पर्धन्ते रायो अर्यः ।
तूर्वन्तो दस्युमायवो व्रतैः सीक्षन्तो अत्रतम् ॥6.14.3॥

नाना¹ हि² अग्ने³ अवसे⁴ स्पर्धन्ते⁵ रायः⁶ अर्यः⁷ ।
तूर्वन्तः⁸ दस्युम्⁹ आयवः¹⁰ व्रतैः¹¹ सीक्षन्तः¹² अत्रतम्¹³ ॥

nānā¹ hi² agne³ avase⁴ spardhante⁵ rāyah⁶ aryah⁷ ।
tūrvantaḥ⁸ dasyum⁹ āyavaḥ¹⁰ vrataiḥ¹¹ sīkṣantaḥ¹² avratam¹³ ॥

3. ¹Of many kinds ⁴are they who seek thy safeguard and ⁵strive with the Fire ⁶for his riches; ¹⁰men ⁸breaking through ⁹the Destroyer ¹²seek to overcome ¹³his lawless strength ¹¹by the order of their works.

⁹dasyum - The Dasyu is the undivine being who does no sacrifice, amasses a wealth he cannot rightly use because he cannot speak the word or mentalise the superconscious Truth, hates the Word, the gods and the sacrifice and gives nothing of himself to the higher existences but robs and withholds his wealth from the Aryan. He is the thief, the enemy, the wolf, the devourer, the divider, the obstructor, the confiner. Dasyus are powers of darkness and ignorance who oppose the seeker of truth and immortality [15/244-5]

¹¹vrataiḥ - *Vratāni*, called the Aryan or divine workings, those of the divine law of the Truth to be revealed in man. [15/525 fn 7]

¹³avratam - The Dasyu or un-Aryan, whether human or superhuman, is *he who is void of these diviner workings*, opposes them in his darkened consciousness and tries to destroy them in the world. The Lords of Darkness are therefore called Dasyus, the Destroyers. [15/525 fn 7]

अग्निरप्सामृतीषहं वीरं ददाति सत्पतिम् ।

यस्य त्रसन्ति शवसः संचक्षि शत्रवो भिया ॥6.14.4॥

अग्निः¹ अप्सामृ² ऋतिसहम्³ वीरम्⁴ ददाति⁵ सत्पतिम्⁶ ।

यस्य⁷ त्रसन्ति⁸ शवसः⁹ सम्चक्षि¹⁰ शत्रवः¹¹ भिया¹² ॥

agnih¹ apsām² ṛti'saham³ vīram⁴ dadāti⁵ sat'patim⁶ ।

yasya⁷ trasanti⁸ śavasah⁹ sam'cakṣi¹⁰ śatravaḥ¹¹ bhiyā¹² ॥

4. ¹The Fire ⁵gives to man ⁶a Master of beings, ⁴a Warrior ³who overbears the charge of the foe and wins ²the Waters; ¹¹the enemies ¹²are afraid ⁷at his ¹⁰very sight and ⁸scatter in panic ⁹from his puissance.

अग्निहि विद्मना निदो देवो मर्तमुरुष्यति ।

सहावा यस्यावृतो रयिर्वाजेष्ववृतः ॥6.14.5॥

अग्निः¹ हि² विद्मना³ निदः⁴ देवः⁵ मर्तम्⁶ उरुष्यति⁷ ।

सहसवा⁸ यस्य⁹ अवृतः¹⁰ रयिः¹¹ वाजेषु¹² अवृतः¹³ ॥

agnih¹ hi² vidmanā³ nidaḥ⁴ devaḥ⁵ martam⁶ uruṣyati⁷ ।

saha'vā⁸ yasya⁹ avṛtaḥ¹⁰ rayiḥ¹¹ vājeṣu¹² avṛtaḥ¹³ ॥

5. ¹The Fire ⁵is the godhead ⁷who rescues ⁶mortal man ³by knowledge ⁴from the Binder. ⁸A forceful thing is ^{11a}the treasure ⁹of his ^{11b}riches, ¹⁰unencircled by the adversary, ¹³unbesieged ¹²in its plenitudes.

⁴nidaḥ - Powers of limitation, the Confiners, Restrainers or Censurers, who, without altogether obscuring the rays of Light or damming up the energies, yet seek by constantly affirming the deficiencies of our self-expression to limit its field and set up the progress realised as an obstacle to the progress to come. [15/261]

अच्छा नो मित्रमहो देव देवानग्ने वोचः सुमतिं रोदस्योः ।

वीहि स्वस्तिं सुक्षितिं दिवो नृन् द्विषो अहांसि दुरिता तरेम ता तरेम तवावसा तरेम ॥6.14.6॥

अच्छ¹ नः² मित्रमहः³ देव⁴ देवान्⁵ अग्ने⁶ वोचः⁷ सुमतिम्⁸ रोदस्योः⁹ ।

वीहि¹⁰ स्वस्तिम्¹¹ सुक्षितिम्¹² दिवः¹³ नृन्¹⁴ द्विषः¹⁵ अहांसि¹⁶ दुःइता¹⁷ तरेम¹⁸ ता¹⁹ तरेम²⁰ तव²¹
अवसा²² तरेम²³ ॥

accha¹ naḥ² mitra'mahaḥ³ deva⁴ devān⁵ agne⁶ vocaḥ⁷ su'matim⁸ rodasyoḥ⁹ ।

vīhi¹⁰ svastim¹¹ su'kṣitim¹² divaḥ¹³ nṛn¹⁴ dviṣaḥ¹⁵ aṃhāṃsi¹⁶ duḥ'itā¹⁷ tarema¹⁸ tā¹⁹ tarema²⁰
tava²¹ avasā²² tarema²³ ॥

6. ⁶O Fire, ³O friendly Light, ⁴O Godhead, ¹turn ⁵to the Godheads, ⁷mayst thou speak ²for us ⁸the true thought ⁹of Earth and Heaven; ¹⁰move ¹¹to the peace and ¹²the happy abode and ¹⁴the men ¹³of Heaven. ¹⁸Let us pass beyond ¹⁵the foe and ¹⁶the sin and ¹⁷the stumbling; ²⁰let us pass beyond ¹⁹these things, ^{23a}pass ²¹in thy ^{22a}keeping ^{23b}through them ^{22b}safe. [Same as 6.2.11]
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Sukta 15

इमम् षु वो अतिथिमुषर्बुधं विश्वासां विशां पतिमृञ्जसे गिरा ।

वेतीद्विवो जनुषा कच्चिदा शुचिर्ज्योक् चिदति गर्भो यदच्युतम् ॥6.15.1॥

इमम्¹ ऊं² सु³ वः⁴ अतिथिम्⁵ उषः⁶ बुधम्⁶ विश्वासाम्⁷ विशाम्⁸ पतिम्⁹ ऋञ्जसे¹⁰ गिरा¹¹ ।
वेति¹² इत्¹³ दिवः¹⁴ जनुषा¹⁵ कत्¹⁶ चित्¹⁷ आ¹⁸ शुचिः¹⁹ ज्योक्²⁰ चित्²¹ अति²² गर्भः²³ यत्²⁴
अच्युतम्²⁵ ॥

imam¹ ūm² su³ vaḥ⁴ atithim⁵ uṣaḥ⁶ budham⁶ viśvāsām⁷ viśām⁸ patim⁹ ṛñjase¹⁰ girā¹¹ ।
veti¹² it¹³ divaḥ¹⁴ januṣā¹⁵ kat¹⁶ cit¹⁷ ā¹⁸ śuciḥ¹⁹ jyok²⁰ cit²¹ atti²² garbhaḥ²³ yat²⁴ acyutam²⁵ ॥

1. ⁴Thou ^{3,10}must crown ¹¹with the word ⁵the guest ¹who ⁶wakes from sleep with the dawn, ⁹Master ⁷of all these ⁸peoples. ¹⁹He is pure ^{16,17}from his very ¹⁵birth and ¹³surely ^{18,12}he comes to us ¹⁴from heaven in his time; ²⁰long ²¹too, ²³a child from the womb, ²²he feeds ²⁴on all that ²⁵is unfallen.

मित्रं न यं सुधितं भृगवो दधुर्वनस्पतावीड्यमूर्ध्वशोचिषम् ।

स त्वं सुप्रीतो वीतहव्ये अद्भुत प्रशस्तिभिर्महयसे दिवेदिवे ॥6.15.2॥

मित्रम्¹ न² यम्³ सुधितम्⁴ भृगवः⁵ दधुः⁶ वनस्पतौ⁷ ईड्यम्⁸ ऊर्ध्वशोचिषम्⁹ ।
सः¹⁰ त्वम्¹¹ सुप्रीतः¹² वीतहव्ये¹³ अद्भुत¹⁴ प्रशस्तिभिः¹⁵ महयसे¹⁶ दिवेदिवे¹⁷ ॥

mitram¹ na² yam³ su'dhitam⁴ bhr̥gavaḥ⁵ dadhuḥ⁶ vanaspatau⁷ īdyam⁸ ūrdhva'sociṣam⁹ ।
saḥ¹⁰ tvam¹¹ su'prītaḥ¹² vīta'havye¹³ adbhuta¹⁴ praśasti'bhiḥ¹⁵ mahayase¹⁶ dive'dive¹⁷ ॥

2. ⁵The Bhrigus ⁶set ⁷in the Tree ⁸the godhead of our aspiration ⁹with his high flame of light ²like ¹a friend ⁴well-confirmed in his place. ¹⁰And now, ¹⁴O Wonderful, ¹²well-pleased in him ¹³who has cast to thee the offering, ¹¹thou ¹⁶art magnified ¹⁵by wordings of thy power ¹⁷from day to day.

स त्वं दक्षस्यावृको वृधो भूर्यः परस्यान्तरस्य तरुषः ।

रायः सूनो सहसो मर्त्येष्व्वा छर्दिर्यच्छ वीतहव्याय सप्रथो भरद्वाजाय सप्रथः ॥6.15.3॥

सः¹ त्वम्² दक्षस्य³ अवृकः⁴ वृधः⁵ भूः⁶ अर्यः⁷ परस्य⁸ अन्तरस्य⁹ तरुषः¹⁰ ।

रायः¹¹ सूनो¹² सहसः¹³ मर्त्येषु¹⁴ आ¹⁵ छर्दिः¹⁶ यच्छ¹⁷ वीतः¹⁸ हव्याय¹⁸ सः¹⁹ प्रथः¹⁹ भरत्²⁰ स्वाजाय²⁰ सः²¹ प्रथः²¹ ॥

saḥ¹ tvam² dakṣasya³ avṛkaḥ⁴ vṛdhaḥ⁵ bhūḥ⁶ ariyaḥ⁷ parasya⁸ antarasya⁹ taruṣaḥ¹⁰ ।

rāyaḥ¹¹ sūno¹² sahasaḥ¹³ martyeṣu¹⁴ ā¹⁵ chardiḥ¹⁶ yaccha¹⁷ vīta¹⁸ havyāya¹⁸ sa¹⁹ prathaḥ¹⁹ bhara²⁰ vājāya²⁰ sa²¹ prathaḥ²¹ ॥

3. ⁶Be in us ^{1,2}the one whom ⁴the wolf cannot rend, ⁵the god who makes grow ³the discernment, ⁵makes grow ⁸the supreme ⁹inner ⁷Warrior ¹⁰who delivers. ¹²O Son ¹³of Force, ^{15,17}extend ¹⁴in mortals ¹¹the Riches, ¹⁹the wide-spreading ¹⁶House, ¹⁸for the caster of the offering, ²⁰for Bharadwaja ²¹the wide-spreading ¹⁶House.

⁶be ¹⁰our deliverer ⁷from the enemy ⁸beyond and ⁹within us [16/79 *fn* 11]

द्युतानं वो अतिथिं स्वर्णरमग्निं होतारं मनुषः स्वध्वरम् ।

विप्रं न द्युक्षवचसं सुवृक्तिभिर्हव्यवाहमरतिं देवमृञ्जसे ॥6.15.4॥

द्युतानम्¹ वः² अतिथिम्³ स्वः⁴ नरम्⁴ अग्निम्⁵ होतारम्⁶ मनुषः⁷ सुः⁸ अध्वरम्⁸ ।

विप्रम्⁹ न¹⁰ द्युक्षवचसम्¹¹ सुवृक्तिभिः¹² हव्यवाहम्¹³ अरतिम्¹⁴ देवम्¹⁵ ऋञ्जसे¹⁶ ॥

dyutānam¹ vaḥ² atithim³ svaḥ⁴ naram⁴ agnim⁵ hotāram⁶ manuṣaḥ⁷ su⁸ adhvaram⁸ ।

vipram⁹ na¹⁰ dyukṣavacasam¹¹ suvrkti¹² bhīḥ¹² havya¹³ vāham¹³ aratim¹⁴ devam¹⁵ ṛñjase¹⁶ ॥

4. ¹⁶Crown must thou ³the guest ¹shining with light, ⁴the Male of the Sun-world, ^{6a}the Priest of ⁷man's ^{6b}invocation ⁸who makes perfect the Rite of the Path. ¹⁶Crown ¹²with your acts of purification ⁹the Seer ^{11b}whose speech ^{11a}has its home in the Light, ¹³the Carrier of offerings, ¹⁴the Traveller, ¹⁵the Godhead of ⁵Fire.

^{11a} dyukṣa - has its home in the Heaven, or, houses the Light [16/80 *fn* 12]

पावकया यश्चितयन्त्या कृपा क्षामन् रुरुच उषसो न भानुना ।

तूर्वन् न यामन्नेतशस्य नू रण आ यो घृणे न ततृषाणो अजरः ॥6.15.5॥

पावकया¹ यः² चितयन्त्या³ कृपा⁴ क्षामन्⁵ रुरुचे⁶ उषसः⁷ न⁸ भानुना⁹ ।

तूर्वन्¹⁰ न¹¹ यामन्¹² एतशस्य¹³ नु¹⁴ रणे¹⁵ आ¹⁶ यः¹⁷ घृणे¹⁸ न¹⁹ ततृषाणः²⁰ अजरः²¹ ॥

pāvakayā¹ yaḥ² citayantya³ kṛpā⁴ kṣāman⁵ ruruce⁶ uṣasaḥ⁷ na⁸ bhānunā⁹ ।

tūrvan¹⁰ na¹¹ yāman¹² etaśasya¹³ nu¹⁴ raṇe¹⁵ ā¹⁶ yaḥ¹⁷ ghrṇe¹⁸ na¹⁹ tatrṣāṇaḥ²⁰ ajaraḥ²¹ ॥

5. ²He ⁶shines ⁴with the light ¹that makes pure, ⁴the light ³that awakens to knowledge, ⁶shines in beauty ⁵on the earth ⁸as if ⁹with a splendour ⁷of Dawn. ¹⁷He is ¹¹as if ¹⁰one hewing his way ¹²in the march and ¹⁵battle ¹³of the shining Horse; ¹⁷he is ¹⁹like ²⁰one athirst and ^{16,18}luminously blazing, ²¹the ageless Fire.

अग्निमग्निं वः समिधा दुवस्यत प्रियंप्रियं वो अतिथिं गृणीषणि ।

उप वो गीर्भिरमृतं विवासत देवो देवेषु वनते हि वार्यं देवो देवेषु वनते हि नो दुवः ॥6.15.6॥

अग्निम्¹अग्निम्¹ वः² सम्³इधा³ दुवस्यत⁴ प्रियम्⁵प्रियम्⁵ वः⁶ अतिथिम्⁷ गृणीषणि⁸ ।

उप⁹ वः¹⁰ गीः¹¹भिः¹¹ अमृतम्¹² विवासत¹³ देवः¹⁴ देवेषु¹⁵ वनते¹⁶ हि¹⁷ वार्यम्¹⁸ देवः¹⁹ देवेषु²⁰ वनते²¹ हि²² नः²³ दुवः²⁴ ॥

agnim'agnim¹ vaḥ² sam'idhā³ duvasyata⁴ priyam'priyam⁵ vaḥ⁶ atithim⁷ grṇīṣaṇi⁸ ।

upa⁹ vaḥ¹⁰ gīḥ'bhiḥ¹¹ amṛtam¹² vivāsata¹³ devaḥ¹⁴ deveṣu¹⁵ vanate¹⁶ hi¹⁷ vāryam¹⁸ devaḥ¹⁹ deveṣu²⁰ vanate²¹ hi²² naḥ²³ duvaḥ²⁴ ॥

6. ¹Fire and again Fire ⁴set to work ^{3a}with ²your ^{3b}fuel, ⁸chant ^{11a}with ⁶your ^{11b}speech ⁵the dear, the beloved ⁷Guest. ⁹Approach and ^{13a}set ¹²the Immortal ^{13b}alight ^{11a}with ¹⁹your ^{11b}words; ^{14a}a god ¹⁶he enjoys ¹⁵in the gods ²³our ¹⁸desirable things, — ^{19a}a god, ²¹he enjoys ²³our ²⁴works ²⁰in the gods.

⁴ duvasyata – or serve with work [(5.28.6); (6.16.46); 15/470]

समिद्धमग्निं समिधा गिरा गृणे शुचिं पावकं पुरो अध्वरे ध्रुवम् ।

विप्रं होतारं पुरुवारमद्रुहं कविं सुम्नैरीमहे जातवेदसम् ॥6.15.7॥

सम्¹इद्धम्¹ अग्निम्² सम्³इधा³ गिरा⁴ गृणे⁵ शुचिम्⁶ पावकम्⁷ पुरः⁸ अध्वरे⁹ ध्रुवम्¹⁰ ।

विप्रम्¹¹ होतारम्¹² पुरुवारम्¹³ अद्रुहम्¹⁴ कविम्¹⁵ सुम्नैः¹⁶ ईमहे¹⁷ जातवेदसम्¹⁸ ॥

sam'iddham¹ agnim² sam'idhā³ girā⁴ grṇe⁵ śucim⁶ pāvakam⁷ puraḥ⁸ adhware⁹ dhruvam¹⁰ ।

vipram¹¹ hotāram¹² puru'vāram¹³ adruham¹⁴ kavim¹⁵ sumnaiḥ¹⁶ īmahe¹⁷ jāta'vedasam¹⁸ ॥

7. ⁵I chant ²the Fire ¹that is kindled ⁴with the word ³for fuel, ²the Fire ⁶that is pure and ⁷makes pure; ²Fire ¹⁰that is steadfast for ever and ⁸marches in front ⁹in the Rite of the Path. ¹⁷We desire ¹⁶with his felicities ¹¹the Illumined, ¹²the Priest of the call, ¹⁴the harmless, ¹³rich with many blessings, ¹⁵the Seer ¹⁸who knows all births that are.

त्वां दूतमग्ने अमृतं युगेयुगे हव्यवाहं दधिरे पायमीड्यम् ।

देवासश्च मर्तासश्च जागृविं विभुं विशपतिं नमसा नि षेदिरे ॥6.15.8॥

त्वाम्¹ दूतम्² अग्ने³ अमृतम्⁴ युगेऽयुगे⁵ हव्यऽवाहम्⁶ दधिरे⁷ पायुम्⁸ ईड्यम्⁹ ।
देवासः¹⁰ च¹¹ मर्तासः¹² च¹³ जागृविम्¹⁴ विऽभुम्¹⁵ विश्पतिम्¹⁶ नमसा¹⁷ नि¹⁸ सेदिरे¹⁹ ॥

tvām¹ dūtam² agne³ amṛtam⁴ yuge'yuge⁵ havya'vāham⁶ dadhire⁷ pāyum⁸ īḍyam⁹ ।
devāsaḥ¹⁰ ca¹¹ martāsaḥ¹² ca¹³ jāgrvim¹⁴ vi'bhum¹⁵ viśpatim¹⁶ namasā¹⁷ ni¹⁸ sedire¹⁹ ॥

8. ³O Fire, ⁷they have set ¹thee here ²the Messenger, ⁴the Immortal ⁵in generation after generation, ⁶the Carrier of offerings, ⁸protector of man and ⁹the Godhead of his prayer. ¹⁰Gods ¹¹alike ¹³and ¹²mortals ^{18,19}sit ¹⁷with obeisance ¹⁵before the all-pervading ¹⁶Master of the peoples, ¹⁴the ever-wakeful Fire.

विभूषन्नग्न उभयाँ अनु व्रता दूतो देवानां रजसी समीयसे ।

यत् ते धीतिं सुमतिमावृणीमहेऽध स्मा नस्त्रिवरुथः शिवो भव ॥6.15.9॥

विऽभूषन्¹ अग्ने² उभयान्³ अनु⁴ व्रता⁵ दूतः⁶ देवानाम्⁷ रजसी⁸ सम्⁹ ईयसे¹⁰ ।
यत्¹¹ ते¹² धीतिम्¹³ सुऽमतिम्¹⁴ आऽवृणीमहे¹⁵ अध¹⁶ स्म¹⁷ नः¹⁸ त्रिऽवरुथः¹⁹ शिवः²⁰ भव²¹ ॥

vi'bhūṣan¹ agne² ubhayān³ anu⁴ vratā⁵ dūtaḥ⁶ devānām⁷ rajasī⁸ sam⁹ iyase¹⁰ ।
yat¹¹ te¹² dhītim¹³ su'matim¹⁴ ā'vrṇīmahe¹⁵ adha¹⁶ sma¹⁷ naḥ¹⁸ tri'varūthaḥ¹⁹ śivaḥ²⁰ bhava²¹ ॥

9. ²O Fire, ⁴according to ⁵the laws of thy works ¹thou pervadest ³either race [Gods and mortals]; ⁶thou art the messenger ⁷of the Gods and ^{9,10}rangest ⁸both the worlds. ¹¹Since ¹⁵we have accepted ¹²thy ¹³thinking and ¹⁴the right understanding ¹²that is thine, ²¹be to us ¹⁸our ¹⁹triple armour of defence and ²⁰benignant helper.

¹⁹tri'varūthaḥ - in the mental, vital and physical being [15/407]

तं सुप्रतीकं सुदृशं स्वञ्चमविद्वांसो विदुष्टरं सपेम ।

स यक्षद् विश्वा वयुनानि विद्वान् प्र हव्यमग्निरमृतेषु वोचत् ॥6.15.10॥

तम्¹ सुऽप्रतीकम्² सुऽदृशम्³ सुऽअञ्चम्⁴ अविद्वांसः⁵ विदुऽतरम्⁶ सपेम⁷ ।
सः⁸ यक्षत्⁹ विश्वा¹⁰ वयुनानि¹¹ विद्वान्¹² प्र¹³ हव्यम्¹⁴ अग्निः¹⁵ अमृतेषु¹⁶ वोचत्¹⁷ ॥

tam¹ su'pratīkam² su'drśam³ su'añcam⁴ avidvāmsaḥ⁵ viduḥ'taram⁶ sapema⁷ ।
saḥ⁸ yakṣat⁹ viśvā¹⁰ vayunāni¹¹ vidvān¹² pra¹³ havyam¹⁴ agniḥ¹⁵ amṛteṣu¹⁶ vocat¹⁷ ॥

10. ^{7a}May ⁵we who know not ⁷come into touch ⁶with this great knower ²with his true front and ⁴just walk and ³perfect vision. ^{9a}May ⁸he ¹²who knows ¹⁰all ¹¹manifested things ^{9b}do sacrifice for us, ^{17a}may ¹⁵Fire ^{13,17b}voice ¹⁴our offering ¹⁶in the world of the Immortals.

⁴su'añcam - true in movement (7.10.3)

तमग्ने पास्युत तं पिपर्षि यस्त आनट् कवये शूर धीतिम् ।
यज्ञस्य वा निशितिं वोदितिं वा तमित् पृणक्षि शवसोत राया ॥6.15.11॥

तम्¹ अग्ने² पासि³ उत⁴ तम्⁵ पिपर्षि⁶ यः⁷ ते⁸ आनट्⁹ कवये¹⁰ शूर¹¹ धीतिम्¹² ।
यज्ञस्य¹³ वा¹⁴ निऽशितिम्¹⁵ वा¹⁶ उतऽ इतिम्¹⁷ वा¹⁸ तम्¹⁹ इत्²⁰ पृणक्षि²¹ शवसा²² उत²³ राया²⁴ ॥

tam¹ agne² pāsi³ uta⁴ tam⁵ piparṣi⁶ yaḥ⁷ te⁸ ānaṭ⁹ kavaye¹⁰ śūra¹¹ dhītim¹² ।
yajñasya¹³ vā¹⁴ ni'śitim¹⁵ vā¹⁶ ut' m¹⁷ vā¹⁸ tam¹⁹ it²⁰ pṛṇakṣi²¹ śavasā²² uta²³ rāyā²⁴ ॥

11. ¹¹O heroic ²Fire, ³thou guardest ⁴and ⁶bringest safe to the other side ¹the man ⁷who ⁹has reached ¹²to the Thought ⁸for thee ¹⁰the Seer and ⁹achieved ¹⁵the intensity ¹³of the sacrifice ¹⁴or ¹⁷its ascending movement; ²¹thou fillest ¹⁹him ²²with might ²³and ²⁴riches.

त्वमग्ने वनुष्यतो नि पाहि त्वमु नः सहसावन्नवद्यात् ।
सं त्वा ध्वस्मन्वदभ्येतु पाथः सं रयिः स्पृहयाय्यः सहस्री ॥6.15.12॥

त्वम्¹ अग्ने² वनुष्यतः³ नि⁴ पाहि⁵ त्वम्⁶ ऊं⁷ नः⁸ सहसावन्⁹ अवद्यात्¹⁰ ।
सम्¹¹ त्वा¹² ध्वस्मन्वत्¹³ अभि¹⁴ एतु¹⁵ पाथः¹⁶ सम्¹⁷ रयिः¹⁸ स्पृहयाय्यः¹⁹ सहस्री²⁰ ॥

tvam¹ agne² vanuṣyataḥ³ ni⁴ pāhi⁵ tvam⁶ ūm⁷ naḥ⁸ sahasā'van⁹ avadyāt¹⁰ ।
sam¹¹ tvā¹² dhvasman'vat¹³ abhi¹⁴ etu¹⁵ pāthaḥ¹⁶ sam¹⁷ rayiḥ¹⁸ sprḥayāyyaḥ¹⁹ sahasrī²⁰ ॥

12. ²O Fire ⁹that hast the Force, ^{4,5}guard ⁸us ¹⁰from fault, ^{4,5}guard ³from one who would subject us. ^{14,15}May there come ¹²to thee ¹¹along ¹⁶the path ¹³full of destructions ²⁰the thousandfold ¹⁹delectable ¹⁸treasure.

³vanuṣyataḥ - those who would conquer us (7.1.15)

अग्निर्होता गृहपतिः स राजा विश्वा वेद जनिमा जातवेदाः ।
देवानामुत यो मर्त्यानां यजिष्ठः स प्र यजतामृतावा ॥6.15.13॥

अग्निः¹ होता² गृहपतिः³ सः⁴ राजा⁵ विश्वा⁶ वेद⁷ जनिम⁸ जातवेदाः⁹ ।
देवानाम्¹⁰ उत¹¹ यः¹² मर्त्यानाम्¹³ यजिष्ठः¹⁴ सः¹⁵ प्र¹⁶ यजताम्¹⁷ ऋत्सवा¹⁸ ॥

agniḥ¹ hotā² gr̥ha'patiḥ³ saḥ⁴ rājā⁵ viśvā⁶ veda⁷ janima⁸ jāta'vedāḥ⁹ ।
devānām¹⁰ uta¹¹ yaḥ¹² martyānām¹³ yajisṭhaḥ¹⁴ saḥ¹⁵ pra¹⁶ yajatām¹⁷ ṛta'vā¹⁸ ॥

13. ¹Fire, ²the Priest of the invocation, ⁵is a king and ³the Master in our house; ⁶all ⁸the births ⁴he ⁷knows, ⁴he is ⁹of all things born the Knower. ¹²He ¹⁴is strong to sacrifice and ¹⁸the Truth is in him; ^{16,17}let him do sacrifice ¹⁰for gods ¹¹and ¹³mortals.

अग्ने यदद्य विशो अध्वरस्य होतः पावकशोचे वेष्टवं हि यज्वा ।

ऋता यजासि महिना वि यद् भूर्हव्या वह यविष्ठ या ते अद्य ॥6.15.14॥

अग्ने¹ यत्² अद्य³ विशः⁴ अध्वरस्य⁵ होतः⁶ पावकऽशोचे⁷ वेः⁸ त्वम्⁹ हि¹⁰ यज्वा¹¹ ।

ऋता¹² यजासि¹³ महिना¹⁴ वि¹⁵ यत्¹⁶ भूः¹⁷ हव्या¹⁸ वह¹⁹ यविष्ठ²⁰ या²¹ ते²² अद्य²³ ॥

agne¹ yat² adya³ viśaḥ⁴ adhvarasya⁵ hotaḥ⁶ pāvaka'soce⁷ veḥ⁸ tvam⁹ hi¹⁰ yajvā¹¹ ।

ṛtā¹² yajāsi¹³ mahinā¹⁴ vi¹⁵ yat¹⁶ bhūḥ¹⁷ havyā¹⁸ vaha¹⁹ yaviṣṭha²⁰ yā²¹ te²² adya²³ ॥

14. ¹O Fire, ⁷O Light that makest pure, ⁶O summoning Priest ⁴of man's ⁵sacrifice, ³today ²when ⁹thou ⁸comest ¹¹as a doer of worship, ³today ¹⁶when ⁹thou ^{15,17}growest all-pervading ¹⁴in thy greatness and ¹³offerest ¹²the things of the Truth for sacrifice, ²³today ¹⁹carry ²²with thee ¹⁸our offerings, ²⁰O ever-youthful Fire, even ¹²the truths ²¹that ²²are thine.

अभि प्रयांसि सुधितानि हि ख्यो नि त्वा दधीत रोदसी यजध्यै ।

अवा नो मघवन् वाजसातावग्ने विश्वानि दुरिता तरेम ता तरेम तवावसा तरेम ॥6.15.15॥

अभि¹ प्रयांसि² सुधितानि³ हि⁴ ख्यः⁵ नि⁶ त्वा⁷ दधीत⁸ रोदसी⁹ यजध्यै¹⁰ ।

अव¹¹ नः¹² मघवन्¹³ वाजऽसाता¹⁴ अग्ने¹⁵ विश्वानि¹⁶ दुःऽइता¹⁷ तरेम¹⁸ ता¹⁹ तरेम²⁰ तव²¹ अवसा²² तरेम²³ ॥

abhi¹ prayāṃsi² su'dhitāni³ hi⁴ khyaḥ⁵ ni⁶ tvā⁷ dadhīta⁸ rodasi⁹ yajadhyai¹⁰ ।

ava¹¹ naḥ¹² magha'van¹³ vāja'sātau¹⁴ agne¹⁵ viśvāni¹⁶ duḥ'itā¹⁷ tarema¹⁸ tā¹⁹ tarema²⁰ tava²¹ avasā²² tarema²³ ॥

15. ^{1,5}Open thy manifesting eye ³on our firm-based ²pleasant things; ⁸let a man set ⁷thee ⁶within him ¹⁰to sacrifice ⁹to Earth and Heaven. ¹¹Protect ¹²us, ¹³O King of Riches, ¹⁴in our conquest of the plenitudes; ¹⁵O Fire, ¹⁸may we pass safe through ¹⁶all ¹⁷the stumbling-places. ²⁰Let us pass beyond ¹⁹these things, ^{23a}pass ²¹in thy ²²keeping ^{23b}through them safe.

¹⁴vāja'sātau - The three great conquests (sātau) - of the plenitudes (vāja) – to which the human being aspires, which the Gods are in constant battle with the Vritras and Panis to give to man are the herds, the waters, and the Sun or the solar world, gā, apaḥ, svaḥ [15/109]

अग्ने विश्वेभिः स्वनीक देवैरुर्णावन्तं प्रथमः सीद योनिम् ।

कुलायिनं घृतवन्तं सवित्रे यज्ञं नय यजामानाय साधु ॥6.15.16॥

अग्ने¹ विश्वेभिः² सुऽअनीक³ देवैः⁴ ऊर्णाऽवन्तम्⁵ प्रथमः⁶ सीद⁷ योनिम्⁸ ।
कुलायिनम्⁹ घृतऽवन्तम्¹⁰ सवित्रे¹¹ यज्ञम्¹² नय¹³ यजमानाय¹⁴ साधु¹⁵ ॥

agne¹ viśvebhiḥ² su'anīka³ devaiḥ⁴ ūrṇā'vantam⁵ prathamah⁶ sīda⁷ yonim⁸ ।
kulāyīnam⁹ ghr̥ta'vantam¹⁰ savitre¹¹ yajñam¹² naya¹³ yajamānāya¹⁴ sādhu¹⁵ ॥

16. ¹O Fire ³with thy strong armies of flame, ⁷sit ⁴with the gods, ⁶first ²of them all, ⁵in the wool-flecked ⁸lair ⁹where the Nest is ready and ¹⁰the light-offering; ^{13a}lead ¹⁴for the doer of the rite, ¹¹for the presser of the wine ¹⁵rightly ^{13b}on its paths ¹²the sacrifice.

⁵ ūrṇā'vantam - The strainer, *pavitra*, in which the Soma is purified is made of the fleece of the Ewe (ūrṇā) [15/566 *fn* 4]

इममु त्यमथर्ववदग्निं मन्थन्ति वेधसः ।

यमङ्क्यन्तमानयन्नमूरं श्याव्याभ्यः ॥6.15.17॥

इमम्¹ ऊं² त्यम्³ अथर्वऽवत्⁴ अग्निम्⁵ मन्थन्ति⁶ वेधसः⁷ ।
यम्⁸ अङ्कुऽयन्तम्⁹ आ¹⁰ अनयन्¹¹ अमूरम्¹² श्याव्याभ्यः¹³ ॥

imam¹ ūm̐² tyam³ atharva'vat⁴ agnim⁵ manthanti⁶ vedhasaḥ⁷ ।
yam⁸ añku'yantam⁹ ā¹⁰ anayan¹¹ amūram¹² śyāvyaḥ¹³ ॥

17. ¹This is ²that ⁵Fire ³whom ⁷the ordainers of works ⁶churn out ⁴like Atharvan of old; ^{12a}Power unbewildered, ^{10,11}they led ⁸him ⁹in his zigzag walk ¹³from the dusky Nights.

⁷ vedhasaḥ - वेधाः does not mean मेधावी but विधाता and especially the disposer, right ordainer (विध, विन्ध) of the sacrifice and its parts, prominently the hymn स्तोम; skilful by his right knowledge and right force to order rightly the hymn in relation to the stages of the sacrifice [16/571-2]

¹² amūram - free from ignorance (3.19.1); untouched by ignorance (4.11.5)

जनिष्वा देववीतये सर्वताता स्वस्तये ।

आ देवान् वक्ष्यमृताँ ऋतावृधो यज्ञं देवेषु पिस्पृशः ॥6.15.18॥

जनिष्व¹ देवऽवीतये² सर्वऽताता³ स्वस्तये⁴ ।
आ⁵ देवान्⁶ वक्षि⁷ अमृतान्⁸ ऋतऽवृधः⁹ यज्ञम्¹⁰ देवेषु¹¹ पिस्पृशः¹² ॥

janiṣva¹ deva'vītaye² sarva'tātā³ svastaye⁴ ।
ā⁵ devān⁶ vakṣi⁷ amṛtān⁸ ṛta'vr̥dhaḥ⁹ yajñam¹⁰ deveṣu¹¹ piṣpṛśaḥ¹² ॥

18. ¹Be born to us ³in our all-forming labour ²for the coming of the Gods, ⁴for our peace. ^{5,7}Bring
⁶the gods to us, ⁸the Immortals, ⁹the builders of the growing Truth; ^{12a}give ¹⁰to our sacrifice
^{12a}touch ¹¹on the gods.

वयम् त्वा गृहपते जनानामग्ने अकर्म समिधा बृहन्तम् ।
अस्थूरि नो गार्हपत्यानि सन्तु तिग्मेन नस्तेजसा सं शिशाधि ॥6.15.19॥

वयम्¹ ऊं² त्वा³ गृहऽपते⁴ जनानाम्⁵ अग्ने⁶ अकर्म⁷ सम्ऽइधा⁸ बृहन्तम्⁹ ।
अस्थूरि¹⁰ नः¹¹ गार्हऽपत्यानि¹² सन्तु¹³ तिग्मेन¹⁴ नः¹⁵ तेजसा¹⁶ सम्¹⁷ शिशाधि¹⁸ ॥

vayam¹ ūṃ² tvā³ gr̥ha'pate⁴ janānām⁵ agne⁶ akarma⁷ sam'idhā⁸ br̥hantam⁹ ।
asthūri¹⁰ naḥ¹¹ gārha'patyāni¹² santu¹³ tigmena¹⁴ naḥ¹⁵ tejasā¹⁶ sam¹⁷ śisādhi¹⁸ ॥

19. ⁶O Fire, ⁵O man's ⁴master of the house, ¹we have ^{8a}fed ³thee ^{8b}with our fuel and ⁷made ³thee
⁹a vastness; ^{13a}let ¹²the works of the house-master ^{13b}be ¹⁰unhalting, ^{18a}make ¹⁵us ¹⁷utterly
^{18b}keen ¹⁴with thy intense ¹⁶force of light.

Sukta 16

त्वमग्ने यज्ञानां होता विश्वेषां हितः ।
देवेभिर्मानुषे जने ॥6.16.1॥

त्वम्¹ अग्ने² यज्ञानाम्³ होता⁴ विश्वेषाम्⁵ हितः⁶ ।
देवेभिः⁷ मानुषे⁸ जने⁹ ॥

tvam¹ agne² yajñānām³ hotā⁴ viśveṣām⁵ hitaḥ⁶ ।
devebhiḥ⁷ mānuṣe⁸ jane⁹ ॥

1. ²O Fire, ¹thou ⁶art set here ⁵in all ⁴as the Priest of the call ⁴in the sacrifice, ⁶set ⁷by the gods ^{8,9}in the human being.

स नो मन्द्राभिरध्वरे जिह्वाभिर्यजा महः ।
आ देवान् वक्षि यक्षि च ॥6.16.2॥

सः¹ नः² मन्द्राभिः³ अध्वरे⁴ जिह्वाभिः⁵ यज⁶ महः⁷ ।
आ⁸ देवान्⁹ वक्षि¹⁰ यक्षि¹¹ च¹² ॥

saḥ¹ naḥ² mandrābhiḥ³ adhware⁴ jihvābhiḥ⁵ yaja⁶ mahāḥ⁷ ।
ā⁸ devān⁹ vakṣi¹⁰ yakṣi¹¹ ca¹² ॥

2. ⁶Offer worship ³with thy rapturous ⁵tongues ⁴in the Rite of the Path ⁷to the Great Ones. ^{8,10}Bring ⁹the gods to us, ¹¹do them sacrifice.

वेत्था हि वेधो अध्वनः पथश्च देवाञ्जसा ।
अग्ने यज्ञेषु सुक्रतो ॥6.16.3॥

वेत्थ¹ हि² वेधः³ अध्वनः⁴ पथः⁵ च⁶ देव⁷ अञ्जसा⁸ ।
अग्ने⁹ यज्ञेषु¹⁰ सुक्रतो¹¹ ॥

vettha¹ hi² vedhaḥ³ adhvanaḥ⁴ pathaḥ⁵ ca⁶ deva⁷ añjasā⁸ ।
agne⁹ yajñeṣu¹⁰ su'krato¹¹ ॥

3. ³O ordainer of works, ¹¹mighty of will, ⁸by thy revealing light ¹⁰in the sacrifice ¹thou knowest ⁵the tracks ⁷of the gods and ⁴their highways.

त्वामीळे अध द्विता भरतो वाजिभिः शुनम् ।
ईजे यज्ञेषु यज्ञियम् ॥6.16.4॥

त्वाम्¹ ईळे² अध³ द्विता⁴ भरतः⁵ वाजिभिः⁶ शुनम्⁷ ।
ईजे⁸ यज्ञेषु⁹ यज्ञियम्¹⁰ ॥

tvām¹ īle² adha³ dvitā⁴ bhārataḥ⁵ vāji'bhīḥ⁶ śunam⁷ ।
īje⁸ yajñeṣu⁹ yajñiyam¹⁰ ॥

4. ³Now ^{2a}has ⁵the Bringer of the Treasure ⁶with his horses of swiftness ^{2b}aspired ¹to thee ⁴for a twofold ⁷bliss; ⁸he has sacrificed ⁹in the sacrifices ¹⁰to the king of sacrifice.
-

त्वमिमा वार्या पुरु दिवोदासाय सुन्वते ।
भरद्वाजाय दाशुषे ॥6.16.5॥

त्वम्¹ इमा² वार्या³ पुरु⁴ दिवःदासाय⁵ सुन्वते⁶ ।
भरत्स्वाजाय⁷ दाशुषे⁸ ॥

tvam¹ imā² vāryā³ puru⁴ divaḥ'dāsāya⁵ sunvate⁶ ।
bharat'vājāya⁷ dāśuṣe⁸ ॥

5. O Fire, ⁵for the Servant of Heaven (Divodasa) ⁶who presses the wine, ⁷for Bharadwaja ⁸the giver of the offering, ⁴the multitude ²of these ³desirable things!
-

त्वं दूतो अमर्त्य आ वहा दैव्यं जनम् ।
शृण्वन् विप्रस्य सुस्तुतिम् ॥6.16.6॥

त्वम्¹ दूतः² अमर्त्यः³ आ⁴ वह⁵ दैव्यम्⁶ जनम्⁷ ।
शृण्वन्⁸ विप्रस्य⁹ सुस्तुतिम्¹⁰ ॥

tvam¹ dūtaḥ² amartyaḥ³ ā⁴ vaha⁵ daivyaṁ⁶ janam⁷ ।
śṛṇvan⁸ viprasya⁹ su'stutim¹⁰ ॥

6. ¹Thou art ³the Immortal ²messenger; ⁸lend ear ¹⁰to the laud ⁹of the seer and ^{4,5}bring ⁶the Divine ⁷People.
-

त्वामग्ने स्वाध्यो मर्तासो देववीतये ।

यज्ञेषु देवमीळते ॥6.16.7॥

त्वाम्¹ अग्ने² सुऽआध्यः³ मर्तासः⁴ देवऽवीतये⁵ ।

यज्ञेषु⁶ देवम्⁷ ईळते⁸ ॥

tvām¹ agne² su'ādhyah³ martāsaḥ⁴ deva'vītaye⁵ ।

yajñeṣu⁶ devam⁷ īlate⁸ ॥

7. ³Men deeply meditating ⁸aspire ¹to thee ⁵that the godheads may come to them; ⁴mortals ⁸they aspire ⁷to the God ⁶in the sacrifice.

तव प्र यक्षि संदृशमुत क्रतुं सुदानवः ।

विश्वे जुषन्त कामिनः ॥6.16.8॥

तव¹ प्र² यक्षि³ सम्दृशम्⁴ उत⁵ क्रतुम्⁶ सुदानवः⁷ ।

विश्वे⁸ जुषन्त⁹ कामिनः¹⁰ ॥

tava¹ pra² yakṣi³ sam'dr̥ṣam⁴ uta⁵ kratum⁶ su'dānavah⁷ ।

viśve⁸ juṣanta⁹ kāmīnaḥ¹⁰ ॥

8. ^{2,3}Bring into sacrifice ¹thy ⁴perfect sight ⁵and ¹thy ⁶will; ⁷rich are thy gifts and in thee ⁹is the joy ⁸of all ¹⁰who desire.

त्वं होता मनुर्हितो वह्निरासा विदुष्टरः ।

अग्ने यक्षि दिवो विशः ॥6.16.9॥

त्वम्¹ होता² मनुऽहितः³ वह्निः⁴ आसा⁵ विदुऽतरः⁶ ।

अग्ने⁷ यक्षि⁸ दिवः⁹ विशः¹⁰ ॥

tvam¹ hotā² manuḥ'hitah³ vahniḥ⁴ āsā⁵ viduḥ'tarah⁶ ।

agne⁷ yakṣi⁸ divah⁹ viśah¹⁰ ॥

9. ¹Thou art ²the Priest of the call ³set here in thinking man, ^{4,5}his carrier with mouth of flame ⁶wiser in knowledge than he. ⁷O Fire, ⁸sacrifice ¹⁰to the people ⁹of heaven.

अग्ने आ याहि वीतये गृणानो हव्यदातये ।
नि होता सत्सि बर्हिषि ॥6.16.10॥

अग्ने¹ आ² याहि³ वीतये⁴ गृणानः⁵ हव्यदातये⁶ ।
नि⁷ होता⁸ सत्सि⁹ बर्हिषि¹⁰ ॥

agne¹ ā² yāhi³ vītaye⁴ grṇānaḥ⁵ havya'dātaye⁶ ।
ni⁷ hotā⁸ satsi⁹ barhiṣi¹⁰ ॥

10. ^{2,3}Come, ¹O Fire, ⁴for the advent; ⁵voiced by the word, ^{2,3}come ⁶for the gift of the oblation:
^{7,9}sit, ⁸the Priest of our invocation, ⁹on the grass of the altar.

तं त्वा समिद्भिरङ्गिरो घृतेन वर्धयामसि ।
बृहच्छोचा यविष्ठ्य ॥6.16.11॥

तम्¹ त्वा² समित्सभिः³ अङ्गिरः⁴ घृतेन⁵ वर्धयामसि⁶ ।
बृहत्⁷ शोच⁸ यविष्ठ्य⁹ ॥

tam¹ tvā² samit'bhiḥ³ aṅgiraḥ⁴ ghr̥tena⁵ vardhayāmasi⁶ ।
br̥hat⁷ śoca⁸ yaviṣṭhya⁹ ॥

11. ⁴O Angiras, ^{6a}we make ²thee ^{6b}to grow ³by our fuel and ⁵our offering of the clarity; ⁸flame
⁷into a vast light, ⁹O ever-youthful Fire.

स नः पृथु श्रवाय्यमच्छा देव विवाससि ।
बृहदग्ने सुवीर्यम् ॥6.16.12॥

सः¹ नः² पृथु³ श्रवाय्यम्⁴ अच्छ⁵ देव⁶ विवाससि⁷ ।
बृहत्⁸ अग्ने⁹ सुवीर्यम्¹⁰ ॥

sah¹ naḥ² pṛthu³ śravāyāyam⁴ accha⁵ deva⁶ vivāsasi⁷ ।
br̥hat⁸ agne⁹ su'vīryam¹⁰ ॥

12. ⁶O God, ⁹O Fire, ⁷thou illuminest ⁵towards ²us ³a wide ⁴light of inspired knowledge and ⁸the
vastness ¹⁰of a perfect force.

त्वामग्ने पुष्करादध्यथर्वा निरमन्थत ।
मूर्ध्नो विश्वस्य वाघतः ॥6.16.13॥

त्वाम्¹ अग्ने² पुष्करात्³ अधि⁴ अथर्वा⁵ निः⁶ अमन्थत⁷ ।
मूर्ध्नः⁸ विश्वस्य⁹ वाघतः¹⁰ ॥

tvām¹ agne² puṣkarāt³ adhi⁴ atharvā⁵ niḥ⁶ amanthata⁷ ।
mūrdhnaḥ⁸ viśvasya⁹ vāghataḥ¹⁰ ॥

13. ²O Fire, ⁵Atharvan ⁷churned ¹thee ⁶out ³from the Lotus, ⁸from the head ⁹of every ¹⁰chanting sage.

⁴ on ³ *Pushkara* [16/86 *fn* 16]

³ the Lotus ⁸ of the head ⁹ of every ¹⁰ chanting sage [16/86 *fn* 16]

¹⁰ vāghataḥ - Vāghat may mean the sacrificial priest because he is the one who calls to the deity in the chant of the brahma, the sacred hymn. It may also mean one who increases in being, in his brahma, his soul, who is getting vāja or substance. [14/152]

तमु त्वा दध्यङ्गृषिः पुत्र ईधे अथर्वणः ।
वृत्रहणं पुरंदरम् ॥6.16.14॥

तम्¹ ऊं² त्वा³ दध्यङ्गृ⁴ ऋषिः⁵ पुत्रः⁶ ईधे⁷ अथर्वणः⁸ ।
वृत्रहणम्⁹ पुरम्दरम्¹⁰ ॥

tam¹ ūṃ² tvā³ dadhyaṅgṛṣiḥ⁴ ṛṣiḥ⁵ putraḥ⁶ īdhe⁷ atharvaṇaḥ⁸ ।
vṛtra'hanam⁹ puram'daram¹⁰ ॥

14. And ⁴Dadhyang ²too, ⁵the Seer, ⁸Atharvan's ⁶son, ⁷kindled ³thee ⁹a slayer of the Python adversary and ¹⁰shatterer of his cities.

तमु त्वा पाथ्यो वृषा समीधे दस्युहन्तमम् ।
धनंजयं रणरणे ॥6.16.15॥

तम्¹ ऊं² त्वा³ पाथ्यः⁴ वृषा⁵ सम्⁶ ईधे⁷ दस्युहन्तमम्⁸ ।
धनम्जयम्⁹ रणरणे¹⁰ ॥

tam¹ ūṃ² tvā³ pāthyah⁴ vṛṣā⁵ sam⁶ īdhe⁷ dasyuhan'tamam⁸ ।
dhanam'jayam⁹ raṇe'raṇe¹⁰ ॥

15. ³Thee ⁵the Bull ⁴of the paths ^{6,7}set full alight, ⁸most mighty to slay the Destroyers, ⁹a conqueror of riches ¹⁰in battle upon battle.

एह्यू षु ब्रवाणि तेऽग्ने इत्थेतरा गिरः ।

एभिर्वर्धासे इन्दुभिः ॥6.16.16॥

आ¹ इहि² ऊं³ सु⁴ ब्रवाणि⁵ ते⁶ अग्ने⁷ इत्था⁸ इतराः⁹ गिरः¹⁰ ।
एभिः¹¹ वर्धासे¹² इन्दुभिः¹³ ॥

ā¹ ihi² ūm³ su⁴ bravāṇi⁵ te⁶ agne⁷ itthā⁸ itarāḥ⁹ giraḥ¹⁰ ।
ebhiḥ¹¹ vardhāse¹² indu'bhīḥ¹³ ॥

16. ^{1,2}Come to me and ^{4,5}let me voice ⁶to thee, ⁷O Fire, ⁸true ⁹other ¹⁰words; ¹²for thou growest ¹¹by these ¹³moon-powers of the Wine.

यत्र क्व च ते मनो दक्षं दधस उत्तरम् ।

तत्रा सदः कृणवसे ॥6.16.17॥

यत्र¹ क्व² च³ ते⁴ मनः⁵ दक्षम्⁶ दधसे⁷ उत्तरम्⁸ ।
तत्र⁹ सदः¹⁰ कृणवसे¹¹ ॥

yatra¹ kva² ca³ te⁴ manaḥ⁵ dakṣam⁶ dadhase⁷ ut'taram⁸ ।
tatra⁹ sadaḥ¹⁰ kṛṇavase¹¹ ॥

17. ^{1,2}Wheresoever ⁴is thy ⁵mind and ⁷thou plantest ⁸that higher ⁶discernment, ⁹there ¹¹thou makest ¹⁰thy house.

नहि ते पूर्वमक्षिपद् भुवन्नेमानां वसो ।

अथा दुवो वनवसे ॥6.16.18॥

नहि¹ ते² पूर्वम्³ अक्षिपत्⁴ भुवत्⁵ नेमानाम्⁶ वसो⁷ ।
अथ⁸ दुवः⁹ वनवसे¹⁰ ॥

nahi¹ te² pūrtam³ akṣi'pat⁴ bhuvat⁵ nemānām⁶ vaso⁷ ।
atha⁸ duvaḥ⁹ vanavase¹⁰ ॥

18. ⁷O Prince of Riches, ^{3a}the fullness of ²thy ^{3b}treasures ^{4a}meets ¹not ^{4b}the eye and ⁵it is ⁶for the few; ^{10a}take ⁸then ^{10b}joy ⁹in our work.

^{4a}let ¹not ^{3a}the fullness of ²thy ^{3b}treasures ^{4b}meet the eye ⁶only of the few [16/86 *fn* 17]

आग्निरगामि भारतो वृत्रहा पुरुचेतनः ।

दिवोदासस्य सत्पतिः ॥6.16.19॥

आ¹ अग्निः² अगामि³ भारतः⁴ वृत्रहा⁵ पुरुचेतनः⁶ ।

दिवःदासस्य⁷ सत्पतिः⁸ ॥

ā¹ agniḥ² agāmi³ bhārataḥ⁴ vṛtra'hā⁵ puru'cetaṇaḥ⁶ ।

divaḥ'dāsasya⁷ sat'patiḥ⁸ ॥

19. ²Fire ⁴of the Bringers ^{1,3}is approached by us, ⁵the slayer of the Python adversary ⁶conscious with a multiple knowledge, ⁷the Servant of Heaven's Fire, ⁸master of beings.

स हि विश्वाति पार्थिवा रयिं दाशन्महित्वना ।

वन्वन्नवातो अस्तृतः ॥6.16.20॥

सः¹ हि² विश्वा³ अति⁴ पार्थिवा⁵ रयिम्⁶ दाशत्⁷ महिस्त्वना⁸ ।

वन्वन्⁹ अवातः¹⁰ अस्तृतः¹¹ ॥

saḥ¹ hi² viśvā³ ati⁴ pārthivā⁵ rayim⁶ dāśat⁷ mahi'tvanā⁸ ।

vanvan⁹ avātaḥ¹⁰ astrṛtaḥ¹¹ ॥

20. ^{1,2}This is he that ¹⁰unconquered, ¹¹unoverthrown ^{9a}shall ⁸by his greatness ^{9b}win and ⁷give to us ⁶a treasure ⁴beyond ³all ⁵earthly things.

स प्रत्नवन्नवीयसाग्ने द्युम्नेन संयता ।

बृहत् ततन्थ भानुना ॥6.16.21॥

सः¹ प्रत्नवत्² नवीयसा³ अग्ने⁴ द्युम्नेन⁵ सम्यता⁶ ।

बृहत्⁷ ततन्थ⁸ भानुना⁹ ॥

saḥ¹ pratna'vat² navīyasā³ agne⁴ dyumnena⁵ sam'yatā⁶ ।

brhat⁷ tatantha⁸ bhānunā⁹ ॥

21. ⁴O Fire, ³by a new ⁵illumination ²like the old and ⁶joining it, ⁸thou hast stretched out ⁷the Vast ⁹with thy light.

⁸built ⁷the Vast ⁹with thy Light [16/87 fn 18]

^{5,9}Light in the Veda is the symbol of knowledge, of the illumination of the divine Truth. [15/166]

प्र वः सखायो अग्नये स्तोमं यज्ञं च घृष्णुया ।

अर्चं गाय च वेधसे ॥6.16.22॥

प्र¹ वः² सखायः³ अग्नये⁴ स्तोमम्⁵ यज्ञम्⁶ च⁷ घृष्णुया⁸ ।

अर्चं⁹ गाय¹⁰ च¹¹ वेधसे¹² ॥

pra¹ vah² sakhāyaḥ³ agnaye⁴ stomam⁵ yajñam⁶ ca⁷ dhr̥ṣṇu'yā⁸ ।

arca⁹ gāya¹⁰ ca¹¹ vedhase¹² ॥

22. ³O friends, offer ⁸to the impetuous violence ⁴of Fire ⁵the hymn ⁷and ⁶the sacrifice; ^{1,9}sing the illumining verse, ¹⁰chant ¹²to the Ordainer of works.

स हि यो मानुषा युगा सीदद्धोता कविक्रतुः ।

दूतश्च हव्यवाहनः ॥6.16.23॥

सः¹ हि² यः³ मानुषा⁴ युगा⁵ सीदत्⁶ होता⁷ कविक्रतुः⁸ ।

दूतः⁹ च¹⁰ हव्यवाहनः¹¹ ॥

saḥ¹ hi² yaḥ³ mānuṣā⁴ yugā⁵ sīdat⁶ hotā⁷ kavi'kratuḥ⁸ ।

dūtaḥ⁹ ca¹⁰ havya'vāhanaḥ¹¹ ॥

23. ^{1,2}This is he ³that ⁶must sit through ⁴the human ⁵generations, man's ⁷Priest of the call ⁸with the seer-will, ⁹the Messenger, ¹¹the Carrier of the oblation.

⁸kratuḥ - *Kratu* means in Sanskrit work or action and especially work in the sense of the sacrifice; but it means also power or strength (the Greek *kratos*) effective of action. Psychologically this power effective of action is the will [15/63]. kavi'kratuḥ - *Kavikratuḥ* - he whose active will or power of effectivity is that of the seer, — works, that is to say, with the knowledge which comes by the truth-consciousness and in which there is no misapplication or error [15/66]; whose strength is in the mastery of knowledge [16/501]

ता राजाना शुचिव्रताऽऽदित्यान् मारुतं गणम् ।

वसो यक्षीह रोदसी ॥6.16.24॥

ता¹ राजाना² शुचिव्रता³ आदित्यान्⁴ मारुतम्⁵ गणम्⁶ ।

वसो⁷ यक्षी⁸ इह⁹ रोदसी¹⁰ ॥

tā¹ rājānā² śuci'vratā³ ādityān⁴ mārutam⁵ gaṇam⁶ ।
vaso⁷ yakṣi⁸ iha⁹ rodasi¹⁰ ॥

24. ⁷O Prince of the Treasure, ^{8a}do worship ⁹here ^{8b}with sacrifice ²to the Two Kings ¹who are ³ever pure in their works, ⁴to the sons of the Indivisible Mother, ⁶to the company ⁵of the Life-Gods, ¹⁰to Earth and Heaven.

वस्वी दे अग्ने संदृष्टिरिषयते मर्त्याय ।

ऊर्जो नपादमृतस्य ॥6.16.25॥

वस्वी¹ ते² अग्ने³ सम्दृष्टिः⁴ इषयते⁵ मर्त्याय⁶ ।

ऊर्जः⁷ नपात्⁸ अमृतस्य⁹ ॥

vasvī¹ te² agne³ sam'drṣṭiḥ⁴ iṣa'yate⁵ martyāya⁶ ।

ūrjah⁷ napāt⁸ amṛtasya⁹ ॥

25. ³O Fire, ⁸O Child ⁷of Energy, ¹full of riches is ²thy ⁴vision ⁶for the mortal, ⁴the vision ⁹of the immortal, and ⁵it imparts to him its impulse.

क्रत्वा वा अस्तु श्रेष्ठोऽद्य त्वा वन्वन्त्सुरेक्षणाः ।

मर्त आनाश सुवृक्तिम् ॥6.16.26॥

क्रत्वा¹ दाः² अस्तु³ श्रेष्ठः⁴ अद्य⁵ त्वा⁶ वन्वन्⁷ सुरेक्षणाः⁸ ।

मर्तः⁹ आनाश¹⁰ सुवृक्तिम्¹¹ ॥

kratvā¹ dāḥ² astu³ śreṣṭhaḥ⁴ adya⁵ tvā⁶ vanvan⁷ su'rekṣṇāḥ⁸ ।

martah⁹ ānāśa¹⁰ su'vr̥ktim¹¹ ॥

26. ^{3a}Let ²the giver ^{3b}be ⁴the best ¹by work of the will; ⁵today ⁷winning ⁶thee ³let him become ⁸one overflowing with affluence: ⁹a mortal, ¹⁰he shall taste ¹¹the perfect purification.

ते ते अग्ने त्वोता इषयन्तो विश्वमायुः ।

तरन्तो अर्यो अरातीर्वन्वन्तो अर्यो अरातीः ॥6.16.27॥

ते¹ ते² अग्ने³ त्वाऽऊताः⁴ इषयन्तः⁵ विश्वम्⁶ आयुः⁷ ।

तरन्तः⁸ अर्यः⁹ अरातीः¹⁰ वन्वन्तः¹¹ अर्यः¹² अरातीः¹³ ॥

te¹ te² agne³ tvā'ūtāḥ⁴ iṣayantaḥ⁵ viśvam⁶ āyuh⁷ ।
tarantaḥ⁸ aryaḥ⁹ arātīḥ¹⁰ vanvantaḥ¹¹ aryaḥ¹² arātīḥ¹³ ॥

27. ¹These are thy ⁴men whom thou guardest, ³O Fire, and ⁵they find the speed of thy impulse and move ⁶to universal ⁷Life, ⁹fighters ⁸piercing through ¹⁰the armies of the enemy, ¹²fighters ¹¹conquering ¹³the armies of the enemy.

⁸ piercing through (or, ¹¹ conquering) ¹³ the enemies who war against them [16/88 *fn* 19]

^{9,13} aryaḥ - The root *ar* indicates always a movement of effort or of struggle or a state of surpassing height or excellence; it is applied to rowing, ploughing, fighting, lifting, climbing. The Aryan then is the man who seeks to fulfil himself by the Vedic action, the internal and external *karma* or *apas*, which is of the nature of a sacrifice to the gods. But it is also imaged as a journey, a march, a battle, climbing upwards. The Aryan man labours towards heights, fights his way on in a march which is at once a progress forward and an ascent. [15/263]

अग्निस्तिग्मेन शोचिषा यासद् विश्वं न्यत्रिणम् ।

अग्निर्नो वनते रयिम् ॥6.16.28॥

अग्निः¹ तिग्मेन² शोचिषा³ यासत्⁴ विश्वम्⁵ नि⁶ अत्रिणम्⁷ ।
अग्निः⁸ नः⁹ वनते¹⁰ रयिम्¹¹ ॥

agnih¹ tigmena² śociṣā³ yāsat⁴ viśvam⁵ ni⁶ atriṇam⁷ ।
agnih⁸ naḥ⁹ vanate¹⁰ rayim¹¹ ॥

28. ^{4a}Let ¹the Fire ²with his keen ³energy of light ^{6,4b}overwhelm ⁵every ⁷devourer; ⁸Fire ¹⁰conquers ⁹for us ¹¹the riches.

सुवीरं रयिमा भर जातवेदो विचर्षणे ।

जहि रक्षांसि सुक्रतो ॥6.16.29॥

सुवीरम्¹ रयिम्² आ³ भर⁴ जातवेदः⁵ विचर्षणे⁶ ।
जहि⁷ रक्षांसि⁸ सुक्रतो⁹ ॥

su'vīram¹ rayim² ā³ bhara⁴ jāta'vedaḥ⁵ vi'carṣaṇe⁶ ।
jahi⁷ rakṣāṃsi⁸ su'krato⁹ ॥

29. ⁶O wide-seeing Fire, ⁵God who knowest all births that are, ^{3,4}bring to us ²the treasure ¹with its strength of the Heroes; ⁹O mighty of will, ⁷slay ⁸the demon-keepers.

त्वं नः पाहयंहसो जातवेदो अधायतः ।

रक्षा णो ब्रह्मणस्कवे ॥6.16.30॥

त्वम्¹ नः² पाहि³ अंहसः⁴ जातः⁵ वेदः⁵ अघः⁶ यतः⁶ ।
रक्ष⁷ नः⁸ ब्रह्मणः⁹ कवे¹⁰ ॥

tvam¹ naḥ² pāhi³ aṃhasaḥ⁴ jāta'vedaḥ⁵ agha'yataḥ⁶ ।
rakṣa⁷ naḥ⁸ brahmaṇaḥ⁹ kave¹⁰ ॥

30. ⁵O God who knowest all births that are, ³guard ²us ⁴from sin and ⁶from him that worketh calamity; ¹⁰O Seer ⁹of the Word, ⁷protect ⁸us.

यो नो अग्ने दुरेव आ मर्तो वधाय दाशति ।
तस्मान्नः पाह्यंहसः ॥6.16.31॥

यः¹ नः² अग्ने³ दुः⁴ एवः⁴ आ⁵ मर्तः⁶ वधाय⁷ दाशति⁸ ।
तस्मात्⁹ नः¹⁰ पाहि¹¹ अंहसः¹² ॥

yaḥ¹ naḥ² agne³ duḥ'evaḥ⁴ ā⁵ martaḥ⁶ vadhāya⁷ dāśati⁸ ।
tasmāt⁹ naḥ¹⁰ pāhi¹¹ aṃhasaḥ¹² ॥

31. ⁶The mortal ⁴of evil movements ¹who ⁸gives ²us ⁵over ⁷to the stroke, ¹¹guard ¹⁰us, ³O Fire, ⁹from him and ¹²his evil.

त्वं तं देव जिह्वया परि बाधस्व दुष्कृतम् ।
मर्तो यो नो जिघांसति ॥6.16.32॥

त्वम्¹ तम्² देव³ जिह्वया⁴ परि⁵ बाधस्व⁶ दुः⁷ कृतम्⁷ ।
मर्तः⁸ यः⁹ नः¹⁰ जिघांसति¹¹ ॥

tvam¹ tam² deva³ jihvayā⁴ pari⁵ bādhasva⁶ duḥ'kṛtam⁷ ।
martaḥ⁸ yaḥ⁹ naḥ¹⁰ jighāṃsati¹¹ ॥

32. ³O God, ⁶repulse ⁵on every side ⁴with thy tongue of flame ²that ⁷doer of wickedness; ⁶oppose ⁸the mortal ⁹who ¹¹would slay ¹⁰us.

भरद्वाजाय सप्रथः शर्म यच्छ सहन्त्य ।
अग्ने वरेण्यं वसु ॥6.16.33॥

भरत्सवाजाय¹ सप्रथः² शर्म³ यच्छ⁴ सहन्त्य⁵ ।
अग्ने⁶ वरेण्यम्⁷ वसु⁸ ॥

bharat'vājāya¹ sa'prathaḥ² śarma³ yaccha⁴ sahantya⁵ ।
agne⁶ vareṇyam⁷ vasu⁸ ॥

33. ⁵O forceful ⁶Fire, ⁴extend ¹to Bharadwaja ³the peace ²with its wideness; ⁴extend to him ⁷the desirable ⁸riches.

² the wide-spreading ³ house of refuge [16/89 fn 20]

अग्निवृत्राणि जङ्घनद् द्रविणस्युर्विपन्यया ।
समिद्धः शुक आहुतः ॥6.16.34॥

अग्निः¹ वृत्राणि² जङ्घनत्³ द्रविणस्युः⁴ विपन्यया⁵ ।
समिद्धः⁶ शुकः⁷ आहुतः⁸ ॥

agniḥ¹ vṛtrāṇi² jaṅghanat³ draviṇasyuḥ⁴ vipanyayā⁵ ।
sam'iddhaḥ⁶ śukraḥ⁷ ā'hutaḥ⁸ ॥

34. ^{3a}Let ¹Fire ⁴the seeker of the treasure ⁶kindled and ⁷brilliant and ⁸fed with our offerings ^{3b}slay ⁵with his flame of illumination ²the encircling Adversaries.

गर्भे मातुः पितृष्पिता विदियुतानो अक्षरे ।
सीदन्नृतस्य योनिमा ॥6.16.35॥

गर्भे¹ मातुः² पितुः³ पिता⁴ विदियुतानः⁵ अक्षरे⁶ ।
सीदन्⁷ ऋतस्य⁸ योनिम्⁹ आ¹⁰ ॥

garbhe¹ mātuḥ² pituḥ³ pitā⁴ vi'didyutānaḥ⁵ akṣare⁶ ।
sīdan⁷ ṛtasya⁸ yonim⁹ ā¹⁰ ॥

35. ⁴Let him become the father ³of the Father ¹in the womb ²of the Mother; ⁵let him break out into lightnings ⁶in the Imperishable, ^{10,7}let him take his seat ⁹in the native home ⁸of the Truth.

⁵ vi'didyutānaḥ - Lightning is the outflashing of the sense of the word of the Truth, the *sabda* (while thunder is the outrashing of the word of the Truth) [15/524 fn 6]

ब्रह्म प्रजावदा भर जातवेदो विचर्षणे ।
अग्ने यद् दीदयद् दिवि ॥6.16.36॥

ब्रह्म¹ प्रजाऽवत्² आ³ भर⁴ जातऽवेदः⁵ विऽचर्षणे⁶ ।
अग्ने⁷ यत्⁸ दीदयत्⁹ दिवि¹⁰ ॥

brahma¹ prajā'vat² ā³ bhara⁴ jāta'vedaḥ⁵ vi'carṣaṇe⁶ ।
agne⁷ yat⁸ dīdayat⁹ divi¹⁰ ॥

36. ⁶O wide-seeing ⁷Fire, ⁵God who knowest all births that are, ^{3,4}bring us ¹the Word ²with its issue, ⁸the Word whose ⁹light shines ¹⁰in Heaven.

¹ brahma - The word of illumination, the word which expresses the truth of which the Sun is the lord.
[15/167]

उप त्वा रण्वसंदृशं प्रयस्वन्तः सहऽस्कृत ।
अग्ने ससृज्महे गिरः ॥6.16.37॥

उप¹ त्वा² रण्वऽसन्दृशम्³ प्रयस्वन्तः⁴ सहऽस्कृत⁵ ।
अग्ने⁶ ससृज्महे⁷ गिरः⁸ ॥

upa¹ tvā² raṇva'sandṛśam³ prayasvantah⁴ sahaḥ'krta⁵ ।
agne⁶ sasṛjmahe⁷ girah⁸ ॥

37. ⁵O thou who art made by our force, ¹we come ²to thee ³of the rapturous vision ⁴bringing our offerings for thy pleasure and ⁷let forth ¹towards ²thee, ⁶O Fire, ⁸our words.

उप च्छायामिव घृणेरगन्म शर्म ते वयम् ।
अग्ने हिरण्यसंदृशः ॥6.16.38॥

उप¹ छायाम्ऽइव² घृणेः³ अगन्म⁴ शर्म⁵ ते⁶ वयम्⁷ ।
अग्ने⁸ हिरण्यऽसन्दृशः⁹ ॥

upa¹ chāyām'iva² ghrṇeḥ³ aganma⁴ śarma⁵ te⁶ vayam⁷ ।
agne⁸ hiraṇya'sandṛśaḥ⁹ ॥

38. ^{1,2}Like men that take refuge in the shade, ⁷we ^{1,4}have arrived to the refuge ⁶of thy ⁵peace, ³there where thou blazest with light and ⁹art a vision of gold, ⁸O Fire.

⁹ hiraṇya - the gold being always the symbol of the solar light of the Truth [15/209]

य उग्र इव शर्यहा तिग्मशृङ्गो न वंसगः ।
अग्ने पुरो रुरोजिथ ॥6.16.39॥

यः¹ उग्रः² इव² शर्यः³ हा³ तिग्मः⁴ शृङ्गः⁴ न⁵ वंसगः⁶ ।
अग्ने⁷ पुरः⁸ रुरोजिथ⁹ ॥

yaḥ¹ ugraḥ² iva² śarya³ hā³ tigma⁴ śṛṅgaḥ⁴ na⁵ vaṃsagaḥ⁶ ।
agne⁷ puraḥ⁸ rurojitha⁹ ॥

39. ²Thou art like a fierce fighter ³shooting arrows and ⁵like ⁴a sharp-horned ⁶Bull; ⁷O Fire, ⁹thou breakest ⁸the cities.

आ यं हस्ते न खादिनं शिशुं जातं न बिभ्रति ।
विशामग्निं स्वध्वरम् ॥6.16.40॥

आ¹ यम्² हस्ते³ न⁴ खादिनम्⁵ शिशुम्⁶ जातम्⁷ न⁸ बिभ्रति⁹ ।
विशाम्¹⁰ अग्निम्¹¹ सुऽअध्वरम्¹² ॥

ā¹ yam² haste³ na⁴ khādinam⁵ śiśum⁶ jātam⁷ na⁸ bibhrati⁹ ।
viśām¹⁰ agnim¹¹ su'adhvaram¹² ॥

40. ^{1,9}They bring ²him ⁴like ⁵a beast of prey, ⁸like ⁶a new-born child ^{1,9}they bear ²him ³in their hands, ¹¹Fire ¹²that effects the Rite of the Path ¹⁰for the peoples.

प्र देवं देववीतये भरता वसुवित्तमम् ।
आ स्वे योनौ नि षीदतु ॥6.16.41॥

प्र¹ देवम्² देवऽवीतये³ भरत⁴ वसुवित्ऽतमम्⁵ ।
आ⁶ स्वे⁷ योनौ⁸ नि⁹ षीदतु¹⁰ ॥

pra¹ devam² deva'vītaye³ bharata⁴ vasuvit'tamam⁵ ।
ā⁶ sve⁷ yonau⁸ ni⁹ sīdatu¹⁰ ॥

41. ^{1,4}Bring to us ⁵this great discoverer of riches, ^{1,4}bring ²the god ³for the coming of the gods;
^{6,9,10}let him take his seat ⁷in his own ⁸native home.

आ जातं जातवेदसि प्रियं शिशीतातिथिम् ।
स्योन आ गृहपतिम् ॥6.16.42॥

आ¹ जातम्² जातऽवेदसि³ प्रियम्⁴ शिशीत⁵ अतिथिम्⁶ ।
स्योने⁷ आ⁸ गृहऽपतिम्⁹ ॥

ā¹ jātam² jāta'vedasi³ priyam⁴ śiśīta⁵ atithim⁶ ।
syone⁷ ā⁸ gr̥ha'patim⁹ ॥

42. ⁷In the felicitous ³Fire that knows all things born ⁹the Master of your House ^{1,2}is born to you;
^{8,5}sharpen to his intensity ⁴the beloved ⁶guest.

अग्ने युक्त्वा हि ये तवाऽश्वासो देव साधवः ।
अरं वहन्ति मन्यवे ॥6.16.43॥

अग्ने¹ युक्त्व² हि³ ये⁴ तव⁵ अश्वासः⁶ देव⁷ साधवः⁸ ।
अरम्⁹ वहन्ति¹⁰ मन्यवे¹¹ ॥

agne¹ yukṣva² hi³ ye⁴ tava⁵ aśvāsaḥ⁶ deva⁷ sādhaḥ⁸ ।
aram⁹ vahanti¹⁰ manyave¹¹ ॥

43. ⁷O God, ¹O Fire, ²yoke ⁴those ⁶horses ⁵of thine ⁸that do well the work and ¹⁰can bear thee
⁹sufficient ¹¹for our passion.

अच्छा नो याह्या वहाऽभि प्रयांसि वीतये ।
आ देवान्ऽसोमपीतये ॥6.16.44॥

अच्छ¹ नः² याहि³ आ⁴ वह⁵ अभि⁶ प्रयांसि⁷ वीतये⁸ ।
आ⁹ देवान्¹⁰ सोमऽपीतये¹¹ ॥

accha¹ naḥ² yāhi³ ā⁴ vaha⁵ abhi⁶ prayāṃsi⁷ vītaye⁸ ।
ā⁹ devān¹⁰ soma'pītaye¹¹ ॥

44. ^{4,3}Come ¹to ²us, ^{6,5}bear towards us ¹⁰the Gods ⁸that they may eat of ⁷our pleasant offerings
and ¹¹drink our Soma wine.

⁸that they may come to [16/91,fn 21]

उदग्ने भारत द्युमदजस्त्रेण दविद्युत्तत् ।
शोचा वि भाह्यजर ॥6.16.45॥

उत्¹ अग्ने² भारत³ द्युऽमत्⁴ अजस्रेण⁵ दविद्युतत्⁶ ।
शोच⁷ वि⁸ भाहि⁹ अजर¹⁰ ॥

ut¹ agne² bhārata³ dyu'mat⁴ ajasreṇa⁵ davidyutat⁶ ।
śoca⁷ vi⁸ bhāhi⁹ ajara¹⁰ ॥

45. ²O Fire ³of the Bringers ⁶luminously lightening ⁵with thy incessant ⁴flame ¹upward ⁷burn;
^{8,9}spread wide thy light, ¹⁰O ageless power.

¹⁰ Or, imperishable [16/92 fn 22]

वीती यो देवं मर्तो दुवस्येदग्निमीळीताध्वरे हविष्मान् ।
होतारं सत्ययजं रोदस्योरुत्तानहस्तो नमसा विवासेत् ॥6.16.46॥

वीती¹ यः² देवम्³ मर्तः⁴ दुवस्येत्⁵ अग्निम्⁶ ईळीत⁷ अध्वरे⁸ हविष्मान्⁹ ।
होतारम्¹⁰ सत्ययजम्¹¹ रोदस्योः¹² उत्तानहस्तः¹³ नमसा¹⁴ आ¹⁵ विवासेत्¹⁶ ॥

vīti¹ yaḥ² devam³ martaḥ⁴ duvasyet⁵ agnim⁶ īlīta⁷ adhware⁸ haviṣmān⁹ ।
hotāram¹⁰ satya'yajam¹¹ rodasyoḥ¹² uttāna'hastah¹³ namasā¹⁴ ā¹⁵ vivāset¹⁶ ॥

46. ^{7a}Let ⁴the mortal ²who ⁵would serve with his works ³the God ¹in the advent, ^{7b}aspire
⁹bringing his offering ⁶to the Fire ⁸in the Rite of the Path; ^{16a}let him ¹³with uplifted hands and
¹⁴with obeisance of surrender ^{15,16b}make shine ¹⁰the summoning Priest ¹²of Earth and
Heaven, ¹⁴the fire of true sacrifice.

¹⁴ Or, who worships the Truth with sacrifice [16/92 fn 24]

¹³ Or, outstretched hands [16/92 fn 23]

आ ते अग्न ऋचा हविर्हृदा तष्टं भ्रामसि ।
ते ते भवन्तूक्षण ऋषभासो वशा उत ॥6.16.47॥

आ¹ ते² अग्ने³ ऋचा⁴ हविः⁵ हृदा⁶ तष्टम्⁷ भ्रामसि⁸ ।
ते⁹ ते¹⁰ भवन्तु¹¹ उक्षणः¹² ऋषभासः¹³ वशाः¹⁴ उत¹⁵ ॥

ā¹ te² agne³ ṛcā⁴ haviḥ⁵ hṛdā⁶ taṣṭam⁷ bhārāmasi⁸ ।
te⁹ te¹⁰ bhavantu¹¹ ukṣaṇaḥ¹² ṛṣabhāsaḥ¹³ vaśāḥ¹⁴ uta¹⁵ ॥

47. ^{1,8}We bring ²to thee, ³O Fire, ⁴by the illumining word ⁵an offering ⁷that is shaped ⁶by
the heart. ¹¹Let there be born from it ⁹thy ¹²impregnating ¹³bulls ¹⁵and ¹⁰thy ¹⁴heifers.

¹²⁻¹⁴ ukṣaṇaḥ - *ukṣan*, a word which like its synonym *vṛṣan*, means diffusing, generating, impregnating, the father of abundance, the Bull, the Male; it is he who fertilises Force of consciousness, Nature, the Cow, and produces and bears in his stream of abundance the worlds. [15/357]

अग्निं देवासो अग्रियमिन्धते वृत्रहन्तमम् ।
येना वसून्याभृता तृष्हा रक्षांसि वाजिना ॥6.16.48॥

अग्निम्¹ देवासः² अग्रियम्³ इन्धते⁴ वृत्रहन्सतमम्⁵ ।
येन⁶ वसूनि⁷ आऽभृता⁸ तृष्हा⁹ रक्षांसि¹⁰ वाजिना¹¹ ॥

agnim¹ devāsaḥ² agriyam³ indhate⁴ vṛtrahan'tamam⁵ ।
yena⁶ vasūni⁷ ā'bhr̥tā⁸ tṛṣhā⁹ rakṣāmsi¹⁰ vājinā¹¹ ॥

48. ²The Gods kindle, ⁵most strong to slay the Python adversary, ³the supreme ¹Fire, ¹¹the Horse of swiftness ⁶by whom ⁷the Riches ⁸are brought and ⁹pierced ¹⁰the demon keepers.

HYMNS OF PARASHARA

MANDALA ONE

Sukta 65

पश्वा न तायुं गुहा चतंतं नमो युजानं नमो वहंतं ॥

सजोषा धीराः पदैरनु गमन्नुप त्वा सीदन्विश्वे यजत्राः ॥1.65.1॥

पश्वा¹ न² तायुम्³ गुहा⁴ चतन्तम्⁵ नमः⁶ युजानम्⁷ नमः⁸ वहन्तम्⁹ ॥

सजोषाः¹⁰ धीराः¹¹ पदैः¹² अनु¹³ गमन्¹⁴ उप¹⁵ त्वा¹⁶ सीदन्¹⁷ विश्वे¹⁸ यजत्राः¹⁹ ॥

paśvā¹ na² tāyum³ guhā⁴ catantam⁵ namaḥ⁶ yujānam⁷ namaḥ⁸ vahantam⁹ ॥

sa'joṣāḥ¹⁰ dhīrāḥ¹¹ padaiḥ¹² anu¹³ gman¹⁴ upa¹⁵ tvā¹⁶ sīdan¹⁷ viśve¹⁸ yajatrāḥ¹⁹ ॥

1. ⁵He hides himself ²like ³a thief ¹with the cow of vision ⁴in the secret cavern, ⁷he takes to himself ⁶our adoration, ⁹and thither carries it. ¹¹The thinkers ¹⁰take a common joy in him, ^{13,14}they follow him ¹²by his footprints; ¹⁸all ¹⁹the Masters of sacrifice ¹⁷come ¹⁵to ¹⁶thee, O Flame, ⁴in the secrecy.

[Alt.] 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 ^{15,17}come to ¹⁶thee, O Flame, ⁴in the secrecy. [15/576]

⁷he takes to himself ⁶our surrender, ⁹he carries with him ⁸our surrender [16/93 *fn* 1].

ऋतस्य देवा अनु व्रता गुर्भुवत्परिष्टिर्दयौर्न भूम ॥

वर्धतीमापः पन्वा सुशिशिवमृतस्य योना गर्भे सुजातं ॥1.65.2॥

ऋतस्य¹ देवाः² अनु³ व्रता⁴ गुः⁵ भुवत्⁶ परिष्टिः⁷ द्यौः⁸ न⁹ भूम¹⁰ ॥

वर्धन्ति¹¹ ईम्¹² आपः¹³ पन्वा¹⁴ सुशिशिवम्¹⁵ ऋतस्य¹⁶ योना¹⁷ गर्भे¹⁸ सुजातम्¹⁹ ॥

ṛtasya¹ devāḥ² anu³ vratā⁴ guḥ⁵ bhuvat⁶ pariṣṭiḥ⁷ dyauḥ⁸ na⁹ bhūma¹⁰ ॥

vardhanti¹¹ īm¹² āpaḥ¹³ panvā¹⁴ su'sīśvim¹⁵ ṛtasya¹⁶ yonā¹⁷ garbhe¹⁸ su'jātam¹⁹ ॥

2. ²The Gods ⁵follow ³after him ⁴the law of the workings ¹of Truth. ⁶He stands ⁷encompassing all ⁹as ⁸heaven ¹⁰the earth. ¹³The Waters ^{11,12}make him grow ¹⁵increasing in his bulk ¹⁴by their toil, the Flame ¹⁹well-born ¹⁸in their womb, ¹⁷in the abode ¹⁶of the Truth.

[Alt.] 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. [15/576]

¹³ āpaḥ - the waters are the outpouring of the luminous movement and impulse of the divine or supramental existence. [15/439 *fn* 3]

¹⁴ panvā - Or, by their chant [16/93 *fn* 2]

पुष्टिर्न रण्वा क्षितिर्न पृथ्वी गिरिर्न भुज्म क्षोदो न शंभु ॥

अत्यो नाज्मन्त्सर्गप्रतक्तः सिंधुर्न क्षोदः क ई वराते ॥1.65.3॥

पुष्टिः¹ न² रण्वा³ क्षितिः⁴ न⁵ पृथ्वी⁶ गिरिः⁷ न⁸ भुज्म⁹ क्षोदः¹⁰ न¹¹ शम्भु¹² ॥

अत्यः¹³ न¹⁴ अज्मन्¹⁵ सर्गप्रतक्तः¹⁶ सिन्धुः¹⁷ न¹⁸ क्षोदः¹⁹ कः²⁰ ईम्²¹ वराते²² ॥

puṣṭiḥ¹ na² raṇvā³ kṣitiḥ⁴ na⁵ pṛthvī⁶ giriḥ⁷ na⁸ bhujma⁹ kṣodaḥ¹⁰ na¹¹ śam'bhu¹² ॥

atyaḥ¹³ na¹⁴ ajman¹⁵ sargaprataктаḥ¹⁶ sindhuḥ¹⁷ na¹⁸ kṣodaḥ¹⁹ kaḥ²⁰ im²¹ varāte²² ॥

3. ²He is as if ³a delightful ¹thriving, ⁵he is like ⁶the earth our wide ⁴dwelling-place. ⁹He is enjoyable ⁸like ⁷a hill and ¹²bliss-giving ¹¹like ¹⁰fast-running water. ¹⁴He is like ¹³a charger ¹⁵in the battle ¹⁶rushing to the gallop and ¹⁸like ¹⁹a flowing ¹⁷river, ²⁰who ²²shall hedge [²¹him] in his course?

[Alt.] ²He is like ³delightful ¹increase and ⁵like ⁶the wide earth ⁴our dwelling-place. ⁹He is enjoyable ⁸like ⁷a hill and ¹²bliss-giving ¹¹like ¹⁰fast-running water. ¹⁴He is like ¹³a horse ¹⁵in the battle-charge ¹⁶urged to the gallop and ¹⁸like ¹⁹a rushing ¹⁷river, and ²⁰who then ²²shall hedge in his course? [15/576]

¹⁸like ¹⁷a sea ¹⁹in its motion [16/93 *fn* 3]

जामिः सिन्धूनां भ्रातेव स्वसामिभ्यान्न राजा वनान्यति ॥

यद्वातजूतो वना व्यस्थादग्निर्ह दाति रोमा पृथिव्याः ॥1.65.4॥

जामिः¹ सिन्धूनाम्² भ्राता³ इव⁴ स्वसाम्⁵ इभ्यान्⁶ न⁷ राजा⁸ वनानि⁹ अति¹⁰ ॥

यत्¹¹ वात¹² जूतः¹³ वना¹⁴ वि¹⁵ अस्थात्¹⁶ अग्निः¹⁷ ह¹⁸ दाति¹⁹ रोम²⁰ पृथिव्याः²¹ ॥

jāmiḥ¹ sindhūnām² bhrātā³ iva⁴ svasrām⁵ ibhyān⁶ na⁷ rājā⁸ vanāni⁹ atti¹⁰ ॥

yat¹¹ vāta¹² jūtaḥ¹³ vanā¹⁴ vi¹⁵ asthāt¹⁶ agniḥ¹⁷ ha¹⁸ dāti¹⁹ roma²⁰ pṛthivyāḥ²¹ ॥

4. ¹He is the close comrade ²of the Rivers ⁴as is ³a brother ⁵of his sisters. ¹⁰He devours ⁹the earth's forests ⁷as ⁸a king ⁸his enemies. ¹¹When ¹³driven ¹²by the breath of the wind ¹⁶he ranges ¹⁵around ¹⁴the forests, [¹⁸indeed,] ¹⁷the Flame ¹⁹tears asunder ²⁰the hairs ²¹of Earth's body.

[Alt.] ¹He is the close comrade ²of the Rivers ⁴as ³a brother ⁵of his sisters. ¹⁰He devours ⁹Earth's pleasant woods ⁷as ⁸a king ¹⁰devours ⁶his enemies. ¹¹When ¹³driven ¹²by the breath of the wind ¹⁶he stands ¹⁵about ¹⁴in all the woodland, ¹⁷the Flame ¹⁹tears asunder ²⁰the hairs ²¹of earth's body. [15/577]

[Explanation] ⁹By *vanāni* are meant the receptive sensations seeking in all objectivities the Ananda whose quest is their reason for existence. [15/273]; *vanāni* - means both "forests" and "enjoyments" or as an adjective, "enjoyable". It has commonly the double sense in the Veda, the "²⁰pleasant growths" ²¹of our physical existence, *romāṇi pṛthivyāḥ*. [15/267 fn 2]

श्वसित्यप्सु हंसो न सीदन् क्रत्वा चेतिष्ठो विशामुषभृत्

सोमो न वेधा ऋतप्रजातः पशुर्न शिश्वा विभुर्दूरेभाः ॥1.65.5॥

श्वसिति¹ अप्सु² हंसः³ न⁴ सीदन्⁵ क्रत्वा⁶ चेतिष्ठः⁷ विशाम्⁸ उषःभृत्⁹ ॥

सोमः¹⁰ न¹¹ वेधाः¹² ऋतप्रजातः¹³ पशुः¹⁴ न¹⁵ शिश्वा¹⁶ विभुः¹⁷ दूरे¹⁸ भाः¹⁹ ॥

śvasiti¹ ap'su² haṁsaḥ³ na⁴ sīdan⁵ kratvā⁶ cetiṣṭhaḥ⁷ viśām⁸ uṣaḥ'bhut⁹ ॥

somaḥ¹⁰ na¹¹ vedhāḥ¹² ṛta'prajātaḥ¹³ paśuḥ¹⁴ na¹⁵ śiśvā¹⁶ vi'bhuh¹⁷ dūre¹⁸ bhāḥ¹⁹ ॥

5. ¹He breathes ²in the Waters ⁴like ⁵a seated ³swan. ⁹Waking in the dawn ^{7a}he has power ⁶by the will of his works ^{7b}to give knowledge ⁸to the peoples. ¹¹He is like ¹⁰the God of the Wine, ¹³born of the Truth and ¹²a creator. ¹⁵He is like ¹⁴a cow ¹⁶with her new-born. ¹⁷He is wide-spreading and ¹⁹his light is seen ¹⁸from afar.

¹He breathes ²in the Waters ⁴like ⁵a seated ³swan. ⁹Awake in the dawn ^{7a}he has power ⁶by the will of his works ^{7b}to give knowledge ⁸to the peoples. ¹¹He is like ¹⁰the god of the nectar-wine (Soma) and ¹³born of Truth and ¹²a creator. ¹⁵He is like ¹⁴the Cow ¹⁶with her child. ¹⁷He is all-pervading and ¹⁹his light is seen ¹⁸from a far distance. [15/577]

¹⁴paśuḥ - Literally, passion-mind and the animal; but the word paśu may also mean, as it does oftenest in the Veda, the symbolic Cow of light; in that case the sense will be the emotional mind and the illumined mind. [15/420 fn 12]

Sukta 66

रयिर्न चित्रा सूरु न संदृगायुर्न प्राणो नित्यो न सूनः ।

तक्वा न भूर्णिर्वना सिषक्ति पयो न धेनुः शुचिर्विभावा ॥1.66.1॥

रयिः¹ न² चित्रा³ सूरः⁴ न⁵ सम्दृक्⁶ आयुः⁷ न⁸ प्राणः⁹ नित्यः¹⁰ न¹¹ सूनः¹²
तक्वा¹³ न¹⁴ भूर्णिः¹⁵ वना¹⁶ सिषक्ति¹⁷ पयः¹⁸ न¹⁹ धेनुः²⁰ शुचिः²¹ विभावा²² ॥

rayiḥ¹ na² citrā³ sūrah⁴ na⁵ sam'drḥ⁶ āyuh⁷ na⁸ prāṇah⁹ nityah¹⁰ na¹¹ sūnuḥ¹²
takvā¹³ na¹⁴ bhūrṇiḥ¹⁵ vanā¹⁶ sisakti¹⁷ payah¹⁸ na¹⁹ dhenuḥ²⁰ śuciḥ²¹ vibhā'vā²² ॥

1. ²He is like ¹a wealth ³richly diverse and ⁵like ⁶the all-seeing ⁴of the Sun. ⁸He is as if ⁷life and ⁹the breath of our existence, ¹¹he is as if ¹⁰our eternal ¹²child. ¹⁴He is like ¹³a galloper ¹⁵bearing us. ¹⁷He clings ¹⁶to the forests: ¹⁹he is like ²⁰a cow ¹⁸with her milk. ²¹He is pure-bright and ²²wide is his lustre.

[Alt.] ²He is as if ³a marvellous shining ¹riches and ⁵like ⁶the wide seeing ⁴of the sun. ⁸He is as if ⁷life and ⁹the breath of our existence and ¹¹he is as if ¹⁰our eternal ¹²child. ¹⁴He is like ¹³a galloper ¹⁵that bears us. ¹⁷He fastens ¹⁶on the woodlands. ¹⁹He gives of his substance as ²⁰the cow ¹⁸its milk. ²²He is wide and lustrous, ²¹he is very bright and pure. [15/580]

दाधार क्षेममोको न रण्वो यवो न पक्वो जेता जनानां ।

ऋषिर्न स्तुभ्वा विक्षु प्रशस्तो वाजी न प्रीतो वयो दधाति ॥1.66.2॥

दाधार¹ क्षेमम² ओकः³ न⁴ रण्वः⁵ यवः⁶ न⁷ पक्वः⁸ जेता⁹ जनानाम्¹⁰ ।
ऋषिः¹¹ न¹² स्तुभ्वा¹³ विक्षु¹⁴ प्रशस्तः¹⁵ वाजी¹⁶ न¹⁷ प्रीतः¹⁸ वयः¹⁹ दधाति²⁰ ॥

dādāhāra¹ kṣemam² okaḥ³ na⁴ raṇvaḥ⁵ yavaḥ⁶ na⁷ pakvaḥ⁸ jetā⁹ janānām¹⁰ ।
ṛṣiḥ¹¹ na¹² stubhvā¹³ vikṣu¹⁴ pra'sastah¹⁵ vājī¹⁶ na¹⁷ prītah¹⁸ vayah¹⁹ dadhāti²⁰ ॥

2. ¹He holds ²all our good ⁴like ⁵a pleasant ³home; ⁷he is like ⁸ripe ⁶corn. ⁹He is a conqueror ¹⁰of men and ¹²like ¹³a chanting ¹¹Rishi; ¹⁵there is word of him ¹⁴among the folk: ¹⁷he is as if ¹⁸our exultant ¹⁶steed of swiftmess; ²⁰he upholds ¹⁹our growth.

[Alt.] ⁵He is pleasant ⁴like ³a home and ¹holds ²all our good. ⁷He is to us like ⁸ripe ⁶corn. ⁹He is a conqueror ¹⁰of men and ¹²like ¹³a chanting ¹¹Rishi; ¹⁵the word of him is ¹⁴among the folk. ¹⁷He is like ¹⁸an exulting ¹⁶steed and ²⁰he lays on us ¹⁹our birth to knowledge. [15/580]

दुरोकशोचिः क्रतुर्न नित्यो जायेव योनावरं विश्वस्मै ।

चित्रो यदभ्राट् छ्वेतो न विक्षु रथो न रुक्मी त्वेषः समत्सु ॥1.66.3॥

दुरोक¹ शोचिः² क्रतुः³ न⁴ नित्यः⁵ जाया⁶ इव⁷ योनौ⁸ अरम्⁹ विश्वस्मै¹⁰ ।

चित्रः¹¹ यत्¹² अभ्राट्¹³ श्वेतः¹⁴ न¹⁵ विक्षु¹⁶ रथः¹⁷ न¹⁸ रुक्मी¹⁹ त्वेषः²⁰ समत्सु²¹ ॥

duroka¹ śociḥ² kratuḥ³ na⁴ nityaḥ⁵ jāyā⁶ iva⁷ yonau⁸ aram⁹ viśvasmai¹⁰ ।

citraḥ¹¹ yat¹² abhrāt¹³ śvetaḥ¹⁴ na¹⁵ vikṣu¹⁶ rathaḥ¹⁷ na¹⁸ rukmī¹⁹ tveṣaḥ²⁰ samat'su²¹ ॥

3. ²He is light ¹in a house difficult to inhabit; ⁴he is as ^{3a}a will ⁵ever ^{3b}active in us; ⁷he is like ⁶a wife ⁸in our abode and ⁹sufficient ¹⁰to every man. ¹²When ¹³he blazes ¹¹wonderfully manifold, ¹⁵he is like ¹⁴one white ¹⁶in the peoples. ¹⁸he is like ¹⁹a golden ¹⁷chariot; ²⁰he is a splendour ²¹in our battles.

[Alt.] ²He is light ¹in a house difficult to inhabit. ⁴He is as ⁵an eternal ³will that acts in us; ⁷he is like ⁶a wife ⁸in our chamber and ⁹sufficient ¹⁰to every man. ¹²When ¹³he burns out ¹¹wonderful and manifold, ¹⁵he is as if ¹⁴the white horse ¹⁶in the peoples. ¹⁸He is like ¹⁷a chariot ¹⁹made of gold: ²⁰he is like a keen flame ²¹in the battles. [15/580]

²he is a light ¹difficult to kindle [16/95 fn 4]

सेनेव सृष्टामं दधात्यस्तुर्न दिद्युत् त्वेषप्रतीका ।

यमो ह जातो यमो जनित्वं जारः कनीनां पतिर्जनीनां ॥1.66.4॥

सेना¹ इव² सृष्टा³ अमम्⁴ दधाति⁵ अस्तुः⁶ न⁷ दिद्युत्⁸ त्वेष⁹ प्रतीका¹⁰ ।

यमः¹¹ ह¹² जातः¹³ यमः¹⁴ जनिस्त्वम्¹⁵ जारः¹⁶ कनीनाम्¹⁷ पतिः¹⁸ जनीनाम्¹⁹ ॥

senā¹ iva² sṛṣṭā³ amam⁴ dadhāti⁵ astuḥ⁶ na⁷ didyut⁸ tveṣa⁹ pratikā¹⁰ ।

yamaḥ¹¹ ha¹² jātaḥ¹³ yamaḥ¹⁴ jani'tvam¹⁵ jāraḥ¹⁶ kanīnām¹⁷ patiḥ¹⁸ janīnām¹⁹ ॥

4. ²He is like ¹an army ³running to the charge and ⁵puts ⁴strength in us: ⁷he is like ⁸the flaming shaft ⁶of the Archer ⁹with its keen burning ¹⁰front. [¹²Indeed] ¹¹a twin ¹³he is born, ¹⁴a twin ¹⁵he is that which is to be born: ¹⁶he is the lover ¹⁷of the virgins and ¹⁸the husband ¹⁹of the mothers.

[Alt.] ²He is like ¹an army ³running to the charge and ⁵puts ⁴strength in us: ⁷he is like ⁸the flaming shaft ⁶of the Archer ⁹that has a keen burning ¹⁰face. ¹¹He is the twin ¹³that is born and ¹⁴the twin ¹⁵who is that which is to be born. ¹⁶He is the lover ¹⁷of the virgins and ¹⁸the husband ¹⁹of the mothers. [15/581]

तं वश्चराथा वयं वसत्यास्तं न गावो नक्षन्त इद्धं ।

सिन्धुर्न क्षोदः प्र नीचीरैनोन्नवन्त गावः स्वर्दशीके ॥1.66.5॥

तम्¹ वः² चराथा³ वयम्⁴ वसत्या⁵ अस्तम्⁶ न⁷ गावः⁸ नक्षन्ते⁹ इद्धम्¹⁰ ।

सिन्धुः¹¹ न¹² क्षोदः¹³ प्र¹⁴ नीचीः¹⁵ ऐनोत्¹⁶ नवन्त¹⁷ गावः¹⁸ स्वः¹⁹ दृशीके²⁰ ॥

tam¹ vaḥ² carāthā³ vayam⁴ vasatyā⁵ astam⁶ na⁷ gāvaḥ⁸ nakṣante⁹ iddham¹⁰ ।

sindhuh¹¹ na¹² kṣodaḥ¹³ pra¹⁴ nīcīḥ¹⁵ ainot¹⁶ navanta¹⁷ gāvaḥ¹⁸ svaḥ¹⁹ dṛśīke²⁰ ॥

5. ⁴We ²by your ³movement, ⁴we ²by your ⁵staying, ⁹come ¹to him ¹⁰when his light is kindled ⁷as ⁸the cows ⁹come ⁶home to their stall. ¹²He is like ¹¹a river ¹³running in its channel and ¹⁶sends ¹⁴in his front ¹⁵the descending Waters: ¹⁸the Ray-Cows ¹⁷move to him ²⁰in the manifesting ¹⁹of the world of the Sun.

[Alt.] ¹⁰When his light is kindled, ⁴we ⁹come ¹to him ⁷as ⁸the herds ⁹come ⁶to their home: ⁴we ⁹come ¹to him ²by your ³journeying, O gods, and ⁴we ⁹come ¹to him ²by your ⁵sitting still. ¹²He is like ¹¹a river ¹³running in its channel and ¹⁶sends ¹⁴in front ¹⁵the downward Waters: ¹⁸the herd of the Rays ¹⁷move ¹to him ²⁰in the seeing ¹⁹of the world of the Sun. [15/581]

^{20a} when ¹⁹the Sun ^{20b}appears [16/95 *fn* 5]

Sukta 67

वनेषु जायुर्मर्तेषु मित्रो वृणीते श्रुष्टिं राजेवाजुर्यम् ।

क्षेमो न साधुः क्रतुर्न भद्रो भुवत्स्वाधीर्होता हव्यवाट् ॥1.67.1॥

वनेषु¹ जायुः² मर्तेषु³ मित्रः⁴ वृणीते⁵ श्रुष्टिम्⁶ राजा⁷ इव⁸ अजुर्यम्⁹ ।

क्षेमः¹⁰ न¹¹ साधुः¹² क्रतुः¹³ न¹⁴ भद्रः¹⁵ भुवत्¹⁶ सुऽआधीः¹⁷ होता¹⁸ हव्यऽवाट्¹⁹ ॥

vaneṣu¹ jāyuh² marteṣu³ mitraḥ⁴ vṛṇīte⁵ śruṣṭim⁶ rājā⁷ iva⁸ ajuryam⁹ ।

kṣemaḥ¹⁰ na¹¹ sādhuḥ¹² kratuḥ¹³ na¹⁴ bhadraḥ¹⁵ bhuvat¹⁶ su'ādhiḥ¹⁷ hotā¹⁸ havya'vāt¹⁹ ॥

1. ²He is the conqueror ¹in the forests; ³in mortals ⁴he is a friend: ⁵he chooses ⁶inspiration ⁸as ⁷a king ⁹an unaging councillor. ¹¹He is as if ¹²our perfect ¹⁰welfare; ¹⁴he is like ¹⁵a happy ¹³will ¹⁷just in its thinking and ¹⁶becomes to us ¹⁸our priest of the call and ¹⁹the bearer of our offerings.

[Alt.] ²He is the conqueror ¹in the forests, ⁴he is the friend ³in mortals. ⁵He chooses for himself ⁶inspired knowledge ⁸as ⁷a king ⁹an unaging councillor. ¹¹He is like ¹²a perfect ¹⁰good, ¹⁴he is like ¹⁵a happy ¹³will ¹⁷just in its thoughts. ¹⁶He has become to us ¹⁸the priest of our sacrifice and ¹⁹the carrier of our offerings. [15/577]

¹²a perfecting ¹⁰good [16/96 fn 6]

हस्ते दधानो नृम्णा विश्वान्यमे देवान्धाद् गुहा निषीदन् ।

विदंतीमत्र नरो धियंधा हृदा यत्तष्टान्मंत्राँ अशंसन् ॥1.67.2॥

हस्ते¹ दधानः² नृम्णा³ विश्वानि⁴ अमे⁵ देवान्⁶ धात्⁷ गुहा⁸ निऽसीदन्⁹ ।

विदन्ति¹⁰ ईम्¹¹ अत्र¹² नरः¹³ धियम्¹⁴ धाः¹⁵ हृदा¹⁶ यत्¹⁷ तष्टान्¹⁸ मन्त्रान्¹⁹ अशंसन्²⁰ ॥

haste¹ dadhānaḥ² nṛmṇā³ viśvāni⁴ ame⁵ devān⁶ dhāt⁷ guhā⁸ ni'sīdan⁹ ।

vidanti¹⁰ im¹¹ atra¹² naraḥ¹³ dhiyam¹⁴ dhāḥ¹⁵ hṛdā¹⁶ yat¹⁷ taṣṭān¹⁸ mantrān¹⁹ aśamsan²⁰ ॥

2. ²He holds ¹in his hands ⁴all ³mights: ⁹sitting ⁸in the secret cave ⁷he upholds ⁶the gods ⁵in his strength. ¹²Here ¹³men ¹⁵who hold in themselves ¹⁴the Thought ¹⁰come to know ¹¹him ¹⁷when ²⁰they have uttered ¹⁹the Mantras ¹⁸formed ¹⁶by the heart.

[Alt.] ²He holds ¹in his hands ⁴all ³mights: ⁹sitting ⁸in the secret cave of being ⁷he finds ⁶the gods ⁵in strength. ¹²And it is there that ¹³men ¹⁵who hold ¹⁴the thought in their minds, ¹⁷when ²⁰they have given utterance ¹⁹to its sacred words ¹⁸carved into shape ¹⁶by the heart, ¹⁰discover ¹¹the god. [15/577]

¹haste ²dadhānaḥ - "holding in my two arms". The arms are the two powers of the mind, intuition & discernment. [14/396]

अजो न क्षां दाधार पृथिवीं तस्तम्भ द्यां मन्त्रेभिः सत्यैः ।

प्रिया पदानि पश्वो नि पाहि विश्वायुरग्ने गुहा गुहं गाः ॥1.67.3॥

अजः¹ न² क्षाम्³ दाधार⁴ पृथिवीम्⁵ तस्तम्भ⁶ द्याम्⁷ मन्त्रेभिः⁸ सत्यैः⁹ ।

प्रिया¹⁰ पदानि¹¹ पश्वः¹² नि¹³ पाहि¹⁴ विश्वायुः¹⁵ अग्ने¹⁶ गुहा¹⁷ गुहम्¹⁸ गाः¹⁹ ॥

ajāḥ¹ na² kṣām³ dādāhāra⁴ pṛthivīm⁵ tastambha⁶ dyām⁷ mantrebhiḥ⁸ satyaiḥ⁹ ।

priyā¹⁰ padāni¹¹ paśvaḥ¹² ni¹³ pāhi¹⁴ viśva'āyuh¹⁵ agne¹⁶ guhā¹⁷ guham¹⁸ gāḥ¹⁹ ॥

3. ²As ¹the unborn ⁴he has held ⁵the wide ³earth, ⁶he has up-pillared ⁷heaven ⁸with his Mantras ⁹of truth. ^{13,14}Guard ¹⁰the cherished ¹¹foot-prints ¹²of the Cow of vision; ¹⁶O Fire, ¹⁵thou art universal life, ¹⁹enter into ¹⁸the secrecy ¹⁷of secrecies.

[Alt.] ⁴He holds ²like ¹one unborn ⁵the wide earth ³our dwelling-place and ⁶pillars ⁷heaven ⁹with the truth ⁸of the sacred words of his thinking. ¹⁶O Flame, ¹⁵thou art universal life; ^{13,14}guard ¹⁰the pleasant ¹¹footholds ¹²of the Cow of vision; ^{13,14}watch over ¹⁹the herd of the rays ¹⁸in the secrecy ¹⁷of the secret cavern. [15/578]

¹⁵ viśva'āyuh - that which is the source of all being here on this earth [14/415]

¹⁸ the secrecy ¹⁷ of the secret cave [16/96 fn 8]

य ईं चिकेत गुहा भवन्तमा यः ससाद धारामृतस्य ।

वि ये चृतन्त्यृता सपन्त आदिवसूनि प्र ववाचास्मै ॥1.67.4॥

यः¹ ईम्² चिकेत³ गुहा⁴ भवन्तम्⁵ आ⁶ यः⁷ ससाद⁸ धाराम्⁹ ऋतस्य¹⁰ ।

वि¹¹ ये¹² चृतन्ति¹³ ऋता¹⁴ सपन्तः¹⁵ आत्¹⁶ इत्¹⁷ वसूनि¹⁸ प्र¹⁹ ववाच²⁰ अस्मै²¹ ॥

yaḥ¹ im² ciketa³ guhā⁴ bhavantam⁵ ā⁶ yaḥ⁷ sasāda⁸ dhārām⁹ ṛtasya¹⁰ ।

vi¹¹ ye¹² cṛtanti¹³ ṛtā¹⁴ sapantaḥ¹⁵ āt¹⁶ it¹⁷ vasūni¹⁸ pra¹⁹ vavāca²⁰ asmai²¹ ॥

4. ¹He who ³has perceived ²him ⁵when he is ⁴in the secret cave, ⁷he who ⁸has come ⁶to ⁹the stream ¹⁰of the Truth, ¹²those who ¹⁵touch ¹⁴the things of the Truth and ^{11,13}kindle him, — [16^{then} 17:indeed] ²¹to such a one ^{19,20}he gives word ¹⁸of the Riches.

[Alt.] ¹He ³who has known ²him ⁴in the secret cave, ⁷he who ^{6,8}has come ⁹to the stream ¹⁰of the Truth, ¹²all who ¹⁵touch and penetrate into ¹⁴the things of the Truth, ²¹to such ^{19,20}he speaks ¹⁸the word of his treasures. [15/578]

⁹ dhārām - The descent of the superconscient into our life was imaged as the rain of heaven; it formed the seven celestial rivers that flow down upon the earth-consciousness. [15/434 fn 4]

वि यो वीरुत्सु रोधन्महित्वोत् प्रजा उत प्रसूष्वन्तः ।

चित्तिरपां दमे विश्वायुः सद्मेव धीराः संमाय चक्रुः ॥1.67.5॥

वि¹ यः² वीरुत्सु³ रोधत्⁴ महिस्त्वा⁵ उत⁶ प्रजाः⁷ उत⁸ प्रसूषु⁹ अन्तः¹⁰ ।

चित्तिः¹¹ अपाम्¹² दमे¹³ विश्व¹⁴ आयुः¹⁵ सद्म¹⁶ इव¹⁷ धीराः¹⁸ सम्माय¹⁹ चक्रुः²⁰ ॥

vi¹ yaḥ² vīrut'su³ rodhat⁴ mahi'tvā⁵ uta⁶ pra'jāḥ⁷ uta⁸ pra'sūṣu⁹ anta:¹⁰ ।

cittih¹¹ apām¹² dame¹³ viśva¹⁴ āyuh¹⁵ sadma¹⁶ iva¹⁷ dhīrāḥ¹⁸ sam'māya¹⁹ cakruḥ²⁰ ॥

5. ²He who ³in the growths of earth ⁴holds ¹up ⁵his greatnesses, ^{6,8}both ⁷the progeny born and ¹⁰what is in ⁹the mothers, ¹¹he is Knowledge ¹³in the house ¹²of the Waters, and ¹⁵life ¹⁴universal; ¹⁸the thinkers ¹⁹have measured and ²⁰constructed him ¹⁷like ¹⁶a mansion.

[Alt.] ²This is the Flame who ^{1,4}besieges us ⁵with his greatness ³in all the growths of the earth ⁶and ⁷who is all the children of the worlds ⁸and ¹⁰who is within ⁹in all the mothers. ¹¹He is knowledge ¹³in the house ¹²of the Waters and ¹⁴he is universal ¹⁵life. ¹⁸The thinkers ¹⁹have measured and ²⁰constructed him ¹⁷like ¹⁶a mansion. [15/578]

⁷⁻¹⁰The sons or children are the new soul-formations which constitute the divine Personality, the new births within us. [15/408 *fn* 9]

¹⁹māya - with a strong sense of its root-significance, to measure, form, build or plan out [15/545 *fn* 3]

Sukta 68

श्रीगन्नुप स्थाद्दिवं भुरण्युः स्थातुश्चरथमक्तून्व्यूर्णोत् ।

परि यदेषामेको विश्वेषाम् भुवद्देवो देवानां महित्वा ॥1.68.1॥

श्रीगन्¹ उप² स्थात्³ दिवम्⁴ भुरण्युः⁵ स्थातुः⁶ चरथम्⁷ अक्तून्⁸ वि⁹ ऊर्णोत्¹⁰ ।
परि¹¹ यत्¹² एषाम्¹³ एकः¹⁴ विश्वेषाम्¹⁵ भुवत्¹⁶ देवः¹⁷ देवानाम्¹⁸ महिस्त्वा¹⁹ ॥

śrīṅan¹ upa² sthāt³ divam⁴ bhuraṅyuh⁵ sthātuḥ⁶ caratham⁷ aktūn⁸ vi⁹ ūrṇot¹⁰ ।
pari¹¹ yat¹² eṣām¹³ ekaḥ¹⁴ viśveṣām¹⁵ bhuvat¹⁶ devaḥ¹⁷ devānām¹⁸ mahi'tvā¹⁹ ॥

1. ⁵The carrier, ¹burning, ^{2,3}he reaches ⁴heaven. ^{9,10}He unravels ⁸the nights and ^{9,10}uncovers ⁶the stable and ⁷the moving; ¹²for ¹⁴this is the one ¹⁷God ^{11,16}who envelops with himself ¹⁹the grandeurs ¹⁵of all ^{13,18}the[se] Gods.

[Alt.] ⁵The Carrier of our gifts ¹speeds on his way and ^{2,3}reaches up ⁴towards heaven. ^{9,10}He unravels ⁸out of the nights ⁶all that is stable and ⁷all that moves. ¹²This is he that ¹⁶becomes ¹⁴the one ¹⁷God ¹¹who is around ¹⁵all ¹³the ¹⁸gods ¹⁹in his greatness. [15/578]

[Alt.] Agni, the divine Seer-Will, is described as ^{2,3}ascending ⁴to heaven and ^{9,10}unrolling ⁸the veil of the nights ⁶from all that is stable and ⁷all that is mobile, ¹²when ¹⁶he becomes ¹⁴the one ¹⁷God ¹¹encompassing ¹⁵all ¹³these ¹⁸godheads ¹⁹with the greatness of his being. [15/200]

आदिने विश्वे क्रतुं जुषन्त शुष्काद्यद्देव जीवो जनिष्ठाः ।

भजन्त विश्वे देवत्वं नाम ऋतं सपन्तो अमृतमेवैः ॥1.68.2॥

आत्¹ इत्² ते³ विश्वे⁴ क्रतुम्⁵ जुषन्त⁶ शुष्कात्⁷ यत्⁸ देव⁹ जीवः¹⁰ जनिष्ठाः¹¹ ।
भजन्त¹² विश्वे¹³ देवस्त्वम्¹⁴ नाम¹⁵ ऋतम्¹⁶ सपन्तः¹⁷ अमृतम्¹⁸ एवैः¹⁹ ॥

āt¹ it² te³ viśve⁴ kratum⁵ juṣanta⁶ śuṣkāṭ⁷ yat⁸ deva⁹ jīvaḥ¹⁰ janiṣṭhāḥ¹¹ ।
bhajanta¹² viśve¹³ deva'tvam¹⁴ nāma¹⁵ ṛtam¹⁶ sapantaḥ¹⁷ amṛtam¹⁸ evaiḥ¹⁹ ॥

2. [2]Indeed, [1]then] ⁴all ⁶cleave to ³thy ⁵will of works ⁸when, ⁹O God, ¹¹thou art born ¹⁰a living being ⁷from dry matter. ¹³All ¹²enjoy ¹⁵the Name, ¹⁴the Godhead; ¹⁹by thy movements ¹⁷they touch ¹⁶Truth and ¹⁸Immortality.

[Alt.] ⁴All ⁶serve with gladness ³thy ⁵will to works ⁸when, ⁹O God, ¹¹thou art born ¹⁰as the living being ⁷from a dry matter. ¹³All ¹⁹by thy movings ¹⁷get touch ¹⁶of the Truth and ¹⁷touch ¹⁸of immortality and ¹²they enjoy ¹⁵the Name, ¹⁴the Godhead. [15/579]

[Alt.] ¹Then ²indeed ⁴all ⁶accept and cleave ⁵to the Will (or the Work) ⁸when, ⁹O godhead, ¹¹thou art born ¹⁰a living soul ⁷from the dryness (i.e. from the material being, the desert, as it is called, unwatered by the streams of the Truth); ¹³all ¹²enjoy ¹⁴godhead ¹⁷attaining ¹⁶to the truth and ¹⁸the immortality ¹⁹by their movements. [15/200-1]

⁶ or, serve gladly (1.68.5); follow with pleasure (1.127.6); rejoice (6.2.10; 6.5.6); take joy in [16/97 *fn* 9]

¹⁵ nāma - The “secret Name” of the mental consciousness, the tongue with which the gods taste the world, the nexus of Immortality, is the Ananda which the Soma symbolises (9.75.2). [15/307]

¹⁶ ṛtam - the truth in action, right, the truth of divine being regulating right activity both of mind and body [15/65]

ऋतस्य प्रेषा ऋतस्य धीतिर्विश्वायुर्विश्वे अपांसि चक्रुः ।

यस्तुभ्यं दाशाद्यो वा ते शिक्षात्स्मै चिकित्वान्रयिं दयस्व ॥1.68.3॥

ऋतस्य¹ प्रेषाः² ऋतस्य³ धीतिः⁴ विश्व⁵ आयुः⁶ विश्वे⁷ अपांसि⁸ चक्रुः⁹ ।

यः¹⁰ तुभ्यम्¹¹ दाशात्¹² यः¹³ वा¹⁴ ते¹⁵ शिक्षात्¹⁶ तस्मै¹⁷ चिकित्वान्¹⁸ रयिम्¹⁹ दयस्व²⁰ ॥

ṛtasya¹ preṣāḥ² ṛtasya³ dhītiḥ⁴ viśva⁵ āyuh⁶ viśve⁷ apāṃsi⁸ cakruḥ⁹ ।

yaḥ¹⁰ tubhyam¹¹ dāśāt¹² yaḥ¹³ vā¹⁴ te¹⁵ śikṣāt¹⁶ tasmai¹⁷ cikitvān¹⁸ rayim¹⁹ dayasva²⁰ ॥

3. ²He is the urgings ¹of the Truth, ⁴the thinking ³of the Truth, ⁵the universal ⁶life by whom ⁷all ⁹do ⁸the works. ¹⁰He who ¹²gives ¹¹to thee, [¹⁴or] ¹³he who ¹⁶gains ¹⁵from thee, ¹⁷to him, ¹⁸for thou knowest, ²⁰give ¹⁹the Riches.

[Alt.] ²He is the missioned impulse ¹of Truth and ⁴the thinking ³of the Truth. ⁵He is the universal ⁶life and ⁷all ⁹do in him ⁸their works. ¹⁷To him ¹⁰who ¹²gives ¹¹to thee ¹⁴and ¹⁷to him ¹³who ¹⁶takes ¹⁵of thee ¹⁸be knower of the knowledge and ²⁰give him his portion ¹⁹of thy treasure. [15/579]

[Explanation] ²The impulse ¹of the Truth, ⁴the thinking ³of the Truth ⁵becomes a universal ⁶life (or pervades ⁵all ⁶the life), and in it ⁷all ⁹fulfil ⁸their workings.... [15/200]

¹⁶learns [16/97 *fn* 10]

होता निषतो मनोरपत्ये स चिन्त्वासां पती रयीणां ।

इच्छन्त रेतो मिथस्तनूषु सं जानत स्वैर्दक्षैरमूराः ॥1.68.4॥

होता¹ निऽसत्तः² मनोः³ अपत्ये⁴ सः⁵ चित्⁶ नु⁷ आसाम्⁸ पतिः⁹ रयीणाम्¹⁰ ।

इच्छन्त¹¹ रेतः¹² मिथः¹³ तनूषु¹⁴ सम्¹⁵ जानत¹⁶ स्वैः¹⁷ दक्षैः¹⁸ अमूराः¹⁹ ॥

hotā¹ ni'sattaḥ² manoḥ³ apatyē⁴ saḥ⁵ cit⁶ nu⁷ āsām⁸ patih⁹ rayīṇām¹⁰ ।

icchanta¹¹ retaḥ¹² mithaḥ¹³ tanūṣu¹⁴ sam¹⁵ jānata¹⁶ svaiḥ¹⁷ dakṣaiḥ¹⁸ amūrāḥ¹⁹ ॥

4. ¹He is the priest of the sacrifice ²seated ⁴in the son ³of Man: ⁵he ^{6,7}verily is ⁹the lord ⁸of these ¹⁰riches. ¹¹They desire ¹²the seed ¹³mutually ¹⁴in their bodies; ¹⁹the wise ¹⁷by their own ¹⁸discernings ^{15,16}come wholly to know.

[Alt.] ¹He is the priest of the sacrifice ²who is seated ⁴in the Son ³of Man: ⁵he is ⁹the lord ⁸of these ¹⁰riches. ¹⁹The wise ¹¹desire ¹³mutually ¹²his seed ¹⁴in their bodies and ^{15,16}they come altogether to know him ¹⁷by their own ¹⁸discerning minds. [15/579]

पितुर्न पुत्राः क्रतुं जुषन्त श्रोषन्ते अस्य शासं तुरासः ।

वि राय और्णोद् दुरः पुरुक्षुः पिपेश नाकं स्तृभिर्दमूनाः ॥1.68.5॥

पितुः¹ न² पुत्राः³ क्रतुम्⁴ जुषन्त⁵ श्रोषन्⁶ ये⁷ अस्य⁸ शासम्⁹ तुरासः¹⁰ ।

वि¹¹ रायः¹² और्णोत्¹³ दुरः¹⁴ पुरु¹⁵ क्षुः¹⁶ पिपेश¹⁷ नाकम्¹⁸ स्तृभिः¹⁹ दमूनाः²⁰ ॥

pituḥ¹ na² putrāḥ³ kratum⁴ juṣanta⁵ śroṣan⁶ ye⁷ asya⁸ śāsam⁹ turāsaḥ¹⁰ ।

vi¹¹ rāyaḥ¹² aurnot¹³ duraḥ¹⁴ puru¹⁵ kṣuḥ¹⁶ pipeśa¹⁷ nākam¹⁸ str̥bhiḥ¹⁹ damūnāḥ²⁰ ॥

5. ⁷Those who ⁶listen ^{8,9}to his teaching, ⁷those who ¹⁰are swift to the journey, ⁵serve gladly ⁴his will ²as ³sons ⁴the will ¹of a father. ¹⁶He houses ¹⁵a multitude of riches and ¹³flings ¹¹wide ¹⁴the doors ¹²of the Treasure. ²⁰He is the dweller within ¹⁷who has formed ¹⁸heaven ¹⁹with its stars.

[Alt.] ⁷Those who ⁶listen ⁸to his ⁹word of instruction, ⁷those who ¹⁰are swift to the journey, ⁵serve gladly ⁴his will ²as ³sons ⁴the will ¹of a father. ¹⁶He is the house ¹⁵of a multitude of riches and ¹³flings ¹¹wide ¹⁴the door ¹²of his felicitous treasure. ²⁰He is the dweller in the home and ¹⁷gives form ¹⁸to Paradise ¹⁹by the light of his stars. [15/579]

Sukta 69

शुक्रः शुशुक्वाँ उषो न जारः पप्रा समीची दिवो न ज्योतिः ।

परि प्रजातः क्रत्वा बभूथ भुवो देवानां पिता पुत्रः सन् ॥1.69.1॥

शुक्रः¹ शुशुक्वान्² उषः³ न⁴ जारः⁵ पप्रा⁶ समीची⁷ दिवः⁸ न⁹ ज्योतिः¹⁰ ।
परि¹¹ प्रजातः¹² क्रत्वा¹³ बभूथ¹⁴ भुवः¹⁵ देवानाम्¹⁶ पिता¹⁷ पुत्रः¹⁸ सन्¹⁹ ॥

śukrah¹ śuśukvān² uṣaḥ³ na⁴ jārah⁵ paprā⁶ samīcī⁷ divaḥ⁸ na⁹ jyotiḥ¹⁰ ।
pari¹¹ pra'jātaḥ¹² kratvā¹³ babhūtha¹⁴ bhuvaḥ¹⁵ devānām¹⁶ pitā¹⁷ putraḥ¹⁸ san¹⁹ ॥

1. ²Blazing out ¹brilliant ⁴as ⁵the lover ³of the Dawn, ⁶filling ⁷the two equal worlds ⁹like ¹⁰the Light ⁸of Heaven, ¹²thou art born ¹³by our will and ¹⁴comest into being ¹¹all around us; ¹⁵thou hast become ¹⁷the father ¹⁶of the Gods, ¹⁹thou who art ¹⁸the Son.

[Alt.] ²He burns out ¹bright ⁴as if ⁵the lover ³of Dawn and ⁶fills ⁷the two equal worlds ⁹like ¹⁰the light ⁸of heaven. ¹²He is born ¹³by our will to works and ¹⁴he comes into being ¹¹all around us. ¹⁹He is ¹⁸the son and ¹⁵becomes ¹⁷the father ¹⁶of the Gods. [15/581]

⁷the two Companions [16/98 *fn* 11]

वेधा अदृप्तो अग्निर्विजानन्नूर्धन गोनां स्वाद्मा पितृनाम् ।

जने न शेव आहूर्यः सन् मध्ये निषतो रण्वो दुरोणे ॥1.69.2॥

वेधाः¹ अदृप्तः² अग्निः³ विजानन्⁴ ऊधः⁵ न⁶ गोनाम्⁷ स्वाद्म⁸ पितृनाम्⁹ ।
जने¹⁰ न¹¹ शेव¹² आहूर्यः¹³ सन्¹⁴ मध्ये¹⁵ निषतः¹⁶ रण्वः¹⁷ दुरोणे¹⁸ ॥

vedhāḥ¹ adrptaḥ² agniḥ³ vi'jānan⁴ ūdhaḥ⁵ na⁶ gonām⁷ svādma⁸ pitūnām⁹ ।
jane¹⁰ na¹¹ śeva¹² ā'hūryaḥ¹³ san¹⁴ madhye¹⁵ ni'sattaḥ¹⁶ raṇvaḥ¹⁷ duroṇe¹⁸ ॥

2. ³The Fire ⁴having the knowledge is ¹a creator ²without proud rashness; ⁶he is as if ⁵the teat ⁷of the Cows of Light, ⁸the sweetener ⁹of the draughts of the Wine. ¹¹He is as ¹²one blissful ¹⁰in a man, ^{13,14}one whom we must call in; ¹⁶he is seated ¹⁷rapturous ¹⁵in the middle ¹⁸of the house.

[Alt.] ³This is the Fire ⁴that has perfect knowledge and ¹is a creator ²whom none can rend asunder. ⁶He is as if ⁵the teat ⁷of the cows of light and ⁸the sweetness ⁹of the draughts of the wine. ¹¹He is as if one ¹²happy ¹⁰in the creature and ^{13,14}must be laid hands on ¹⁶where he sits ¹⁷blissful ¹⁵in the middle ¹⁸of the house. [15/581]

¹ordainer of things [16/98 *fn* 12]

पुत्रो न जातो रण्वो दुरोणे वाजी न प्रीतो विशो वि तारीत् ।

विशो यदहवे नृभिः सनीळा अग्निर्देवत्वा विश्वान्यश्याः ॥1.69.3॥

पुत्रः¹ न² जातः³ रण्वः⁴ दुरोणे⁵ वाजी⁶ न⁷ प्रीतः⁸ विशः⁹ वि¹⁰ तारीत्¹¹ ।

विशः¹² यत्¹³ अहवे¹⁴ नृभिः¹⁵ सनीळाः¹⁶ अग्निः¹⁷ देवत्वा¹⁸ विश्वानि¹⁹ अश्याः²⁰ ॥

putraḥ¹ na² jātaḥ³ raṇvaḥ⁴ durone⁵ vājī⁶ na⁷ prītaḥ⁸ viśaḥ⁹ vi¹⁰ tārit¹¹ ।

viśaḥ¹² yat¹³ ahve¹⁴ nr̥bhiḥ¹⁵ sa'nīlāḥ¹⁶ agniḥ¹⁷ deva'tvā¹⁸ viśvāni¹⁹ aśyāḥ²⁰ ॥

3. ³He is born to us ²as if ¹a son ⁴rapturous ⁵in our house; ⁷like ⁸a glad ⁶horse of swiftness ^{11a}he carries ⁹safe ^{11b}through their battle ⁹the peoples: ¹³when ¹⁴I call ¹²to the beings ¹⁶who dwell in one abode ¹⁵with the Gods, ¹⁷the Flame ²⁰attains ¹⁹all ¹⁸godheads.

[Alt.] ²He is as if ⁴our rapturous ¹son ³born to us ⁵in the house and ⁷he is like ⁶a courser ⁸pleased and glad ^{10,11}that carries to safety ⁹the peoples. ¹³When ¹⁴I call ¹²to the Nations ¹⁶who dwell in one lair ¹⁵with the Strong Ones, ¹⁷the Flame ²⁰enjoys ¹⁹all ¹⁸the godheads.

[15/582]

¹⁵ with men [16/99 *fn* 14]

nr̥ - The word *nr̥* seems to have meant originally active, swift or strong. We have *nr̥mṇa*, strength, and *nr̥tama nr̥ṇām*, most puissant of the Powers. It came afterwards to mean male or man and in the Veda is oftenest applied to the gods as the male powers or Purushas presiding over the energies of Nature as opposed to the female powers, who are called *gnā*. [15/268 *fn* 6]

nr̥ in the Veda is applicable both to gods and men and does not mean simply a man; it meant originally, I think, strong or active and then a male and is applied to the male gods, active divine souls or powers, *purusas*, opposed to the female deities, *gnā* who are their energies. [15/81]

नकिष्ट एता व्रता मिनन्ति नृभ्यो यदेभ्यः श्रुष्टिं चकर्थ ।

तत् तु ते दंसो यदहन्त्समानैर्नृभिर्यद्युक्तो विवे रपांसि ॥1.69.4॥

नकिः¹ ते² एता³ व्रता⁴ मिनन्ति⁵ नृभ्यः⁶ यत्⁷ एभ्यः⁸ श्रुष्टिम्⁹ चकर्थ¹⁰ ।

तत्¹¹ तु¹² ते¹³ दंसः¹⁴ यत्¹⁵ अहन्¹⁶ समानैः¹⁷ नृभिः¹⁸ यत्¹⁹ युक्तः²⁰ विवेः²¹ रपांसि²² ॥

nakīḥ¹ te² etā³ vratā⁴ minanti⁵ nr̥'bhyaḥ⁶ yat⁷ ebhyaḥ⁸ śruṣṭim⁹ cakartha¹⁰ ।

tat¹¹ tu¹² te¹³ daṁsaḥ¹⁴ yat¹⁵ ahan¹⁶ samānaiḥ¹⁷ nr̥'bhiḥ¹⁸ yat¹⁹ yuktaḥ²⁰ viveḥ²¹ rapāṁsi²² ॥

4. ¹None ⁵can impair ^{4a}the ways of [³these] ²thy ^{4b}workings ⁷when ⁸for these ⁶gods ¹⁰thou hast created ⁹inspired knowledge. [¹²Even] ¹¹this is ¹³thy ¹⁴work ¹⁵that ²⁰yoked ¹⁸with the Gods, ¹⁷thy equals, ¹⁶thou hast smitten, ¹⁹that ²¹thou hast scattered ²²the powers of evil.

[Alt.] ¹None ⁵can impair ^{4a}the ways of ²thy ^{4b}works ⁷when ¹⁰thou hast created ⁹inspired knowledge ⁶for the Strong Ones. ^{11,12}This is ¹³thy ¹⁴work ¹⁵that ²⁰yoked ¹⁷with the equal ¹⁸Gods ¹⁶thou smitest and ²¹scatterest ²²the powers of evil. [15/582]

⁶men [16/99 *fn* 15]

¹⁶thou hast slain [16/99 *fn* 16]

उषो न जारो विभावोसः संज्ञातरूपश्चिकेतदस्मै ।

त्मना वहन्तो दुरो व्यृण्वन्नवन्त विश्वे स्वर्दृशीके ॥1.69.5॥

उषः¹ न² जारः³ विभाऽवा⁴ उऽसः⁵ सञ्ज्ञातरूपः⁶ चिकेतत्⁷ अस्मै⁸ ।

त्मना⁹ वहन्तः¹⁰ दुरः¹¹ वि¹² ऋण्वन्¹³ नवन्त¹⁴ विश्वे¹⁵ स्वः¹⁶ दृशीके¹⁷ ॥

uṣaḥ¹ na² jāraḥ³ vibhā'vā⁴ usraḥ⁵ sañjñāta'rūpaḥ⁶ ciketat⁷ asmaī⁸ ।

tmanā⁹ vahantaḥ¹⁰ duraḥ¹¹ vi¹² ṛṇvan¹³ navanta¹⁴ viśve¹⁵ svaḥ¹⁶ dṛśīke¹⁷ ॥

5. ⁴Very bright and ⁵lustrous is he ²like ³the lover ¹of Dawn. ⁶May his form be known and ⁷may he wake to knowledge ⁸for this human being, ^{10a}may ¹⁵all ^{10b}bear him ⁹in themselves, ¹³part ¹²wide ¹¹the Doors and ¹⁴move ¹⁷into the vision ¹⁶of the world of the Sun.

[Alt.] ⁴Very bright and ⁵lustrous ²is he like ³the paramour ¹of Dawn. ⁶Let his form be known and ⁷his knowledge awake ⁸for this human being, let ¹⁵all ¹⁰bear him ⁹in themselves, ¹³swing ¹²wide ¹¹the gates and ¹⁴walk ¹⁷in the vision ¹⁶of the world of the Sun. [15/582]

¹⁴come ¹⁷to the seeing ¹⁶of the Sun [16/99 *fn* 17]

Sukta 70

वनेम पूर्वैर्यो मनीषा अग्निः सुशोको विश्वान्यश्याः ।

आ दैव्यानि व्रता चिकित्त्वाना मानुषस्य जनस्य जन्म ॥1.70.1॥

वनेम¹ पूर्वैः² अर्यः³ मनीषा⁴ अग्निः⁵ सुशोकः⁶ विश्वानि⁷ अश्याः⁸ ।
आ⁹ दैव्यानि¹⁰ व्रता¹¹ चिकित्त्वान्¹² आ¹³ मानुषस्य¹⁴ जनस्य¹⁵ जन्म¹⁶ ॥

vanema¹ pūrvīḥ² aṛyaḥ³ manīṣā⁴ agniḥ⁵ suśokaḥ⁶ viśvāni⁷ aśyāḥ⁸ ।
ā⁹ daivyāni¹⁰ vratā¹¹ cikitvān¹² ā¹³ mānuṣasya¹⁴ janasya¹⁵ janma¹⁶ ॥

1. ¹May we win ²the many Riches, ^{8a}may ⁵the Fire, ⁶flaming high with his light, ³master ⁴by the thinking mind, ^{8b}take possession of ⁷all things that are, ^{9,12}he who knows ^{11a}the laws of ¹⁰the divine ^{11b}workings and ^{13,12}knows ¹⁶the birth ¹⁴of the human ¹⁵being.

[Alt.] ³Men battling ⁴by our mind of thought ¹may we make conquest ²of many powers and ⁵Agni ⁶burning brightly ⁸enjoy and possess in us ⁷all things that are, ^{9,12}know ¹⁰the divine ¹¹workings and ^{13,12}know ¹⁶the births ¹⁴of the human ¹⁵creature. [15/582]

⁴manīṣā – the right thought, the right mentality in the self-giving, the intellectual thought that seeks for the Truth [16/576-7]

गर्भो यो अपां गर्भो वनानां गर्भश्च स्थातां गर्भश्चरथाम् ।

अद्रौ चिदस्मा अन्तर्दुरोणे विशां न विश्वो अमृतः स्वाधीः ॥1.70.2॥

गर्भः¹ यः² अपाम्³ गर्भः⁴ वनानाम्⁵ गर्भः⁶ च⁷ स्थाताम्⁸ गर्भः⁹ चरथाम्¹⁰ ।
अद्रौ¹¹ चित्¹² अस्मै¹³ अन्तः¹⁴ दुरोणे¹⁵ विशाम्¹⁶ न¹⁷ विश्वः¹⁸ अमृतः¹⁹ सुआधीः²⁰ ॥

garbhah¹ yaḥ² apām³ garbhah⁴ vanānām⁵ garbhah⁶ ca⁷ sthātām⁸ garbhah⁹ carathām¹⁰ ।
adrau¹¹ cit¹² asmai¹³ antaḥ¹⁴ duroṇe¹⁵ viśām¹⁶ na¹⁷ viśvaḥ¹⁸ amṛtaḥ¹⁹ su'ādhiḥ²⁰ ॥

2. ²He is ¹the child ³of the waters, ⁴the child ⁵of the forests, ⁶the child ⁷of things stable ⁷and ⁹the child ¹⁰of things that move. ¹²Even ¹¹in the stone ²he is there ¹³for man, ²he is there ¹⁴in the middle ¹⁵of his house, — ²he is ¹⁷as ¹⁸one universal ¹⁶in creatures; ²he is ¹⁹the Immortal, ²⁰the perfect thinker.

[Alt.] ²He is ¹the child ³of the waters and ⁴the child ⁵of the forests and ⁶the child ⁸of things stable ⁷and ⁹the child ¹⁰of things that move. ¹³He is there for man ¹¹in the stone of the mountain and ¹⁴within ¹⁵in the house. He is ¹⁸one universal ¹⁶to the peoples and ¹⁹the Immortal and ²⁰the right-thinking One. [15/583]

स हि क्षपावाँ अग्नी रयीणां दाशद्यो अस्मा अरं सूक्तैः ।

एता चिकित्त्वो भूमा नि पाहि देवानां जन्म मर्ताश्च विद्वान् ॥1.70.3॥

सः¹ हि² क्षपाऽवान्³ अग्निः⁴ रयीणाम्⁵ दाशत्⁶ यः⁷ अस्मै⁸ अरम्⁹ सुऽउक्तैः¹⁰ ।
एता¹¹ चिकित्त्वः¹² भूम¹³ नि¹⁴ पाहि¹⁵ देवानाम्¹⁶ जन्म¹⁷ मर्तान्¹⁸ च¹⁹ विद्वान्²⁰ ॥

saḥ¹ hi² kṣapā'vān³ agniḥ⁴ rayīṇām⁵ dāśat⁶ yaḥ⁷ asmai⁸ aram⁹ su'uktaiḥ¹⁰ ।
etā¹¹ cikitvah¹² bhūma¹³ ni¹⁴ pāhi¹⁵ devānām¹⁶ janma¹⁷ martān¹⁸ ca¹⁹ vidvān²⁰ ॥

3. [For] ⁴the Fire is ³a master of the nights, ¹he ⁶gives ⁵of the Riches to him ⁷who ^{9a}prepares ⁸for him ^{9b}the sacrifice ¹⁰with the perfect words. ¹²O thou who art conscious, ^{14,15}guard, ²⁰as the knower, ¹¹these ¹³worlds, and ¹⁷the birth ¹⁶of the Gods, ¹⁹and ¹⁸mortal men.

[Alt.] ⁴The Fire is ³master of the nights and ⁶imparts to man ⁹sufficiency ⁵of his treasures ¹⁰by the power of perfect words. ²⁰O knower, ¹²who hast knowledge ¹⁷of the births ¹⁶of the gods ¹⁹and ¹²knowledge ¹⁸of mortals, ^{14,15}guard ¹¹these ¹³earths. [15/583]

¹³bhūma - the wide free infinite planes of existence founded on the Truth [15/418 fn 6]

वर्धान्यं पूर्वीः क्षपो विरूपाः स्थातुश्च रथमृतप्रवीतम् ।

अराधि होता स्वर्निषत्तः कृण्वन्विश्वान्यपांसि सत्या ॥1.70.4॥

वर्धान्¹ यम्² पूर्वीः³ क्षपः⁴ विरूपाः⁵ स्थातुः⁶ च⁷ रथम्⁸ ऋतऽप्रवीतम्⁹ ।
अराधि¹⁰ होता¹¹ स्वः¹² निऽसत्तः¹³ कृण्वन्¹⁴ विश्वानि¹⁵ अपांसि¹⁶ सत्या¹⁷ ॥

vardhān¹ yam² pūrvīḥ³ kṣapaḥ⁴ vi'rūpāḥ⁵ sthātuḥ⁶ ca⁷ ratham⁸ ṛta'pravītam⁹ ।
arādhi¹⁰ hotā¹¹ svaḥ¹² ni'sattaḥ¹³ kṛṇvan¹⁴ viśvāni¹⁵ apāṃsi¹⁶ satyā¹⁷ ॥

4. ³Many ⁴nights ⁵of different forms ¹have increased ²him, the Fire ⁹who came forth from the Truth, ⁶who is the stable ⁷and ⁸the moving: ¹¹the priest of the call, ¹⁰he is achieved for us, ¹³seated ¹²in the sun-world, ¹⁴making ¹⁷true ¹⁵all ¹⁶our works.

[Alt.] ³Many ⁴nights ⁵that are different in form ¹increase ²one ⁸who is the moving ⁷and ⁶the stable, ⁹one who has come from the Truth. ¹¹He is a priest of sacrifice and ¹⁰enriches us ¹³where he sits ¹²in the world of the sun ¹⁴making ¹⁶our works ¹⁷things of truth. [15/583]

¹²in the sun [16/100 fn 18]

गोषु प्रशस्तिं वनेषु धिषे भरन्त विश्वे बलिं स्वर्णः ।

वि त्वा नरः पुरुत्रा सपर्यन्पितुर्न जित्रेर्वि वेदो भरन्त ॥1.70.5॥

गोषु¹ प्रऽशस्तिम्² वनेषु³ धिषे⁴ भरन्त⁵ विश्वे⁶ बलिम्⁷ स्वः⁸ नः⁹ ।
वि¹⁰ त्वा¹¹ नरः¹² पुरुऽत्रा¹³ सपर्यन्¹⁴ पितुः¹⁵ न¹⁶ जित्रेः¹⁷ वि¹⁸ वेदी¹⁹ भरन्त²⁰ ॥

goṣu¹ pra'śastim² vaneṣu³ dhiṣe⁴ bharanta⁵ viśve⁶ balim⁷ svaḥ⁸ naḥ⁹ ।
vi¹⁰ tvā¹¹ naraḥ¹² puru'trā¹³ saparyan¹⁴ pituḥ¹⁵ na¹⁶ jivreh¹⁷ vi¹⁸ vedi¹⁹ bharanta²⁰ ॥

5. ⁴Thou establishest ²word of thee ¹in the Ray-Cow and ³in the forests; it is as if ⁶all were ⁵bringing [⁹for us] ⁸the sun-world ⁷as offering. ¹²Men ¹³in many parts ^{10,14}serve ¹¹thee and ²⁰gather ¹⁸in ¹⁹knowledge ¹⁶as ¹⁷from a long-lived ¹⁵father.

[Alt.] ⁴Thou thinkest out ²thy hymn of utterance ¹in the rays and ³in the forests and ⁶all the gods ⁵carry ⁹to us ⁸the light of the sun-world ⁷as a sacrifice. ¹²Men ^{10,14}do thee service ¹³in the manifoldness and ^{18,20}come bringing ¹¹from thee ¹⁹riches of knowledge ¹⁶as ¹⁷from an aged ¹⁵father. [15/583]

साधुर्न गृध्नुरस्तेव शूरो यातेव भीमस्त्वेषः समत्सु ॥1.70.6॥

साधुः¹ न² गृध्नुः³ अस्ता⁴ इव⁵ शूरः⁶ याता⁷ इव⁸ भीमः⁹ त्वेषः¹⁰ समत्सु¹¹ ॥

sādhuḥ¹ na² ḡḡdhnuh³ astā⁴ iva⁵ śūrah⁶ yātā⁷ iva⁸ bhīmah⁹ tveṣaḥ¹⁰ samat'su¹¹ ॥

6. He is ²like ¹one efficient in works and ³hungry to seize, ⁶heroic ⁵like ⁴one shooting arrows, ⁹terrible ⁸like ⁷an assailant charging, ¹⁰he is a splendour ¹¹in our battles.

[Alt.] ²He is like ¹a perfecter of works, ³one who is a hungry seizer. ⁵He is like ⁶a hero ⁴shooting arrows and ⁸like ⁹a terrible ⁷assailant ¹¹in the battle. [15/583]

Sukta 71

उप प्र जिन्वन्नुशतीरुशन्तम् पतिं न नित्यं जनयः सनीळाः ।

स्वसारः श्यावीमरुषीमजुप्रंचित्रमुच्छन्तीमुषसं न गावः ॥1.71.1॥

उप¹ प्र² जिन्वन्³ उशतीः⁴ उशन्तम्⁵ पतिम्⁶ न⁷ नित्यम्⁸ जनयः⁹ सनीळाः¹⁰ ।

स्वसारः¹¹ श्यावीम्¹² अरुषीम्¹³ अजुप्रन्¹⁴ चित्रम्¹⁵ उच्छन्तीम्¹⁶ उषसम्¹⁷ न¹⁸ गावः¹⁹ ॥

upa¹ pra² jinvan³ uśatīḥ⁴ uśantam⁵ patim⁶ na⁷ nityam⁸ janayaḥ⁹ sa'nilāḥ¹⁰ ।

svasāraḥ¹¹ śyāvīm¹² aruṣīm¹³ ajuṣran¹⁴ citram¹⁵ ucchantīm¹⁶ uṣasam¹⁷ na¹⁸ gāvaḥ¹⁹ ॥

1. ⁹The Mothers ¹⁰who dwell in one abode, ⁴desiring ¹came ⁵to him who desired them and ^{2,3}gave him pleasure ⁷as ⁸to their eternal ⁶spouse: ¹¹the sisters ¹⁴took joy in him ¹⁸as ¹⁹the Ray-Cows ¹⁷in the Dawn when she comes ¹²dusky, ¹³flushing red, then ¹⁶shining out ¹⁵in rich hues.

[Alt.] ⁹The Mothers ⁴desire and ⁵are desired by him, ¹¹sisters ¹⁰dwelling in one mansion, and ^{12,3}come to him with joy ⁷as to ⁸their eternal ⁶husband, ¹⁸even as ¹⁹the rays ¹⁷to the Dawn, — Dawn ¹²dusk and ¹³flushing and ¹⁶breaking ¹⁵into rich lustres. [15/584]

वीळु चिद्द दृह्हा पितरो न उक्थैरद्रिं रुजन्नङ्गिरसो रवेण ।

चक्रुर्दिवो बृहतो गातुमस्मे अहः स्वर्विविदुः केतुमुस्माः ॥1.71.2॥

वीळु¹ चित्² दृह्हा³ पितरः⁴ नः⁵ उक्थैः⁶ अद्रिम्⁷ रुजन्⁸ अङ्गिरसः⁹ रवेण¹⁰ ।

चक्रुः¹¹ दिवः¹² बृहतः¹³ गातुम्¹⁴ अस्मे¹⁵ अहः¹⁶ स्वः¹⁷ विविदुः¹⁸ केतुम्¹⁹ उस्माः²⁰ ॥

vīlu¹ cit² ḍṛḥhā³ pitarāḥ⁴ naḥ⁵ ukthaiḥ⁶ adrim⁷ rujan⁸ aṅgirasāḥ⁹ raveṇa¹⁰ ।

cakruḥ¹¹ divaḥ¹² bṛhataḥ¹³ gātum¹⁴ asme¹⁵ ahaḥ¹⁶ svaḥ¹⁷ vividuḥ¹⁸ ketum¹⁹ usrāḥ²⁰ ॥

2. ⁵Our ⁴fathers ⁶by their words ⁸broke ¹the strong and [²even] ³stubborn places, ⁹the Angiras seers ⁸shattered ⁷the mountain rock ¹⁰with their cry; ¹¹they made ¹⁵in us ¹⁴a path ¹³to the Great ¹²Heaven, ¹⁸they discovered ¹⁶the Day and ¹⁷the sun-world and ¹⁹the intuitive ray and ²⁰the shining herds.

[Alt.] ⁵Our ⁴fathers ⁶by their word, ⁹the Angiras seers, ⁸broke 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. [15/584]

⁴pitarāḥ - human beings or at least human powers that have conquered immortality by the work, have attained the goal and are invoked to assist a later mortal race in the same divine achievement. [15/187-8]

⁷Adri – the mountain (1.73.6); the hill, or rock is a symbol of formal existence and especially of the physical nature and it is out of this hill or rock that the herds of the Sun are released. [15/93]

²⁰usrāḥ - *usra* is always used in the Veda, like *go*, with the double sense of the concrete figure or symbol, the Bull or Cow, and at the same time the psychological indication of the bright or luminous ones, the illumined powers of the Truth in man [15/89]

¹⁷svaḥ - This wide world, *brhad dyau* or *Swar*, which we have to attain by passing beyond heaven and earth, ... this supra-celestial wideness, this illimitable light is a supramental heaven, the heaven of the supramental Truth, of the immortal Beatitude, and that the light which is its substance and constituent reality, is the light of Truth. [15/152]

Swar, the world of divine solar light to which we have to ascend and which is revealed by the release of the luminous herds from the nether cave and the consequent uprising of the divine Sun. [15/439 fn 4]

[Explanation] The Rishis speak of three cosmic divisions, Earth, the Antariksha or middle region and Heaven (*Dyaus*); but there is also a greater Heaven (*Brihad Dyau*) called also the Wide World, the Vast (*Brihat*)... this “Brihat” is again described as “Ritam Brihat..., Mahas (mentioned in the Upanishads)..., Vijnana..., Ritam [15/45]

दधन्तुं धनयन्नस्य धीतिमादिदर्यो दिधिष्वो विभृत्राः ।

अतृष्यन्तीरपसो यन्त्यच्छा देवाञ्जन्म प्रयसा वर्धयन्तीः ॥1.71.3॥

दधन्¹ ऋतम्² धनयन्³ अस्य⁴ धीतिम्⁵ आत्⁶ इत्⁷ अर्यः⁸ दिधिष्वः⁹ विभृत्राः¹⁰ ।

अतृष्यन्तीः¹¹ अपसः¹² यन्ति¹³ अच्छ¹⁴ देवान्¹⁵ जन्म¹⁶ प्रयसा¹⁷ वर्धयन्तीः¹⁸ ॥

dadhan¹ ṛtam² dhanayan³ asya⁴ dhītim⁵ āt⁶ it⁷ aryah⁸ didhiṣvaḥ⁹ vi'bhr̥trāḥ¹⁰ ।

atr̥ṣyantīḥ¹¹ apasaḥ¹² yanti¹³ accha¹⁴ devān¹⁵ janma¹⁶ prayasā¹⁷ vardhayantīḥ¹⁸ ॥

3. ¹They held ²the Truth, ³they enriched ⁵the thought ⁴of this human being; ⁶then ⁷indeed ⁸had they mastery and ⁹understanding ¹⁰bearing wide the Flame; ¹¹unthirsting, ¹²the powers at work ¹³go ¹⁴towards ¹⁵the gods ^{18a}making ¹⁶the Birth ^{18b}to grow ¹⁷by delight.

[Alt.] ⁶Then 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. [15/584]

¹⁰ vi'bhr̥trāḥ - The image in *vibhr̥trāḥ* suggests the upholding of the thought of the Truth in all the principles of our being or, to put it in the ordinary Vedic image, the seven-headed thought in all the seven waters, *apsu dhiyaṃ dadhiṣe* (5.45.11). [15/200]

मथीद्यदीं विभृतो मातरिश्वा गृहेगृहे श्येतो जेन्यो भूत् ।

आदीं राजे न सहीयसे सचा सन्ना दूत्यं भृगवाणो विवाय ॥1.71.4॥

मथीत्¹ यत्² ईम्³ विभृतः⁴ मातरिश्वा⁵ गृहेऽगृहे⁶ श्येतः⁷ जेन्यः⁸ भूत्⁹ ।

आत्¹⁰ ईम्¹¹ राजे¹² न¹³ सहीयसे¹⁴ सचा¹⁵ सन्¹⁶ आ¹⁷ दूत्यम्¹⁸ भृगवाणः¹⁹ विवाय²⁰ ॥

mathīt¹ yat² īm³ vi'bhr̥taḥ⁴ mātariśvā⁵ gr̥he'gr̥he⁶ śyetaḥ⁷ jenyah⁸ bhūt⁹ ।

āt¹⁰ īm¹¹ rājñe¹² na¹³ sahiyase¹⁴ sacā¹⁵ san¹⁶ ā¹⁷ dūtyam¹⁸ bhr̥gavāṇaḥ¹⁹ vivāya²⁰ ॥

4. ²When ⁵the Life-Breath ⁴borne pervadingly within ^{1a}has churned ³him ^{1b}out ⁶in house and house ⁹he becomes ⁷white and ⁸a conqueror. ¹⁰Then indeed ¹⁶he becomes ¹⁹the Flaming Seer and ¹⁵companioning us ²⁰goes ¹⁷on ^{11,18}an embassy ¹³as ¹⁴for a powerful ¹²king.

[Alt.] ²When ⁵Matarishwan the Breath ⁴borne variously within us ^{1,3}churned him into being, the Lord of Fire ⁹became ⁷the white and ⁸blissful one ⁶in every house. ¹⁹Man was a seer and kindler of the divine Fire and ^{15,16}he dwelt with him like a companion and ^{17,20}sent ¹¹him ^{13,18}on his messages like an envoy ¹⁴to a powerful ¹²king. [15/584]

महे यत्पित्र ई रसं दिवे करव त्सरत्पृशन्यश्चिकित्वान् ।

सृजदस्ता धृषता दिद्युमस्मै स्वायां देवो दुहितरि त्विषिं धात् ॥1.71.5॥

महे¹ यत्² पित्रे³ ईम्⁴ रसम्⁵ दिवे⁶ कः⁷ अव⁸ त्सरत्⁹ पृशन्यः¹⁰ चिकित्वान्¹¹ ।
सृजत्¹² अस्ता¹³ धृषता¹⁴ दिद्युम्¹⁵ अस्मै¹⁶ स्वायाम्¹⁷ देवः¹⁸ दुहितरि¹⁹ त्विषिम्²⁰ धात्²¹ ॥

mahe¹ yat² pitre³ im⁴ rasam⁵ dive⁶ kaḥ⁷ ava⁸ tsarat⁹ pṛśanyaḥ¹⁰ cikitvān¹¹ ।
sṛjat¹² astā¹³ dhṛṣatā¹⁴ didyūm¹⁵ asmai¹⁶ svāyām¹⁷ devaḥ¹⁸ duhitari¹⁹ tviṣim²⁰ dhāt²¹ ॥

5. ²When ⁷he had made ⁴this ⁵sap of essence ¹for the great ³Father ⁶Heaven, ⁹he came slipping ⁸downward, ¹⁰one close in touch, ¹¹having knowledge. ¹³The Archer ¹²loosed ¹⁴violently ¹⁶on him ¹⁵his arrow of lightning, but ¹⁸the god ²¹set ²⁰the flaming energy ¹⁷in his own ¹⁹daughter.

[Alt.] ²When ⁷he had made ⁴this ⁵sap of essence ¹for the great ³Father ⁶Heaven, ⁹he came ⁸down, ¹⁰one close in touch, ¹¹one who has knowledge. ¹³The Archer ¹²loosed ¹⁴violently ¹⁶on him ¹⁵his arrow of lightning, but ¹⁸the god ²¹set ²⁰the keen lustre ¹⁷in his own ¹⁹daughter. [15/585]

स्व आ यस्तुभ्यं दम आ विभाति नमो वा दाशादुशतो अनु द्यून् ।

वर्धो अग्ने वयो अस्य द्विबर्हा यासद्राया सरथं यं जुनासि ॥1.71.6॥

स्वे¹ आ² यः³ तुभ्यम्⁴ दमे⁵ आ⁶ विभाति⁷ नमः⁸ वा⁹ दाशात्¹⁰ उशतः¹¹ अनु¹² द्यून्¹³ ।
वर्धः¹⁴ अग्ने¹⁵ वयः¹⁶ अस्य¹⁷ द्विबर्हाः¹⁸ यासत्¹⁹ राया²⁰ सरथम्²¹ यम्²² जुनासि²³ ॥

svē¹ ā² yaḥ³ tubhyam⁴ dame⁵ ā⁶ vi'bhāti⁷ namaḥ⁸ vā⁹ dāśāt¹⁰ uśataḥ¹¹ anu¹² dyūn¹³ ।
vardhaḥ¹⁴ agne¹⁵ vayaḥ¹⁶ asya¹⁷ dvi'barhāḥ¹⁸ yāsat¹⁹ rāyā²⁰ sa'ratham²¹ yam²² junāsi²³ ॥

6. ³He who ⁷kindles the light ⁴for thee ²in ¹thy own ⁵home ⁹and ¹⁰offers ⁸obeisance of surrender ^{12,13}day by day and ¹¹thy desire is towards him, [¹⁵O Agni,] ^{14a}mayst thou ¹⁸in thy twofold mass ^{14b}increase ¹⁷his ¹⁶growth, ²²he whom ²³thou speedest ²¹in one car with thee, ¹⁹may he travel ²⁰with the riches.

[Alt.] ¹⁵O Fire, ¹⁴increase, ¹⁸twofold in thy mass, ¹⁶the birth into knowledge ¹⁷of everyone ³who ^{2,7}is luminous ⁴to thy flame ¹in thy own ⁵house ⁹or ¹⁰gives ⁴thee ⁸worship ¹¹to thy desire ^{12,13}day by day. ²²Whomsoever ²³thou makest to haste ²¹in one chariot with thee, ¹⁹travels ²⁰with felicity of thy riches. [15/585]

अग्निं विश्वा अभि पृक्षः सचन्ते समुद्रं न स्रवतः सप्त यहवीः ।
न जामिभिर्वि चिकिते वयो नो विदा देवेषु प्रमतिं चिकित्वान् ॥1.71.7॥

अग्निम्¹ विश्वाः² अभि³ पृक्षः⁴ सचन्ते⁵ समुद्रम्⁶ न⁷ स्रवतः⁸ सप्त⁹ यहवीः¹⁰ ।
न¹¹ जामिभिः¹² वि¹³ चिकिते¹⁴ वयः¹⁵ नः¹⁶ विदाः¹⁷ देवेषु¹⁸ प्रमतिम्¹⁹ चिकित्वान्²⁰ ॥

agnim¹ viśvāḥ² abhi³ pṛkṣaḥ⁴ sacante⁵ samudram⁶ na⁷ sraṇataḥ⁸ sapta⁹ yahvīḥ¹⁰ ।
na¹¹ jāmi'bhiḥ¹² vi¹³ cikite¹⁴ vayah¹⁵ naḥ¹⁶ vidāḥ¹⁷ deveṣu¹⁸ pra'matim¹⁹ cikitvān²⁰ ॥

7. ²All ⁴satisfactions ⁵cleave ³to ¹the Fire ⁷as ⁹the seven ¹⁰mighty ⁸rivers ⁵join ⁶the ocean. ¹⁶Our ¹⁵growth of being ^{11,13,14}has not been perceived ¹²by thy companions, but ²⁰thou who hast perceived, ¹⁷impart ¹⁸to the gods ¹⁹thy knowledge.

[Alt.] ²All ⁴satisfying things ^{3,5}join themselves ¹to the Fire ⁷as ⁹the seven ¹⁰mighty ⁸rivers ^{3,5}join themselves ⁶to the ocean. ¹⁶Our ¹⁵birth to knowledge ¹¹was not ^{13,14}discovered ¹²by the companion lords of life: ²⁰but thou knowest it; ¹⁷impart ¹⁹thy mind of wisdom ¹⁸to the gods. [15/585]

[Explanation] ⁵⁻¹⁰The ocean is the image of infinite and eternal existence. The image of the river or flowing current is used to symbolise a stream of conscious being. [15/108]

¹⁷gain ¹⁶for us ¹⁹knowledge ¹⁸in the Gods [16/102 *fn* 19]

आ यदिषे नृपतिं तेज आनट् छुचि रेतो निषिक्तं द्यौरभीके ।
अग्निः शर्धमनवद्यं युवानं स्वाध्यं जनयत्सूदयच्च ॥1.71.8॥

आ¹ यत्² इषे³ नृपतिम्⁴ तेजः⁵ आनट्⁶ शुचि⁷ रेतः⁸ निषिक्तम्⁹ द्यौः¹⁰ अभीके¹¹ ।
अग्निः¹² शर्धम्¹³ अनवद्यम्¹⁴ युवानम्¹⁵ सुआध्यम्¹⁶ जनयत्¹⁷ सूदयत्¹⁸ च¹⁹ ॥

ā¹ yat² iṣe³ nṛ'patim⁴ tejah⁵ ānaṭ⁶ śuci⁷ retaḥ⁸ ni'siktam⁹ dyauḥ¹⁰ abhīke¹¹ ।
agnih¹² śardham¹³ anavadyam¹⁴ yuvānam¹⁵ su'ādhyam¹⁶ janayat¹⁷ sūdayat¹⁸ ca¹⁹ ॥

8. ²When ⁵a flame of energy ⁶came ¹to ⁴this King of men ³for impelling force, ²when ¹¹in their meeting ¹⁰Heaven ⁹was cast in him like ⁷pure ⁸seed, ¹²the Fire ¹⁷gave birth ¹³to a might, ¹⁵young and ¹⁴faultless and ¹⁶perfect in thought ¹⁹and ¹⁸sped it on its way.

[Alt.] ²When ⁵flaming force ^{1,6}comes ⁴to the King of men ³to give him strength, ²when ¹⁰Heaven ⁹is cast ¹¹before him ⁷as a pure ⁸seed, ¹²the Fire ¹⁷begets ¹⁴faultless, ¹⁶right-thinking, ¹⁵young the gods of life ¹⁹and ¹⁸hastens ¹³their armies. [15/585]

मनो न योऽध्वनः सद्य एत्येकः सत्रा सूरौ वस्व ईशे ।

राजाना मित्रावरुणा सुपाणी गोषु प्रियममृतं रक्षमाणा ॥1.71.9॥

मनः¹ न² यः³ अध्वनः⁴ सद्यः⁵ एति⁶ एकः⁷ सत्रा⁸ सूरः⁹ वस्वः¹⁰ ईशे¹¹ ।
राजाना¹² मित्रावरुणा¹³ सुपाणी¹⁴ गोषु¹⁵ प्रियम्¹⁶ अमृतम्¹⁷ रक्षमाणा¹⁸ ॥

manah¹ na² yah³ adhvanah⁴ sadyah⁵ eti⁶ ekah⁷ satrā⁸ sūrah⁹ vasvah¹⁰ īše¹¹ ।
rājānā¹² mitrāvaruṇā¹³ supāṇī¹⁴ goṣu¹⁵ priyam¹⁶ amṛtam¹⁷ rakṣamāṇā¹⁸ ॥

9. ³He who ⁶travels ⁴the paths ⁵suddenly ²like ¹the mind, ⁹the Sun, ⁸ever ⁷sole ¹¹is the master ¹⁰of the treasure: ¹³Mitra and Varuna, ¹²the Kings ¹⁴with beautiful hands, ¹⁸are there guarding ¹⁵in the Rays ¹⁶delight and ¹⁷immortality.

[Alt.] ³One who ⁶goes ⁵immediately ⁴on the paths and ⁷alone ²like ¹the mind, ⁹the Sun, ⁸ever ¹¹is master ¹⁰of the treasure. ¹²The kings ¹³Mitra and Varuna ¹⁴with their beautiful hands ¹⁸are guarding ¹⁶delight and ¹⁷immortality ¹⁵amid the rays. [15/586]

¹⁵ in the Ray-Cows, the shining herds of the Sun [16/103 fn 21]

¹⁶ priyam - the delightfulness of the objects of the soul's inner pleasure and satisfaction [15/510]

मा नो अग्ने सख्या पित्र्याणि प्र मर्षिष्ठा अभि विदुष्कविः सन् ।

नभो न रूपं जरिमा मिनाति पुरा तस्या अभिशस्तेरधीहि ॥1.71.10॥

मा¹ नः² अग्ने³ सख्या⁴ पित्र्याणि⁵ प्र⁶ मर्षिष्ठाः⁷ अभि⁸ विदुः⁹ कविः¹⁰ सन्¹¹ ।
नभः¹² न¹³ रूपम्¹⁴ जरिमा¹⁵ मिनाति¹⁶ पुरा¹⁷ तस्याः¹⁸ अभिऽशस्तेः¹⁹ अधि²⁰ इहि²¹ ॥

mā¹ nah² agne³ sakhyā⁴ pitryāṇī⁵ pra⁶ marṣiṣṭhāḥ⁷ abhi⁸ viduḥ⁹ kaviḥ¹⁰ san¹¹ ।
nabhaḥ¹² na¹³ rūpam¹⁴ jarimā¹⁵ mināti¹⁶ purā¹⁷ tasyāḥ¹⁸ abhi'śasteḥ¹⁹ adhi²⁰ ihi²¹ ॥

10. ³O Fire, ^{1,6,7}mayst thou not forget [²our] ⁵ancient ⁴friendships, ¹¹thou who art ⁸turned towards us as ⁹the knower and ¹⁰seer. ¹³As ¹²a mist ¹⁶dims ¹⁴a form, ¹⁵age ¹⁶diminishes us; ¹⁷before ¹⁸that ¹⁹hurt falls upon us, ^{20,21}arrive.

[Alt.] ³O Flame, ^{6,7}violate ¹not ²our ⁵ancestral ⁴comradeship; ¹¹be still ⁸to us ⁹a knower and ¹⁰a seer. ¹⁵Age ¹⁶wastes ¹⁴the form of man ¹³like ¹²a cloud: ^{20,21}know ¹⁷before ¹⁸that ¹⁹assault on our being. [15/586]

^{1,6,7} mayst thou not neglect or wipe out [16/103 fn 22]

^{20,21} give heed, ¹⁷before ^{18,19} that assault comes upon us [16/103 fn 23]

Sukta 72

नि काव्या वेधसः शश्वतस्कर्हस्ते दधानो नर्या पुरुणि ।

अग्निर्भुवद्रयिपती रयीणां सत्रा चक्राणो अमृतानि विश्वा ॥1.72.1॥

नि¹ काव्या² वेधसः³ शश्वतः⁴ कः⁵ हस्ते⁶ दधानः⁷ नर्या⁸ पुरुणि⁹ ।
अग्निः¹⁰ भुवत्¹¹ रयिऽपतिः¹² रयीणाम्¹³ सत्रा¹⁴ चक्राणः¹⁵ अमृतानि¹⁶ विश्वा¹⁷ ॥

ni¹ kāvyā² vedhasaḥ³ śaśvataḥ⁴ kaḥ⁵ haste⁶ dadhānaḥ⁷ naryā⁸ purūṇi⁹ ।
agniḥ¹⁰ bhuvat¹¹ rayi'patiḥ¹² rayīṇām¹³ satrā¹⁴ cakraṇaḥ¹⁵ amṛtāni¹⁶ viśvā¹⁷ ॥

1. ⁵He forms ¹within us ²the seer-wisdoms ⁴of the eternal ³Creator ⁷holding ⁶in his hand ⁹many ⁸powers of the godheads. ^{11a}May ¹⁰Fire ^{11b}become ¹²the treasure-master ¹³of the riches, ¹⁴ever ¹⁵fashioning ¹⁷all ¹⁶immortal things.

[Alt.] ⁵He creates ¹within us ²the poet-wisdoms ⁴of the eternal ³Creator and ⁷holds ⁶in his hand ⁹many ⁸strengths of the gods. ¹⁰The Fire ¹¹becomes to us ¹²a master ¹³of riches, ¹⁵creating ¹⁴together ¹⁷all ¹⁶immortal things. [15/586]

⁸strengths [16/103 *fn* 24]

¹⁵fashioning ¹⁴together [16/103 *fn* 25]

अस्मे वत्सं परि षन्तं न विन्दन्निच्छन्तो विश्वे अमृता अमूराः ।

श्रमयुवः पदव्यो धियंधास्तस्थुः पदे परमे चार्वग्नेः ॥1.72.2॥

अस्मे¹ वत्सम्² परि³ सन्तम्⁴ न⁵ विन्दन्⁶ इच्छन्तः⁷ विश्वे⁸ अमृताः⁹ अमूराः¹⁰ ।
श्रमऽयुवः¹¹ पदऽव्यः¹² धियम्¹³ धाः¹⁴ तस्थुः¹⁵ पदे¹⁶ परमे¹⁷ चारु¹⁸ अग्नेः¹⁹ ॥

asme¹ vatsam² pari³ santam⁴ na⁵ vindan⁶ icchantāḥ⁷ viśve⁸ amṛtāḥ⁹ amūrāḥ¹⁰ ।
śrama'yuvaḥ¹¹ pada'vyaḥ¹² dhiyam¹³ dhāḥ¹⁴ tasthuḥ¹⁵ pade¹⁶ parame¹⁷ cāru¹⁸ agneḥ¹⁹ ॥

2. ⁸All ⁹the immortals, ¹⁰the wise ones, ⁷desired but ⁶found ⁵not ¹in us ²the Child ⁴who is ³all around; ¹¹turning to toil ¹²on his track, ¹⁴upholding ¹³the Thought, ¹⁵they stood ¹⁷in the supreme ¹⁶plane, they reached ¹⁸the beauty ¹⁹of the Flame.

[Alt.] ⁸All the ¹⁰limitlessly wise ⁹immortals ⁷desired and ⁶found (⁷desired but ⁶found ⁵not – HMF) ²the Child ¹within us ⁴who is ³everywhere around us. ¹⁴The gods who put ¹³thought in us ¹¹toiling and ¹²travelling in his footing-places ¹⁵stood ¹⁷in the supreme ¹⁶seat and they came to ¹⁸the delightful house ¹⁹of the Flame. [15/586]

तिस्रो यदग्ने शरदस्त्वामिच्छुचिं घृतेन शुचयः सपर्यान् ।

नामानि चिद्दधिरे यज्ञियान्यसूदयन्त तन्वः सुजाताः ॥1.72.3॥

तिस्रः¹ यत्² अग्ने³ शरदः⁴ त्वाम्⁵ इत्⁶ शुचिम्⁷ घृतेन⁸ शुचयः⁹ सपर्यान्¹⁰ ।

नामानि¹¹ चित्¹² दधिरे¹³ यज्ञियानि¹⁴ असूदयन्त¹⁵ तन्वः¹⁶ सुजाताः¹⁷ ॥

tisrah¹ yat² agne³ śaradaḥ⁴ tvām⁵ it⁶ śucim⁷ ghr̥tena⁸ śucayaḥ⁹ saparyān¹⁰ ।

nāmāni¹¹ cit¹² dadhire¹³ yajñiyāni¹⁴ asūdayanta¹⁵ tanvaḥ¹⁶ su'jātāḥ¹⁷ ॥

3. ²When ¹for three ⁴years, ³O Fire, ¹⁰they worshipped ⁵thee, ⁹the pure ones [⁶only] ⁵thee ⁷the pure, ⁸with the clarity of the light, ¹³they held ¹²too ¹⁴the sacrificial ¹¹Names, ¹⁶their bodies ¹⁷came to perfect birth and ¹⁵they sped them on the way.

[Alt.] ²When ¹for three ⁴years ¹⁰they had served ⁵thee, ³O Fire (Agni), ⁸with the clear-offering and ⁹were pure ⁷to thy purity, then ¹³they held ¹⁴the sacrificial ¹¹names, ¹⁵they sped ¹⁶their bodies ¹⁷to perfect birth. [15/587]

आ रोदसी बृहती वेविदानाः प्र रुद्रिया जभ्रिरे यज्ञियासः ।

विदन्मर्तो नेमधिता चिकित्वानग्निं पदे परमे तस्थिवांसम् ॥1.72.4॥

आ¹ रोदसी² बृहती³ वेविदानाः⁴ प्र⁵ रुद्रिया⁶ जभ्रिरे⁷ यज्ञियासः⁸ ।

विदत्⁹ मर्तः¹⁰ नेमधिता¹² चिकित्वान्¹³ अग्निम्¹⁴ पदे¹⁵ परमे¹⁶ तस्थिवांसम्¹⁷ ॥

ā¹ rodasī² bṛhatī³ vevidānāḥ⁴ pra⁵ rudriyā⁶ jabhrire⁷ yajñiyāsaḥ⁸ ।

vidat⁹ marṭaḥ¹⁰ nemadhita¹² cikitvān¹³ agnim¹⁴ pade¹⁵ parame¹⁶ tasthi'vāmsam¹⁷ ॥

4. ⁸The masters of sacrifice ^{1,4}discovered and ⁶in their impetuous might ^{5,7}bore ³the Vast ²Earth and Heaven, then ¹⁰the mortal ⁹knew them and ¹²by his holding of the upper hemisphere ¹³perceived ¹⁴the Fire, ¹⁷standing ¹⁶in the supreme ¹⁵plane.

[Alt.] ⁸The Masters of sacrifice ^{1,4}discovered ³the vast ²Earth and Heaven and ^{5,7}gathered to man ⁶the powers of the Violent One, and now ¹⁰the mortal ¹³knows and ⁹discovers ¹²by the founder of the hemisphere ¹⁴the Flame ¹⁷where he stands ¹⁵in the world ¹⁶of his supreme session. [15/587]

¹²nema - the half, referring apparently to the Great Heaven, *bṛhad dyauh*, the upper half beyond which is the supreme plane. [16/104 fn 26]

संजानाना उप सीदन्नभिर्जु पत्नीवन्तो नमस्यं नमस्यन् ।

रिरिक्वांसस्तन्वः कृण्वत स्वाः सखा सख्युर्निमिषि रक्षमाणाः ॥1.72.5॥

सम्जानानाः¹ उप² सीदन्³ अभिऽजु⁴ पत्नीऽवन्तः⁵ नमस्यम्⁶ नमस्यन्⁷ ।
रिरिक्वांसः⁸ तन्वः⁹ कृण्वत¹⁰ स्वाः¹¹ सखा¹² सख्युः¹³ निऽमिषि¹⁴ रक्षमाणाः¹⁵ ॥

sam'jānānāḥ¹ upa² sīdan³ abhi'jñu⁴ patnī'vantah⁵ namasyam⁶ namasyan⁷ ।
ririkvāmsaḥ⁸ tanvaḥ⁹ kṛṇvata¹⁰ svāḥ¹¹ sakhā¹² sakhyuḥ¹³ ni'miṣi¹⁴ rakṣamāṇāḥ¹⁵ ॥

5. ¹Utterly knowing him ⁵they with their wives ^{2,3}came and ⁴knelt before him and ⁷adored with obeisance ⁶the adorable. ⁸They made themselves empty and ¹⁰formed ¹¹their own ⁹bodies ¹⁵guarded ¹⁴in his gaze, ¹²friend ¹⁴in the gaze ¹³of friend.

[Alt.] ⁵The gods and their wives ¹altogether knew him and ^{2,3}they came to him ⁴kneeling and ⁷bowed ⁶to the one who must be adored; and ⁸they exceeded themselves and ¹⁰made ¹¹their own ⁹divine bodies and ¹²each friend ¹⁵was guarded ¹⁴in the gaze ¹³of his friend. [15/587]

त्रिः सप्त यद् गुह्यानि त्वे इत्पदाविदन्निहिता यज्ञियासः ।

तेभि रक्षन्ते अमृतं सजोषाः पशूञ्च स्थातृञ्चरथं च पाहि ॥1.72.6॥

त्रिः¹ सप्त² यत्³ गुह्यानि⁴ त्वे⁵ इत्⁶ पदा⁷ अविदन्⁸ निऽहिता⁹ यज्ञियासः¹⁰ ।
तेभिः¹¹ रक्षन्ते¹² अमृतम्¹³ सजोषाः¹⁴ पशून्¹⁵ च¹⁶ स्थातृन्¹⁷ च¹⁸ रथम्¹⁹ च²⁰ पाहि²¹ ॥

triḥ¹ sapta² yat³ guhyāni⁴ tve⁵ it⁶ padā⁷ avidan⁸ ni'hitā⁹ yajñiyāsaḥ¹⁰ ।
tebhiḥ¹¹ rakṣante¹² amṛtam¹³ sa'joṣāḥ¹⁴ paśūn¹⁵ ca¹⁶ sthātṛn¹⁷ ca¹⁸ ratham¹⁹ ca²⁰ pāhi²¹ ॥

6. ³When ¹⁰the masters of sacrifice ⁸have found ⁹hidden [⁶verily] ⁵in thee ¹the thrice ²seven ⁴secret ⁷planes, ¹¹by them ¹²they guard ¹⁴with one mind of acceptance ¹³Immortality. ²¹Protect ¹⁵the Herds, ¹⁷those that stand ¹⁸and ¹⁹that which is mobile.

[Alt.] ¹⁰The Masters of sacrifice ⁸found ⁹hidden ⁵in thee ¹the thrice ²seven ⁴secret ⁷seats and ¹⁴with one common will in their hearts ¹²they guard ¹¹by them ¹³the immortality. O Fire, ²⁰keep ¹⁵the herds ¹⁶and ¹⁷all that stand ¹⁹and ¹⁸all that moves. [15/587]

[Explanation] The thrice (¹ triḥ) seven (² sapta) supreme seats must be the three divine worlds, Satya, Tapas and Jana and each [world] fulfils in its own way the sevenfold principle of our existence: thus we get the series of thrice seven seats of Aditi manifested in all her glory; the thrice seven supreme degrees of this ascending existence. [15/205]

विद्वाँ अग्ने वयुनानि क्षितीनां व्यानुषक्छुरुधो जीवसे धाः ।

अंतर्विद्वाँ अध्वनो देवयानानतन्द्रो दूतो अभवो हविर्वाट् ॥1.72.7॥

विद्वान्¹ अग्ने² वयुनानि³ क्षितीनाम्⁴ वि⁵ आनुषक्⁶ शुरुधः⁷ जीवसे⁸ धाः⁹ ।
अन्तः¹⁰ विद्वान्¹¹ अध्वनः¹² देवयानान्¹³ अतन्द्रः¹⁴ दूतः¹⁵ अभवः¹⁶ हविः¹⁷वाट्¹⁷ ॥

vidvān¹ agne² vayunāni³ kṣitīnām⁴ vi⁵ ānuṣak⁶ śurudhaḥ⁷ jīvase⁸ dhāḥ⁹ ।
 antaḥ¹⁰ vidvān¹¹ adhvanaḥ¹² deva'yānān¹³ atandraḥ¹⁴ dūtaḥ¹⁵ abhavaḥ¹⁶ haviḥ'vāt¹⁷ ॥

7. ²O Fire, ¹thou art the knower of ³our knowings, ^{5,9}ordain ⁴for the people ⁶an unbroken succession ⁷of strengths ⁸that they may live. ¹¹The knower ¹⁰within ¹²of the paths ¹³of the journey of the gods, ¹⁶thou hast become ¹⁴a sleepless ¹⁵messenger and ¹⁷the carrier of the offerings.

[Alt.] ²O Fire, ¹thou knowest ³all the revelations of knowledge ⁴of the dwellers upon earth; ^{5,9}hold ⁷their strengths ⁶to uninterrupted continuity ⁸that they may live. And ¹¹thou knowest ¹²the roads ¹⁰between, ¹³the paths of the gods, and ¹⁶thou art ¹⁴the sleepless ¹⁵messenger and ¹⁷the bearer of sacrifice. [15/587]

⁴kṣitīnām - on the dwellers in the world [15/417 *fn* 1]

स्वाध्यो दिव आ सप्त यहवी रायो दुरो व्युत्ज्ञा अजानन् ।
 विदद् गव्यम् सरमा दृब्धमूर्व येना नु कं मानुषी भोजते विट् ॥1.72.8॥

सुऽआध्यः¹ दिवः² आ³ सप्त⁴ यहवीः⁵ रायः⁶ दुरः⁷ वि⁸ ऋत्ऽज्ञाः⁹ अजानन्¹⁰ ।
 विदत्¹¹ गव्यम्¹² सरमा¹³ दृब्धम्¹⁴ ऊर्वम्¹⁵ येन¹⁶ नु¹⁷ कम्¹⁸ मानुषी¹⁹ भोजते²⁰ विट्²¹ ॥

su'ādhyah¹ divaḥ² ā³ sapta⁴ yahvīḥ⁵ rāyah⁶ duraḥ⁷ vi⁸ ṛta'jñāḥ⁹ ajānan¹⁰ ।
 vidat¹¹ gavyam¹² saramā¹³ dṛlham¹⁴ ūrvam¹⁵ yena¹⁶ nu¹⁷ kam¹⁸ mānuṣī¹⁹ bhojate²⁰ viṭ²¹ ॥

8. ⁴The seven ⁵mighty Rivers ^{3,2}from Heaven, ¹deep-thinking, ⁹knowers of the Truth, ^{8,10}knew ⁷the doors ⁶of the treasure; ¹³Sarama ¹¹discovered ¹²the mass of the Ray-Cow, ¹⁴the strong place, ¹⁵the wideness, and ¹⁷now ¹⁶by that ¹⁹the human ²¹creature ²⁰enjoys ¹⁸bliss.

[Alt.] The ⁴seven ⁵mighty ones ²of heaven, ¹placing aright the thought, ⁹knowing the Truth, ^{8,10}discerned in knowledge ⁷the doors ⁶of felicity; ¹³Sarama ¹¹found ¹⁴the fastness, ¹⁵the wideness ¹²of the luminous cows; ¹⁶thereby ¹⁹the human creature ²⁰enjoys ¹⁸the bliss. [15/201;15/219]

[Alt.] ¹By right thought ⁴the seven ⁵Mighty Ones ²of heaven (the seven rivers) ⁹knew the truth and ^{8,10}knew ⁷the doors ⁶of bliss; ¹³Sarama ¹¹found ¹⁴the strong ¹⁵wideness ¹²of the cows and ¹⁶by that ¹⁹the human creature ²⁰enjoys. [15/147]

¹³saramā - The Hound of Heaven; a power (intuition) descended from the superconscient Truth which leads us to the light (cow-ray) that is hidden in ourselves, in the subconscious. [15/212]

¹⁵ūrvam - The wideness of the infinite Truth-plane with the manifold wealth of its spiritual contents. [15/540 *fn* 1]

आ ये विश्वा स्वपत्यानि तस्थुः कृष्वानासो अमृतत्वाय गातुम् ।
 महना महद्भिः पृथिवी वि तस्थे माता पुत्रैरदितिर्धायसे वेः ॥1.72.9॥

आ¹ ये² विश्वा³ सुऽअपत्यानि⁴ तस्थुः⁵ कृण्वानासः⁶ अमृतस्त्वाय⁷ गातुम्⁸ ।
महना⁹ महत्सभिः¹⁰ पृथिवी¹¹ वि¹² तस्थे¹³ माता¹⁴ पुत्रैः¹⁵ अदितिः¹⁶ धायसे¹⁷ वेः¹⁸ ॥

ā¹ ye² viśvā³ su’apatyāni⁴ tasthuḥ⁵ kṛṇvānāsaḥ⁶ amṛta’tvāya⁷ gātum⁸ ।
mahnā⁹ mahat’bhiḥ¹⁰ pṛthivī¹¹ vi¹² tasthe¹³ mātā¹⁴ putraiḥ¹⁵ aditiḥ¹⁶ dhāyase¹⁷ veḥ¹⁸ ॥

9. These are ²they who ^{1,5}set their steps on ³all ⁴things that have fair issue, ⁶making ⁸a path ⁷towards immortality. ¹¹Earth ¹³stood ¹²wide ⁹in greatness ¹⁰by the Great Ones, ¹⁴the Mother ¹⁶infinite ¹⁵with her sons ¹⁸came ¹⁷to uphold her.

[Alt.] ²The great gods ^{1,5}set their steps ³on all things ⁴that have fair issue, ⁶making ⁸our path ⁷to immortality. ¹¹Earth ¹³stood ¹²wide ⁹in her greatness ¹⁰by the great Ones and ¹⁴the Mother ¹⁶Infinite ¹⁸came ¹⁵with her sons ¹⁷to uphold her. [15/588]

अधि श्रियं नि दधुश्चारुमस्मिन्दिवो यदक्षी अमृता अकृण्वन्
अध क्षरन्ति सिन्धवो न सृष्टाः प्र नीचीरग्ने अरुषीरजानन् ॥1.72.10॥

अधि¹ श्रियम्² नि³ दधुः⁴ चारुम्⁵ अस्मिन्⁶ दिवः⁷ यत्⁸ अक्षी⁹ अमृताः¹⁰ अकृण्वन्¹¹ ।
अध¹² क्षरन्ति¹³ सिन्धवः¹⁴ न¹⁵ सृष्टाः¹⁶ प्र¹⁷ नीचीः¹⁸ अग्ने¹⁹ अरुषीः²⁰ अजानन्²¹ ॥

adhi¹ śriyam² ni³ dadhuḥ⁴ cārum⁵ asmin⁶ divaḥ⁷ yat⁸ akṣī⁹ amṛtāḥ¹⁰ akṛṇvan¹¹ ।
adha¹² kṣaranti¹³ sindhavaḥ¹⁴ na¹⁵ sṛṣṭāḥ¹⁶ pra¹⁷ nīcīḥ¹⁸ agne¹⁹ aruṣīḥ²⁰ ajānan²¹ ॥

10. ⁸When ¹⁰the immortals ¹¹made ⁹the two eyes ⁷of Heaven, ^{1,3,4}they set ⁶in him ²the splendour and ⁵the beauty. ¹²Then there ¹³flow ¹⁵as if ¹⁴rivers ¹⁶loosed to their course; ¹⁸downward ¹⁷they ran, ²⁰his ruddy mares, and ²¹knew, ¹⁹O Fire.

[Alt.] ¹⁰The Immortals ^{1,3,4}set ⁶in him ²splendour and ⁵beauty ⁸when ¹¹they made ⁹the two eyes ⁷of heaven. ¹⁴The rivers of Truth ¹³are flowing, ¹⁶they have been let loose to their courses; ^{17,18}their downward waters ²⁰shone and ²¹knew, ¹⁹O Fire.

Sukta 73

रयिर्न यः पितृवित्तो वयोधाः सुप्रणीतिश्चिकितुषो न शासुः ।

स्योनशीरतिथिर्न प्रीणानो होतेव सद्म विधतो वि तारीत् ॥1.73.1॥

रयिः¹ न² यः³ पितृवित्तः⁴ वयःधाः⁵ सुप्रणीतिः⁶ चिकितुषः⁷ न⁸ शासुः⁹ ।

स्योनशीः¹⁰ अतिथिः¹¹ न¹² प्रीणानः¹³ होता¹⁴ इव¹⁵ सद्म¹⁶ विधतः¹⁷ वि¹⁸ तारीत्¹⁹ ॥

rayiḥ¹ na² yaḥ³ pitṛ'vittaḥ⁴ vayaḥ'dhāḥ⁵ su'pranītiḥ⁶ cikituṣaḥ⁷ na⁸ śāsuḥ⁹ ।

syona'sīḥ¹⁰ atithiḥ¹¹ na¹² prīṇānaḥ¹³ hotā¹⁴ iva¹⁵ sadma¹⁶ vidhataḥ¹⁷ vi¹⁸ tārit¹⁹ ॥

1. ³He is ²like ⁴an ancestral ¹wealth ³that ⁵found our strength, ⁶perfect in his leading ⁸like ⁹the command ⁷of one who knows, ¹²he is like ¹¹a guest ¹⁰lying happily ¹³well-pleased, ¹⁵he is like ¹⁴a priest of invocation and ^{18,19}increases ¹⁶the house ¹⁷of his worshipper.

[Alt.] A divine Fire was the ¹treasure ⁴discovered by our fathers: ⁵he sets on us our birth to knowledge and ⁸is as if ⁶the excellent leading ⁹of a wise teacher, and ¹²he is like ¹¹a guest ¹³well pleased ¹⁰lying happy ¹⁶in our house, and ¹⁵he is like ¹⁴a priest ¹⁶come to our house of session and ^{18,19}brings to safety ¹⁷those that do him worship. [15/588]

⁹ the teaching [16/106 fn 27]

देवो न यः सविता सत्यमन्मा क्रत्वा निपाति वृजनानि विश्वा ।

पुरुप्रशस्तो अमतिर्न सत्य आत्मेव शेवो दिधिषाय्यो भूत् ॥1.73.2॥

देवः¹ न² यः³ सविता⁴ सत्य⁵ मन्मा⁶ क्रत्वा⁷ निपाति⁸ वृजनानि⁹ विश्वा¹⁰ ।

पुरु¹⁰ प्रशस्तः¹¹ अमतिः¹² न¹³ सत्यः¹⁴ आत्मा¹⁵ इव¹⁶ शेवः¹⁷ दिधिषाय्यः¹⁸ भूत्¹⁹ ॥

devaḥ¹ na² yaḥ³ savitā⁴ satya⁵ manmā⁶ kratvā⁷ ni'pāti⁸ vṛjanāni⁹ viśvā¹⁰ ।

puru¹⁰ praśastaḥ¹¹ amatīḥ¹² na¹³ satyaḥ¹⁴ ātmā¹⁵ iva¹⁶ śevaḥ¹⁷ didhiṣāyyaḥ¹⁸ bhūt¹⁹ ॥

2. ³He is ²like ¹the divine ⁴Sun ⁵true ⁶in his thoughts and ⁸guards ⁷by his will ¹⁰all ⁹our strong places; ¹³he is like ¹²a splendour ¹⁰manifoldly ¹¹expressed, [¹⁴true], ¹⁹he is ¹⁶like ¹⁷a blissful ¹⁵self and ¹⁸our support.

[Alt.] ³He is ²like ¹the god ⁴that creates, the Sun; ⁶his thought ⁵is truth and ⁸he guards ¹⁰all ⁹strengths ⁷by his will. ¹⁹He is ¹⁴a true ¹²force ¹¹that is expressed ¹⁰by many and ¹⁸is to be pondered on ¹⁶like ¹⁷a blissful ¹⁵self. [15/589]

¹⁴satyam - truth of being (while *Ritam* is truth of becoming, truth in action) [15/65]

¹⁹he is ¹⁸one to be meditated on or upheld in thought, ¹⁷blissful ¹⁶like ¹⁵the self [16/107 fn 28]

देवो न यः पृथिवीं विश्वधाया उपक्षेति हितमित्रो न राजा ।

पुरःसदः शर्मसदो न वीरा अनवद्या पतिजुष्टेव नारी ॥1.73.3॥

देवः¹ न² यः³ पृथिवीम्⁴ विश्वधायाः⁵ उपक्षेति⁶ हित⁷ मित्रः⁸ न⁹ राजा¹⁰ ।

पुरः¹¹ सदः¹² शर्म¹³ सदः¹⁴ न¹⁵ वीराः¹⁶ अनवद्या¹⁷ पतिजुष्टा¹⁸ इव¹⁹ नारी²⁰ ॥

devaḥ¹ na² yaḥ³ pṛthivīm⁴ viśva'dhāyāḥ⁵ upa'kṣeti⁶ hita⁷ mitraḥ⁸ na⁹ rājā¹⁰ ।

पुरaḥ¹¹ sadaḥ¹² śarma¹³ sadaḥ¹⁴ na¹⁵ vīrāḥ¹⁶ anavadyā¹⁷ patijuṣṭā¹⁸ iva¹⁹ nārī²⁰ ॥

3. ³He is ²like ¹a God ⁵upholding the world and ⁶he inhabits ⁴earth ⁹like ⁷a good and ⁸friendly ¹⁰king: ¹⁵he is like ¹⁶a company of heroes ¹²sitting ¹¹in our front, ¹³dwelling ¹⁴in our house; ¹⁹he is as if ¹⁷a blameless ²⁰wife ¹⁸beloved of her lord.

[Alt.] ³He is ²as if ¹the Godhead ⁵that foundeth all things ⁶lodging ⁴on the wide earth ⁹like ¹⁰a king ⁷with many loving ⁸friends. ¹⁵He is like ¹⁶a band of heroes ¹²marching ¹¹in our front, ¹⁴marching ¹³to the house of bliss. ¹⁹He is like ²⁰a woman ¹⁷faultless and ¹⁸beloved of her lord. [15/589]

तं त्वा नरो दम आ नित्यमिद्धमग्ने सचंत क्षितिषु ध्रुवासु ।

अधि द्युम्नं नि दधुर्भूर्यस्मिन्भवा विश्वायुर्धरुणो रयीणाम् ॥1.73.4॥

तम्¹ त्वा² नरः³ दमे⁴ आ⁵ नित्यम्⁶ इद्धम्⁷ अग्ने⁸ सचन्त⁹ क्षितिषु¹⁰ ध्रुवासु¹¹

अधि¹² द्युम्नम्¹³ नि¹⁴ दधुः¹⁵ भूरि¹⁶ अस्मिन्¹⁷ भव¹⁸ विश्व¹⁹ आयुः²⁰ धरुणः²¹ रयीणाम्²² ॥

tam¹ tvā² naraḥ³ dame⁴ ā⁵ nityam⁶ iddham⁷ agne⁸ sacanta⁹ kṣitiṣu¹⁰ dhruvāsu¹¹

adhi¹² dyumnam¹³ ni¹⁴ dadhuḥ¹⁵ bhūri¹⁶ asmin¹⁷ bhava¹⁸ viśva¹⁹ āyuh²⁰ dharuṇaḥ²¹ rayīṇām²² ॥

4. ¹Such art thou, ⁸O Fire, ²to whom ³men ⁹cleave, ⁷kindled ⁶eternal ^{4,5}in the house, ¹¹in the abiding ¹⁰worlds of thy habitation. ¹⁵They have founded ¹⁴within ¹²upon ¹⁷thee ¹⁶a great ¹³light; ¹⁸become ¹⁹a universal ²⁰life ²¹holder ²²of the riches.

[Alt.] Therefore ³men ^{5,9}cling ²to thee, ⁸O Fire, ⁷kindled ⁶eternal ⁴in the house, ¹¹in the abiding ¹⁰worlds of thy habitation; ^{14,15}for they have placed ¹²in ¹⁷thee ¹⁶a great ¹³light. ¹⁸Be ¹⁹our universal ²⁰life; ²¹be the hold ²²of our treasure. [15/589]

¹⁰kṣiti - worlds of our dwelling [15/417]; The field or habitation means the planes to which the soul mounts and in which it rests. [15/197]

वि पृक्षो अग्ने मघवानो अश्रुर्वि सूरयो ददतो विश्वमायुः ।

सनेम वाजं समिथेष्वर्यो भागं देवेषु श्रवसे दधानाः ॥1.73.5॥

वि¹ पृक्षः² अग्ने³ मघः⁴ अशुः⁵ वि⁶ सूरयः⁷ ददतः⁸ विश्वम्⁹ आयुः¹⁰ ।
सनेम¹¹ वाजम्¹² सम्ऽइथेषु¹³ अर्यः¹⁴ भागम्¹⁵ देवेषु¹⁶ श्रवसे¹⁷ दधानाः¹⁸ ॥

vi¹ prkṣaḥ² agne³ magha'vānaḥ⁴ aśyuh⁵ vi⁶ sūrayaḥ⁷ dadataḥ⁸ viśvam⁹ āyuh¹⁰ ।
sanema¹¹ vājam¹² sam'itheṣu¹³ aryaḥ¹⁴ bhāgam¹⁵ deveṣu¹⁶ śravase¹⁷ dadhānāḥ¹⁸ ॥

5. ³O Fire, ^{5a}may ⁴the masters of wealth ^{1,5b}enjoy ²thy satisfactions, [^{5a}may] ⁷the illumined wise Ones ⁸givers of ⁹the whole ¹⁰of life [^{6,5b}enjoy ²thy satisfactions]: ¹¹may we conquer ¹²the plenitude ¹⁴from the foe ¹³in our battles ¹⁸holding ¹⁵our part ¹⁶in the Gods ¹⁷for inspired knowledge.

[Alt.] ³O Fire, ^{1,5a}let ⁴the masters of the wealth ^{5b}enjoy ²thy satisfying things and ⁷the illumined seers, ⁸the givers 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. [15/589]

¹⁴warriors ¹³in the battles ¹¹may we conquer ¹²the plenitude [16/107 fn 29]

¹⁴aryaḥ - enemies are the hostile powers who try to break up the unity and completeness of our being and from whom the riches which rightly belong to us have to be rescued, not human enemies. [15/421 fn 3]

ऋतस्य हि धेनवो वावशानाः स्मदूधनीः पीपयन्त द्युभक्ताः ।

परावतः सुमतिं भिक्षमाणा वि सिन्धवः समया ससुरद्रिम् ॥1.73.6॥

ऋतस्य¹ हि² धेनवः³ वावशानाः⁴ स्मत्ऽदूधनीः⁵ पीपयन्त⁶ द्युभक्ताः⁷ ।

परावतः⁸ सुमतिम्⁹ भिक्षमाणाः¹⁰ वि¹¹ सिन्धवः¹² समया¹³ ससुः¹⁴ अद्रिम्¹⁵ ॥

ṛtasya¹ hi² dhenavaḥ³ vāvaśānāḥ⁴ smat'ūdhnīḥ⁵ pīpayanta⁶ dyu'bhaktāḥ⁷ ।

parā'vataḥ⁸ su'matim⁹ bhikṣamāṇāḥ¹⁰ vi¹¹ sindhavaḥ¹² samayā¹³ sasruḥ¹⁴ adrim¹⁵ ॥

6. ³The milch-cows ¹of the Truth, ⁷enjoyed in heaven, ⁵full-uddered, ⁴desiring us, ⁶have fed us with their milk: ¹⁰praying ⁹for right-thinking ⁸from the Beyond ¹²the Rivers ¹⁴flowed ¹¹wide ¹³over ¹⁵the Mountain.

[Alt.] ³The cows ¹of the Truth, ³the cows ⁷enjoyed in heaven, ⁶have given us to drink ⁴lowing ⁵with happy udders; ¹²its rivers ^{11,14}have flowed ¹³evenly ¹⁵over the mountain and ^{10a}claim ⁹right thinking ^{10b}as an alms ⁸from the Truth's supreme region. [15/589-90]

⁷shared by heaven [16/107 fn 30]

¹²sindhavaḥ - All states of being, whether matter, mind or life and all material, mental & vital activities depend upon an original flowing mass of Energy which is in the vivid phraseology of the Vedas called a flood or sea, *samudra*, *sindhu* or *arnas*. [14/128]

¹⁵adrim - the mountain rock (see note below 1.71.2)

त्वे अग्ने सुमतिं भिक्षमाणा दिवि श्रवो दधिरे यज्ञियासः ।

नक्ता च चक्रुरुषसा विरूपे कृष्णं च वर्णमरुणं च सं धुः ॥1.73.7॥

त्वे¹ अग्ने² सुऽमतिम्³ भिक्षमाणाः⁴ दिवि⁵ श्रवः⁶ दधिरे⁷ यज्ञियाः⁸ ।
नक्ता⁹ च¹⁰ चक्रुः¹¹ उषसा¹² विरूपे¹³ कृष्णम्¹⁴ च¹⁵ वर्णम्¹⁶ अरुणम्¹⁷ च¹⁸ सम्¹⁹ धुः²⁰ ॥

tvē¹ agne² su'matim³ bhikṣamāṇāḥ⁴ divi⁵ śravaḥ⁶ dadhire⁷ yajñiyāḥ⁸ ।
naktā⁹ ca¹⁰ cakruḥ¹¹ uṣasā¹² virūpe¹³ kṛṣṇam¹⁴ ca¹⁵ varṇam¹⁶ aruṇam¹⁷ ca¹⁸ sam¹⁹ dhuḥ²⁰ ॥

7. ²O Fire, ¹in thee ⁴praying ³for right-thinking, ⁸the masters of sacrifice ⁷set (upheld) ⁶inspired knowledge ⁵in heaven: ¹¹they made ⁹night ¹⁰and ¹²dawn ¹³of different forms and ²⁰joined ¹⁹together ¹⁴the black ¹⁵and ¹⁷the rosy ¹⁶hue.

[Alt.] ²O Fire, ^{4a}praying ¹in thee ³for right thinking ^{4b}as for an alms from on high, ⁸the masters of sacrifice ⁷set ⁶inspired knowledge ⁵in the heavens: ¹¹they made ⁹night ¹⁰and ¹²day ¹³of two different forms ¹⁵and ²⁰joined ¹⁹together ¹⁴the black ¹⁸and ¹⁷the rosy ¹⁶hue. [15/590]

⁵śravas - means literally hearing and from this primary significance is derived its secondary sense, “fame”. But, psychologically, the idea of hearing leads up in Sanskrit to another sense which we find in *śravaṇa*, *śruti*, *śruta*, — revealed knowledge, the knowledge which comes by inspiration. [15/63]

[Explanation] ¹⁴⁻¹⁷the brightness of the light of the truth, *jyotiḥ āryam*, is the *Arya varṇa*; the darkness of the night of the ignorance is the hue of the Panis, the *Dāsa varṇa*. In this way *varṇa* would come to mean almost the nature or else all those of that particular nature, the colour being the symbol of the nature [15/226]

यान्नाये मर्तान्तसुषूदो अग्ने ते स्याम मघवानो वयं च ।

छायेव विश्वं भुवनं सिसक्ष्यापप्रिवान् रोदसी अन्तरिक्षम् ॥1.73.8॥

यान्¹ राये² मर्तान्³ सुसूदः⁴ अग्ने⁵ ते⁶ स्याम⁷ मघऽवानः⁸ वयम्⁹ च¹⁰ ।
छाया¹¹ इव¹² विश्वम्¹³ भुवनम्¹⁴ सिसक्षि¹⁵ आपप्रिवान्¹⁶ रोदसी¹⁷ अन्तरिक्षम्¹⁸ ॥

yān¹ rāye² martān³ susūdaḥ⁴ agne⁵ te⁶ syāma⁷ magha'vānaḥ⁸ vayam⁹ ca¹⁰ ।
chāyā¹¹ iva¹² viśvam¹³ bhuvanam¹⁴ sisakṣi¹⁵ āpapri'vān¹⁶ rodasi¹⁷ antarikṣam¹⁸ ॥

8. [⁵O Fire], ³the mortals ¹whom ⁴thou speedest ²to the Treasure, ⁷may we be ⁶of them, ⁸the lords of riches ¹⁰and ⁹we. ¹⁶Filling ¹⁷earth and heaven and ¹⁸mid-air ¹⁵thou clingest ¹³to the whole ¹⁴world ¹²like ¹¹a shadow.

[Alt.] ³The mortals ¹whom ⁴thou makest to haste ²to felicity, ⁷make us ⁶of them, even ⁹us ¹⁰and ⁸the masters of riches. ¹⁶Fill ^{17a}earth and ¹⁸air and ^{17b}heaven; ¹⁵cling ¹³to the whole ¹⁴world ¹²like ¹¹a shadow. [15/590]

अर्वद्भिरग्ने अर्वतो नृभिर्नृन्वीरैर्वीरान्वनुयामा त्वोताः ।

ईशानासः पितृवित्तस्य रायो वि सूरयः शतहिमा नो अश्युः ॥1.73.9॥

अर्वत्भिः¹ अग्ने² अर्वतः³ नृभिः⁴ नृन्⁵ वीरैः⁶ वीरान्⁷ वनुयाम⁸ त्वा⁹ ऊताः¹⁰ ।
ईशानासः¹¹ पितृवित्तस्य¹² रायः¹³ वि¹⁴ सूरयः¹⁵ शतसहिमाः¹⁶ नः¹⁷ अश्युः¹⁸ ॥

arvat'bhīḥ¹ agne² arvataḥ³ nr'bhīḥ⁴ nṛṇ⁵ vīraiḥ⁶ vīrān⁷ vanuyāma⁸ tvā⁹ ūtāḥ¹⁰ ।
īśānāsaḥ¹¹ pitṛvittasya¹² rāyaḥ¹³ vi¹⁴ sūrayaḥ¹⁵ śata'himāḥ¹⁶ naḥ¹⁷ aśyuh¹⁸ ॥

9. ²O Fire, ¹⁰safeguarded ⁹by thee ⁸may we conquer ³the war-horses ¹by our war-horses, ⁵the strong men ⁴by our strong men, ⁷the heroes ⁶by our heroes; may ¹⁷our ¹⁵illumined wise ones ¹¹become masters ¹³of the treasure ¹²gained by the fathers, and ^{14,18}possess it ¹⁶living a hundred winters.

[Alt.] ²O Fire, ^{9,10}give us thy protection; ⁸may we vanquish ³their war-horses ¹by our war-horses, ⁵their strong men ⁴by our strong men, ⁷their heroes ⁶by our heroes: ^{11a}may ¹⁵the seers ^{11b}have the mastery ¹³of the riches ¹²discovered by our fathers and ^{14,18}may they enjoy them ¹⁶living a hundred winters. [15/590]

एता ते अग्न उचथानि वेधो जुष्टानि संतु मनसे हृदे च ।

शकेम रायः सुधुरो यमं तेऽधि श्रवो देवभक्तं दधानाः ॥1.73.10॥

एता¹ ते² अग्ने³ उचथानि⁴ वेधः⁵ जुष्टानि⁶ सन्तु⁷ मनसे⁸ हृदे⁹ च¹⁰ ।

शकेम¹¹ रायः¹² सुधुरः¹³ यमम्¹⁴ ते¹⁵ अधि¹⁶ श्रवः¹⁷ देव¹⁸ भक्तम्¹⁹ दधानाः²⁰ ॥

etā¹ te² agne³ ucathāni⁴ vedhaḥ⁵ juṣṭāni⁶ santu⁷ manase⁸ hṛde⁹ ca¹⁰ ।

śakema¹¹ rāyaḥ¹² su'dhuraḥ¹³ yamam¹⁴ te¹⁵ adhi¹⁶ śravaḥ¹⁷ deva¹⁸ bhaktam¹⁹ dadhānāḥ²⁰ ॥

10. ⁵O ordainer of things, ³O Fire, ^{7a}may ¹these ⁴utterances ^{7b}be ⁶acceptable ²to thee, ⁸to the mind ¹⁰and ⁹to the heart; ¹¹may we have strength ¹⁴to control ¹³with firm yoke ¹²thy riches, ²⁰holding ¹⁶in ¹⁵thee ¹⁷the inspired knowledge ¹⁹enjoyed ¹⁸by the gods.

[Alt.] ⁵O creator, ³O Fire, ^{7a}may ¹these ⁴words ^{7b}be ⁶pleasant ²to thy ⁸mind ¹⁰and ²to thy ⁹heart. ¹³Let our yoke be firm and ¹¹our strength ¹⁴control the reins ¹⁵of thy ¹²opulence; ²⁰let us hold ¹⁷the inspired knowledge ¹⁹that is enjoyed ¹⁸by the gods. [15/590]

¹⁹ distributed [16/108 fn 32]

HYMN OF PARUCHCHHEPA

MANDALA ONE

Sukta 127

अग्निं होतारं मन्ये दास्वन्तं वसुं सूनुं सहसो जातवेदसं विप्रं न जातवेदसम् ।
य ऊर्ध्वया स्वध्वरो देवो देवाच्या कृपा ।
घृतस्य विभ्राष्टिमनु वष्टि शोचिषाजुह्वानस्य सर्पिषः ॥1.127.1॥

अग्निं¹ होतारं² मन्ये³ दास्वन्तं⁴ वसुं⁵ सूनुं⁶ सहसः⁷ जात⁸ वेदसं⁹ विप्रं¹⁰ न¹¹ जात¹² वेदसम्¹³ ।
य¹⁴ ऊर्ध्वया¹⁵ सुऽअध्वरः¹⁶ देवः¹⁷ देवाच्या¹⁸ कृपा¹⁹ ।
घृतस्य²⁰ विऽभ्राष्टिं²¹ अनु²² वष्टि²³ शोचिषा²⁴ आऽजुह्वानस्य²⁵ सर्पिषः²⁶ ॥

agniṃ¹ hotāraṃ² manye³ dāsvantaṃ⁴ vasuṃ⁵ sūnuṃ⁶ sahasaḥ⁷ jāta⁸ vedasaṃ⁹ vipraṃ¹⁰ na¹¹
jāta¹² vedasaṃ¹³ ।
ya¹⁴ ūrdhvayā¹⁵ su'adhvaraḥ¹⁶ devaḥ¹⁷ devācyā¹⁸ kṛpā¹⁹ ।
ghṛtasya²⁰ vi'bhrāṣṭiṃ²¹ anu²² vaṣṭi²³ śociṣā²⁴ ā'juhvānasya²⁵ sarpiṣaḥ²⁶ ॥

1. ³I meditate ¹on the Fire, ²the priest of the call, ⁴the giver ⁵of the Treasure, ⁶the son ⁷of force, ⁹who knows ⁸all things born, the Fire ¹¹who is like ¹⁰one illumined and ¹³knowing ¹²all things born.

The Fire ¹⁴who ¹⁶perfect in the pilgrim-sacrifice, ¹⁷a God ¹⁵with his high-lifted ¹⁸longing (or, ¹⁵high-uplifted ¹⁹lustre ¹⁸seeking for the Gods) ^{22,23}hungers ²⁴with his flame ²¹for the blaze ²⁰of the offering of light, ²⁶for its current ²⁵poured on him as an oblation.

यजिष्ठं त्वा यजमाना हुवेम ज्येष्ठमङ्गिरसां विप्र मन्मभिविप्रेभिः शुक्र मन्मभिः ।
परिज्मानमिव द्यां होतारं चर्षणीनाम् ।
शोचिष्केशं वृषणं यमिमा विशः प्रावन्तु जूतये विशः ॥1.127.2॥

यजिष्ठं¹ त्वा² यजमानाः³ हुवेम⁴ ज्येष्ठं⁵ अङ्गिरसां⁶ विप्र⁷ मन्मभिः⁸ विप्रेभिः⁹ शुक्र¹⁰ मन्मभिः¹¹ ।
परिज्मानं¹² इव¹³ द्यां¹⁴ होतारं¹⁵ चर्षणीनाम्¹⁶ ।
शोचिः¹⁷ केशं¹⁸ वृषणं¹⁹ यं²⁰ इमा²¹ विशः²² प्रअवन्तु²³ जूतये²⁴ विशः²⁵ ॥

yajiṣṭham¹ tvā² yajamānāḥ³ huvema⁴ jyeṣṭham⁵ aṅgirasāṃ⁶ vipra⁷ manmabhiḥ⁸ viprebhiḥ⁹
śukra¹⁰ manma'bhiḥ¹¹ ।
parijmānam¹² iva¹³ dyām¹⁴ hotāraṃ¹⁵ carṣaṇīnām¹⁶ ।
śociḥ¹⁷ keśam¹⁸ vṛṣaṇam¹⁹ yaṃ²⁰ imā²¹ viśaḥ²² pravaṃtu²³ jūtaye²⁴ viśaḥ²⁵ ॥

2. ²Thee ¹most powerful for sacrifice, ³as givers of sacrifice ⁴may we call, ⁵the eldest ⁶of the Angirases, ⁷the Illumined One, ⁴[may we] call ²thee ⁸with our thoughts, ¹⁰O Brilliant Fire, ⁹with our illumined ¹¹thoughts, ¹⁶men's ¹⁵priest of the call (or, ¹⁵the priest of the call ¹⁶for men who see), ¹²who encircles all ¹³like ¹⁴heaven, ¹⁹the Male ¹⁸with hair ¹⁷of flaming-light ²⁰whom ^{23a}may ²¹these ²²peoples ^{23b}cherish ²⁴for his urge.

स हि पुरु चिदोजसा विरुक्मता दीद्यानो भवति द्रुहंतरः परशुर्न द्रुहंतरः ।
वीळु चिद्यस्य समृतौ श्रुवद्वनेव यत्स्थिरम् ।
निःसहमाणो यमते नायते धन्वासहा नायते ॥1.127.3॥

सः¹ हि² पुरु³ चित्⁴ ओजसा⁵ विरुक्मता⁶ दीद्यानः⁷ भवति⁸ द्रुहंतरः⁹ परशुः¹⁰ न¹¹ द्रुहंतरः¹² ।
वीळु¹³ चित्¹⁴ यस्य¹⁵ संऽऋतौ¹⁶ श्रुवत्¹⁷ वना¹⁸ इव¹⁹ यत्²⁰ स्थिरम्²¹ ।
निःसहमानः²² यमते²³ न²⁴ अयते²⁵ धन्वऽसहा²⁶ न²⁷ अयते²⁸ ॥

saḥ¹ hi² puru³ cit⁴ ojasā⁵ virukmatā⁶ dīdyānaḥ⁷ bhavati⁸ druhaṃ'taraḥ⁹ paraśuḥ¹⁰ na¹¹
druhaṃ'taraḥ¹² ।
vīlu¹³ cit¹⁴ yasya¹⁵ saṃ'ṛtau¹⁶ śruvat¹⁷ vanā¹⁸ iva¹⁹ yat²⁰ sthiram²¹ ।
niḥsahamānaḥ²² yamate²³ na²⁴ ayate²⁵ dhanva'sahā²⁶ na²⁷ ayate²⁸ ॥

3. [²Indeed, ⁴even] ³many things ⁶illumining ⁶with his wide-shining ⁵energy ¹he ⁸becomes ⁹one who cleaves through those who would hurt us, ¹¹like ¹⁰a battle-axe ¹²he cleaves through those who would hurt us, ¹he ¹⁵in whose ¹⁶shock ¹⁴even ¹³that which is strong ¹⁷falls asunder, ¹⁴even ²¹what is firmly fixed ¹⁷falls ¹⁹like ¹⁸trees; ²²overwhelming with his force ²³he toils on and ^{24,25}goes not back, like ²⁶warriors with the bow from the battle ^{28,27}he goes not back.

⁹druhaṃ - The harms of the Dasyus, destroyers of our being and enemies of its divine progress, the sons of Limitation and Ignorance. [15/540 fn 2]

दृक्हा चिदस्मा अनु दुर्यथा विदे तेजिष्ठाभिररणिभिर्दाष्ट्यवसेऽग्नये दाष्ट्यवसे ।
 प्र यः पुरुणि गाहते तक्षद्वनेव शोचिषा ।
 स्थिरा चिदन्ना नि रिणात्योजसा नि स्थिराणि चिदोजसा ॥1.127.4॥

दृक्हा¹ चित्² अस्मै³ अनु⁴ दुः⁵ यथा⁶ विदे⁷ तेजिष्ठाभिः⁸ अरणिऽभिः⁹ दाष्टि¹⁰ अवसे¹¹ अग्नये¹² दाष्टि¹³
 अवसे¹⁴ ।

प्र¹⁵ यः¹⁶ पुरुणि¹⁷ गाहते¹⁸ तक्षत्¹⁹ वना²⁰ इव²¹ शोचिषा²² ।

स्थिरा²³ चित्²⁴ अन्ना²⁵ नि²⁶ रिणाति²⁷ ओजसा²⁸ नि²⁹ स्थिराणि³⁰ चित्³¹ ओजसा³² ॥

dr̥ḥhā¹ cit² asmai³ anu⁴ duḥ⁵ yathā⁶ vide⁷ tejiṣṭhābhiḥ⁸ araṇi'bhiḥ⁹ dāṣṭi¹⁰ avase¹¹ agnaye¹²
 dāṣṭi¹³ avase¹⁴ ।

pra¹⁵ yaḥ¹⁶ purūṇi¹⁷ gāhate¹⁸ takṣat¹⁹ vanā²⁰ iva²¹ śociṣā²² ।

sthira²³ cit²⁴ annā²⁵ ni²⁶ riṇāti²⁷ ojasā²⁸ ni²⁹ sthiraṇi³⁰ cit³¹ ojasā³² ॥

4. ²Even ¹things strongly built ^{4,5}they give ³to him ⁶as ⁷to one who knows: ¹⁰one gives ¹¹for safeguarding ⁹by his movements ⁸of flaming-power, ¹³gives ¹²to the Fire ¹⁴that he may guard us. ¹⁵Into ¹⁷many things ¹⁶he ¹⁸enters and ¹⁹hews them ²²with his flaming light ²¹like ²⁰trees, ²⁴even ²³things firmly fixed ^{26,27}he tears ²⁸by his energy and ¹⁹makes ²⁵his food ³²by his energy ³¹even ³⁰things firmly fixed.

⁹araṇi - tinders by which the fire is struck out; the word can also mean workings and is related to *arya*. [15/425 *fn* 1]; This earth holds him concealed in her own materiality; she is the lower tinder, the mental being is the upper tinder; by the pressure of the upper on the lower the flame of Agni shall be born. But it is by pressure, by a sort of churning that he is born. Therefore he is called the Son of Force. [15/389]

तमस्य पृक्षमुपरासु धीमहि नक्तं यः सुदर्शतरो दिवातरादप्रायुषे दिवातरात् ।
 आदस्यायुर्ग्रभणवद्वीळु शर्म न सूनवे ।
 भक्तमभक्तमवो व्यन्तो अजरा अग्नयो व्यन्तो अजराः ॥1.127.5॥

तं¹ अस्य² पृक्षं³ उपरासु⁴ धीमहि⁵ नक्तं⁶ यः⁷ सुदर्शतरो⁸ दिवातरात्⁹ अप्रायुषे¹⁰ दिवातरात्¹¹ ।

आत्¹² अस्य¹³ आयुः¹⁴ ग्रभणवत्¹⁵ वीळु¹⁶ शर्म¹⁷ न¹⁸ सूनवे¹⁹ ।

भक्तं²⁰ अभक्तं²¹ अवः²² व्यन्तः²³ अजराः²⁴ अग्नयः²⁵ व्यन्तः²⁶ अजराः²⁷ ॥

taṁ¹ asya² pṛkṣaṁ³ uparāsu⁴ dhimahi⁵ naktam⁶ yaḥ⁷ sudarśa'taro⁸ divā'tarāt⁹ apra'āyuṣe¹⁰
 divā'tarāt¹¹ ।

āt¹² asya¹³ āyuh¹⁴ grabhaṇa'vat¹⁵ vīlu¹⁶ śarma¹⁷ na¹⁸ sūnave¹⁹ ।

bhaktam²⁰ abhaktam²¹ avaः²² vyaṁtaḥ²³ ajarāḥ²⁴ agnayāḥ²⁵ vyaṁtaḥ²⁶ ajarāḥ²⁷ ॥

5. ⁵We meditate on (or, ⁵ we hold) ¹that ³fullness ²of him ⁴on the upper levels, ⁷this Fire ⁸the vision of whom is brighter ⁶in the night ⁹than in the day, ¹⁰for his un-departing life ¹¹brighter than in the day. ¹²Then ^{15a}does ¹³his ¹⁴life ^{15b}grasp and support us ¹⁸like ¹⁶a strong ¹⁷house of refuge ¹⁹for the Son, — ²⁴ageless ²⁵fires ²³moving towards ²²the happiness ²⁰enjoyed and ²¹that not yet enjoyed, ²⁶moving ²⁷his ageless ²⁵fires.

²²ava: - the protection [3.17.3]

स हि शर्धो न मारुतं तुविष्वणिरप्नस्वतीषूर्वरास्विष्टनिरार्तनास्विष्टनिः ।

आदद्धव्यान्याददिर्यज्ञस्य केतुरर्हणा ।

अध स्मास्य हर्षतो हृषीवतो विश्वे जुषन्त पन्थां नरः शुभे न पन्थाम् ॥1.127.6॥

सः¹ हि² शर्धः³ न⁴ मारुतं⁵ तुविऽस्वनिः⁶ अप्नस्वतीषु⁷ उर्वरासु⁸ इष्टनिः⁹ आर्तनासु¹⁰ इष्टनिः¹¹ ।

आदत्¹² हव्यानि¹³ आऽददिः¹⁴ यज्ञस्य¹⁵ केतुः¹⁶ अर्हणा¹⁷ ।

अध¹⁸ स्म¹⁹ अस्य²⁰ हर्षतः²¹ हृषीवतः²² विश्वे²³ जुषन्त²⁴ पन्थां²⁵ नरः²⁶ शुभे²⁷ न²⁸ पन्थाम्²⁹ ॥

saḥ¹ hi² śardhaḥ³ na⁴ mārutaṃ⁵ tuvi'svaniḥ⁶ apnasvatiṣu⁷ urvarāsu⁸ iṣṭaniḥ⁹ ārtanāsu¹⁰ iṣṭaniḥ¹¹ ।

ādat¹² havyāni¹³ ā'dadiḥ¹⁴ yajñasya¹⁵ ketuḥ¹⁶ arhaṇā¹⁷ ।

adha¹⁸ sma¹⁹ asya²⁰ harṣataḥ²¹ hr̥ṣīvataḥ²² viśve²³ juṣanta²⁴ paṃthāṃ²⁵ naraḥ²⁶ śubhe²⁷ na²⁸ paṃthāṃ²⁹ ॥

6. [2Verily], ¹he is ⁶many-noised ⁴like ³the army ⁵of the storm-winds ⁹hurrying over ⁸the fertile lands ⁷full of our labour, ¹¹hurrying over ¹⁰the waste lands (or, in the esoteric sense, ³the army ⁵of the Life-Powers ^{9a}moving ⁷with fertilising rain ^{9b}over ⁸our tilled and ¹⁰our waste lands). ¹⁴He takes and ¹²devours ¹³the offerings, ¹⁶he is the eye of intuition ¹⁵of the sacrifice ¹⁷in its due action; ¹⁸so ²³all ²⁶men ^{24,19}follow with pleasure ²⁵the path ²⁰of this ²²joyful and ²¹joy-giving Fire, ²⁸as on ²⁹a path leading ²⁷to happiness.

द्विता यदी कीस्तासो अभिद्यवो नमस्यन्त उपवोचन्त भृगवो मथ्नन्तो दाशा भृगवः ।

अग्निरीशे वसूनां शुचिर्यो धर्णिरेषाम् ।

प्रियाँ अपिधीन् वनिषीष्ट मेधिर आ वनिषीष्ट मेधिरः ॥1.127.7॥

द्विता¹ यत्² ई³ कीस्तासः⁴ अभिद्यवः⁵ नमस्यन्तः⁶ उपऽवोचन्त⁷ भृगवः⁸ मथ्नन्तः⁹ दाशा¹⁰ भृगवः¹¹ ।

अग्निः¹² ईशे¹³ वसूनां¹⁴ शुचिः¹⁵ यः¹⁶ धर्णिः¹⁷ एषाम्¹⁸ ।

प्रियाँ¹⁹ अपिऽधीन्²⁰ वनिषीष्ट²¹ मेधिरः²² आ²³ वनिषीष्ट²⁴ मेधिरः²⁵ ॥

dvitā¹ yat² im³ kīstāsaḥ⁴ abhidyaḥ⁵ namasyaṃtaḥ⁶ upa'vocaṃta⁷ bhṛgavaḥ⁸ mathnaṃtaḥ⁹
dāśā¹⁰ bhṛgavaḥ¹¹ ।

agniḥ¹² īśe¹³ vasūnām¹⁴ śuciḥ¹⁵ yaḥ¹⁶ dharniḥ¹⁷ eṣām¹⁸ ।

priyām¹⁹ api'dhīn²⁰ vaniṣiṣṭa²¹ medhiraḥ²² ā²³ vaniṣiṣṭa²⁴ medhiraḥ²⁵ ॥

7. ²When ¹in his twofold strength, ⁴bards ⁵with illumination upon them, ⁸the Bhṛigu-flame-seers ⁶have made obeisance and ^{7a}spoken ³to him ^{7b}the word, ²when ⁹they have churned him out ¹⁰by their worship, — ¹¹the Flame-Seers, ¹²the Fire ¹³becomes master ¹⁴of the riches, ¹⁶he who ¹⁵in his purity ^{17a}holds ¹⁸them ^{17b}within him, ²²wise ²¹he enjoys ²⁰the things laid upon him and ¹⁹they are pleasant to him, ^{23,24}he takes joy of them ²⁵in his wisdom.

विश्वासां त्वा विशां पतिं हवामहे सर्वासां समानं दम्पतिं भुजे सत्यगिर्वाहसं भुजे ।

अतिथिं मानुषाणां पितुर्न यस्यासया ।

अमी च विश्वे अमृतास आ वयो हव्या देवेषु वयः ॥1.127.8॥

विश्वासां¹ त्वा² विशां³ पतिं⁴ हवामहे⁵ सर्वासां⁶ समानं⁷ दम्पतिं⁸ भुजे⁹ सत्यगिर्वाहसं¹⁰ भुजे¹¹ ।

अतिथिं¹² मानुषाणां¹³ पितुः¹⁴ न¹⁵ यस्य¹⁶ आसया¹⁷ ।

अमी¹⁸ च¹⁹ विश्वे²⁰ अमृतासः²¹ आ²² वयः²³ हव्या²⁴ देवेषु²⁵ आ²⁶ वयः²⁷ ॥

viśvāsāṃ¹ tvā² viśāṃ³ patiṃ⁴ havāmahe⁵ sarvāsāṃ⁶ samānaṃ⁷ da'mpatiṃ⁸ bhujē⁹
satya'gīrvāhasaṃ¹⁰ bhujē¹¹ ।

atithiṃ¹² mānuṣāṇāṃ¹³ pituḥ¹⁴ na¹⁵ yasya¹⁶ āsayā¹⁷ ।

amī¹⁸ ca¹⁹ viśve²⁰ amṛtāsaḥ²¹ ā²² vayaḥ²³ havyā²⁴ deveṣu²⁵ ā²⁶ vayaḥ²⁷ ॥

8. ⁵We call ²to thee, ⁴the Lord ¹of all ³creatures, ⁸the master of the house ⁷common ⁶to them all ⁹for the enjoying, ¹⁰the carrier of the true words ¹¹for the enjoying, — ¹²to the Guest ¹³of men ¹⁶in whose ¹⁷presence stand, ¹⁵as ¹⁷in the presence ¹⁴of a father, ²⁰all ¹⁸these ²¹Immortals ¹⁹and ²²make ²⁴our offerings ²³their food — ²⁵in the Gods ²⁶they become ²⁷their food.

त्वमग्ने सहसा सहन्तमः शुष्मिन्तमो जायसे देवतातये रयिर्न देवतातये ।

शुष्मिन्तमो हि ते मदो द्युष्मिन्तम उत क्रतुः ।

अध स्मा ते परि चरन्त्यजर श्रुष्टीवानो नाजर ॥1.127.9॥

त्वं¹ अग्ने² सहसा³ सहन्तमः⁴ शुष्मिन्तमः⁵ जायसे⁶ देवतातये⁷ रयिः⁸ न⁹ देवतातये¹⁰ ।

शुष्मिन्तमः¹¹ हि¹² ते¹³ मदः¹⁴ द्युष्मिन्तम¹⁵ उत¹⁶ क्रतुः¹⁷ ।

अध¹⁸ स्म¹⁹ ते²⁰ परि²¹ चरन्ति²² अजर²³ श्रुष्टीवानः²⁴ न²⁵ अजर²⁶ ॥

tvam¹ agne² sahasā³ sahan'tamaḥ⁴ śuṣmin'tamaḥ⁵ jāyase⁶ deva'tātaye⁷ rayiḥ⁸ na⁹
deva'tātaye¹⁰ ।

śuṣmin'tamaḥ¹¹ hi¹² te¹³ madaḥ¹⁴ dyumnin'tama¹⁵ uta¹⁶ kratuḥ¹⁷ ।

adha¹⁸ sma¹⁹ te²⁰ pari²¹ caramti²² ajara²³ śruṣṭī'vānaḥ²⁴ na²⁵ ajara²⁶ ॥

9. ²O Fire, ¹thou art ⁴overwhelming ³in thy strength, ⁶thou art born ⁵most forceful ⁷for the forming of the Gods, ⁹as if ⁸a wealth ¹⁰for the forming of the Gods; ¹¹most forceful [¹²indeed] is ¹³thy ¹⁴rapture, [¹⁶and] ¹⁵most luminous ¹⁷thy will. ¹⁸So ^{21,22,19}they serve ²⁰thee, ²³O Ageless Fire, [²⁵as] [²⁴those] who hear thy word ^{21,22,19}serve ²⁰thee, ²⁶O Ageless Fire!

प्र वो महे सहसा सहस्वत उषर्बुधे पशुषे नाग्नये स्तोमो बभूत्वग्नये ।

प्रति यदीं हविष्मान्विश्वासु क्षासु जोगुवे ।

अग्रे रेभो न जरत ऋषूणां जूर्णिर्होत ऋषूणाम् ॥1.127.10॥

प्र¹ वः² महे³ सहसा⁴ सहस्वते⁵ उषः⁶बुधे⁷ पशु⁸से⁹ न⁸ अग्नये⁹ स्तोमः¹⁰ बभूतु¹¹ अग्नये¹² ।

प्रति¹³ यत्¹⁴ ई¹⁵ हविष्मान्¹⁶ विश्वासु¹⁷ क्षासु¹⁸ जोगुवे¹⁹ ।

अग्रे²⁰ रेभः²¹ न²² जरते²³ ऋषूणां²⁴ जूर्णिः²⁵ होत²⁶ ऋषूणाम्²⁷ ॥

pra¹ vaḥ² mahe³ sahasā⁴ sahasvate⁵ uṣaḥ'budhe⁶ paśu'se⁷ na⁸ agnaye⁹ stomah¹⁰ babhūtu¹¹
agnaye¹² ।

prati¹³ yat¹⁴ ī¹⁵ haviṣmān¹⁶ viśvāsu¹⁷ kṣāsu¹⁸ joguve¹⁹ ।

agre²⁰ rebhaḥ²¹ na²² jarate²³ ṛṣūṇāṃ²⁴ jūrṇiḥ²⁵ hota²⁶ ṛṣūṇām²⁷ ॥

10. ³To the Great One, ⁵the Strong ⁴in his force, ⁶the waker in the Dawn, ⁹to Fire ⁸as ⁷to one who has vision, ^{11a}let ²your ¹⁰hymn ^{1,11b}arise. ¹⁴When ¹⁶the giver of the offering ¹⁹cries ¹³towards ¹⁵him ¹⁷in all ¹⁸the planes, [²²as if] ²⁰in the front ²⁴of the wise ²³he chants ²¹our adoration, ²⁶the priest of the call ²⁷of the wise ²⁵who chants their adoration.

स नो नेदिष्ठं ददृशान आ भराग्ने देवेभिः सचनाः सुचेतुना महो रायः सुचेतुना ।

महि शविष्ठ नस्कृधि संचक्षे भुजे अस्थै ।

महि स्तोतृभ्यो मघवन्त्सुवीर्य मथीरुग्रो न शवसा ॥1.127.11॥

सः¹ नः² नेदिष्ठं³ ददृशानः⁴ आ⁵ भर⁶ अग्ने⁷ देवेभिः⁸ सचनाः⁹ सुचेतुना¹⁰ महः¹¹ रायः¹² सुचेतुना¹³ ।

महि¹⁴ शविष्ठ¹⁵ नः¹⁶ कृधि¹⁷ संचक्षे¹⁸ भुजे¹⁹ अस्थै²⁰ ।

महि²¹ स्तोतृभ्यः²² मघवन्त्²³ सुवीर्य²⁴ मथीः²⁵ उग्रः²⁶ न²⁷ शवसा²⁸ ॥

sah¹ nah² nediṣṭham³ dadṛśānah⁴ ā⁵ bhara⁶ agne⁷ devebhiḥ⁸ sa'canāḥ⁹ su'cetunā¹⁰ mahah¹¹
rāyah¹² su'cetunā¹³ |
mahi¹⁴ śaviṣṭha¹⁵ nah¹⁶ kṛdhi¹⁷ saṃ'cakṣe¹⁸ bhujē¹⁹ asyai²⁰ |
mahi²¹ stotr'bhyaḥ²² magha'van²³ su'vīryam²⁴ mathiḥ²⁵ ugraḥ²⁶ na²⁷ śavasā²⁸ ||

11. ¹So, ⁴becoming visible, ³most near ²to us ^{5,6}bring, ⁷O Fire, ¹⁰by thy perfect consciousness, ¹²the Riches ⁹that ever accompany ⁸the Gods, ¹³by thy perfect consciousness ¹¹the Great ¹²Riches. ¹⁵O most strong Fire, ¹⁷create ¹⁶for us ¹⁴that which is great ¹⁸for vision, ^{19,20}for the enjoying; ²²for those who hymn thee, ²³O Lord of plenty, ²⁵churn out ²¹a great ²⁴hero-strength ²⁷as ²⁶one puissant ²⁸by his force.
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Glossary

- Words in Roman (transliteration) alphabetical order
- Explanatory Notes are given below the Verse No. highlighted in Bold
- Etymology of selected words

A

agnih अग्निः - Fire (2.1.1; 1.71.8; 2.4.7; 1.70.1); The word Agni is formed from the root अग् with the nominal addition नि. The root अग् is itself a derivative root from the primitive अ meaning “to be”. The ग gives an idea of force and अग् therefore means to exist in force, preeminently — to be splendid, strong, excellent and Agni means mighty, supreme, splendid, forceful, bright. [16/474]

adhvara अध्वर - Pilgrim-rite (2.1.2; 2.2.5); Rite of the Path (6.2.3; 6.15.4; 6.16.40); sacrifice (6.15.14); *Adhvara* is “travelling”, “moving”, connected with *adhvan*, a path or journey from the lost root *adh*, to move, extend, be wide, compact, etc. *Adhvara* or *adhvara yajna* is connected with the idea of travelling, journeying, advancing on the path. [15/188 fn]

aditiḥ अदितिः - Aditi, the indivisible Mother (2.1.11); The Mother Infinite (1.72.9)

aṃhaḥ अंहः - Evil (6.2.4; 6.3.1; 6.3.2; 6.4.8); sin (6.11.6)

ānuṣak आनुषक् - The unbroken order (2.6.8; 6.5.3); an unbroken succession (1.72.7)

aratiḥ अरतिः - The traveller (2.2.2; 2.4.2); the toiler (2.4.2); The idea of the root अग् includes not only movement, but battle, aspiration & labour. Agni has been set by the gods in man as the worker & fighter to raise him up to immortality. [16/604-5]

aryah अर्यः - Warrior (6.15.3); fighters (6.16.27); master (1.70.1; 1.71.3); foe (1.73.5)

B

bhadrā भद्रा - Happy (6.1.4; 6.1.10; 6.1.12)

bhāgam भागम् - Portion (2.10.6); part (1.73.5)

bhūma भूम - Planes (2.4.2); vastness (2.4.7); the earth (1.65.2); worlds (1.70.3); earths [15/583]

bṛhat बृहत् - The Vast (2.1.16; 2.2.13; 2.7.4; 6.16.21)

D

dam दम - The house, home (2.1.7; 2.1.8; 2.4.3; 6.1.6; 6.12.4; 1.71.6; 1.73.4)

dasyu दस्यु - The Destroyer (6.14.3; 6.16.15)

deva देव - Godhead (2.1.4; 2.3.4; 6.14.6; 6.15.4; 1.69.3); O divine (6.13.2; 6.13.4); O God (6.16.12; 6.16.32; 6.16.43; 1.68.2)

devāḥ देवाः - The Gods (2.1.13; 2.1.4; 2.2.3; 2.3.4; 6.7.1; 6.7.2; 6.7.4; 6.9.5; 6.9.7; 1.65.2); From the root दिव् conveying the idea of active, rapid or brilliant energy. It means to shine, to be bright, clear, strong, swift or luminous. [16/468]

dhārām धाराम् - The stream (1.67.4; 2.7.3; 1.67.4)

dhiyam धियम् - Thought (2.3.8; 6.1.1; 6.14.1; 6.2.4; 1.67.2)

draviṇaḥ द्रविणः - Treasure (2.1.7; 2.6.3)

duḥ'itā दुःइता - Stumbling (6.2.11; 6.14.6); stumbling places (6.15.15)

dvitā द्विता - Two-fold (2.4.2; 6.16.4; 1.127.7)

G

ghṛtam घृतम् - Pure clarified butter (6.10.2); light (2.3.2; 2.3.11); light-offering (6.11.5; 6.15.16; 1.127.1); yield of light (2.5.6); The root *ghr* conveys the idea of a strong brightness or heat. [15/76]

girā गिरा - By the word (2.1.11; 2.6.6); with the word (6.15.1; 6.15.7)

go गो - Ray-Cow (2.1.16; 1.70.5); Cows of Light (1.69.2); herds of light (6.6.5; 6.10.3); Rays (1.71.9)

H

haste dadhānaḥ हस्ते दधानः - Holds (dadhānaḥ) in hand (haste) (1.67.2; 1.72.1)

haviḥ हविः; **havya** हव्य - The offering (2.1.13; 2.1.14; 2.3.10; 6.15.4; 6.15.10; 6.16.47; 1.67.1; 1.72.7); the oblation (2.3.2; 2.3.10; 6.1.9; 6.2.10; 6.6.10; 6.16.23); the offering and the word (2.2.5)

hotah होतः - Priest of the call (2.6.6; 6.4.1; 6.5.2; 6.10.2; 6.11.1; 6.11.6); summoning priest (6.15.14)

I

ilā इला - Ila (2.1.11; 2.3.8); the revealing word (6.10.7)

indraḥ इन्द्रः - Indra (2.1.3; 2.3.3; 2.8.6; 6.4.7)

J

jāta'vedasam जातऽवेदसम् - That knows all things born (2.2.1; 6.16.42); who knows all the births that are (6.15.7); who knows all things that are (6.8.1)

juṣanta जुषन्त - Cleave to (1.68.2); serve gladly (1.68.5); follow with pleasure (1.127.6); rejoice (6.2.10; 6.5.6); take joy in [16/97 fn 9]

K

kaviḥ कविः - Seer (6.1.8; 6.7.1; 6.7.7; 6.15.7)

ketuḥ केतुः - The eye of intuition (6.2.3; 6.7.2; 1.127.6); intuitive ray (1.71.2); the light of intuition (6.7.5); intuition (6.7.6)

kratuḥ क्रतुः - Will (2.5.4; 6.7.4; 6.9.5; 6.16.8; 6.16.23; 1.66.3; 1.67.1; 1.68.2; 1.68.5)

kṣayam क्षयम् - House (6.2.5; 6.13.2)

kṣiti क्षिति - Worlds of habitation (1.73.4); dwelling place (1.65.3)

M

maghavat मघवत् - Masters of the treasure (6.8.6); masters of plenty (6.10.5); King of Riches (6.15.15); Lord of Plenty (1.127.11)

marutaḥ मरुताः - The Life-Gods (2.3.3; 6.3.8; 6.11.1)

mitraḥ मित्रः - Mitra (2.1.4; 6.13.2); Lord of Love and harmony (2.4.1); the Friend (6.8.3); friend (6.2.1; 1.67.1,1.73.3)

N

namasā नमसा - With surrender (6.1.4); with obeisance of surrender (6.1.6; 6.11.4; 6.16.46); prostrations of surrender (6.11.5); with obeisance (6.15.8)

nr̥ नृ - God (1.69.3; 1.69.4; 2.1.5; 1.72.1); Man (2.1.1; 2.1.9; 6.1.2; 6.2.3; 1.67.2; 1.70.5)

P

paśuḥ पशुः - Cow (1.65.5); beast (2.4.7; 6.2.9); one who has vision (1.127.10)

paśvaḥ पशवः - Herds (6.1.12; 6.13.5); of the Cow of vision (1.67.3)

pāthaḥ पाथः - Path (2.2.4; 6.15.12); way (2.3.9)

prajā प्रजा - Issue (2.2.12; 6.16.36); progeny (1.67.5)

prayasam प्रयसम् - Delights (2.2.1; 2.4.1); satisfactions (6.11.4)

prkṣaḥ प्रक्षः - All that fills desire (2.1.6); satisfactions (1.71.7; 1.73.5); the satisfying fullness (2.1.15)

putraḥ पुत्रः - A son (2.1.9; 2.7.6; 6.9.2; 6.16.4; 1.69.1; 1.69.3)

R

rādhas राधस् - Riches (6.4.7); opulence (6.10.5); achievement (5.13.6)

ratham रथं - Chariot (2.2.3; 1.72.6); car (1.71.6); moving (1.70.4); that which is mobile (1.72.6)

rayiḥ रयिः - Riches (2.1.3; 2.1.12; 2.2.6; 2.9.4; 6.13.1; 6.16.28); treasure (2.4.8; 6.1.3; 6.5.7; 6.6.7; 6.8.5; 6.10.5; 6.16.20; 6.16.29; 1.68.3; 1.72.1); treasure of riches (6.14.5); wealth (2.7.1; 1.66.1; 1.73.1; 1.127.9); From the sense of vibration and motion in the root र, रयिः is that which vibrates, moves, is in constant play; it comes therefore to signify substance, matter, force, energy, strength, prosperity, play, delight, laughter, with other kindred or derivative senses. It is the Latin *res*, “thing, affair, object, matter, fact”. In the sense of substance or matter it is constantly used in the Veda. In this passage it means substance or force of substance. [16/496]; From the sense of vibration and motion in the root र; रयिः therefore means vibration, stir, play, motion, and, because all substance is merely Prakriti or Shakti in motion, it comes to mean substance. By Agni, by sahaituka tapas is got or enjoyed substance, body. Into whatever that stream of force flows, however unsubstantial it may be at the time, it grows in body, being and solidity; it tends to establish itself, to become a *res* or established actual thing. [16/486]

rbhuḥ रभुः - The craftsman Ribhu (2.1.10); heaven’s craftsman (6.3.8)

rcā रचा - By the illumining word (2.3.7; 6.16.47)

rodasī रोदसी - Earth and heaven (2.2.6; 6.1.11; 6.3.7; 6.4.6; 6.8.3; 6.11.4; 6.12.1; 6.15.15; 6.16.24; 1.72.4; 1.73.8); the continents (2.1.15); both the continent-worlds (2.2.5)

rta’vā रतञ्वा - In whom is the Truth (6.12.1; 6.15.13; 6.12.1)

ṛtam ऋतम् - Truth (1.68.2; 1.71.3)

ṛtu ऋतु - Season (2.3.7); in their time (6.9.3)

S

sadha'sthe सधऽस्थे - In the session (2.4.2); in the world of session (2.9.3)

sadma सद्य - Home (6.11.5); mansion (1.67.5); house (1.73.1)

sahasriṇaḥ सहस्रिणः - Thousandfold (2.2.7); of the thousand (6.8.6; 2.9.1; 2.6.5; 2.9.2)

śarma शर्म - Peace (2.2.12; 6.16.33; 6.16.38); house of bliss (1.73.3); house of refuge [1.127.5; 16/89 fn 20]

savitā सविता - Savitri (2.1.7); Sun (1.73.2)

sindhavaḥ सिन्धवः - Rivers (1.73.6); rivers of Truth (1.72.10)

soma सोम - Soma (2.8.6); sacramental wine (6.8.1); Soma wine (6.16.44)

śravas श्रवः - Inspired knowledge (1.73.7); inspiration (6.1.4; 6.2.1); inspired discoveries of knowledge (6.1.11)

stomam स्तोमम् - The laud (2.5.7); anthem (6.10.2); hymn (6.16.22)

su'apatyam सुऽअपत्यम् - Children (2.4.8; 2.9.5)

su'kṣitim सुऽक्षितिम् - The happy abode (6.2.11; 6.14.6)

su'matim सुऽमतिम् - True thought (6.2.11); right understanding (6.15.9); right thinking (1.73.6; 173.7)

su'vīryam सुवीर्यम् - Fullness of force (2.1.5); hero-strength (2.2.10)

su'vr̥ktim सुवृक्तिम् - Who strips all sin from us (2.4.1); perfect purification (6.10.6; 6.16.26); act of purification (6.15.4)

sūrayaḥ सूरयः - The luminous seers (2.2.11; 2.2.12); the luminous wise (2.1.16; 2.2.13); the illumined wise (1.73.5)

sūryaḥ सूर्यः - The Sun (6.4.3; 6.4.6; 6.12.1; 6.4.3; 6.4.6; 6.12.1)

svaḥ स्वः - The sun-world (2.2.1; 2.2.7; 2.2.10; 6.15.4; 1.66.5; 1.69.5; 1.70.4; 1.70.5; 1.71.2); heavens (2.8.4)

svasāraḥ स्वसारः - The Sisters (2.5.5; 2.5.6; 1.71.1)

T

tanūni तनूनि - Bodies (2.9.2; 1.68.4)

tejasā तेजसा - By force of light (6.8.5; 6.15.19); flame of energy (1.71.8)

tri'sadhastha त्रिऽसधस्थ - Holder of the triple session (6.8.7; 6.12.2)

tvastā त्वष्टा - Twashtri (2.1.5); Maker of forms (2.3.9)

U

ukṣaṇaḥ उक्षणः - Bulls (6.16.47; 2.7.5)

uśan उशान्, **uśataḥ** उशतः - uśan - To the Gods who desire (6.4.1); yearn (6.10.6); uśataḥ - one who desires (6.4.1; 1.71.6)

usrāḥ उस्त्राः - Shining herds (1.71.2; 1.71.2); rays (6.3.6)

V

vāja वाज - Plenitude (2.1.10; 6.5.7; 6.8.6; 1.73.5); riches (6.10.6; 6.13.3)

vāja'sātau वाजऽसातौ - In our conquest (sātau) of the plenitudes (vāja) (6.15.15); seizing (sātau) of the riches (vāja) (6.10.6)

vāji वाजी - Horse (6.2.2; 6.2.8; 6.7.3); Horse of swiftness (2.10.1; 1.69.3); steed of swiftness (1.66.2)

vājinaḥ वाजिनः - Horses of swiftness (2.2.11; 2.5.1)

vanam वनम् - Forest (6.6.1); forest of pleasure (6.6.3)

varṇam वर्णम् - Hue (1.73.3; 1.73.7; 2.1.12); hue of Light (2.5.5); kind (2.3.5); hue of kind (2.4.5)

varuṇaḥ वरुणः - Varuna (2.1.4; 6.3.1)

vedhāḥ वेधाः - Creator (1.65.5; 1.69.2); ordainer of works (6.15.17); ordainer of things [16/98 *fn* 12]

viśva'āyuh विश्वऽआयुः - Universal life (6.4.2; 1.67.3)

vītaye वीतये - For the coming (2.2.6; 6.15.18; 6.16.7; 6.16.41); for the advent (6.16.10); for the eating (6.16.44)

vrataih व्रतैः - By the order of their works (6.14.3); law of working (2.8.3)

vrjanam वृजनम् - Struggle (6.11.6); battles (2.2.9)

vr̥ṣabhaḥ वृषभः - Bull (2.1.3; 6.1.8); Male of the herd (2.3.11); Bull of the herds (2.9.2)

vr̥ṣṇaḥ वृष्णः - Of the Bull (6.6.5); Male (6.8.1)

vr̥tra वृत्र - The python adversary (2.1.11; 6.13.1; 6.13.3; 6.16.19; 6.16.48)

Y

yajñam यज्ञम् - Sacrifice (2.1.10; 2.2.11; 2.3.2; 2.3.6; 2.5.2; 2.5.7; 2.5.8; 6.2.3; 6.7.2; 6.10.6; 6.15.16; 6.15.18; 6.16.22; 1.127.6)